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# 徝 PIMITIVE CHisistan. 

## V0L. XVIII. <br> TABLE OF CONTENTS.

HUNTINGDON, PA., TUESDAY, JANUARY 6, 1880.
Lberi mental and moral powors. Wben
them up in the narture and admontion
of the Lord." Eph. $\mathcal{E}$ : 4
I want to remund you that wo are
Comes to as esd we aro responsiblo to
that law for the discharge of our-pa-

NUMBER 1.


## Sermon Beparminent.

THE RROAD LAW OF GOD.
Serran by Elleer James Quinter.
Beparted by W. W. Dotten.

## 

- Be eommandmest in the taxt.w.



in Rom. Tth. ch. Commandment probatby moxns law gonerally where it id
ates. Theo the passag may bo eead, broad. And by lave wo undertand in tho Scriptures. Phis rule io oxbeing that bave encoest to it, and that




 etibhbocd or tuikes boid of us in oarly
liice. Tho Gift commandment of the decealogue reads as follows; "Honor
 And the apostlo atmo thenheos tho yourg tho Lord: for this tis right. Honor thy yithor and mothork whink ive the it ming
mayy
6.1
It bogan with us my adalt bearore thero it begame abd it has norer withdrawn ita authorty. It laid hold on
us thes, ond it bat pever unloosed its grump frome tho day ard hour that


 and authority: and to that haw
you and I over havo beon and
and over will bo whilo wo lizo reapon.
fitier The trod law of God, the
broad cand
 contshe -jast then. Bat wo eannot
toll the procose ticie, and just when ourr childron bocomo accountablo
We depend upon the doveloptuan of
 become ronponiblibe, 1 fool of later
 the aceountability of onr children, as
a genersl thing, at a sufticiently early ago. We lot them go toolong without
fecling a concern for them, and think that they ale safo thomgh ond think boys and girls may toll hes, and somecimes swear, and may bo sometimen
steal, yet $\mathbf{w e}$ may thuik they are
protty good. I am rpeaking of protty good. I am fpeakiog of people
in genoral, and jet when these little liars and theives, and profese boyn die, wo do not feel much concerncd about them, bocause we take it for gronted that it 15 woll with thom, as
they were too young to bo hold accountable, 1 kay I am more impreas.
od lately with the thoaght that our adiately with the thought that our
cbildren at a acfliciently early sge are not looked upon as roeponsible, and
that there is danger thore. I am glad bat tbere is danger there, a amghad
however, to know that the circuasstances under wheb wo are placed
in the present are, with our Sablusth. in the present age, with our Sablesth-
schools, and reaching of the importacee of woral education in all our
schools, that thin state of thing unqueationably ba changing, and we are beginning to feel more and more,
tbat children may be accontable. i ara glad to know that than feeling is increasing, and God grant it may in
erease. And 1 think that wo as Sah-bath-school toacbers, and paronte shnuld look at this matter more care-
fully and see whother we havo not been romise in our duty in regard to themanaton, and feel the menessity of
the eonveraion of children at an earior the eonveraion of children at an earli
ago, than we bave been doingbroad law of God. You bave beard me real that hav- Chiliren obey
your parente", That is the divine
law, and if that commandment in Fiolatel by ebiddron old enough to
know that they ought not to do it, are know that they ought oot to do it, aro
thoy not, in nomo degreo guily of a tranagression of God's law if
thero is interlhgonce enough to know tbat thoy ure roally disobeying their paroncs?
F eome now to the pouth, to the
yount men and young womon of our counory, to the young men sald young men and yourg womon of our families Remember thy Creator in tho dayn
of thy youth. Here fa a procept of of thy youth. Herd is a procept of baldree as I bave used it in the appliation, it parsen on to tho youth, young to obey their parents, but it aloo roquires of thoni to remenabe emembur bim, implues that they vo remomber their duty to him, aod Though our young mon and young women aro thoaghtlesw about God, and
indifferent to bis claips upon 'them indifferent to be claips upon them
for their love nad obedience, and helves that shont gratifing ertheless, bo thinks of then, and snong the aged men and women ppecial interest in thoir welfaro a
has appropristed a part of his Word calls, -pointed them out and direotly calls thom and direotly encourages
them. God hes howored yor, yousg votues and youeg mea, in eppeciaily alling you, nad wo nued not wooder why it skould bo so, wbon we hine of the strength and vigor of the
roung whes wo think of yoar eapaci by for usofuluess, -as the apootle John
orid when be wrote, 'I bave written to you young men, hecause you are
trong "-1 John 2:14 2. I drop that thought and in passDg on with thes broad law as it bugine youth, I remarle, that it eormes to the older, to the parentat as well as to the children Parenta are thus ndmosishod: "And, yo fathers, progoks not
your children to wrath; but bripg
all pointed out, parents and chaldren an subjocte of the broad law of God,
and according to that law there are duties connectod with all the relations An which we stand to one anether. And wo whlo our chaldron bbould bona I moan by honorng then? I mean our offapring, but as the offipring God, and recogorze in them a spintual ratore, and deathless spirnts, which
sre to be cultivated, and which will, it cultivated, enjoy a glorious immortal ty, but if lett mnenlivated, they wi
bo lont to themselves, loot to God an lost to thoir Christial parenta So wo abould look upon our children. God looks upon them, and bence the ing to tho that wo are under accord and broad law, to train them for him and for immortality.
3 I remark on the next place the for broad haw of God eontains rules for the goverument of bushand and
wives in their miations in wibich they stand to one another. "Wives, submit gouraclves unto your own bus-
bands, as unto the Lord. For tho bosband is the bead of tho wife, even an Cbrist is the bead of the church: and he 2 the Suvior of the body. Thore-
Iore ae the charch is subjeet unto Christ so lit the wives be 10 their ows hus: bands in everything. Hushands, love the charoh, and gave hiraself for it,"
Eph. $5 \quad 22-24$, I want to mankigat re Eph. $522-24$. I want to makegere re-
mark bere to which I call, the specia!
 multiplication of relations in hife, mul in life wo fill, the greater will bo oul obligations that we shall have to meet Whie an increaso of business nauully
is attended with an inerease of care, it 8 also sticnded with an incrense of obligatinns And if we multiply our catlings and obligations, we thon shall aeed thore divise grace to enabse un
meet those obhigations And white we should not *hun reiation* of they ar our obligationn, we stould ceter npon thom knowng that our obligathons aro Dereused by so dorog.
The ruly 1 bavo given is plan, and I
will now mako tho appheation. Wy are applying the divnse or broud law to the married utato. Tho apostle
shys, "marriage is bonoruble in all." It is then ranctioned by beaven, and hko all othor divine appoint mests, it ts
denigaed fur good und henevolent pur prose. But lot the young man know whonever they onter into the marriugo state, their remponsibilities will increans,
Our Young friendo bere thin morning both yonng men and yousg wowou,
bave duties to me $t$ and obligator, to bear in your singlo atato But when
you pledge yoarsalves to each othor at the hymonesil altur, and bocome hus band and wifa, you will noo that gou that when the young inan takes npen
bim the obligations of a huahand, and the young woman telses upon ber the inorease their oblizations nod dutives I speak of this sulject beconse wo do
not think of the fict that the inervani not think of the liact that the increase
of rolations increancs onr obiggutions. And moral roxponibibily in oof telt as
it ought to bo full. If it was moro pruperly appreciated, we should look ont light to what wo look itpon it now.
Wo would Asmesciute with it reqponsi bilitios aud obligations tbut we no too offen fail to do. As I bave botowe remurke, when wo emter into that
atato then our obligations inerenw; thon we etand in a new relation, one which we nover oectipiod belore, and
its duties wo natat meet. Then, when we aro made pasrents, and, when we ne mather increaso of responsstality
Then we muet nuet the dutios of the Then we muet neet the dution of the
parent; thon the broad law of God
rental duties.
41 procecd to refor to another relanother as neighbors. We are to lore ure negbbbor an ouralves. Mntt. 19

19. It was asked in 19. It was asked in anevest times,
who is my neighbor," and our blosed Lord, in hin wisdom presented ua with parables in bas teachinga to illustrate who the neighbor is. I mean the par able of tho good Semaritan, Luko 10: cigbbor is the individual thate our next door to us or in the bouse eloed
by. That many be 80 , but I want to tell you that your neigbbors are in wen that ; I want to toll you young ane of you is noightor togather tha I want to toll you young women, that to ono another ; and thea I want to tell
to rou that you are neighbors that roors in the next room and in the next room sour rebous, ynu aro all neighbor together, in the Seriptaral senve of the
word. As studente you are neighbora word. As studente you are naigh bors;
the profoseore are noighbors to each othor atod neigbbars to the students, professore. The Scripture iden of neighbor is one hat needs our help, one ver whom we can exert an induonce That is the idea of nelghborsbip in the mesning of the brand and porfoct law
of a living God. Do not forget that. Let as all remember that we are neigh bors and that the Lord requires us to
love one another. I think it woald bulp greatly to promote barmony syd eces amongat as, in our charch, and cobol and cverywhere else.
thought. Wass on to notice anotà bhaldren to parents, husbunde to wivos, wivea to hurbands, and we are neigh bory rolated to neighbors, but wo also
bear a relationstap to God Woald bear a relationslup 20 God Would God, and take n position tbat we take a position that we are entirely indopendent of bim, and that wo can not take nach a ponition. Wor ia him wo live and move and lave our belog." no obligations that we aro under to H tm ? I bave the satisfaction of beheving this moruing that there is not ond here that would manitain that position.
Young mas, irrelignous as you may ho, young mas, itrolgnous an you meny he, you uro not willing to say that yon not care for bim. Then when is true state of tho case? We are the subjects of hif government, and we owo
him opr obedience God once enid to his peoplo, and that appeal is as appli-
cable this moraing to us as to those to whow the apposil was reade, "If I am a father, where is my honor? If I an
a master, whers in my fear?" Mal 1 a master, whero in my fear ?
If his providence bas suataned us and benevoleneo and gooxincse bave
iven as the comforts and enjoy ment aiven us the comforts and objoymont
we experience, must wo not acknowl edge that we are under many obligaand old, rolnted to God. We are his servants, his creatures, bis childron, and God requires of ua our norvioe, our
love, and in the folds of this broad haw I fied the commandraent, "Thou shalt love the Lord thy God with all thy all thy mand, and with all thy atronetb." Mark $12: 30$ I find that in thas law and that is what arisen from tho rola tron of dependence which we sustan
to God. IIero in the commandment of God growing oat of that rohation, nad as to love him. It wall stand, and stand Girver ; and it will stand with iacrean-
cl weight and plainness when the volume of inspiration is opened at the judgmont day, and whea gou and I shall stand hefore the bar of God, and bo judgod out of the broad law. That
conimand will stond, aud ir we bave
not ohearved it than I need not tell you what the consequoncas will be. vine law of God given in the Scriptures, and which is another evidence
to prove that it is indeed a broad lavo. to prove that it is indeed a broad lans.
It is a law that takea eognixabes of our vory thongbts. Human law docs thoughts of its subjecte, and only looks at guilt gonerally when tboughts are put into actions. And it is proper that the admusistratora caso, since neicher the witnossca called upoo to givo teatimony can see into the heart of the human law, inctions armimstration of prove character, or to prove guilc. But a the sudrainietration of the divine or ven of buman thourhts befors then re formed into nctions So bread is the formed into notions so broad is appliations, it covers our very of thu decalogue rends as followa "Thout shalt not covet thy neighbor's house, thon shait not covet thy ncighbor's wilo, Dor his mas-bervant, nor has mand-servant, nor his ox, nor has nss, por anything that is thy neighbor's" Ex. $20: 17$. Amoog the pracopts of the divine law requirng equity between etrikes at the very root of injustice from mann to man, by forlidding the cortapt desires and conelsiseonce of wrisciple of the tenth cornmandmont, Paul kaye, "I bad not known lust, ex. cept the law had said, thou shalt net covet" Rom. 7:7. Unir Lord declares in roforence to the spirit of this eomwoman to lust alker hor hath commilted adultery with hor aiready in his John declares, "Whosoover hatoth bfo rother is a murderer." 1 John 3: 15. Mon ofton thiskt that they aro free from any win that ondangere theit sal-
vation tif their life outveardly bas bean froe from uny grose sin. But would such look within thetrasolves, into the evil ithoughts of their hoarts, and then God which condemns impure thoughts as well an impure actions, they would form a difforent viow of themsolves. Xach then is tho broad law of God. I how noticod a tow applications of fi to ton I \&hath now proceed to draw ame niterences frora this extensive application of the divine law.
1 How liable we aro
vo bo many dutics to perforn we have so many daties to porform, grow-
ang out of our various and numerous rclations which we till in hife And overy time we fall to perform oar duty in any of our rolations, we conamit sia. And then we mast remember that we fail to keep the divise law, for it makes its demands upon us in our youth as I have aroady showa. How hava we all violated requirmaensa HaFe wo not of its garta, in somo of the relat soma of ity garta, in tome of the relations in
which that law comes to as? May I not go back to our childare this morning that have always rendered hooor and respect to their parenta? I do died and lof mean orphen when I was only
teirtcen yeurs old. I wes converted to Goil whon I was in my ecventeenth year, and bence I was unconverted for yeveral years after the death of my fatber, Among the things that im-
presed my mind when 1 felt my responsibility, and anw tho error of my ways, and folt tho iraportsnco or doing or. But to was then doad, and I wisbed ho was living, if for no other purpose, that I could go to him and well him that I wanted bim to forgiva my fatter, but bo wes particularly my ratier, but to nes pargeularly special kindness from a child. And if I had not boon convortod, and my euile bottod out, my sin asa disobedient boy
would have met mo in tho judgment.

And so it may be with othors among
na this morning: If you did wrong under thewe circumstanics, and have ever obtained forgivences, theed ed away by the blood of Cbrist. Then as husbande snd wives, as paTben an husbandre snd wives, as pa-
rents and chalkren, und neighbors, how hase wo lived? IIaw have we porformod our daties in our asenciates and companions? Ami Indty, how hore is $k$ wilt, there is guit uphn thase hoing under a law ro pure, and boly. end parfect as the broad law of God in and porfect as the broan law of
They bave not beon pariloned.
2. Then if all aro grilty, I hasten
2. Then if all aro geilty, I hasten to
ay bow muxh need have we of a Savior, and just sarb a Savior as wo need. God has procided Throoth biun the sins of youth, of our maturer years, and the sins of onr old age may all be pardoeod. Throngh him we may be burn again, and bo made now creatures. This is a gioni as trutb-glad tidings. Sin bu aboarded oxtossively, but graco may rauch more ubonal. And wbetever may bo the number, or the character of our nite, they all may beforgiven. How nevessary thon is Cbriat for wis all, as we whuald all go, on tum we st should bolieve, and into fellowship with him, and bix aufforngy, nerite,
and rightecusness we all should bo brought fur us bo is a needfal and suliticent, so to is our only Ravior.

Whale we need pardon for the tranagressions of tho broll haw of God whicl we bave urendy committed, we shall, it we keep that law in all its boly requaroments and diversified applieutrons need divine belp to cnable us to do so. And that belp wo mayy obtain. Tho Raviov of the Gospet doctocts us trom sin, nad enables us to do tigbl. It un do all things uaid Paul, "throngh Chint which strengtienoth me" Pbul +. 1, Ast And
be says to Timothy "God bath not given us the epint of fear, but of pow or, and of love, and of a sound mind, 2 Tim. 1 7. By 14 diligent use of the means of graco, grace nuffictont
every energency may be obthaned.
Fionily, 1 would nay that the brour law of God is a law of benovolenco, and ing great object is to promote the wollare atd happuness of men. And
the more fally $t t$ is cartied ont in all the move fally 1 is cartied ont in all
our relationo of life, anil hred up to is all our doings and dealing, the bappier we thall be, white bere in thes state of being and there is no bope of sighl. "Blessed are they that do bre commandments, thut they may tave light to the tree of hifo, sud many
onter in through the gates anto the onter in through
eity. Rev. $22 \cdot 14$.

## ©゚5san

EE BOLS NOT WEAR WELL

There is one property that alway adda worth to that which poseesses it $y_{\text {, durability. The above caption, is }}$ an expression, that wo often bear with snothor, expressing just the roverse, like this: "He nover wears
out."
When we are in possession of a mechine that is durable-that deen not wewe out, wo value that maching Lecause of that featare. When we parts exposed to the grenteal friction, to see the manner of construction und modes eperands, and appeal to our judgement an to ite durability. We prize durability becuase it onables as
to uyoid expenpes. Well there nothung wrong te all thre.
But tho expreseson "He does not wear well," is most genorally
reference to the preacher referance to the preacher
If duratulity is an impor
preacher to possens it, is bre muston nore important than that of a machine But we cannot beliere that preachers, are the only clame of ch irch member that West ous. There are evidently dewons and laymembers, tlsat arc wemring put. We will state is this contieotion, a fact. Whenever $n$ charch member bugina to wear out-no differoste of what standing, there is a great arong enmewbore It is not the Dhvine intention for a ministor, a dencon the reverso. But grow in grace, and in the knewledge of our Lord and Savior Jesaz Cbrist.
Till we ull conne in the unity or the (aith, and of the knowledge of the Son of God, untus perioet man, unto the measure of the stature of the fulness of Christ. Eph +13 . Therefore leav. ing the firat principles of the doctrine of Christ, lot as go on unto perfection, So. Hob.
Preacbers may wear ont REALLI and if they do, that siaply proves that such ero not Gospel preachers. But Would you know "O vain mae," that preschers mayy he stid to bo worn out in unother great wrong somewhoro ebse, and 1 cab cito you vases, that ale nimil ar. We can boar the youbg man suy, hat his foat in worn out, wben there not tho appearanee of sta giving sway. The youbt lady suys ber dra when there le not a singla break in thea. When the young man and Joung wurnan ery theso thingh, they mean somuthing, but they fall to shy what they mean. Thoy mean that thone srticles ure 'out of' fasluon.' The materat is not wurn out, lut theix frm, shapr, or fattern is onily worn out of atyle. The foung man approathes bis futher and says: Pather, I think it is about time for you to got a new 544 - 00 is protty well worn, and then it is ao beavy snd clumby-there ne no uso to bave such heavy vehiclos now adaya, bocause wo have "gool piko along aneb a lead. Well that's precty good for "Young Americh.
The fatber argues. If wo have "good pike rosds," We will ketp the old carfigher $O$, says the son, feeling th Telght of the father's argument, snow, lat you ought to got a esrriage ike untlo's, and harness like his, 1 (hink looks so cice. Well it ie very plain that the bult of the troublo with the sob is, that the old enrriage ho only out of style. Tbus we might reter thenselves are net worn out, but tbe gbape or form of the artich Is liko manner, a wonister may be In like mabier, a wouncor may bed
worn out-out of etyle. Now the fact is, the cont, the dress, the hat, the carriage and barneds are just as good When they aro out of style, the sboy their owner juat as well out of atyl tbelr owner juat as well out of ntylo bis congregation fully as woll, not mach better, out of styleas instyic. Now we will try to ussign the caus of this "waring out." It in this: No church member, whatber ministor, out really, who is moved to action by prineiple. Suct a mibitter laborn from a sonso of unwortbiness, and nutural bumility, his rule of faith and practice the Gospel, he tries to live up to its requirements, realizing, that at beot Thon all is done, ho ia still an unprosfable servast, hecnase be did only bis duty. Suel a minister in one day liat what be in anothor-one year
like anotber, becanes he is governed by the unchangoablo Gospel Such a monsinter, if ever bo is in style, bo barnd to be out of ntyle sometimes, while he lives is a changeable world. woars out, because such nien pay no
attention to fashion or style. Thereporary forntain of grave to swob men. They issocuate together for al hulif entury ministoring gruce to esch other and are buill up lively stonerin
tho Tomple of God, and no weariog out. $\qquad$ will wear ont with mon of listle, or Ho principle, becauso such men bave o root in themselven, "they are hike they inbale freely every wind of dectriac: they cannot endare sound doctrine. Oh, would to Gotl, sha, wo could all be governed by principle
c. do right, because it is right, to do right, not do right beusube of some
peunary of secular advantage. We pounaty or secular advantage. Wo wouhithenkiow escan another; there wou'd no "perils mong fllse brethren," there would bo no sclisem in the body of Cbrist Love wonld be wathont diseimalation We would abhet that wbict is evi and clenve to that which is grod, and consequently be Godlike.

## LOVE FOR ONB ANOTHER.

Dear brethren nnd sistors, I do bope and pray tbat our brothorhood will re main united and never be dividod, and I do beleve if wo would all pray for one another in falth, sa God bas taught b in his Word, we would be united, for Fe would lore one another, and if so will nerer belittle one snother. The will never belittio one another. The mer evil spoken of, and the parents that love their cbildren pever want them abacell, and how mach more should the funity of God tore ench otber. If wh Ho to forsake father and mothar docs this not show that the love that wo ubould bave for each other rbould bo atrunger then any thing cha? Jeaus bo atrunger then anythang chot Jestur then mo is not worthy of nio
deur mumleres, the world's darlings nev. or were God'a friouda though bo greatly befriende them. The world and the thengts of the worid, which sinters so higbly prize, are passing away. Pride, lust, plessure, honor, woalth, atid Worldiags will whortly vanosh but be hat docth the will of God sbidet for by their doing the will of Goul; there re Euany who know God's will but do heir own and whe, while thoy bavo cligion in their head, huve the love of he world in their heart. Religion world withont roligion. The believer doos the will of God becanse be lover God, tbo object of a believer's love bidetb forover and his love sball novor fall; the believer bimself boing bori for beavee abd thore will be no broath ing the vital breath before a birth No wo bcievo there is no brenthing of the spiritual breats till the mas or to Nicodenns, John 3.5 And if wo are truly bern of God as Jesus said, of wator first, then of the spirit, we will the world know it is not by tho mout only bat by our conduct. Truly ont things und our walk will be npright bofore all mon that all must say w are truly born of God. Yes the worla vill be constrained to say God is with in you, of a truth. Yoe dear brothrat when we presch we will proach the gonjel and not maniem, and is the wul
falk privato wo will talk as in the pull pit. O God blese us all.

## SIBTER M' GEEB-BASEET,

## packagk no, xxiy.

1 intond to sorve God after while $I \mathrm{am}$ not tired of the pleasurot of the Worid yct Does Jesus requiro that you abould be tired of worldly thing boforo you serve bien? This is what to said "Whosoover be be of you that for-
ver be a time when you will be tired or everylking worldly, and it will be any to be religrous. There will stwrys be sonsething to give up for Chtiat's akke, and it is best that it should be wo foci wanta yon to come to Itm nut hewnse you are tired of the wordd, but because you love Itim rifling with Goul.
The temporance crate will never roke wuch progress wath miothery, crergwhere, wake up to tho for ther lavy are respenstbie for a groat pas dreadful for a mother to tempt ber lit lo son to a lifo of dinaipation by offor ing him a taste of jatoxicating drinks, or allowing bim to taste of it binsel Many mothers are thoughtocs enough to do so. When every tumily has a the lignor traftic will hogin to decline How rice it wonld be to hare bome semperance nocketies, Mother for pros ident, father for secretary, and evers obild a momber.

## Bewsores. <br> 

Thanke to astern Major und Bearorif for their views concorning a widW's bome, or a home for the indigent Will not others sisters tull wo what they think about it? Sister Deardort home for saint aeil sunper Perbsp wheh a homo could be made self nupporting if rightly managed. Wo are ohmended to "do good thito all Iuch oxpectally unto them who are of the course such a home sbould be enpecial y for the bomelens of the chureh, for sucb as uro partially or entirely disnbled, but by admitting a himited number from the wortd tho inmate wonld bave an opportunity to do salittio min. Hotiary work. Suppese the homo to be ontirely for femates, and they wonld recosec, kay one ar two, of their orrn were in dangor of falling still lower because there were none to protect or lift them up, and guard and guide anct into the patian of virtuo and pcace: or anppose they wonld take a fow hite children that wero in dangor of betorn ing outcnsts, and would "bring then up in the nurtare and admonition of the Lord" God would serely smile apos nurb a bome and bless the inmates Why should the immates of church home nat with follold havila and do notbing for God of their fellown To recenvo of limited number from the world aceme to us right and fuasible but we conieg
Today is Tbankngiving day Thanks be unto God for His unspenk ings.

## TBE OLB ORDER

## by f empreole

order is the first law of all noewty. It is the principle that adjuste differnoes and produces harnony where lecord would otherwise reign, bence it is of the greatest importance that the church endeavore to
Order in tho first place implies tho ,bsence of confusion, becond y prosent the iden of a nystematic why of doing uniness. We eften bear the old order poren of and we got the tdea that it cofers to tho way that tho old brethren conducted busitiens. The firat quory that pronents itself is this: Was there method of government stror If it was, let as bold to it. It not, wo should impith those distinctive fratures shat riginated with it as beibg the true exposition of the Scriptures? We think no with few exceptions and right where thea exeeptione come in is the great danger. So loug as thoas at the head of athairs endeavor to
the church, re,tardleas of popalar opinion or the pressure brought in bear by oxtremstati in order 10 gain mazabers, we may capect tbe cburcb to contin we to be the asylnm for those who dare to stand up for the simplicity of the Gompel It fer thas inclintation of bumanity to compromise that is rohbing the religion of Jesus of its pow. or and rutarding its triumphant murch wgainst the strongholds of sin. When we go back to the alostolic age we find that men of good report full of the Holy Gbost wore the anes selected for grent duties. Hon who conld ried above yell tor the interent of the church and preach both by precept and example Some professorn can talte like sunts, und sing liku angels yot in theif practical roligion one would be led to conelsule tbat they were carrying the purse of Judas wbich was never lanos to be full bat onco waen it containe the porcbase norsy of the wnocola blood Thore never ham been it time in the hastory of the chareb thst culled so losdly for men and women to stand Girm for those prineiples that imparted strenuth and inllucuce to the roligion of Jcau in ite intuncy wben first it as townbed the worit with the glors of ite

THE PRIMITIVE CHRISTIAN

PLAEN TALE ON A PLAIN BOBJEOT.

Not leng since while sunted io a railfond ear, a yeung mad came staggeriag o beanty drank. He enterisibed-any provoked as wath his dispusting qaibble was called ont, and ts he started to get oft, the cooductor kindly told bitu to get if on thas side wbere the platform is Guarful thest he would fall No, said the
tronken mno, "] atu gomg over here to ee nuy girl." I did not give moch ut eatien to bie tulla till 1 leard the, end this was the lost, "GGulaz over to ace oy girl." My first twought was, a giri wbo would allow berself to be courte by abch 6 apecumca of bumanity atad
bereby bring shamo and misery upod berelby bring shame and misety upod
bereetf, deserves bot listle sympathy. I would have charicy euougb to thisk bet ter of my sistera, und thank thas the exprecsion of tbe fonoz mun was only
a vagary of bis dromhen braill, but when I see young womed salitug in love have no plece for my charity. I cas wat wooder. A grent many are deceir td by wee who tohe to druking nftur
marnage, but 1 som now spersing of those who koowingig, il the light of facts, select for themselses a life com of drabtrearesk. It is said that luve is blisd, and indeed ic looke somettimes as thoogh it is mot only bload, but deaf bink that virtulous young womea jwarry sach men to reform thera. There call he no doubt bet abat sill, or nearly sl think that it will reform them. Bot this os a dangerous experiment there is cood owe, wad tboussuds have heed made ship-wreck by it, lut the and atory of their loss doea not stop othess from takipy the wane counve.
nied, that if y you make up y ont cour sake leave off all such habits before marriace, he is leas likely to do a , after, beafdes if you would ebow to all that you wonld kecp no company of tha form 1 to prevailing wiongs thun conld be done it any otber way
Pbe greatest cbarna of lite is a kind boppy bome, bat whone ped can paiot the grief and angurn of the young
mother as she look- upou lier belpless childrea nod sees her seauly allownuce. and koons thas her busband for whom of the degraded sad pollutad to bers After opundrag some thee ia this mol-er fer. What bas shesow toconfort but? Sho is left in wast uad the thooght that follow 5 bim to the future world cau unly plaw bim witb howlebet decils, suadst lark despair furever Aod ere loop sald of her

## 

## tre openeb foustain,

## This laguage, with propriety ras be

 applited 10 all men Thongh at wns nit ditereel but to one individual. it lind most palatary pllater Olvedicace followed aod a soul was hereed and coose quently beppy Tho individual ndidresa ud was rebellious, besee vucleats and
unqualified to edjoy a part witb his divine Msetur Helog Eolequly spariex of this fuct, ho hastily yuelded now ae cepted the menaos of grace in order th fathefel of Gad All men by natore are in a otste of
oncleaness, add are not qualited to eaobeleanness, add are not quatited to en
Joy a stato of parity or bolizes Hene chango in the beart of mata it necersa The ouregenerate bearl is caroal
and los carna! thag Ioves thase of ita biad, and seeka no fellowship
with the opprosite, becaase it is not
qualifed it is pot capabie to eojoy that which it bas ao theto or netural desito or. To enjoy bappiocts therefore a hange maat he effected The affectiona waet be clanged, the disirea aod diapoitions of mad mant be turned into diterent chansel Tbe thiogn which be once loved, he now hates, and tbose he hated be now loves, wbich change ont He math be born aghis, cod if so he te Dew croufure, if a bent ctestore, be
as new tlesares, gen dispositions and sew aflections, nod se now qualibed to ajog the holy thass of a wew life. To Fect thas, muls mast conve so Chriat. He is the only soarce of parity. He
alose bes the pure diatilled and uubdul. brated waters of life wbich only can nate the beart of the BiDD
 thet has any remectal agency or cara ve properties' for the sin-aick roul No ther has a besliog bata for the sia-ia weted wounds, ao other bus a remeds so potent sud so uarverval io its natore ; So infer physician epeake with such acss and ullecturd ; trose so iovitagly, abit oune yo dessrocs of lueing topploged. If $l$ wabl theo not" was Bttered by Heare, from the highest authority, and When be dacleres "no part" with him oulsule of obedience dare man rebel? The staner to be healed muat five to brist in obedience to his law. He dead if he refuses, bic "part" woth the Saviur will be forever denied. No part suth c'haist and hin people apon earth,
and none with bin is eloraity. Oh suer, the bigheat suthotity biga doFlared this aeparatwo from Cbrist) $\mathrm{Ob}_{\mathrm{s}}$, will you not obey all the commesads of bart with Chrut here asd an exalud paition is the world to come? Thauh God for thts open fountain to whice Wo
can flee and wash our soals anew, and revtheas froon every-moral de5fomeot. eonstant appheation to Christ is soon vbe sonl becomea debled! How nony snares ubd temptationin are sur
 restiy overonbe Oh. lot un ever look
to that open fonathio for supplies. Constauty fowing deaotes the power of oar
Great bead and of bis williogness to Waxb atul to leal ua from every malady Say every boal flow to hico, obey bum. ender bim buppy thr urih all oternity.

## Mose about 00r yame

One of your enrrerpondes:s has thentoned Primitive Cligistum, as one of
the dames of une C'buroh it ta dew to mo that the Clineth, as a hody. In
known anywhere by tha onate But Primulace Churrh was suggested to we, yerrs ago, as a voitable nama fur
our somety by a mini-ter of mother de. nomiontiou He came out oceqsosally, O re-t nmong the membera of the
Primitive Churels, ' sa heinsistod apou calling us We dald, "We are German Mapti-ta-we are Brethres-to make 1 lain we are Duakarda "No joab less vois nre the Priaitive Churchrimitue in yuur modea of Worship-in ronr atylen of drens-in your feelingn and opibions-in your social forthe-
mamive in overy particalar that diahosuishes you from other evangelical sburcber. You are so, abd so you 'ace cuuloms" And this friend adburad of Promative, as the pane of our Chureh, lace the primitive cbaracter of our body, watits most distinetive trate to his misd
1 judge that all our brethren would agrce, that we are, or aim to be, the primitive church-the fact that ope of tive Cganaflak auggata this. Whetb-
er er nel, it would be desirable, how-
ever, to adept this as the natue of our
nocety, I leave for othere to decide I society, I leave for others to decide I
morely suggest it as the agheject of "our osme, ${ }^{2}$ i





"Wo Wo kaow
 aume, German Baptist, which many on
as were tugbth from our chlldhood, to consider the proper arme of the Cbarch cosdeared by loag assecintion Those to the German Baptiat cborch, will probably continue to eall our ehurch by that pame, in our own thoughts, by Whatever name we may be known to
be world But if we must have a new asme, the importnot poiet seema to be bat it shall be diatinctive-a aame then reakd diatiogulah os cleariy from al! other secis. If it is so important thin istiset perple, that eves our dtess tonst murk as oat as snch. We sarel ought to bose a distiactive name
"Bretbren" is not sach, ak a slater Te marked to me, it might mesin the River Brethreb, or the Methodiat Grethren, the Baptiat bretbres. of Cbristians woy sect. In the toxt, "All ye ard sincere followers of Chriat, by whatever vame they may be callid.

Ia regard to Dunkern, Webnies bsya bey are a Cbristian Rect, who practice ahatigence and mortification, which doe not eeem to be a very trotbful deserip-tion- of 08, voless the Brethres live
difereatly it some distriets, from those difereatly in some distriets, from thobe oast here. Ho adds, bowever, "It fo puoishment," which geeme to identify the cburch ss oure? Is there another Dunker chareb similne to ours? If we alooe are Denkers, Webater zbould be ogrrected, st Icsst the edition before me I boliere, I do not know, why tbe Brethren object to being ealled fierman was ever sozgented.

THE BEAUTIFUL OITY OVER THERE
If we can rest shything upon the
the"lonely ible," We will fiad many pleas


8
a
8 maker the heart throb wath an inex witb a mighty inpulse toward its eternal vome.

What in all the world of literatare 18 mote grand than the deceription of tbo "Holy City" descending from nbove?
What in all tbe extent of sublinity and maguiticence can rival in eplendor the "New Jerusalem ?" How it contrants fiselonting itn ebarms, and n bea weary of the nosise, the bustio and crinfurion,
the sights of wor, nibury, sin and the sights of woe, nibury, sin and
wretchelness, how we long, "Ob, bow we tong ta be there? 'P Were elonds and
fogs and vapors and smoke, darken and pmasou sot that pure atmospbere.Where ajght never drame ber cartains around ravoliog sorbes of revelry, do-
bauchiry aud erine; whore there is no bauchary aud ctine ; where there is no croel words and pierciag beart-rendia croel words and pierciag beark-readidg blasphemics of that sume which th
abave every unme; where no poor, and bhad aud lume wan at thene gates of Pearl" begging for bread, where od
bonolesis otragger wadern tirough those golden streets whthont a place to
lay bia beid and where no bay bis hend and where no bnogry, radiant hearth atones oad tables spread with samptuons fare there blensed bought, wo shall be free frem tho leart acber and aguajeb over the miser. les of
heal

and then live se wo list, It is not trustiag, but tompting bim, if we do bin Nor savet wo think to do good, and then tuatt to onrselves, and to our
own righteowenem and atrength. We muet truet in the Lond and do good.Matthere Henry.

## The Primitive ©hristian.

 vonlagro wekily.
## Jannary $0,18 s 0$.

EDITORA ALD.JAMES QUINTES


On account of tho holidays and prese of bueiness No. 2 will bo a littlo tardy in malring 1 ts rounds, but it will bo briaful of good things when it comes,

ON account of the lateness of the ar sival of nomo of our chnrch news we could not got it in this weok. In a fewy did this to mako it searonable.

Oeq western editor Eld. IR. H. Mialer informs as that be has ready for publication papere on "Charoh Government" and the "Covoring" which will app

The bretbren of Brownsville charch, Md , expect to dedicate a sew weetlig hodse on New Ycar'e dny. Eid. D. F. Stonfler and other reinistere freps ad joining congrogationa are expected to be present.

Wh bave etill on bands a good supply of Brotbres's Almanacs. Every facally sbould bave one. Send in your mail. Single eopy, 10 conts; per doz en, 81 ; bslf dozen, pawe ratee.

Sems of oor sgonts, in seading in their liets, nay they mesi to continue the work Thie is right. If yon vse
every laudable weang to obtain sob scribers and contince your eflorts, onr circulation caa be enlsrged. This is as it eboold be, na we have been considerablo ex pease in getting
type, now boad and otber material.

Dr. P. R. Whortsman informs ue of a card that be arrived howe from pia western toar on Thanksgiving day,
greatly improved in bealth. "May greatly improved in bealth.
God'a bleasing reit apon your paper Tbank you dear brotber for that wiah. We bope our work may often be carried to the throne of grace, by our bretbrea and staters Pleafe do not forget as.
Bnotaen Seare, of ashlaod, Obio, says that brother Bashor held a nom-
ber of meetinge in the College Chapol. An intereat wan awakened and an inritation given, and two came out and wore buricd with Cbriat in baptiam. The weoting was contiuoed, and on Lori's aide. woro came out on the ing agais, whon one more mado the good protession, toaking eight in all. Among the number received were four ranging from nine to fourteen gears, Prof Keim. All exeopt ono wero connected with the acbool, cither as student
school.
$W_{5}$ had the pleakne of a rinit from our brother J. C. Labman, of IIl., last week He was with ue over Sunday, and preached for us on Sunday morning had eveoing, but as the westher wha very inclement, the eangregations were wotherga. Bro. Labman is an betive compsuionable. We wete glad to form his acquaiatance, Oar bretbren are Hontiagdon, and we are always plensed to have them visit an

To our patrons, and all, we wish in happy Christras and a prosparoun
Now Year, Wbilo you are enjoying your happy peasons around your fesfive boards that will groan with the good thinge of lifo, have pity upon the poor quill-drivert who will bo bent paring viande for the bettorlife. This paring viande for the bether hifo. Than
you can do by gotting ua largo liste of
subecribon.

Bro. S. C. Ken of Elk Lick, Pa, stoppod with ue on hin rotern from
"Dr. Waltor's Monntsin Home." He attonded our prayer meoting and geve
and
ande pito rell and thinke that his health hiss been much improved during his tay at the "Home.

Ons blind brother C. Swigart, of the Lawistown congregation, Pa ., bad been attending a series of meotings at their churcb, and on his way botneward while is the streete of L. wristown $n_{1}$ conseraing with some friends, he bad a troke of paralysis which affected the once received efliciont wodical treatment and wis taken to the bome of lase 40n, S. J. Swigart, living negr the mest-ng-bouse, whero bo is stall lying in a critical condition. At frat it wae thought that he could not get well,
but hopes are now entertained that be may recover.
Our last prayor-mouting was both intereating sod solomn. It wae the last neeting of the ntedents for the present very tenderly oxpressed, aod no donbt will be long romembered by some of those wbo can meat with bs no more Sister Libbie Leslio led the meeting and 36 sho expects to leave 1 BE for
ceason, she spoke very feelingly of her Cbristian enjogmente while with 06 While wo lament tbe loss of mo noble a worker, we feel conseled in the the surance that what will be oar loss will be gain to tbose witt whow obe will senociate and thbor.
Tue Fall ecsyion of the Normal closed Thursday last. There will be a racation of tels days Tbe atudenti will neaply all retarn, snd a number uf bew ones From preseat indientione bero will bo considersblo or aniacrease we sbould asy wote sbout the Normal through our paper, bet there are tbose who bave urged their objectiona to any$\mathrm{in}_{8}$ io maek. We think onr renders
who are laterented is edacation should occasioully know eomething abont our school work, bat as the Normal bas been before the brotherboed for sometime, it is perbape not neenssary that eo much be said nis beretofore. All that is nceded to recommend the sebool is fral. Tha next aebsion will comacnce Dec. 2sth.

Wx have cupcluded, as our readers will notice, to issse the Pbinitive in the ealorged form We had hoped to buve oar new type for the liret number, bu are disoppoiated Wo ordered as we thought it tame, but by aouse mesna onr order was delayed, and bence, no anw ype. With thie exception, the prebout for 1880 . We hope those of our patrons who were opposed to the cbange in form will submit to the wishes of the large naajority. The principal objection to ctayge of forto was, it conld not be bound and proserved. This is a raistake It eas atill be bound. We have anme hound volomes of other papers tbat are lorger than the Puisurive in its preseat If those that dosire to bave theiry paper bound will proserve tho present volume and when completed, sead it to 43, wo will make you a bandeome boek
We are now bome 'ugaiv, fooling greatly benofted by our western toor Every whare wy woro received with rauriced kindaess and felt quito at home among oar western brethren and sisters. Tho only thing that wu bure to regret is, that our time and so mesny from whom we recoived prose ing invitationes to stop. Wo coneoled oureclves in the bopo that wo masy be able to take another trip in the Dot very diatant future, when wo shall give ourselves morotime. "OurNotes by the Way" will be continged in the next number, after which we expeet
to give eome general obervations in
regard so Kanaas and Nebrasika induce.

## From Bromames A Sell, of McKees, Ps, wo bave the following :- "Bro J. B. B when

"Bro J. B. Ba, when you were in Philadelphis, yoo sdvived as to patroaize Bro Harley, bat you did not give as bie address. Some tinue ago I bad bock buniocss, bat not knowing the addrese delphin brothar in the bubinobe in Pbils delphia, 1 went to Balticoora. Why not insert so advertisement of bis bani Harley's address at least.

Yen, mure enougb Why bot? It is abrgifionat quation, and we just feel inke lettiag oor pen loose a litsle to anawer the problem. We could write it up trum the bettom very nioely, but for prese cale we rill buld still awhlle yet, bopiog that some bretbren will look at thinge diferently by aod by. Bro Har $\log ^{\prime} e$ nddress is 147 North Third street, Pbiladelphia, Pa.

ONE of our agents anye several brethon who bad intended to ukse tho T'rimitive have withdrawn thoir names sinee thoy beard that wo intesd to give only fify numbers for $\&$ year. At arst we thought we strould tako no sotice of sach a euperficial view of the matter, but then again wo think it is time that our brethren tuke more ox. tended riows of things. In the first place it is a mustako. Wo give all our readers bity-one mumbors for 1879 . Yorty-nine oumbers completes the volame in the old form ; the rample namber, and the firet number for next yoar will make the fifly-one. Whop wo sny 81.50 per year we may mean filly or more nutabera for a year. Formorly 6tty numbers were as a geticrol thing considered a your among publishers, but an the nomber of papora ibcreased tho competition increased, and as a result, some publiehore in order to pre-
seat extra inducements for patronage commenced giving fifty-one and nomo are now givy 'fity-two numbern for
as year. This dompetition, to nome or$\Delta$ year. Thís dompetition, to nome or-
tent, obtaina among our brethren. At frat our weekly journals only put out Gify numbers for a year, bus as the mumbor of papers increanel, in order 6 gain pitronage one of them commanced to put out fifly ono or two,
and se a result tho othern werv neect eitated to follow. For our part we consider fify numbers a year and extra. We don't say and do not. do not contract with our patrons for more than filty nambera and the brotbren who complain bavo no appreciation of the publisher's work. Oh, how
cruel in the epirit of ingratitude' We fool that wo huvo given our readore the worth of their money and mach mere, and hoped that our efforte wore being appreciated by sll. We refer to this matter marely to sbow bow nome look at thinga.

## A WORD TO OUR OLD SOBGOBIBERS

Wo send the first number of ont new rolutno to all our subsersbers of the lust volume. We kindly solicit from renewal of your subseription. From our Whan und purposes as wo bave explained them, you will nee that we shall do our bost to mako our paper We bope that but fow, if any, will discontinue your nubscription. To meet the additional expenso we are at in giving tho brotherbood and the worid a paper or the sizu of bat wo aro now We inercase in our subseription lint Wo bope our friends will appreciate thie and labor for it. It is true, theer are papers in the brotberbood that
cont loss than ours, but when tho amount of veading is considered, there is none cheaper than the Pathitive Cumbtian. Pleaso ronow, and with you can obtain.

## WHO GBOULD MABEY?

Thin is a question that evorybody thinke they should enewor for thomeelves and whe it. purely a businees transaction a greater number would be able to do to, but as it ie not, thero are but fer that give at the oon sideration that its importance demando Though it is not etrickly a busineas elation, yet there is or sbould be a great desl of busisess tact connected
witb it. Any man who marries withwith it. Any man who marries with-
out means to support a wifo and fam ity enther lacke judgraent or should $b$ hranded as a wcoundrel, as rash marry ing by young people has caused no neonniderablo amount of paiperitm. In a foarfolly large number of cases tho young whie when married what rificed to troublo and an early denth Wo have only to look around us to ree the untold amount of mieory and pauperiem that bas boen entoiled apon us througb indiscroet marriages. No man should think of marrying until be frat socures meane or a position to support a wife. If a young and single cannot lay nomething young and single cannot lay nomething
by towarde sapporting himbelf and fam. by towarde sapporting himbelf and fam
ily ho is a fraud, and will do fory much less in that direction when great or ropponstbilitiea are assumed. Te cising of a tried ha suecess, the exen is necoastry. That love is blind, the world bas proven long ago. Yee, terribly blind, and the worso people aro struck with it, the blinder they got,
benco the meoosity of looking nt it benco the neeossity of looking nt it
from it business etand point . When Horace Greely wes asked for hit opinjon on this important anbject, bis ons wer was, "It dopends on who the tana is and who the woman in." Muoh de pende on this. A maneboald be a wean and this can be dotormined by his worke snd the descretion be exercises.
No pradent man would think to en barking into a busincea without cap ital to successfully run it, noithor uhould he think of entoring the family relation until bo bes the wernen of support sfamily. Love is a grood and plorious thing as long as it can be kept buroing, but it eoolin off very rap idly when the fuel is exbausted, in th face of un empty purue, broad and water and buagry children. Ob, the misory, the misery in the world 1 Much of it runs with the underourront, but the ripples indicate where it lien The fuled cheek, the downsast and lintless look and the beaving sigh tell it ail. The thate, rollicknomo and joyfu! ratidon bah beon converted into the is it? Becauee they wore not prepared for the new relation It was a bland teap, and so will it be in every case whon thla holy relation is entered into without being prepared for it. Young mep, bofore estering the melation, we it, and the responsibilities connected with it Sit down and coant the cost, and if you find yoursoived wantiog defer the matter antil your are pre pared. Thas may nocessitate nome nactifico for the presont,
And whalo we advise the young mon, we consider it equally important that our young wowen exerense the nsme caution asd judgment. Nover
give your band in marriago to a young man, or an old ono either, astil you lave the assarance that be bis the meane and the diopocition to stand by you. And rewomber that whilo you look to him to be a man, it is for you to seo that be finde in you, as woman wortby of bin choreo and sffections. Lite is real and the warriago bond is dosigned for a mu/ual good-to boar eacb others, burdens. If a man wanta only a doll to ornsisent bis parlor or nomething to make muato for bim, be can buy it at a loae expenso than to marry it, and if be is noneible, be will do it, too. God bus placed us In the world for unofnlnest and it becomea us all to act our part woll in all the rela-
tiose that we aftain to in life and on pocially tho marriage relation.

We do not give tbis as an abawer to the guestion, who shall marry? but simply as auggentions for consideration, Consider well before you ach i* our advico.
13. B. A.

## HOTES BY TBE WAY.

On Moadsy marblog it became our duty to bid farowell to Bro. Geo. W, Thomms and kiod family, who did everybing in thoir power to cosko as cumfortable while there, and was agala taken to Peabody, where we took the rima for Kansas City. Ftom bere we bad expected to go down into Southern Kangas in reanoase to some invitations received from bretbren there, but an our inac was apent which we had-allotted to Kansas, and brother wes saxious to get home, wo cobcluded to abavion that rip, as well as anotber tbrongh middile Kapsae, with the bope of rotaraing ometime uader more favorable circua. etancet.
After a very pleasaat day's ride throegh a vecy benotiful country, we arrived in the eity about nigbt fall and ase natoaished to ace bow great a city had been reared op in so ebort a time The place bes grown to a large city, and in it is trabsacted an immesbe mount of besinues, and is now suceers
a view of the city. We agnin take the
traind this tlue for Omabs, Neb. In train" this time for Omaba, Nob. Ia
going op we toik the St Joseph $\&$ Hannibal road throagh Misesari, runoing zear the Minsoari fiver all the way. As wo had pezeed over this rend befere, there was not cruct onaide attraction for as and were therefore dispused to geek whatover enjoymeat the trip wigb aford def from withio. Thin mometime in considetable, but on tifa epecial ocea-
sion we bed an uuprolific field, as oor company wna loryely composed of stockmen, ord fit bogs and steers were abont the only things that would ibter eet them. Thesp wan, huwever, one oxception at leent, and ste was a prously inelined indy, who sat an the seat be-
hind ux. Soon a geateel looktiog bura. tuer came io and poltely asted for a geat at her side. A canveration wea
selarted b tween them, und na fo was on the mubject of religion it attracted our asteration were than that of hogs and steers, io front of us, and wo yave it our ears. The hady in the conse of her
coprereation remarked that she alany, bad a de-ire to become a missionary
"Indeed." says Mr . Bummer, "that
ould pot suit mo at ull, netther do 1 bolievo that prosehing to the beathen makes themany bettor ase they are quite as well off without the knowi. edge they thu* obtain." He wow on then to open out to her bifs otore of wisdon by trying to makk ber beliove
that tho letter of tho Bublo haditits day and that mea now wotship God so dietated by their intolligence and reason; that mapy of tho eo-called beathchs were an iotolligent, and worshiped God as aceeplably, at Ctrietiane do He was glad that the day was daw beyoud tho ruore witten word and worship God is the Sprit, otc. Tho
lady after giving bima patient bearing, very pleasatitly romarked, "I sup pooe you know quite as truch ae God Mr. Bummer dried up.
We wore made to think what a pity Mt is when a man becomen wiser than bre Bible and wab ready to soar and wings of his own making; and there are many more of the same kind flood ing through the world, trying to poi-
son everybody with whom they curno in contuot. Wo aulmired the lady', good setree add fortitudic, and hope the goung atrippling tany mieet trith a fo moro nuch. It may do him good
By 8 gellack in the evoning reached Omahia, and, as it was late, we did the best we could to proeure comfortabia lodging, hat as we wero
strongars in tho place, wo missed if for the firat timo by gotting into a bous that we were not pleaved to eall first.
class, noither in board or beiding However, wo got througb all rigbt, but shall not recoesmend tbe place to uny body eloe.

## INTEODGOTORY.

Dear feadra
first sumber of a new volume of the Pamitive Chalitian, hoping to fellow literature fe very generally acknow! edged at this atate of the chureh and of the world, to ho a very important
meana of both Chroutian edifieation meana of both Chrutian edification
and for indoctrivating the pultio mind with Cbristian doetrine, und for oducating it in the varions truthe of "the glorious Goepel of the blessed God." And while Chtistian literature it you oral ie extenaively and successfully
used ats a medium for the eireulation of Christian truth, periodieal literature of a Ohristian ebaractor, neeme to bo growing in value in tho ettimation
of the Cariatian pablic, junging from the amount of reading mattor of this kind that is sent forth from the prosh
The Priaiztva Chaistas, a new volume of which wo propose to pub.
lish, is not a now candidnto for patron age, as it is protty woll known througbout our brothorhood, and con-
sidorably begond as well. Ita aira ia
to pramote primitivo Obriblianity in ita principlos and practical lifo ea we ind then tuaght and exomaplifed by
it divine Founder, and the fret Chrie hiane, and in tho reacting and practioe of tho body of Cbristiani knowd the German Baptiets or Archiren
Our work beretufore has met coneiderablo encouragement, a fair share of patronge, and some zuccess. It ban given encouragoment to our brethren, and it bas ylvo been the means, appurnent), of hirnging tome nont we have felt in the conscionsisess we feel that we aro laljonng for the coune of Cbrint, and from the words of whope edificution wo bavo boen labering, we nat only feel hike continuring our humblo labore, but, we purpose to spply ourawlves moro ansaduously than over to make our work moro efticient
in all its departiants. Wo have couneled ove another, and wo bave sought divine couneel, and wo bare planeod in order to know bow we can mako frutb, and the edification and improve event of the ehureh. With these obbela in view chapges bave beon mado Irom time to time, ate in the ebarastor
of our paper, but in the pubheation of

Wo now take pleasure is andouncing anothor change, a chango that we bope cenders, onty be satherachry to our efficiency of the Phimitive Cebiatias th the work in which it is engaged. We allude to the connection of brother R. H. Miller with un in our editoria ahors, As many of our readers know we bavo heen trying for eome time to paper, but bitherto bavesut Auccoeded In all the stagce through which the Pbinitive Ceaistan base paraed name y, that of the Gospel Visitor, the Chriztian Family Companion, and tho Pulgrim, it bas hud warm friends in
the Weat, and a largo field for uefulness hee openod to it in that part of the Brothorhood. And while there have beon othor papere started in tho West, and whroh are doing a good work, the field is largo, and thero is so much 0 do, that we do not feel that we are enering upon othor moen' lubors, when
we give some special atteotion to tho wunts of the West. Here is ono of the most inviting, an woll हs the mont
needful Gelds for the succossful eirculs. tion of poriodical Cbristian literatare. We rofer to brother Miller's innugural in ita proper place, tor a furtber explanation of what he purposes to do in sa laborn through the Prixitive We consid
We consider it annocesenry to state the principles bere apos whieh the
Paimivive Ceaisrias will bepubliehod. There will be no obango in itt principlet, sad theso bave long beon betore the Brotherbood and the world. Tho Pamimive Cbibnian 15 progreanive io ita priseoples. Not progrenivo in dropping or changing any of the prinofples of the Goapel, or recog. nixed principles of our Fraternity, and
of seoking an more advancod degree of of acoking a more advancod degree of
Cbristiun pricoples than thaso found in the primitive eburch. But we be lievo the Cliristian oburoh is to adaph bu Consuan trutb of wach it is the ground and pillar" and the dopositocation, ned to its work in edueatiog and converting the world, in whatevor coluntry and in whatever age it may exist, that it is to appropriste to ite gente that can be apphod to further is designe ; that it bas considerablo diocrotionay power to solect and ap. ply the means for ite oxtenaina and for the Clanstian charch hat the olomento of progreese and adaptation within it But it moust guard most vigilantly afyainst the alune
discretion given $3 t$.
With an burable rolianeo upun God for his blesung, wo eamently ask our brethron to co oporato with ns in our work, and in our prayors for divine
aid, guidanos, and succeas.

糈lestern department,
stoea \%. н. иhlıza, editur.
Ladoga, Ind

## inavoural

By toking an interoat in tho Panshive Cunietian, as we parpose doing and dilling a Westors Department of the paper, wo adopt a priaciple whith hor would bo glad to E00 carried lar Cnetsrian, The Goapel Preacher and The brethren at Work wobld unite is one largo woll-Gillod paper, with East ern, Central and Westorn dopartmenta, ern, Contral and Westorn dopartmenta,
Even more might, with bobofit to the brothorbood, anite in euch cpueolida-

ontering upon this ongagemont to contribute to the columns of the paour principlen and views, ne they are known throughout our brotherbood But by way of oxplanation, we give some reseons and our objoct in doing An is known by many of our readers, our labors in the ministry for
many years, and our efforth to dofond our doctrino in general public diecas. sions, with our labor to support our family, bas been too much for our phyercal strongth, and now, at an earIf age in life, two much worn out for manaal labor, and baving for several yoars tokon an aetive part and deep
intereat in the business of our chnceb interest in tho businoss of our ehareb, we cannot entortaio the thought of ongagigy in any bueinoss that will
hinder our habore in the ministry. For binder our habors in the ministry. For this reason we profor thia position, ay It will not bindor but ratbor facilitate ur labors in the ousse of the Master, and give farther opportanity for use-
folsese in the church, while at the folbes in the church, while at the
same time it given us some remanerefion for our labors
Our object will bo to awaken a more united offort, to suntoin and carry out evory truth and principle of tho Gospel; to got more barynny, life and power to work inrtabethurch for ite peace and prospority, and to got a more gonoral knowlodgo of tho prineiplee maintained by our brotherthood. For this purpose we will givo some articles we bave proparod in defence of our prineiplos, our ordor of chureh government, non-conforasity, the true Goapol mibpoung persone belonging to the many wo shall give some artoles for their special beneft. We also expeet to give the prineiples and toaching of the Scriptare on all topica of goneral interont that comopp in the brotherhood,
becanee we believe it to be the duty of our papor to bo a teacher and guar dian of the intores:s of both brethren and sistors on ovory sutbject, and in evory departmont of thear calling, which partains to their Cbrietian char actor and goworna weltaro. To do this we desira the belp of our brethren everywbere, especially in the West.
Give us the nows of interest from your Give us the nows of interest from your
churches, their condition and wants, heir location, railrond station, addross, ote, ss wo oxpect to trazol a good doal, and, if possible, make somo arrangenenta to havo our manisters trav at et reduced rates, that thero may bo more preaching among the cburches give us mome artielon of goneral intergive us nome articlon of goneral inter-
est and for the spiritual beut fit of the clurch, alao any questions that may bo for the good of the charch-Scriptural quentione whith will be of practical uso, we will answor, if we oan, at ar estiest convenienco. Wo hopo desarod, te it will greatly asasst in giving intorest and usofuliness to our Pa per. De not fear to writo for want of Iy and wo will corroet and suggoat im provemont, if doeignod for publiontion. We expeet to bave a Weetern belico, add keop on hand byan books and ail othor books publiehed atthe Panimiva offico. We alse take sulaeriptione for the Painitive and Oon Sonday-Sofool
and Youna Danonere. Wo ank sour
help in oxtonding the circulation of tho abovo papors. You can in thio way assist in paying the extranxpense mado by our connection with it We nood not tell you it hus oror boon a god paper, working for the interent
of the oburch and in harmony with the general brotterhood, for this is well known. But we promiso with the asme views to give you our best offorts to mako it more interesting and ingoful in dofonding and promoting tho dectrinos and principlen of the Goxpel as beld by our charcb and bavided down to un by our fithers. We can give no greator safoguard and apppert good sound roligious literature well circulatad among our brethren. It is the best we can give our famulies, and neightors, and the bust to mpread the porer and influenee of the truth in the
world around us, and we ask your holp in thas worla by cirenlating the Paimitive and our paper for our youth

## NEW YEAR.

Wo enter upon the new year with much work and labor before us. Thore will be many opportanitios to do some good opened to all, and many to do
harm. Let us bo carcful wbich wo eheoso. There will be onougt of sor row and romelo to us all, and but ono enffered for un, to find help in evory timo of neod. There will many thingn come up to hinder and diecourage ns; but a strong deternination, a mendy
purpose, will givo wietory. There will be many times, when wo all need ersouragement and belp; and it must There will be m.any fellow travelon through the year, to whom wo can give a littlo beip, a lietlo warsing, s littlo oncouragereont to inprove the time while it is day, for the night eom
oth when no man ean work
There will be many little converantons which wo can tara to aocsething apinitual; many we can check before vil subjecto to somethiog gaod. Ther till be many chancoes fur wa all to do something to save the loat; something to belp the noedy; something to sustain the ehareh and spread the Goopel. There will be many titere, when by meok and tumblo opirit, in love and kindnees we can show a Cbristina oxamplo, to exalt tho mame of Jesua in

## ifo world.

proved by us opportuaitus are im in the book of hifo it will make fer the coming year. They eost but litte, etill they bring a rich reward. If all thene opportunitied are improved, thoy innure the poace and barmony of the churob, and beeome a mighty power
in calling sinnere to repootance. Our determination and purpose to work more faithfuly is our Manter'n canse, a the bogioning whilh insurch Bucress Without determination there will little be dove in the canso of religion. Iet ut make it strong to tho begnawing of
the year, it will tako little troublen out of the wny, and belp us over the duffculties. Let us bo dotermined to maic tain evory trath of the Gorpel, and tho primitive order of the chureb ; and to work for ite union and barmesy and prospority; and ly the blessing ${ }^{\text {a }}$ of God, we tany do more in the coning ar than we bave is the part
TO OUB YOUNO BEETEREM ASD SIETERS
Short articles and correspondenco from young membera are denired. We pont a good deal of our esrly lifo loathing school. Wo then took a deep
interost in the ituprofement of tho young,-and it still lives wour feoling beoce our dosire yot, to do all wo can for their development, and usefulacese, becasso soon all there in of roligion,
morality, and evory good, mast bo giv. n into their bands. And there is no a into their hands. And there is no
tho yoang, atrong in faith and zeal; ith mild and heart well improved, itellectualty and apiritually, taking fill our place when our work ja done. And an writung in ono of the beat nodes of training the mind to carefut thought, we aro interested in having tbe young to take this courso for beir own improvement, and tho good of others. No not be discouraged at your first effort, It is cuid tho first articlen of Horuce Grecly wore not fit
to publish, yet to madie ono of the greatust writers of the age

From the Wayneabero Record, we leara that both sides think they gained the pictory. When a friend of the one or be other party meet and cenrerso on bo soliject, each reem to think the realt was faverable to tbum. They sometioses almit that here or there, the rgument wersened is little, or the bther wab may have bad the beet of it in some particalar point. Bat taking all rogetber. each is trriog to mase the nterer beliove that thoir side gaiped it. Thes, to the miad of the editor of that paper is about ibe way the matter tands. How it eflected the miods of thone who arc nentral, and who wore
trying to investigate the troth, wo bave rying to investigate the troth, wo have oot learsed. Of eourse, we bope all our brethred and sisters are in werigating be trath, and that their minds are open for conviction, if In error in refereace to be dootrines of the Biblo, but we maean boso whe were not settled in tbeir reigions opisions. It is to be traped that be trath was made more apparent to uch, and that they were aided in the


When 1 was a boy a cireumstance bappened whieb I sball never forgec. As 1 was playing in the streets of the
lagre city where 1 lifed, 1 saw oflitie large clity where 1 lived, 1 saw a little boy. jounger thnn mayeelf, who seemed very much ewelled by crying, and bis lood sobs frat attructed my attention

What is the matter?" 1 inguired.
Wby - wby, I've lont my penay, nud
ther will whip me !" bo replicd, and wother will whip me!" ho replied, and thea burst esew into teari
"Where did you loso it"
It dropped out of my band, and rolled rigbt there in the gutser.

Toor Viltle fellow $r^{\prime \prime}$, 1 thongbt, as 1 renlly aypurathized with bios, sad olfer. ed to belp bim fied his lost tresare. The boy brasbed away bis tears with
bie aru, and his conatenasce brighteded with bope as bo saw me roll up my cost sleote, and thruat eny bund into the gater. How intently did bo watch eact bandfal as it came out freighted witb mad aud pebbles and piccea of rated iron 1 Perhaps the sext would
bring out bis ptinny. At hast I fouad (t!
"Ob, I am ho glad!" I hear the little reader say. "Andt bow glad yon wost bave been, tool Now yon coold dry up We little boy $n$ teara, and make bir foce bright ned bis best bapply. Nad he
weuld skip sad rua all the way honio without the fear of bis motber's Alspheasore
Bat, dear cbildren, listen to the end and winle 1 know it will male you snd,
and perhaps lring a teer to your ceses, it many do you good for a lifetime 1 kept the hittle boy's peany!
As soon as I felt it in my hand, sll covered with mud as it wab, I furgot all he leasons I bad learaed at bowe and
ia the Suvias ecbool. I forgot sbout in the Suvilay ecbool. I forget sbout
Giod, that his eyes were lookibg right down on wic. The wicked one eaterel into me, as you ksow bo did once unto Judas, when for money be betrayed bis blessed Savior. I sold my bovor my good feelings sad wy truthfulness, af for a peany
I seareied a little loager, after I boul wanled it and coutrived to hide it ; sad then puting on a sad foce, told the hit-
tle bay that I coula not find it-that the byy that I coula not fad it-that
there whs so use in looking any longer for it.
Ob, how the big tears ran down bis face, as with disappointed look be turned sway ! How mean I felt! I felt gulty,
and well I might, for I had already broken (hiren of God'n commandmeate. I had coreted; that lend me to steal; and then in regolar order to lie, to corer up all Alas I what one sic leads to I Many years beve gone by since that wicked set. Slace then I have saked God to pardon me for that and a good manoy other sias I have committed; and though I love my savior, and hope that
in hie merey the sias of my youth and of my after yeara will not be remeabered agatast me, yot I cua nover blot out of memory's page the dark apot whioh that modds poany bas impriated apon it.-Selected.

## Courcspoudence.

Frou Aro A, Letig.
read and take warnina
Recently a mozeongcr earae with request that oldor Goo Grobsickle and the writer sbould come to sev a fulto sick in bolly and woreo in mind He lad put off the one thing neodful until, as he thought, death bogan to atare him in the faco. He beeame slarmed, nud he lamentatiens woro sorrowful. A young wifc, a saster, stood by bis bedado weoping, dtuwg all the conld to rellove bim, and an uged mothor, approaching hor four score years, did sll shecould to console him, but all to no parposo. We talked to hure and fonnd his great concorn to be that he was not baptivod, and now thought it was too late, He tho yred that we nbould siog und piay for bim, which woe did, and rocerved him ss ne uppliennt for baptism, if the Lord apared bia life and loft lam noere the dreense beesme more threatenimg and violont, unal in it fow days, in the darkhess of the night, a nacsschger came requesting us to roturn to seo tho sick man again. Wo didse, Ile said be wanted to bo baptized if ponsible.
By this time consuderable anxicty was mamiferted by the noigbbors, part of Whow were brethren. With the nec cosary ligbts, is company with several othor brethren, wo started for tho place. Upon our arrival to found quite a manber of mumbers ansorsbled Who sil thought his time rery short Ilis bands and arme were oold to has
elbows, and bis fest and legs cold to elbows, and bis feot and legs cold to to be baptixad, nearly, or quite all, thinking it too late. Ho was still ru tional and could talle, When ho found that wo were willing to make the ef fort he ronewed his dutermination to go on with it His young wise at him
bedside enid, "Oylsamet you rannot." Likowlac saitt $\frac{1}{3}$ It agod Eotber. He replied, "I will mako the attompt if die oa the act" Here was anguash, fear and sorxow combined. We abig that lua whole woul was in the work We told the frlends we thought it could be dose, at lesht wo were willing to undertake it. At onee all gave thers consent sand doubt apd feara. Com-
posure bavieg been secused, after Hang ing and prayer, a part of the 18 h h of Matthew was rearl. Aftor the uyabl swers is tho aflirmative, sll began to make arrangemonts to go to tho place of baptien, whech was about forty mods distsit. Ho was liftod frona lus bed and placed in a farge arm-chur, wrup pod is comfortables. After tho light woro lit and in ruadiness, for the dark nena was complato, wa started
Fuur atout mien took hold tho ebair nad were in duo time joined by other four, and thus passod along in the atilinuss of the might with the solemnity of s funoral procesuon In a short tutac all arnvod it thoir des
tination, whoh wis in little rivulot Lination, which wns a little rivulot,
across which was thrown a temperary dam to allord water for the oeceswon The writer then placed hamself in the water, and the applicant was slifi from the chair into the water of etblicient depth, be was readily placed in proper position. Imagino tho eager upertatore, while all was complate silence, Then to ueval questions wero presented with tbeir appropriate asswers from bin. Ifo was vory eavily baptased in the three names of the triane God He was takon from the lifuid grave, received as a brotber and was plaeed is the chair. The littlo van wended thelr way through the dark. pess back to tho house whero an aged motber wat aoxiously waiting to seo whether be wonld roturu dead or alive. Whon she heard all was woll she wha mado to rojoico. He was agana placed in his bod maeb refreshed, and eaid the benvy lond of guilt was now gone.
appearanco be will recosor. There are tbree thingn hore to be consulered 1, Haptizing will injore no one how. over stek ; 2 , Lot none houitate to ad mioistor the ordannee while roason foncrated take warnipg by this nari row escape, and not mase their retur to God is socondary mattor, bat firt seek the kingdom of heaven and his righteousness, then other things in or righte
der.
Nerth

## From Clareace, Cedar Con Iowa

Dee. 5 th, 1879.

## Dear brechren:

Having beon aliont no long 1 teel alow to npeale 1 will ven cure bowever a fow thoughts and items tur yur columens. Those of my iriends in tho last will please extinso and pardon me for not writing oftener. By the time I road all of our church penodicaib, (atad I rend nearly all, besudes some others) read and atady my Bible, write some private fottora to near frrends, and attond to the busiaces inves of chuesh, tumally and world, find bat little tume to write tor the preas. The cburch here bas just paseroned me copnell the 2let of Noventior and after bolding sux nossions, which lanted threc dayes, 10 which older E . Eby, older Martin Myers and Marcus Fowler acted ay a committee, and brough their wisdom, onergy nuld wal, sil cxasting diflioulties were proporly adjusted to the satistaction of the brotherhood at iarge. May the Lord blems thein for their habors, Durngg heir stay and labore with us one wus roolaimed and another tonder lamo received into the feld by baptiem, and gencral good fecling eultuvatod ariong tho nembers.
We havo bid a romarkably fine Fall. at this writing the weathor is exremely soll. Corn was an abundant rop. Iitalth tunsailly good. And only Puber wo teel to rendor grationly Pubher wo teel to render grath-
sade and pramo unto Him who doeth all tbings woil 1 teol kurry that we are baving so many church pupers not because there is not roath and properly supported. I dosirc to knew all that in going on in the brothorbood, but to take all our periodieald is beomug builenenve. I foudly bopo be P, C. \& P, will come to us th tho futhre, it the form of sample number. Hope the editorial gleanings' columa will be enloryed-by so denge wo will got though the Priviride moro gon-

## Fraterbally,

Joux Zuck.

From the Ricblasi Cbarch. Obie.

## Dear Brethrell

of leisure timo we will try to haprove
bo satmo by giving a few iteme of cburch sowe Wo n* a church are in peace one with the other which wo beteve has beon productive of good numerieally os woll as in the nught of
the Creat ! Am! At our last council the Greut I Am! At our last council
meeting wo hat sho huppy priviloge of harying one in baptiom. Also on Lord't alay previous wo ted a dear sib Ler into the flowing etresm, where we andenvored to follow the oxample of Jordan'n rippling stream. Wo have Jordan's rippling stream. Wo have meotiog poiat in the enter, bonce we havo a great amonnt of lahor to do and cordially iavito all ministering brethren to ntop of with us, as they are passing from Eust te West. By lothing us know, we will moet any one at Mansfield, Plymouth or Sh!loh Let bear from you brotbren.
R. F, Mallotr.
P. S My addrese in ebanged from Plymouth, Huron Co., to Gangon,
Riebland $\mathrm{Co}_{3}$, O.
R. F. M.

## Frock Hilliard, Ohie

Dec. 30, 1879.
It is with pleasure this
Dear Brethren evening tbat 1 report to your colamns that once more we havo had proactiog sere in this little tranchs of the broth-
oriood. Prethren Frautz and Heek of this State, eame hore the Ist inst. and brother Heck preached the same ovening from Aets fit 22, 23, followed by brotber Frantz with some very appriate remarks Theil dieconrses wor both intoresting and edifying. Thoro was a tolerably good turn out for the bort votice of the meoting, as it was close of selbool.
Brother Frantz spoke the next ovning from tho 13 th cbepter of John but I did not get to attend his service owing to nimkesa in my family, for whech I was sorry. I beard siter warde that bo dofended the eause very shly, rad that the nebool hooso was woll filled witb attedtive hearers. Some good improwions were made, as I beve heard from some of the people sices, and they say that the brothien froke the troth. THis is the first noesting held bere by tho Bretbren for three yeara. Brethren, this looks litre a long time botwen appointaionts. We render our sinoere thanks to tho above mentioned brethren for boing so kind in remembering us on their toar through this purt of the Stato, and sin coroly hopo, that others in travolling through or near tbis place, will do likowise. 1 have previouely writton to the bretbren, through tho paper, ean corning the neglected condition of the ehureb hove, but it seems our call was unbeedel, for wbich 1 sra sorry. Sometimen I awn uskod why the broth ren do aot como and preach for as hore? I know no veanon. This little branch of the eburch Is eertainly eoneidorably noglected.
I love to rend the Bible and the charcb papera, und thoreforo cab fob. tent myself protty well, and can in manner kecp hip with tho church, and sometimes while reading about your good meotiuga over in Hnntingdion, and at other plucen in the Baet and Weat, I almost imagine that I am theso with you. I wish very often to be with the brethren and sinters and attond their moetings Wo soldom bave that privilege here. But some do wot like to read so well, and therefore they, and somo of ua that do road, will, if wo ure vot careful, grow mpiritually dend witbout freaching or npintual dend w
food.

We live bero within the limita of the State Capitol, witb bretbren on all sides of $u x$, at varioun dintancer, and then the prencbing so soldom! 1 do wish some brethren would tiske nute of this, and sec that wo would huve meeting oftener. I bave written the abovo though love sadd a puro motive, and bope we shall not be forgotten.
A few worde yot concorsibg the Pumarive I the the present form of ic vory woll, and like the form of the samplo number finlly as well, if not botter, and an going to renow my aub. cription for the next year.

Mary Hessza.

## Fienestern, pleam rapy

From Ocutral Illiqois Minaan Field,
Dear Primutive:
Aecording to previous
rrangements brother $\Lambda$. Rarper of Miseonri came to Florid, Putbata Ca. resehed six sermans. Tbe mecting sere well attended with good order and attention. He then came bere to Marahall county and preached threo sermons. Wo had no additions yet, hat wo ioel matistied. Hater preached so plais on tho proneiples of Cbristianity that ho awakened quite an intorest in the minde of many. He in now gone to Northern Illinois. May the Lord blens his labors.
c. S. Holsiseer,

## Fram Birppos Sta, Tajlor $\mathrm{C}_{2}$, W. Fan

Nov, 2S4h, 1879.

## Dear Brethren

nay thing in your intoreating columnn from this part of our muct belosed but rather isolated brotherhood, perbopos a tow your many readers.

The members bere in thie part of the Second Iistriet of W, Sw, are but fow and seattered. Once in a sery great while, seemingly, brotber zi Aunon and sometimes in a school-bouse not far duntant, as there is no Bretbren'ra church nearer thad 18 miles. How I do xejoice to hear him sponk forth the rord of trath as consmanded by Jesue But the last sermon I beard I think I shall never forget. It waz delivered brether IIarman, of Day's Mill, Ran dolph county, W, Va Text, Math. x 28-30 It was picacted on the first Sunday in September, nt 3 P m., to a small but attentive audience. On Sun day night ho preached from the rame ext to a crowded but orderly houro Tho text referred to embraced two rests The hast rent was the reat of sange conditions, that they took his yoke upon there and learbed of bim. Hioro brother Harman proved to the very lotter what it was to lenrn of Chrset and white the teare of inoxprussiblo
joy rolled from my oyes, 1 fote traly jog rolled from my oyes, 1 folt truly
that man could not live by bread alone, but by over word that proceedeth out of the month of God. Lakko iv. 4. The soul can kiston ever woid of God and surely this was a feast to me long the thing' of thiss world, as 1 am, and I would williggly and choorfally sucri fice all that I am etwart of to havo this part of his nooral vinegard, Ob , tast the Spirit of the Lord wea upoe thore of onr dear brethron to nozoin Luke iv. 14
Yes, dear brethron, 1 do foel that the harvent is plentoous and the lationer loo fow, when 1 look around ot overy sido in this theekly bottled country and sec so wany preciouts eouls starving
for the Brond of Xifo. Let ue pray be Lard of tho harecet to send labor ars into his harvest. Yes, dear brotbCB and biatoro, hot us in arnest ub pray for this, scek for tiom, and who our
utmoot diligence to accomplint that, does require the drawing of a fow dimes from our purver. Can wo not
truat in the Lord's treasary? I fosr we too ofton pray using a teero form of gords, not desiring what wo pray for, for if wo did, many times there pars ontside of prayer in order to produce an eficet. Is not this true? How sfee do wo pray and anter neing from our kneer our aetions seem to say, we
are not sceking for what we prayed, berefore our prayer is not answerad. Or it may bo wo don't pray in obelience to the divine command. We should always prisy for the will of Gad to be done. Do we not remember in that memorable prayer which Christ commanded us to pray, and which wo as primitivo Christians do pray-"Thy will bo dona" ? This should be our
prayer. This should be our themio"Thy will, O God, be done
And now. poar uncobverted sibser, Lot me say to you cbrough the press as ono who has a great dosire for the salvation of your souls, that it may be that you have come to the eancluaion the invitation in the toxt roforred to was a epecis invilatian. If your idea
is anch it is a correct one. 1 beliove this invitation was to those who wore penitente asd who fole the lank of a
knalty conselonee and the woight ot that ain that sinks the sianor down into the regions of black deenpair. would have you bear in mind that Spirit and the Bride say come, and let
him that is athirst como, and whosoof
or will let bim take the water of lifo or will let bum take the
ircely," Rev. 22: 17.

Daniel G. Pubker,

## From Encokton. Olearfield Oonaty. Pa,

## Dec. 2d, 1570.

## Dear Brethren

1 bayo beon perasing my
P. C. ned eaw the many good and ineresting lotters which no many of the brethren havo writton ronecreng tho noetings which the good Lord has Slossed, und brought so many poor souls into the path that leads to a
brighter world. It seems xtrange to the that so many of our on ightobed men of this day who bave read and perused the Scriptares, ammot see or undoratend what is con. thera so plainly. Cbrist nuys, "Ye nuat bocome an littlo chiduran, tor aeb in tho kingdom of beaven." fuch is the caso, how then ean a man presch and teach that children mast
be baptized, or in other words, sprinisbe baptized, or in other words, 未prinik-
bed? If thoy bavo to bo sprinkled, or are
and included with theeo who have come to yours of knowledge and understand. Dg, bow then could Cbrist compare eaven with Hetlo chidren? Wher an any man in this onlightened world ond epriakling us one of onr Savior command" 7 If they open the good book most any letter thoro written will
tell thom. Wo lave but a mall) feld bero yot, bat thero ia a good chatee Ior a harge ebarch Tho most of the people here outaide of other profexsions re in favor of our doctrino. Wo beve not yot been able to boilid a boase of vorahip, bit will as soon as provideseo will enable nat to do so. Wo hare juat Lho one minintering brother here o bas to malredifferont appointmonts, and it throws us out of wookly meot. gh, kavo thoso who have convegancel. will salc surae good brothres to como in hore and holl ue $n$ fow meotivgs, bicil I tbink woold be a very gre holp to us. May God holp you to carse. Wo bave no house for worship, but we
will find somo place for you to preach, will find somo place for you to proseb, if any of you will colno. Let us know, ailroad atater you at our heare mit Tuenel whoouvor you may be suitod to come.
J. A B.

Home Miasios of the North Weitera District of Otio
I deem it not out of place to say something coneurning our borae mis. sion. The brethren in Dotrict Conncil tant Spring entablished a home mis. vion, by appointung a board of five
deaten brethron, who wore instructed o meet and appoiet a moderator, soc retary and trensarce. This being done, the board procecded furtbor to appoint sollicitorn, to solicit funde to carry on the work. And I rejoioo to bay toat many noblo heurts have re-
apondel. I roature to eny their freoapondel. I ronture to thy their fros-
will offorings bave gono up 6 G sd hko incunso of a swoet smeil. Ob, how God must look with approbution upoe his children, whee they aro trying to curry out the great cormisistion in proaching the Gospel to evory crea. ture. I appeal to you, my dear bretb. posed to mistion work, nuppose your don or duugbter were out of Chrast away from tho chareb, and some of cor 1atbiful evangelists would go there and bohd a serves of meotings, and that chilla of yours wouid bo brought to Josus, would it not bring jay to your not ethers just as precions in the eight of God?
I would farther atate that there are Cheys in tho treasury to fill eallo, and if they lie ille longer thun doring the wiater it will not be the fualt of the beard. Believing it to be in barmony with the cbureh and the rost of the board, I would bore casy, that if thore dintriet, or if there is a littlo bund of
brethren who are isoluted from the
ehurch, and would desire the brethren to come and hold a eeries of meetings, plearo make it known to eifier of the following members of the board. David Shider, Lelpair, Putnam Con Abrabam Rooghly, Attica, Seneca Co. Samuel Tbomax, Olitey, Wyaindut Co Petor Driver, Lima, Athen Co., J. R.
Spacht, Dunkirk, Hardin Co. Before you send in a call, be suro that yous ean get a place to bold the meetings, and If your call is in an organixed church, got your olders' consent for the meet ings, und then mend your call ss aboy directed.
J. R. Spacht

## Fram Bro Jeane Calirert.

Dee, 9th, 1879.

## Dear Primutive

Our meeting in the Laport district, Ind, closed that might. The members are scattered over consider ble territory, and it is inconvenient for the most part of them to attend the meeting. We did not havo large audicnces in daj-time, yet all attended that could convoniently. The people around tho obureh aro much divided in religions sentiment, with but little bopes of boilding up twich of a church ero around the mecting-bouse.
did tho boat wo coald and trited to do sorio good Suvan woro baptized and two rectaumed. God bless all. I hope the ministering brethren will viait tham and preach for theta. The ministry noeds encouragement. Elifor Insec Mill did not attend the meotiogs at ali on account of age and the afliction of fawily that was with him, as I loarned. Eldet Thurston Miller is teo,
blo in body and not ablo to do much preselaing, but wa willing. The other two brethron, Shreeves and Redding, are vory zentous laborers, but desire tho brethren to como io and belp them labor in the eause of Cbrist. May the Loyd blass their Labors

From Majuin, Ind
Dec. 11, 1879 .

## Dear Primitue:

Op the fitb of Deceraber
the Salicion chareh met for counci mesting. Bildore J. Baker and J. Tinkle frotu Ifarion congrogation were Murray, and ilso our older Sarave inebs cane before the considorablo busWas dieposed of very plesavatly Brethron John Eikenberry and Hionry Wike wero udvaneed in tho socend degres of the ministry. May they prove faithfal. Oar charch is in pesee and union. Yesterday we attended the funeral of our much respectod young brother Alexander Smitb, is the 30th yoar of bis ago. Brother Sraith was loved and respected by all who knew him
Latst Saturday night we organised forsocial meeting for this Winter. W will meot every Saturday evoning. We have proaching overy Lord's day at two places. Wo have eonsiderable rain at prencat. The roads wore very mulaly until today it is cold and
ntormy. 1 wish you muccess. May God bleas us all, in my prayer. D. Suidelek

## From Blanr. Dekalb County, Ind

Dear Primutive:
Brotber Jacab Snell of
love Nove 22d,
$30 t \mathrm{~h}$. Hold ton meetings is all in the Widney sebocl-bones, where the bretbson are but little known. Had good attendanes the firet part of the wock but the wenther boing very infavorale the last of the weok the atternd nee Was araall. But fow of the brethren could attend througtout the moet-
ung Brother Jacoh preached with cag Brother Jucoh preachod with power and bad the attention of all and woro convineed but were not quite rendy. Fraternally yours,

From Bro. Jue Weber, Dallat Oeatre, Iowa


As 1 was born and received bay education in Germany, and had passed my thartieth year upon etaigrut ing to this country, writing is someadvantage over my Gorman compan ions, who probably do not receive at manch benefit as I do from the instruc. Gon werecetve is the English language 1 am otten sorry to think that the German language is so seldow ussi rasongst the Bretaren, for wore it not for a German sercion delivered by
brotber Comrad Kopler, in Stark Co brotber Conrad Kopler, is Stark Co. wife and rail neter would hoe joined the Bretbrets church on the 3d of January, 1859, nor wonld I have had the pleasure of a personal acquan traee with brother Quinter. It you
will pleaso notice the ubove in your raluable paper, it will be a benefit to many of my country

Fraternally,

## Froa the Hopenell Clurce. Pa.

## Dear Arethren :

To-day wo met in our wealal quartorly council. Tboro being a spe cull church matter to dispose of, tio macoting paseed off very agreeably, and wo tope profitably. Uno thing To ro gres, amp that is that so fetw membors that in such a large body of mombera so fi'w sasomble. We read is the Bi ble "in the multitade of couraclors hoie is safoty", sad if wo wiah to lee long to the body of Cbrist, we must
evidently firat belong to the church evidently first belong to tho chureb militant. The thought in my mind
was, there mught bo a poentbility of so for boing assembled in beavon, for the Lord ead, "Many are callerd but few are chonen." Why this reaknen in hour cbrared we can not tell. It seeme to trethat we would all like to do all for ouratres wo pcs-
eibly can, and just as little for the Lerd ns wo can get along with. Some will bave tbas excuse and some that, nd we bear soene ssy, "They do bothing but quarrol thero; I will not go." Ism under the impression that if there cas a freat fortune for distribution Iadia Olarpea

## From Lougwoat, Cal,

Dee. 8, 1599.
Brethren:
Since to last wrote we bad unother short pering of meetings commeneing Thankugiving day. Mast of I. Bashor recently from thy southern part of thestate. He preacbed a bumior of tolling sermons to crowded ouses, and we trat the precious need sown will prodace blessed fruit. The 2nd hight we bad to bid a sad farewoll to him and farsily, they takieg their departure for Oregon. He goes to Bro. David Brower's dintrict and wo truat his efficiont labors will bo approciated in that wido field of labor. Our bib. core prayere go with bim. Wo want thoustande of such mistionaries to go forth and proach and practice tho blessed truths of the Gonpol, The who go and sottio down ameng the people to whom they preach.
S. FLolly.

## From Patterial. Pa.

Dec. 7th, 1879.

## Dear Brethren:

The brethren of the Honey Grovo churcb, Juniata county, Pa, will bold a surics of mootinga eoms moncing on tho 1ith of January, 1850 We extend a goberal
ministoring brothron.

Joun IL. Bestodil.

## In Memorisa.

Sister Catbarine Snider, of the Mis sissituswa congregation, was born in
Bedford county, $\mathrm{P}_{2}$, in 1801 , and came To Miami county, Ohio, when a child Ste was a daughtor of David Sindeba ter and grand daughter of Islder Sam. of Ullery, of Bedford county, Pa Sho waa married to Joseph Snider in 891 asd moved to Delawaro county, ndiana in 1835 and settled in the woodr, She aind ber busband joined the Brethros churela in Ohio, and lived in Indana three years without bearing he brethren proach. In the Fall of 1838 three of the ofdest elders in the fumi Valloy eamo to them, namely sanc Karn, Joba Darat and John Crumrine. There were then some ten or twelve menbers that had moved in,

THE PRIMITIVE CHRISTIAN

## Blissionar! Dipartment. <br> ny de goovaw. <br> SHODLD THE MIBBIONABIEG BE A8 BIBTED BY THE OHUECHES?

We aro eognizant of the fhet that throe eoveral sid distinct repposses forms our eaption represonting the viowa of as many partice in the churct A araall number of our bretbren dio not approve of centribating any thing to the suatemation ming Another smsll nomber think that the ministry should not pursuo any sec-
ular oceupation but should roceive their entire support from the obureb The body of the obureh think that the incidental expeanes of of ministers and their fanilies ebould be borne by the churebse while in actual service bnt when off regular duty thoy sbould porsue sorme secular business in ordor to supprort thomselves and their fami-
lies, It slesll be our parposo in thin articlo to tovertigate the subject in order to elicit the troth as we bave it in the preecpts and examples of tho apostles and is the instructions of our Lond. We presume that it will bo sewarrant of the Origunatorand foundert of the chareb. Wo bave boen ec chetomed to acknowledge the fatbere of finy yeare ago as our modety but in this wo bave ovidently erred beeunso and confessedly did not perfect the pretent organization whose blessunge wo enjoy.
It will be a digrension from the leading idea of our subject to dimcune the sabject of A Supported Minietry but as it beere indirectly thereon we wili devote a fow paragrapbs to it,
In the 9th chaph. 1st. Cor. St. Paul exubciates the logal and moral right of the toinistry to reveve a regular
eupport from the charehes. In the eupport from the charehes, In the
7 th verse ho shows from a rational standpoint that it ie right. In 9th verod be appesia to the Mosalu law in proof sume up bie ergumento in a dectarathon of the Lord's ordination of a sup ported ministry.
In the 15 th verse he returna to the law of expediency. Being a consumate tactivenan ho acted in thos matter an was his univernal catomt, making tho privilogen eutbervient to the succesa and progress of bie miniatry He parsued the samo course ldentically in his ministrations to the Thesaloni-
ane ny is shown in 1 Thes $2: 9$, and to ane ny is shown in 1 Thes 2: 9, and in
2 Thes. 3:8 He chumod the loga! right to a support but be evidently foreshw that to insist on the right bo would institute a bud example which eburebes as is indieated in tho 11th verse. Our chureb bos ondosvor ed to pureue the wino poliey that thi entinont Christan leader inawgurated.
While wo do not undertuke to deny the sbatract right of the ministry to resaive a regular support from the churches wo do not propaes to mako the chjoyment to the suecese of our labure. We bave the asme cunses for a wisc diplomacy that uhaped the courso of the sprotle Paul. If we allow our solves to bo taught anything by
the oxamplo of our pradecossors the oxamplo of our pradecuscors
sad our co-tctaporarice wo nbovild avoid tbe recke on which otber donem inations have foumberod and profor to choose sy our model the wisest and moet sncecrstul umong the thachers of Chrintisotty, the appostle of the
Gentilos.
But thia dispasinion of nelf-aucrifice on the part of our ministry has not beon appreciatal zor mot by a corre-
sponding apirit on the part of the sponding epirit on the part of the penses of the minustry rest ulmost solidily on a fow chonon ones, while the vast body of the eburch make as vast Lody of the ehurch make ro
ascrifices worthy of the natpe to carry
ont the great commission. With grat
ftude to Gad we reeognizod the gre fude to God we reeognizod the goner
ous contributions of the fow who re sponded to the great eommand to "bear oto anothers burdens and so fallif the nor reasonable that the great burden of misuionary work should not be divided equally between the momber whip of the elsurches and I eay it witb sorrow, 1 fuar that many will be fousd sadly detective in the judgemeat who good and have withhold them from His cause. Our tegchers bowovor bave been fiatrumemial in proueding thir anotabloun atate of things. While we have javeighed against a salaried rainiatry wo bavo not taugbt tho gospel order of free, volontary sasiesance and the cburch is partially selecp conceraing this groat daty. How fow nstances of a generous Cbristian llberality, sucle as blosed the ancient Phil pputa converts who "sont once and ggain" to the necessitios of the apostolie tousionarics, do we witaens in heso deys of business activity and bsorption. Instancea are prescoted avery where of purzons of great woalth
who aever ofter a farthing to the cause of missione and who really consider is wrong to uso monofy for such purposes To such I would liviedly say, what will thurch ordinatices avail when gou allow missionary enterprises to lan gush and dio for the want of means be Lord bas put into your bands, and so by you witheld and consumed on the lusts of the flest and of the oye?
A great duty rests on out teachers couotermet this etate of affaiss. It s due ahko to the mewbership and to the ubconverted. St. Pabl rejoices in
the luberatity of bis coaverts, not that he dessred a guft but that it maight abound to thoir accond Can we thas rejuice? Nay we rather have Eanse to moura that just the opposite the state of uffisins with tha, and tbe burek to day should bo in sate eloth on neconnt of ber deadncas to tho
gravest reapoonibilities. The blood of gravest reaponnibitities. The blood of
thousands of porisbing souls is laid drily at the door of the charch and be canzot ebake frotn ber the dread fol ain of isdifforence to the esuse of Disuions 'Shake not thy gory loeks Dut they can say we dial it. We aro viftring thousande of eoule to go to bell unasyned and untaught aimply because our preachera canach leave
them families to the sluggish ebsritaen of the ehurch and devote their time anrequited to the minasiry. Thay ard lear, but the Lord'd fathlese stewards wuyt besr the pucisbment due thio ryıng sin
Wo bave an instance of this asd stutc thage in the fact that the "City aifruion earvice has appliod to the voluntary bonevolence of the church or noarly twelvo months, calling as butnble suppliant for the broath of hifo, and today there ie not ns much as tbroo bondrod dollars in the treas ury at Dunkirk Ohw. There if
wore than ten thmes that smount chewed up in tobaceo annullly, and nore than one bundrod times that amount cobmaned in table luxuries and more than one thounand limes that amount wastod is ofber laxuries and euperllaitics, and yet, the goapel is bid and the treasures of pance and aslvation are buried becausa the hurcb dealines to sebiet in the work í misalons.
It is zothe alleviation of eur borrown that tho ohurch is beginping to swak in to the inaportance of this work. Dintriet missione are boing insugnrated teroughout the brotberhood, and dattering sucecss is ationding their Horth. We should shl upite to stir arts other up to the great importance of missionary work, and, returaing to our eaption wo bope we will all bo able o reppond afirmatively and say, We should support tha wissionarioa When in actusl service.
$\frac{\text { Sltar. }}{\text { nOOAN-CAMPUELL-At ithe rasidence }}$ of the bride's pareath, Hustoged se Pa, Pa, Dec. 18uh, by Bov. A. C. Dole, in T. Lo
${ }_{3}^{2049} 5$
Oflez that hee bree ant exployre of thle year Whetber lhis acceousts for to the land nows applications for positions bere, we sat he typos for calse, aed we spenk for them life of analloyed bappleems.

## ©omb.

HOCnNOUR-At Cowemangh, Csmbria Co., Pa, Oct 22d, a little daggter of brother Eparsina nod sintef
SYERS - Almo on the 23ab, a litle obild brotber Oeorge sod aster Sussu Eyers ber, Lydla, aad on the 8ith Mary Foven childres of brother Dasiel and eiater Mary Aen Stulzend, eged $\$$ aod 3 years.
HYEAS -Atso of the 26th, Thocan E,
of elder Wilham and sistor leabella Byoss, sged 6 yeara.
COBAVEF -Also on the sph. William, son of brotbor Jospph and sistor Barbsas Co $O C \mathrm{CHOUR},-$ Also on the 245 b , kithed by accident on ralliond, Fracis, son of MDasiel aod atster Gechnoar, nged 22 yeath, 0 moatha and IS days.


## Literary ilotec.

Tbe Wthalhe Montily gives a programme
or 1850 , which promises to make that mas ior $18 s 0$, which promises to make that mag-
agise very attrnctuve, adod offords a great varlety of estortniement to its patrons Amons Whe contriber Gotoss ate incleded Laggellow. Whittlec, Hotmes. Mark Twato, Bichard Gruat White, Bishop. Lowelh, Mrs. Stowe, Miss Larcons, Miss Jewelt, und many other
able wnters. The literary features sill be able wnters. The itterary leaturts will be rwer self. It will be priteded from not type, and the eize eod Elinber or pagen en whi be furbiaind to ack abecribor for one dollar additionas). [Eloughtoa Opgood \& Co Boston $]$
With the Nor Fiber aumbor for 1870 the Topular Naine eht mportant intereate of modorn society. It aime to ealargn our knowfedge of Nataro by gew difooverics eraorg its messteries; to per
feel ail the Arts by tho appitrallos of Eew facta pre Arts by the appitration of Eew progrendve courst it bos rocelied, and is affetlug all the bigher questions of humac interont-" the probiems of statesmea, juristion feanders, divioes, artisha, bletorises, mon alsta, eduestora, puilantaropista, and nocia reformers It is the ouly preiodiaal dovoted to the slicace of sll these grest subjerts. tepreseats the most valuable thosgbt of tho scomentin men of the age of all councties, asi tube, nes well as to thona tho are directly lo terented in the ionestigation of ecientillo sebjects. Many impertfot articies are litus. trated among thote in the Decenter tie ber, are "Radlant Matter," "Oecan Meter rologz," "The Bogiwningt of Geograpibical Streber", "Stany Teed IIorms," bestides the portrait of Heiariek Wibuelma Dora. Thia tumber containa mueh that is valuable to ozy. The Genells of Sex, Education of Brali Cells, Esrly Methode in Aritbmetic, the roview hy ProL. Bais, of Speacest Dats of an the Ladory and pethods of Paloatclogi cal Dlacovery, will to read will interest The "Edttotials" by Prol. Youmase and sble and lotercating. (D Appleton \& Co. New York ]
The National Bopsaitory pubisised by, and ouder the control of the geseral confervoce of the M. 2. charuk, has become widoly koown ab a unguzios or parcr tone tbis cont whise to keep tts pagea free from the sickly entlueutalism which lays ewch e blizhtiog hold on young misde, and endesvors to put in $\mathrm{Hn}_{\mathrm{n}}$ stend tuonsl aspltvilions, sad religious spetimecats. It is illustrated, sod ably edited. [Olncinuati \& New York]

A Capital Kumber, and full of iaterestivg and uacfal ioformation, is the , Imerreas Al rictifuriht for Deember 1. A buedred or hinta and asggestions, are thuatrated with acorly a lundred ebgravinge. A remarkable formes of 1 accarato skekbacs of 21 bow ow ner of a farm of villago lot. A varlety of Hambag eoberses she alown ap. Authpper tont tatie of many sorte of reedug ntulli, and tbeir oondparativa valat, in zives
Thera ary ase thastrations of a Farmer'e
 thele Webs, of 3hdew, of Christanat Ornameota, and a melteade of other thligg too 35 tb abDanl volocis beguns bow. Terms $\$ 1.50$ a yent Siegle nuoubera. 15 centh specimen copy, I cost* Orangu Jodd Con-
pany, Publlthera. 945 Brasdway, New Yort The Laus of Lefe, publiehed by Austin. Juchsod \& Ca, Dassille, N $\mathbf{Y}_{4,}$ is a jour nal devoted to the interenty of the lams of healit. It th the leadiog bestith Joursal of
the conntry, and ao fannily cas afford in do muhout its lebchlogs Dr. Jsa, C. Jackpon" atary entitied. "Dliforent frem otber Folkn,
in whech he has intermoren an experonce or tbroe score years, contrases with usabaled interest The Licturer, a bi manthiy, devoted to the pabliestloa of lectiret sod
specebes on the fawn ef beatth, ncocmpasien spece Leses, and ts alone worth the prics mathed
the Late for both. To keep well deripg 1880, spad \$1 to to the publitbera and secute it.
Browne' Phorograptic MontMy is a 20-page jotrnal dovoled to the intercsat of Pbono-
grapby and Phonographera Ita publiaber It is the art purb, 737 Bresd way, cosinert bad me speal for is liberel that toango it contules cach moots foral pal of the notes of Conert Reporters, is is 1 l craily contributed to by the sblost reporter in the Ueited Btates. To the learver, this foumal is as lavaluable amxilary to thigh alchiomenal io this Art To all hatoreted of eas thank of eo other Jounasl that would eo fulty weot their waats. Bemit $\%$ and eecur it for 1880 .

## 1880.

Harper's Magazine.
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## HYMNBOOKS-ENGLISH



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TRE PBIMITIVE GHBIGTLAK


QUINTER \& BRUMBAUGH BROS

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THE OREAT END AXD AIM OF THE ohbistian.

Sermee by Flder Jawee Quister

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My minct has hecn tuphed to the Thith verse wf twe 24th clayter of the
Aets of the Apootlew I xhall therefine tate it ay the ealjeet of my re mamks. "ILwein do 1 exercipe myeth fyluso towarl Gion, and townel wea Thin is part of Pual's defewe that ine governor Fells, Ife wan callell to ace cere male ngainat him These thoge were wall hy the man that is bery a Pan mastus, it is prolmite that Sove that the judgen employed this Tor tulhes nou burrixter of lawerer. The
 nown, that be aught the better present the case weeording to the Romman ling the Jewa were beumb upon hix enulem nation, lant it was probullity for the purpose of uhing thesa to serture his ployed This puan Tortulliv, then was their spokemman fie way the talking Ifive part therefore, wis to give the cbarged whith they mude threo in humber. The first eburge wat that of sellition, the second, tho crime of horesy, mul the thini, was that of the evime of disturthong the pesese if tho commurity, or of numkening distribateve ataong the poople, cither ngamat one another or mgaind the
goverument, It is a crime sonu"rohat similar to rebellion, thorest of a lea degres. These ure thase crinies of this nature Thece are secitiona, insar rectiou atad relecllise Sedition is the Rehellion towully hegrian with nedition, und is the highest erime of this nuture It is upon the charev of moltion thut
Poul to Lironght loctiose Felix. They Poul to Lronght hethere Felix. They
arcousd Prul of beng uetive in stiring app the peuple mul listupling the fingee
of the community. Another tharg
wan that of Lercay. They acense him of trying to lewa the prople from the fiuth of the fathers. The elourge canse though Tertullas who was
Rownis. Lat it was berray necorling Rounas. Lat it was berrey necorrling t hargel. that is. a departure trom the Jowish mode of nemship. The thirel halge was thut of sucrikge As it is logo to a volation of' saceed thing: I is the takinge of things derighed for cherd ween, and applying them to sech lar hose Tle charg is bere mad
that be produnech the Jewinh templo that he had not manifested a surfiveent unsount of respect towatht the teapic The chargo was that he liad been wew with tertain Greeks in the femple. A the liect of a Greck prafiuned the tum plo, neconting to the Jewish idnas
Pand was nerased of hevecy, bechase thet said be trook these Greoke nito the temples. Thume is nu evidence of
this The Jewse, wo their bitur hootill. ty to Paul, wero ready to allyt any -nbterfuge, to use my fillsehood, or do anything elie of thin hiond that would they male agutinst loul. Atter these ehurgue wore proventel), Paul was per-
mittent tor reply. It did repily. If tipligesel the lawyer. hawever. He inut it is thant ung help-hunau holy
 lud yo Romus huwyer. Itis only hel 1 've nyself: to hate nlwuys at con-
 of bid inmoenney, conterous of his the
eeprity; consemus of the fu-tice if hie Cmave 1 IE defiomled himelf fium the hargge which were male nguind him Thi intenes nus nade very jublly, aly netcosidully In this dotense the red the hatzarge of unt text - Heren
 and townard nan" They hul charrgal hin with a acriloge-vith profaning the tengle Ho now minys, Mlerein do I
voul of offeme towami Gud, mad townad wibs." This heans, I wonid nut, under attom, protane the tomylu of Ged. or wefle hiy service, or twat him with is divine chameter, or may divinc lans, or dinobey bie piwemarent drine lav, or Ny thing trbielt pertains to dowl
To way ITe way tharget with diaturbing the
 1 exeresse my mell, to have a constienico voil of ottene towavd God, and towant

IIo bore mitrifies that be hus comupted no man, thut he would not give any just oetation for dastubing
the pwace of the conmmaity. or teall any nway from the path of laty. Instrad of thoing anything of that Jeinol, hax hecn, or vather ibplice it, that it lite to lisellurge his duty tow, mis) merih and live with 1 conscience roid of of Cins pili- In using this latgouge this tuaming, we will trok at it uniter the thive following beldes, which secm propocyly to be ceartained in the snle. The fint in the growt ent aud nim
with 4 "ennexicmeo wond of offence to
wary God, and toward men." Secomsly the grent work of the Clisistian. which Is to maintuin the state reforred to in the text Thirdly, the matieren which pronpt the Cluriktian man and wonaln
to tive wath "conselente vaid of ofonme toward God, and townril then
The tist point ta be noticed,
grand dengn of the Christian. Aus bis is to live with a constiener roid
of oftone toward fioll sal toward It in the olject of all sintereand intesIt an the olject of all sincere and intej-
lignt thistuans. Yon may not thimh of your objent us Clupistines in the very thoughts that J present it in, but in shbstume it mast be yohr thought my botluer imal shater, if $y$ un ate liv. ay with a proper ond in vow. Then our end will hot la Jower or any lesn in grantent aul execllewey than wer
 xith myande, to have newity atcon serence roill of offenou tomad Gou and towarll men." This is the substance of omer purpmee, wad the rent easence of our de-ign. The smiject does not mecesaarily require a oxplanation of consrience, und I havw no explanathon to offer upon it. Suftice it fo say, it in "t sery inpportant part of one le-
itg it is one of the moat atriking

 hiphat ortor of latute proriact, compe near fogethor in some instunceswime and the lower enitual in regord to hin intellectunlity singly. that there the seme nther roppesta, expeczally in The e-pert to wbich I have just rea
fercel yout There is nu morshl subpoo or conseigence in the bunte ereaturn
There is no semwe of right or wrons There is laweven, in man There is a fectang of appooval present when we
linon that we bare lecen domer that whelh is ngbt, and when we tio that which is wroug there in a feeting of remurse This teeling is prodaced by tonaciumer and is fotiod in crery man
in whieb his moral nature has mot beon destroyed of swalloned ul by sit. Thewe in nos stack tereling nothis in the bute ereatron. Thes constience, this
mural maturo, this munal semen, is that whifh elovates ut alrove the brute tive ution, aud makea the differenee, and formas oue of the mont striking lines of duiunth. Looking at mant from his insral standpoint, we find ope of the inost ruarkable clements of hiv wion thenf ebasucter This clement is con-ewact-simething that, ne we hase stated, niaker uy feel happy
have been thitur right, lieel the pange if rewerai mukes y left the pangs of reuwata when u
hatve been doing weong This is wanilivated at an endy ugre in our ehihiow A4 we have masmal nud religioms inhall converted to Giol, thene Whon se at emoselence. Whath we have this foed bally when wrang is dune and we fied gand when the setimu is right Al mon lawewer, who are not extromely soiense, and thel bubarpy whers they have bean doang wrolg, and fevk euns
panatively good when they have beon dolay right, Pital wanter! tio bave an enameinere void of oflenee II,

soneace vowl of offence, for ho knew hat he most mert bim, as we all monst Wo muat all sonse day meet low
re bis thouc. Paul wantel to feel that be coathl look apun Gool withont fondemaution, without any 1 putinfal feelinger iI wantell to think of eternity with enhousers. When he was bought bufore Governor Felix, and king Agrippu, be wanted there to have a cimscience vonl of offeneo Ine
wanted alse to meet hiv fellowmen athl Wo lie ailse to look them fis the face wathout nuy comlennation. Ife want if to divehargo his duty en mathtithly hiv fullownion that when he vowald aect them at the har of Goil fin julle ment bloy eubli justly barge him Wath no wroug to thent. Xuch a con
seuste wis the graul object of Paul; Wife, und to the atfainment of vath htate wha his life leveted. These were his thunights Ifis greatest efforts and all hif halura were upplied to that ench to the attaiument of that state of lats ing a chascrente woil ut offened to I rewarls fuetion
 any. First we must hure a mak that *e lunk upon as right, it rule of roght لI which wer most jowern ourcolvec.

 our vonduct, in orlaer to fiad out that tar tuntuet has leen in harmony with
 havanay: nuth wur vule of vight. In whor thut you many balesotaud tha mond. I wight, prhaps aly mgain, that
he muat bave some rule of riphe Perluplo yout ate numre that no imilsvidual, or hooly of men, we altogether hithons ofne rate of right It will by
 guged, withont soaw geweral take of right for then gosermaent Even aceubslial hawe maited together to it sonse rule or huw for their gosen. rowat. We mas, thoreline, way that wrong Jevery anth has thic motal 1 remarked
I remarked that to have a conscience attietly wohl of uftonee tomarde God, and turard men, we ntust havo u rule of right. I furtber remurk that this beve with a the word of Goat roid tuwart diod, and towarl men, it is plaun to u* ail, that we must in righat acrarling to the law of God Job sthe, "I will suy uuto Gord, des aot cos
detar ue."-Joh a 2 . Now if wo wonth not bave Goul to couilctan ws he ruset do that ine requires of us, or
te must umbe catiaftection to hime hy epsentanes. And so if tse wonld not hive men to coudemn us, we munt do ight to them tare bi. iundeny we mant staud be mongestic throme, with this fism! jombe us. To hase hal has chenev then wat there voil of uffease. We nuive provionaly have hyed areoriing to the fioyel rute of right, which In iegard to our living with a cobs sionere roit of oflonee toward mon, hy what rule nosad ne live in ordor that Wy will wot crmilean un? By tha

Trand men. Thangh wo do righat to mon, they may otill eopleman nes. But If wo do our cluty to thon, there will ho no juat atonal fire theis condoman: tions, and God wiil acgute us in the day of judgment The Sutiou himatlf thd bint cecapo the condemnation of nen. In ono of his thecoursus ware tiven of the thords which contuncel a rejures of the Pharioces Tho discijlles caun
to him and said, Knowest the Phariates were offendel, affer they heaw The saying - Matt ay. 12. The re aroof whe contained in these worlHo wet ye jot unilowatumI, that what serer entereth in at the mouth roeth into the belly, and is cont nut into the Waugiat? Bus thoso thage whirh pro ced out of the moath comu funth from This wart, fund they deale the man. Thin wassait wien he was expusing mistake of the Plannecs in followime only an antacle form in worvhip. They thonght they conlel not eat a litth anglt without lecing uachern it they lrowk a fow drop- of water out of a Giontile sip they thought it would it ble thea. Therit mixconceptias af righat lew Christ to rebuke theon. in, re not underetum!," saish he "that it is not that which vatereth in at the mouch, lant that which procecteth ont of the menth, that aletiles an mum" If borl them that they must be rheat जithin, that it is not thut which goes witu tho mouth. Phet tlofileth is naan Wh that thicil conseq ont of bic herart it is our "ulkarity und profluaity ani watmikny which
wouth that defiles is.
The posht I an tlistrating is, that e are to live with a eonselence soin of mot no fowarl wew, 1 vail thast it
wibl ot oflemer, fiover to live so that well will not ubnee um or Eeel offenules! if 13, ber alson men off thes nowh were Iu live so thent I said that we are juat rcusan to he offembel nt He That is tho way we -bmald live We ulould -o luce that they will not justly have
any wosan to ted that ree lave flone hesu uny inumy. The Savios has whet when he gave that aclatkes It Was a gratul lowah-a betutifial leswon. wos right that he didid. Thoy tooke When I preach the trath to you, anil ank in the right aprit, and try with an kinducss aud love to deliver the
 inl thoy take offeme at my prearhinit is inst my fiunit. Arewe, the teneher, the prearhor, the neighbor, the Guit, if who kinully reprove sin, in Buit, if people lecome offurded? So If in my lueaching, the plains preach-
ing of the fiospel, in painting out your duty foon time to time, I give offerce, When I meet these people at comilemn mee? When I yo out of the elareb wometimog, and go bores, some Du- suys to nue, Bro. Quinter, you are too piain in your apulicutiom, ton elose in your ceviticiadl and the people cosulvnu me? I think first ubout pabluct Wo ney thingr sonuctinges which ser not wrong in thenaxelvem, bite the spirit may be I ask my truth woro exectitions taken? Whon foul that it sus ions taken! Whon find that it wus not my monower, hut

THE PRIMITIVE CHRISTIAN
truth which I wus trying to present,
my eonscious is easy. my conscious is ansy.
If God be for 13a who can be against ma? ${ }^{4}$ uska the apostlo.-Roni. viii. 31 . So if we do right to men and to God, ond we know that God in for un, it
mattere not what men men tany nay ahout uk, if our conscience is right and it does not condown us, we will have the rejoicing of sur conschebro boter they may. And bere is one of the Chratian. The abantance that bo is rught, is a grest source of oryoyment to bim. Mou are offemied at the truth
becanse they do not underatand it. If they undoritood it, ther would not be offonded at ic. It is becatse mon are to bave their sues eondemned. When they see the evil of $\sin$, ns they will gometime nee it, then they will net be offended at bearing their aina roproved. Persone somstimea become so mnch
otfeenled at prenchern that they will not go to hear them. Now if it is tho trutb at which they becomo offonded the wroog when they uxderstand the trutb. And when they underotand thembolves and the trutb, and when canso is in thomsulyer, and not in the trath, and they will seo it, and wben they thes soe it, they will condemn thomelves, and not the preacber, or trutb and error and rigbt and from the other. And when that time comes, those who bave loved
dareness rather than Jugbt boeaune their deels are evil, will approve the right and condema the wrong, though it muy bo condemniag themselves. of the truth, and bave a conscience in barmony with the truth, and live with a conscience volt of offence toward God and toward anan, there will be tho
condemnation And it is the great objoot of the ESrictian to have a godd consclesce, and to so llvo tbut
But there are dutus to be performed to God os woll as to than. Some peopie's religub, if I may call if religion, hone jooplo's mortlity, is to do righ tably inchned sud we may bo bonost, tably inchned sad we may bo bonert,
and with thas rasy be ratisfied and feel no condennation. But whey the
word of God will bo fully opened, thon yon will find tbat you will owe duties to God as well an to your fellowmen. Then your eonscience will realize that it is wrong. It will arise in tss might, in ats divinity, in all its prower, and then you will feel it Felix trembled
bofore Pan! when tho prewebed, and it to vesor repentod be will tremblo worse in judguont. il exerulse niy-
self, to havo alwaybs eonscievee void of offence toward God, and toward mon." This is as murh as to say, "I want to my Cbristisnity in a C'bristianity thut responds to all the Jubl claims upon tre, whetbor they comefrom heaven or from naes" Pael mays, "I must dony
the charges. I deny that I wanted to spresd sedition. My soul sbuddere at it. My Claristienity is dittierent from
that. It is the purpose of my lue, that. It is the purpose of my lue,
most noble Felix, to do night to every body, to uceept of right in ite purest Aonso, to accopt of right sa hoaven bas moasurod it, and as it bas beor
implantellin my Christian uonscionce umplantel in my Christian vonscionco
This is the Christibs eade of right. Our grand eien in life is to do right to God and man. I call attention to the thet that the Seripture bas presented duty to na in a two fold sopiect. In hatyo refercnee to man's duty to God, and the romainiog bix havo reforence to bis filuty to men. We are to love to bis uluty to men, We aro to love
God We are not to worebip ang graven imugo. 'Thou shalt not tulke
tho pntme of the liond in vain-rememthe onthe of the hord in vain-remem-
ber the Sutibath day to koep it holy." Theno bare reference to man's duty to
reference to his duties to men. Honor thy father and wother, thon shait not kull ; thou shalt not commit adul try, thou shalt not stesl; thon shalt not bear false witness; thou shalt not fire is the fuct recognixed that wo owe duties to Gid and to men. When the Savior was raked what is the first
great commnodment he suid, "Lave thy Goil with all thy heart. with all thy sonl, with all thy mimh, and with all thy strongth" The sevemil is "love tby neighbor as thyrelf. Upon thee two commandments bang all the law and the prophets." Hore all reli-
fion concuntrates-upon our love and gion concuntrates-upon our love and
duty to God, and upon our leve and duty to num. Paul reeognixed it Wo dysteas of livino truth-doing rigbl te God and to onr follownen! To have a conacienco void of otdence, we mast worship Giod; we raust honor bim,
wo muat olicy biw, wo muat not take bis natae in rais; we mast reverence him, wo munt deroen ourselves to
him, as bo desines wo should. As for as ont dutes to men are corcerned, we abould never harm arybody, bor defreud any body, vor shander anybody, nor wound or griose the feelinga of avybody, not tho auything to encourago any one to do wrong. And fur-
ther, wo are bot only to avoid dome ther, wo are bot only to avoid doing
wrong to others, bet we are to do good to them. In their endenvors to got rieb, we sometrace sce personn do um-
just acts. How wronge it is! Whed. just aets. Kow we wong it iny one mjutico, we should make reatoratim. When Zacebecs, who climbed a tree to so the Navior pars, chnobed a tree to soothe havior pses, Savior, hemid, 'If I huve taleen anything from any man by false neensa-
tion, I testure him four fold." That is tion, I esture him four-fold." That is
what we uhould all do. "Thest is justico that is vight If we bave dona wring, Te must make amembe for it We Samuel was sbotut to die, he met bis people,'and thed unto them, "Whose takon? or whom bavo I defrauded? whom buve I opprensed? or of whoso fand hase 1 reoived ans bribe to blind mive ercs therewith? and I will yons, it. The Lord is witness ajghing that yo bave not formd aught in iny land. And they unawored and sind, He is withers," Death must come to us all, as it did to Samuel, to
prosebors, to tuachers. young and old, men and women. Wo will bavo to cave our cbarges, leave our schools, We nhall have to leave them all. Let an try, then, to hro with a consciodec can feel as Samuol folt towards bi poople. This is the meaning of th peatlo
Scondly, The great work of a Chrstian hifo. "Iterein do I, arram
ayseli, alwuys to kave a consciencu vold of offence toward God, and to Ward men This boly and desirnble state eannot bo attsined unto without It is to bo bttained unto by erercize, by practice. Such is the neenning of the encuse nyysull' It sactins that he ap plied bimself to this work of righteots nesn tith great cave and diligence. He did as Solomon sdmonistacs when be doyer ". Whatsoever thy band findeth to 10. And if we would nttais to that stato of fivithfalnoss and boly living in which wo will bave a conscience void of offenee toward God and rase, wo rount be careful to moderitand our duty And to do thio we mant diligotily, prayorinlly, and cundully search the Scripturcs. Tbis is one way wo are judgments in dancriminating botween truth and etror, and guard ageinst calling gual ent and eni? gaot. Tho name deesigh applied to un implies, we
ebould be leareors, scholars in tho sbould be learbors, scholars in the
when wo bavo learned our duty we must be true and honcst to outrelves perform ic. All this nq quiver exerviso and work. And we must make this our great and praceple work if we
would ssecesed in attuniog unto a life of Cbristiun taitbfulness, wheb 1 w. plies fumthtuln
In the last place, I will notice the considerations which prompt Claris ciana to Labor to live sucha hife at they are aiming for, and which thoy ure erv-
deavoring to 1 oach. The frat and best resson tbero is to justify and re gnire such it courso of fisiluful living th the eimple reason that it is right, or in accordsace with the will of God, This ouptbt to be a powerful reason Tufticient reason, a controlling and in fluentisl reason. But as anothor rea
Son why we sbould exbreise ourselven
to live with w consitence pont of oblano wo shonld consider tbat the reatit will be, firet, if we do not so live, and secAnd, what the renule wnl bo if we do scunceyoid of offerve, we shail possess gne that will condemn uk. A con scindee we have, and soonse or lator wo
sabll feol its power io spproving condemning. And a condemn fal companion to bavo alway with as This is the worm that never dies, and tho firo that is nover quenched, It is a eprivg of sorruw, pain and suttering. oporicd te tho fost selnive and te tearn of angnisb will flow Wo have many matances of tho ternble work $10 \mathrm{~g} s$ of a ghilty conserence. Felixand Belobezrur trembled oven bore. What mast tbey do if thosoguilty eonscrebees Tore takel with them into oternity.
But if wa sueeecd, and nothong can innter, if we make tho propor thloris,
 dever-talling erjoyment. Wo carry in our own bosoms a spring, which is supphed from the beavenly bills with the purest joys, and whis will slwaya and forever rotresh ns with its bealthy and life giving waters

Now 1 baveset bifore yon tho bigh aim of the Cbriatian. My Cbristusa hearers, remomber this is the sim of gour profession, to live, "alway? with conseionee void of offonce toward God, and toward mon." Let this be your aim, ond may you roach it, And
my unconvorted locarers, what do you think of our aim and ond. You eannot but approve of tbobs. Thon unito yourbelves to tho prople who aro pur suing theso commonduble objects

## 倝55al

Heyond the alpg, thine italy.

Thought contiols tho Univorse. It
is tho montal clusel. Mind and roatter are the ohjerts upon which it curves It is the common center around which luster all the grand results that bave been aceompliabed by the pewers of
man Since tho Antediluvian Epoch its march bas been progressive ; it has kept the horizon of istelloel so com pletely illumined that roady highways of toduy hne a possible uceess to muttitudinous trensures of knowledge. So oxtensive have been tho nevestigation attor (ruth, tbat when tukung a comproberasive view of them, we nro foreed to nttest to the truthfulnets of the proverb, "Stuch stady is a weariness
of the flesh und ot the making of many hooks thers is no ond." Coasidoriag this fict, wo mayy put forth our utwont ondearors is Jeveloping some truth or deducing nome law with whiels w were provionsly unacquainted, and yo peora osly that with which thoy are
airendy familar. Seeing
tire atterly discouraged.
tire atterly discouraged.
We bave rognition of
We bave cognition of the lofly Alph contruntigeg us but uur bopeat of surmountivg them and reaching Italy, favored land of song and munabine,

Beyond the blaw orean in Griental Earepv, we have one of nature'd most famons barners, the rugged Alps. We turn our efes thathorward Fandour-majentie in appearance, the woul is filled with raptures delight, voniler and awe postess the ontre be
ngs, the sublimity of the scone rlefies deacription by tongue or pod. Yet the ge reats not bere, it ponetrates farther The ecene vanishes from our Fiew, as the reflection of the country beyond flashes before the vision, and
we bohold tho enchanting beanty of the lyrical land of Italy. Many u cruel blot mars the page of her bus tory, many a ruin marks ber fall; yet many pleasing cbaracternstiee: our at. sovtion is attractod by powerful though ilent arators, sweet strains of munic play upon tbe car from harpo unstrueg. all of which ure to many shining lioks in the gold $n$ cbsin of charmsentrane ang the hoart of bim whe once vivits this suany clame in such a manner that ho ever after wlabee to unberit it It requircs a courageous hesrt atd un
flebing enorgy that the traveler may diching energy that the travoler may
cross the ice-clad Aps, derpite the blinding now storms, of the terrific whirl-wind, ne he sees it burl the pontcrous houldor from the summent of crages presk to the Falleg below, of pat in mouon the dicadodin side, cal rying destruction befure it, yot ho is arged forwatd by the glorious promise ice beyond.
Eacb of our lives is a tedhous joor ary to Italy. It lieo not, however acruas tho Ntlantic, and begosd the Alpe of Europp, bat pur- Ltaly ling the Alpe of time History imforms us of tho career of Cacsur, Napoleon and ther famous warriors, aBd $\pi 0$ at lesire to visit the atage upon which
lechanco, entertain an ardon thoy acted and become rosowned as they were, seoming to be unconsciouk
of the italy of life before us The achivvemonts of Nupoleos and Caesar are not worthy for adrairation becausy of theit superior success in shedaling buman blood, but they are of advan tage as proofs of what may he dose by willing to do, und putcing lorth
tion to accoraphoh the doing.
If wo persozere in elimbitg the Nips of Selonee, guled by the motive which prompted our fore-fatbor to artton in the eauso of Americas fiocdom, and live the lowly walk of a trio Chrintian, wo can achicve a more brilliabt victory than all the beroes of war bave boen able to hoast, asd rear
anonuments whieb will shine with inereasieg brillancy is tho etornal world ages after tho pyramida of our
moublered into forgottos dust.
Though the cloudless sky of our pos suble Italy tany be stadded with but fow showing burs from the gided canopy of truth, and the canket of ber roasures may contain but a fow jew. olod rebbles from the ehore of the vast oecan of kowledyo, wo should not bo come disheartoned; eomparatively fow bave done nore.
Thero are those who climb more rapidly than wo do ; so soon seom to bask in the sunsibico, and nir It ly, that we, glancing up the long rugged highway loading ecross tho Alpino nows o the lofty omisonce which they oo enpy, almost despair of reaching tho goal, iorgetting that "strongth in horn of struggle," and "isbor swootons rest," and tbat the moro diffieult the whecet, the colder the anown and the aigher the Alpa tho mure invigoratieg tho breezes. and the more fragrant the

Alowere of cur Italy. We have maul to oncourage na. We have the path by which to profit, and the present ts ours 00 impruve, Napoleon, whila march fusod treat courage and vigor into the breaste of hie followers as be pointed towarts the massive pyramids, and twroically shuuted, 'Thirty contnrios looking upon you" Just na sublimely docs the present apeskle to us, oneour aging ns by remmding us of the monamental past. Wo are the setors in the druma of the prorent. The past urfing un forward by thetr example to agloriously suceestial matech to the mimmet of the Alpa of Scionce and a triumpbast arrival in the Italy of Knowled:
There another, a more glorions Italy, the Eiynium of tho Lord, to got a view of which we must ascend the Alps that pieree the cturnal ekies, Then tarn wo our cyes towund tbat Paradine which was lont. The longer Fe romain on the treachoreus $A$ pis of rating us from the Father. Ob ! let un then for the sake of the alalyation of our immortal foaly, tbrust off the shar-kles of $\sin$ that now bind us-fleo to the crows, und east our all upon the Ono altogother love'y. "Tis true wo will bave many mountaind to clomb, billo will peep o'er bills, and Alps upon Alpe arise," "but we bave a guide mighty to save, and strong to deliver." Truat hum. Throw all at his sovereige feet of morcy, and over the penk- and ravinos he will anfely war ma in the armas of his love, and wo will forcver dwoll in the manshino of his proscoce in the Cbristians' golden Italy, in the land of the Loth.

WA8 THE SOPPER ON THE TAHL
WHEN JESUS AROBE TO WASE THE DIMOPLEG' FEET?

Tbis is a qucttion on which some brethren differ, nomo allirming that it was, and otbers that it War not. Yee If our faith stands ulone in the row and testimony in tho caso. Paul would not preach with excellenty of spoecb, so thet his licaror's laith should Int rest in the wisdom of ruve, bit in the power of God, Eroo so may our

21-26 I bave made there brief quota-
tions for brevity, the reader will read the full esnocetions and bo convineed that the euppor of Jobs, is the same the passorer.
"It is remarkable that St. John snys nothing alout the institution of the Holy S Serament, which Matt 26:26 So.; Mark $14: 22$, Nc., and Luko 21
10, Ac., describo so particularly. N other reason can be assigned for this, than, that he found it completely done by the others: and that bo only de signed to onpply thesodefocts." (Clark.)
This teatimony of the Dr. admita the This teatimeny of the Dr. admits the
nupper of SL. Jobn to bo identucal with the papsover of the othor evangeliste. Now wo are rendy to investigate, abd
 and neows to bave writen only impor int traths whiel were written by the facts which tho etbene had written where they came th conneution with bie narrative, hebec, be gives no ac-
coant of the preparntion of the nupper ho incilently refurs to in bis thistoonth cbaptor, as ibe otber erangelists had for testiminy to prove whether the supper whes on the tablic or not, wiben
I cannot quato the tetumiony in Fill, the render will for bimsolf road Matt.
$26,17-26$, Nalk 14, 12-22, Luke 22 . 7-19, aed you will read tbat Jesus sont bie disciplos to propare wbst they call sont two of bis dieceples to propare it and Luke 22.8 anys it was Petor and Jobs wbow bo sent to proparo it that
we may net. And Mant. $26: 19$ anys "And the dieciples dud as Jesus had appointed tbera, nad they made relldy the passocor. Yerso 20, Now whoo the Twolve, verse 21, And as they did eat, they male ready the passover; porte 17, And in the evening ho cométh with
the twelse; ver. 18, And as they sat and did cat, Josurs suid, Ke." Luke $22: 13$, says, $A$ nd they made ready
the paskover: ver. 14 , And whes the heur was conee, be sat dowa, and the
twelse apostles with bini" IC this nut tenimony to prose that the suppor
$n=4=$ prepared and realy to cat wheo Jesss in the evening came with the twelve and -at down to cat, and did
cat, then I will nos attempt to prore any other Scripturo tuath. This tenli-
mony han Jesu-with the twelvositting down to the meai propured and minde ing to eas. But bufore caturg, John colaten what the otherd omitted, sout
 itmenediately out, and it was sight It was ureuing wben Jesus with the
iwelve nat down, and by the time hu bad wrinbed their fiet, and gavo Julas the syy he bud thpped for bin, it wa went out,
Yorku 2. And ropper being ended Ke," perplexes the mind of sonas, and
I bave beard difficent explanations modo, tht the correes one is, verbe editions of the Nom Tetrment is bo onurked (t) But wbothorso marked or not, iny one sitb but ordinary knowe that it in a patenabchis; that is, stor gives it thes: "A word or heatenio nation, in the midet of atotber. Hoe Lonce, of which it is independent is conatruction, and which is coroplete
wiblout il is yaually indlosed with earved lises, (1) but sometimes wilh hin veroo second, it bus ne connection wilh the subject in which it stands. iruachery of Judax, ineulontly refero to what be did when supper has
coulod; and this bo fully oxplaine in vorno 36 to 30 . A parontlesify nasy, of
be read is a subdued and quick voice A toke

A WREATH OE DEATR AKD A OROWN OF OLORY.

To our Brleved Sister Sirnh $\pi$. Whas. You are sittiog for the finishing touch E of Solomon's fall ledgthed portrait of Wells in ber arm chair batore the in spired artist, aa be strikes his pencil bero and there, and pats almood bleskons Grar blosam into goor siowy eorooet
Your sun, meon, and stars are growing how, the light of oatore is fadisg. 'the end of all thiogs is at band. ${ }^{23}$ end the arb of life which once bude so radiently is mid-beaven, is now dipping the occideat of earth, which is the orient of heaven. The cloada retarn ofter the 0 longer opeaing into the deep szure of thongtt as in the forenoon and merid an of lite. "The keepers of the bense bemselvea." Eighty years of working and walking bave given the tremor of exhanated vitality to armas and legs The "keepers" are ao lenger ulprt, snid The "strogg men" have lost thetr agility
Thicre cease because they are fow, end these that look out of the windowa are darkeaed ${ }^{4}$ Decayod teeth. imperfect and difhealt mastiention, sod impaired fision all tell os that we aro no longer yousg, ard that the simoud
Hlossom is alowly wreatbing our temples The docrs aball be shat in the etreets." To the busy, whirling, self-seeking nork you are dead. That door is sbat, and
you are not sorry. You dimily see through the age rartained mialow, and Gantly hear through the grace-bolted door, the bustle and carmoll of the outis low." The mill of the vital orgsuisin is barely keepliag up the rus of its dedining fonetions, the grinuling beecming lower and lower, mad ite predbeta less
and less arailable. A few more pul-n tions of the heart, a fow more cyclea of be vital carreat, a few more falteriag aflorts of the "kcepers" and 'ztrong oeli, sad "tas house of your cartbly elated "Bt the voree of the bird," it is gure the peat-ap capacity of a young soul in an old lady, than in the power
of execetion ; for 'all the daugbters of muate are breught low." My grand father wae foll of the eborals of the wht his perlormaneos were like the first ates of ile Amplabioos croshers in the ariy Spring whes the vecal ligamenta were yet partially in tbe licy glasp of Winter. "The dangbters of niasic are brought low," even mbtale "tbo harp of
a theasand stringe" is thrilling with the melody of the ligigher spberes under the blas impartlag, pean evoking fingera of the Holy 'Trinity. And whea 'fears 'bugher' stall numze atad terrily, "the "lmend tree shah dowrimh," aud the "grasshopper sball be a turden, and
desire staill fowl," and then comes the desire shall fosil," and then comes the
solema mystorious, Giod eflected passago "to our hog howe, and the moorners go ahoat the arreets ' Your eitver cord be oig leaver bot a fechle, reisyed sher wheh a sligbt jutr may brenk or sever. The goldeo howl is breaking." "the pitcber at the foustain" is yrnering
uader the pressure of the grim augel but fuards the Tiee of Life, and tho wheel at the cistern" is revelving slower ani wll the igner mecbasiam of thim woodrone pralace of the coul to yiedding to the primal law "dust thou art, sod Whe dabt shalt thou retura.
Aad this us the worts! pbotograph of sider Yarab R. Wells, sad of millions Tbia is the likeneas of iee beteiten maa paintel by God through the laad of tho Son of David In itself it has
anthing to charm, everytbiog to repel
angle, asd selects bed applics every coler. But over this gandy pictore, and zle the effulgence of the glorious, soalravisbing, beaven-anticipating morda, "WE KNOW," in 2 Cor. $5: 1$. "WE
KNow that if our earthly boune of this
 ETERNAL IN THE HEAYENS men bow themselves," let the atars fade out of the sky, and the sun be shrouded is sack cloth, let "silver cords" be sbap.
ped, ' goiden bowi" be shivered, "pitch. drop, and "whel' "ond 'cistera" stasttored, let "almond blozsonas" be shower

## KNow, WE KNOW, that our Milecmur

 finly, that in MAY DE FASHOORED LIKE owo H1R GLORIOUS BODY - Job earful work the : Si sin bas aisule wiedom and etill. The devildipped his brash and yeach in the blackeras andcorrugtion of benl, mad defaced the atacorrugtion of bell, nad defaced toe tha
sge of God: hut when sio ond devil bge of God: dose their worst, and "tho last enemy is inhout exeoutiog bie conumis
sion, the Hely Ghost eomes with all the redemptive fullucss of Jeass and puts iotu the blanebed, gasprag lips of the
salats thit Hesveo-carth-and bell.
 Blessed LEMpe. Glerious Cinsumnation. Your feeble, totterng,
docrepit tahernarle pball be takea intu the eastody of Jehornb-Jesua, the the castody of Jehownd-Jessab, the
Abolisher of Death, sod recsast in the moald of bis own deathless hurusaity, sod be a beanty, a glory, and a trass. angels, outsbiaing the 'ppractpalities and poners" of Heaven is the discziliog vesture of Redeniption "These are
the true anymgani (iod."-Rey 19: 4) the true saying oi Giod."-Rev $19: 4$ )
Let thens rejuvedate yoa with the ever. Let thena rejuvenate yoa with the ever-
fresh lifo of Limmancel, ond diadle your fresh life of Emmanacel , odd aindie your
जaitiag, Heaven bangering soul with Tho hopa of glory." Yea are on the border where the faithful vurgia soul passes inte the palpable, eustatic, ever-loving lridegroom. Let every breath, and beart beat, sad atep, nad Word, and act testify, "yayctit lime is C'Arist, to the ts tatia daming adivertiscment of the Beloved of
your soul. When your sua sets may the mingled ray* of love and loliness linger long in the skg, and may you
abine a quedebleas, unkettiag son in the firninaept of plory.
velua bepoll, ta.

## BAPTIST-TUNEER DISCOSBION

## 

My friend is evidently codecious of pad work in bin "negative hine," sis he En. I will first wotice the tuustions 1. I boheve that overy
God has npiritual hie
 That ono buyften may becone aborti
and never nttain to fric herth and hei-
zhip, 3 "How long" onu may remaia in metb a stato is best known to Giod. vine eoramurnds wad hopee becomes alurlue by "makinis shipwieck
fouth," bus no promiso of sulvntion fath." hus no promiso of salvation in
deati that 1 can find. (Matt. $7=1-22$ ) dooth that 1 can fiad. (Matt. 7 21-22),
5. "Bore of water is figurative nad does not indicate that water io the
 thut obey hive" (Ilub, 5: 日) 7. I think tho whef wa- sated bot he bad , Mry
the requiromonts of Mntt. 26:13, Mark 16. 16 and Acts a , 38 , n8 ming to who wuke a lalse use of bid example, be Would bere figlen under the curse of
John 3:16 $\quad \mathrm{He}$ (njectbun) dishbeying

 and by the Emphatie lhaglot "has
 who bas been as rotiel, hor widuction

 is myden in as wesam before tbe ond
aamee of marraze introduces ber into
a sase of marraze introduces ber into
tho wifely relation privilegen and heirtho wifely rolntion privilegen and heir-
nhip, oo as inordedger nud lowte of God prepares for haptiom and pardon. Bue to hues and lov'c es goveratoont as ity rituens, or a man as ont onch husband,
or God as onr Father Ly adoption, fol-
lows tho legitimato process of indinction
intu these soveral hisied, Trac, "tbo
torms begotion and born are tranal from tho same original word" But
that word "pennao is avibinous and its meaning is to bo determined by the eonnection, o, g. Abrabam bogol Monet was born (eqcharthe)." A, nets 7 12, represente Fery ditterent ovente
Mr , $\mathrm{N}^{\prime} \mathrm{s}$, denunciation of the intermed ate states between bryollony and birth drith nod rourrection, Ne, 'silly stuff," by no means makes thern so. Cbriat's lifirat breral in the tomb to waptism had no roferenee to hag apirit.
bal life. It follow ed the tion and nal hie. It follosed huo liferal death,
not bishtrai reaurn thon But Baptiata
destroy the wholo deatroy the whole degige of burnat by
burging a man aftor he profernes to be agnia to tell ue phitinly if hre heducis i Mght to bury a hre man after he hat.
bra resurrictul? He thonke tbat bap
Ham Nam ant. S. 11,) only declared repent
(Naneo. It no donht did dectare anea. It no doubt did declare their
methimectan, a word tranulated by re pentance, (mose its use in 2 Cor. 7

 clare repentanco? Doch repentance 18) Was awluwow, and Julan haptized
 Tractical information


cal janguage in Acts $2: 35$ meana can depond upon such interpeters of
 priorty of disenplesthp to baptitm Ho
firat anqumes that olf disciples of Clorist are childromes of God, and conselutes that ance they manst bo dimeples botior
baptism that they are therefore God' children His jphumar is a fanluse An of Christ's disciples aro not Ood'n chit Iron. A diaeiple is blay's a so holar, a ivarmer. Judus lsearint was at dye"ple
of Christ. Luko 18 I3, Matt. I0-\% and yet "a thief" and "ndevil, Jolit
$6.70 ; 12: 6$ Was he $n$ ehild of Gind Was not simon Majus a dioctpley
Was he a child of God? Acts 8 und
vee a description of tho charscut God's ehitdrem, Matt. B
 that is doad is freed from sio" (liown
i 7 ) bo exprealy nlludes to baptived believers who afor dymy to om ind been bupticed into (Whyt's derith wber
bis bteod flows "for the semitusum of
sing." Mark bow be limels the appli-
 In noticipg Mr. R's 7th Arg. wo is not the oflapring of the buman will, noverthits will. He is the wilmg Nuhject
of God's grace, It John I. Il-13,
 Soppintic Dhagloth. Saclo as recsived Chist, belioved in bian, and bad lerem

 den unces theace as "ulan dotho chany

 is not beconaing soex", lut is the con-
sequeace of nostbip I nsk Mr. $\mathbf{J},-\mathbf{1}$. If Christ'。 bloud "was not shed in bis
leath 1" 2. Are belvevers not bapaliced into Christ's death

 Bible untbinity for hars. 1 Will they
 Petrobecunsiase (mbora Mr. If elaims an
 anewo Waldenses" Idem 4306 , and
oone as the churcb of Chunt " who honve as the cburcb of Cunit, " wbo
bpapized in order fo the remiesion of mine, Faber's Enquiry 18to history and
Thaulogy of the Ancien Kallonees and Albigences pp. 169, 181.) sustaia to
tist charebes lack the evadence of true rizgengration, and hence Mr. H's theoosition. I bave nothing to retrict when I say Baplists "do ond hid thangs" as whenever they engage in carnal warfaru. This truth is, no doubt, very ghavo to my friend, nerertholess is will ando "againat the day of jadrement and perdinon of ungodly mon.
hall not inherit the kingdom of fiofor How then car they ho eburches of Cbrist" 1 awk Mr. It plainly, if Bapwots can engage in war on any acconnt (ouny thone larte of the fiesb, vix: "han red, variance, wrath, strife? Do "The powers that be," to which wo honties an God spproves: apd the ocre is the serord of eitil fuatice in the bands of civil officers. We do not orbid the civil pelice to execute their alico any more than Jobn did the solchers; but we understand that this bolongs to wopldly governmonts all of Which more or toes violate the gappol. and are to be judged at last by Cluriat or true Chrastiane whone lives and cbarnetera use jpirur thun any civil plasely if "tho powers that be" includo

 bropght belino kings and rulers (Luku 13 11,) and commanded to diaobery Carist, and still persiated in their $18,39,5-40-12)$, dal they violiate the dianction to "be sulijeet to the jowern under obligations to oboy Cbrust as in. driduals? Wall not natronal sins be Wa purcly jombed as indivndual sies? ans sooner for belpmig our country to in than for ainning oursclves? ifill He. R suswor the fiflowiog piain queebinly mark the failure.

Do Bajutints accept Cornelius, the pions conturian an a Christian when ed bim by visiony \%. Wes the butitbal conduet of Abralisan and the old Wateris fortbicn generaliy, a suitable 3. Have not all the ware in which Baptiats buse ebgaged uribridled caral lasts and passions? \&. Were their -pirit und paspons not raplasous ernel
fiendiab?

 tullore ed the casaplu of Cbrant atians apostien, would theselkely have heen
any ollell wars" 8 Wrm ituev nut all wstances of burbantu? ? Wore they
authonised by a singhet hypher or serwe 10 the Cbribush Sempturesy whion? nee? 11. Were they hke , waticial justheir standards of دppual ! their rules if proredure? thet proveswa for sp eburgur and adminestration of justice?
1: Ihd tbey ajpeal to on impartial umpure, or docide their quapicis as ha they not maltyply loubce, wropige wind grievneceth, rathor than recover
and rulives them? Did therg not Im. poor, atore annoetent ahd hard-working Classeh, wanting their property, do. troyng their contideture, corrupting
thetr monalk, und naking dad haver of
 Evh other on both mides of those eon. tests? 16. Are Bapwith thurches free
ifom the wrongs wheb thay freely jwhify atd fellowship and apclogize relatinn will the Nuvattuns aud antieot "ulderace and $A$ ibjgeneete who would to the Bajptist churedues in glory
My 5th Xef Ary in besed upon the

 deny blus? I now thll upun luru to
montion one denomaunob fur the firet fifteon husdred years of the soejtl dixpensution just liko the Baptioz
church. They sumpend tbeir church clama ypon thie issne-a lrulse pretronsoas. How can they bo churcbes of
Cbriat? If Slr, il falls to poiut out such a people, him oburcb claimis will

The Drimilion Ghristian.

## 


Ead. B. II. Mutah infoman ne that bis daughter is witk.

 rouli not wetll aveoil 3 t this time
 Pa. infruas on thut he is prenelane ut

P. Diratuth of Tenu lue luch
 th tahi which re ulled in rhachnettion. of liscrive to w

 Valley; Pa, whene be experto to hoth un meeting od vighte ir ton daty

 thauk the Lome for the vietery. Thas yenr he in able to tuke the $\mathbf{P}$.
Ors lrokkenteper witheen ne to atate that he is neet mow propared th give
 air nethta wnit aubilic, mutil be gete the houlk © pooted
 is giving the best of nats-Hectun where
 with one or two deace lior the
the eongregation semd \&1 23.
 Bull, Pa, mforman n- that they
 hug spring toneregatum tom the 17 th men.
prach.

 Rro, Jobn Xichokoth wea preaching for them. The chas ha mens to be rethemebt wese number

Bro. Gyn. Eanston of Xew Lebas-
 Wh that puat of Golk voneg ard are gratually pro-puring in the Woli
 the goom Lemi.

Bran Jacon Satank, ot thathana ('enter, Ohio, rays they wapeet th hegias neriws ot nivetings, Bru Bashur and ohars are eapected to loe with them he reprorth, a deerrame in their number They hure a Sumbay bechoul is good numing orker which neevt every two -
Bro. Sivon Matst, uf Preatum, Fial mone comity, Miun, in a letter dated Jnauury int, mays they have had good deighing for nbout theo weeks lipura ofleer fonnex we learn that thewe hns
been some very fohl weather in that been some very tolul weatlier in that
State. At ore point, Clonkstas, it is saill the thermoniecter moud $55^{\circ}$ below soro. The thains ba the Nouthorn
Mingesota and Xorthern Pacific rasilroad were dehuyelt, mand nome eren alanalobed on arcount of the snow,

Hach Eabnow tiwame of 1funting lon, cumb athent in our wthice, is now with Bra. Fleay in Cononato. Ho
 Centerview, Mo, in alyw with themp and cyert- to weman same tinue for the venk io hiv huyltb.

Ox bonking user nui mamar ript, wo Whd me artich from mar honther J. B Wrightswan of Invifula, od the pa 0 -

 velemene to their wowl, Whe will try mest neeth

Ot a mup-lhouk is thall it tivot-clase artit lè We thank winn leveliren and
 If autrecting und instractive manter ues hamk le we havo juat nuw. nud wir Exaless enia lowk out for rancthing

 iolyh wouts, W. Ya, selys thich onggan-
 teen memblua> They have very lietle preachong All they lowe in from
the lrethrou of Rowkinglum comenty. Wha zunke twn of thee tripe there a pear Thin little tanul of helisvern atthangh they number only fourteen, We lanaw of congrogutians that buve over a hundred members that do not
give no no many. Stringe, but it is neterthelem very trae

Bra Daval. If ars, of Mone's store A., shys the seriey of meetrage, held
 Whas a areesse. Bro E. B. Shaver did
the preaching, amil motwithistanding the thasiples hud is similar meoting urar by, the nulame oud intereat inereased, and a number of apilleations wwre made at Ghe elone of the mareting, The Stimeiphes hearmus the snecees of the lerethers. nude a general attack on T W bruma, who ceme aul chatrant. ell the meetiag awifte thager, rhoing with Luereakel frookl resulte
Tur Kur Geurge Hayn, of Jeflemm Crillege. delivered a letare at nor county Institnte, intuthed, "Eruy ! Muy Beasonitg," which contriued wonse
goud thoughts, but the langunge was not the most cbnete, is lact, home expressonts were rather harth for nithe-
tor of divinity. Men whe eone butore the pulife is edreatory, Nowh be oxcopthry in exprewsion. Slang Fhraces ure too cominoon mal abould be avolded liy publue letwrens. Wo nlao had a ketare by Dr. Brook, of Millerswille, $P_{a}$, on "secenee and the mable". Ife chowed how bequatillly sciemen and the Blthe barnoonizes. It was a graud To oun agents who have luthored so tuitholly for ue cluring the y car that is past. we horoby expacess our thanks: tope your labore bave also been tor the koot off stherd, and for the prometion of the waves of religion in the world. hi which we all sbould be inter ested, und therofors teel like asking yon to cuntime your efforta mour behalf. So fire, wo huve much to encour-
ALo no, and if you will nil continue ugo ne, and if you will nfl conthuy
your efforts to teet eubseribry for us our lint can be cunsidenaily ealurgoul for 1880 We have no extraondinury intheowents to hokd out for yoo, but we can possuve you that your Labore, in our bebalf, will bo highly approcinted
hy us, believing that doins right will Ining its own rewarl.

A conrespoxdmat, after giving us words of cheer, und exprestigg his sutsfraction wirt the P. C, makes the ende. reports. He thisks it is not necessary
to tell bow many miles wexe mully roant have heen trabcted, at what cust,
that what brothernct you at the entution, who feated you on hurkey and all the goonl things of thir hift. These things ne not to my niud ellity ing. The nunber of sernons and admissions, with the nate of the charch, uith tomo inchrente, de. Thank in all time is neevessary.
We think the muggestim, in the nuing is good. Theve raay he a lit of intormation in statong the tlintnave beticens rerthin phaces and thero are some per >oms that can make persnnul allusim-
to hulividuals and fanilies in a wity that is isteresting. But as a general direethon, we nould *ay, be Intel.

Sistra Castle, of Bhownwille, Mol, imbman ns that they intend to ensHace on the 23 l of January shou buys she fus humed hatel fow the P C "Some say at makes, quarrelling on the
"turchl. und others say it is too dear, hat ume cun thke two worldy papers Yer, no tonlit, this luad suits them That which cayages our monih nusest is moxs apprematel It is a meth. the fuct that in clancrike whero but 5 smetifaes a good deal of chach trauble. Wo ton't nypty thes to the
rlaur h in whirh our spoter heven ns wo Jnn't know how thangs are there, hot We contd vefer to several such places ans illustrations The idea of any the price of nuy of our pajers, is nbatrul.

WE had the pleasure of spending tho Kabhuth befone Clonstruas, with the Lretheco absh firenik of the Dry Valley congregation. They were holling ornes of meetings whieh were woll nt temiled and shace interest manaibested Bro. Jolan Spatoonte and hite som Will. fan did mest of tho preaching. The mecting clasel perhaps a little tor soun, at lenst, bo it secmed to neone.
We thank them is perbapm a littlo min-
 mectinuss, in sume congregation\&divice the womb. To maposition to -orac brother should teel chat it is his wurk; he vhumid culcavar to becomg uqquanted with his rongregation, Suty tu adut hiv pres-hung to 1t, aud bon have a detinite olyect in viow.
Perscrerance energy mad wo aim, is en catial un Chriatan worl, as woll an in werything eloc, Now, if there are any mintakes mulde it is alwayn on the part of the congegation helding the neet d. When wey rall a mimater, they Whond give han to understand that tho work is his, nad endeavor to malke him
feed that he is the ruan that is to take the lead, nud that they ure resaly to chand hy nad to whatyoever their hamul find to

Tue following is a erpy of a letter eerivel today. We receivo others that are the same in sulatance, but
thas one inpuecued ns
I trict to yet somo sublacributs for our worthy pajper, but laited. I like it rove manch nul would bo ulad to
tule it. hant I have not the doflar to tuke it. but I have not the ulllar to
kive. 1 owe yout ons dollur nul whil puy yous nus mon ns 1 cun 1 and very poor anal bave to
naintain my fanily
We have sust hiru the P.C We would do it if we bull to do with less bread. But wo wonder what kind of ongregation that hrother munt live in. Is it poosvible, that brethren and sistors whe have tho love of Goul in ther hearts, sill allow their numister to will
negleted in this wuy? Now wo will neglected in this why? Now wo will
in short, auk the brethren to carefully and thoughtfully rend the 9 th chapter of lint Corinthinns finow the 7th to the
1 th verso inclusive, and we think there It th verso inclusive, and we think there
will not be so unany mamsterx muglected.
Every mibister shonld bure ut lenht one of our charch papone, mad it he is wht alle to pay for it, tho members of his We are willing to do all we ean for the
frow, but we have leen awked to stin free eqpies to poor brethron living for
cong ecgathees, where the bretioren were far more nhile to give than we are. Wo whe butk mg the naales of tho poom thal utter while we ment to make all for help, and if our call is ams heeded, wo will lew obliged to strike Thesll of cour liat. Sonue at our patrona thankfully seceivech, lute theto is not nough to mest the detmands by noan humircts of tollan-
The following items we clip fom ho Abilene Gasettc:-
The Ihatriet Anaval Conference of the Dumker cblach, comprismg the
 Joha Hamblarger's, thee miles sonth If Abilhen, on the 1oth of May, 1880 vonmuing seteral layy On the 8th and Bth love-fuat mad ctamanumion suts rees uill be lueld Jolan It Baker, cuttor and Ileary Burlbullder, have of anangurnents They have alrendy parchnsed a tent in Chicufo, $30 \times 50$ feet. Sinion Sutter, of Ablvac, an corteo.
Eder P. B. Wrightenana, of the Dunker "Ohl Brothren" detomination of South Benil, Ind, Las pmembesed cection of land 61 miles sonth of Ea torprose, of R. J. Weruyor, and will soon gut up bullangs and mave hat fanily. It is usplendud furra, with 3 in give of wacat in tho groand, when gives phomate of a large crop hext hav-
viet. Mr. Jobn II. Paker, a widewake farnor, reectly fom Bukers Min, Rockugham $\mathrm{Co}_{\text {an }}$ Va. Fives in the viesnity and bas an fine farm of 240 acres, bo is greatly pleaved with Kan say, and bellowes that many of hix cast hood hood. No vetter labit ean be fomilt in ars or nay other Stat

## BEOE NUMBEBA.

The priee of paper is too high to fastify ns in printing many extra sorics, but we thall priat soune, and
rubseribers ronding in bereatey and wishinge to lanve the paper fions the commeneemest of the volunas, will be
supplied 144 liar at we cna sapply them. 4 is demirable to have the volune cona $\mathrm{p}^{\text {lete }}$

## free papers

We will still rend sonu papers tut of the Foracy fized. Pernobs availing bumbelves of this advantage panst not bo mumbers of the church of the Brethren, but sueh persons as secm to likely to read the paper to profit. We preter to dintribute the papern consaderably sont out of this fond, and not to send many to the same lucality

## $\triangle$ REQUEET OF OUR FBIENDS.

We have had a fivorable expression from quite an number of our subscrilors in regard to the hppearame and cbarDamitive Carastian and we indulgo the plearing hope that it will give gorcral aptisfuction. To make our paper what it now ts, we have added conside crable to our expenses. Pupfer has advanced two cents on a poand, and this of itsolf will adid cousiderubly to our exponses Looking nt the amount of vading matter it contaios, oar prper ver of papers in exchauge that are moch dearer than ours.
In view of the forvgoing considersfions, wo would kindly solicitsonte extra ethurt on the part of the friends of the Phimitive Ciristian to colargo our arcalation. We think with some littlo offort this could be dowe and it will easlarge our capucity for unefuluess, while it will be encouragemant to tho publinhers Please thank of our request

Will gose as the manes of any that they may think sill take the peper

## KOTES BY THE WAY

At uttr lavt writing wo were we Omala, Xth, sbich, loy the way, is quite a city, and is doing, (in weston
 carly hous of the maraing we spont in taking a look at the plater. The erty 4 beated on the Misomm river, whit Contains a popatintion uf sone 20,0000 . Thoupb somewhat senstereal amblitit on blufty grombl, at contains some vory fine lousinessblucks, hotelanal choreben ir rom appenranees selling lieer is an oupartant purt of the trarke. amil the ismal sign is a lavge stack of empty Fer keg* Aftergoing over the great or part of the city, we callet at the Land Office of the B \& M B.B. R where we met Jolm C. Boumell, Gener-
a! atent, whom wo fonat to bo a a! agent, whom wo fonsed to bo a 15a widently nuabs hasiness and knows how to Irive it. He informed us thant the Geveat Loup eonntry, com) prising Valley abd Sherman comatice in markel and is roweting quite a rapud sule It is suid ta bo the finest Wipter wheat growing conntry in the Wisat, and the prospeets une that in a very short time in rail-rosd will he built through it, thos affording all the facihities that purchasers could desire. This land is situateil some five miles orth of Fort Kearney, the jumetion $f$ the $B \not \& M R . R$, whd the P. P. If, and is reached by a ruily live of stages
 The fare is 85.20 for up and lack $\mu$ gains, Sut free to thoue who make a phrhasc Stonk farman mage from 70 cts to \$1 25 eash, per acre. Grain farms from $\$ 150$ to $\$ 250$ por acre, eash. Thnse of nur readery deviring ehear Ind in Nebraska, should go and sce this laml hefore parchaving elsetwhew Call on Mr. Botnell of Opmahu, anil be will give ygo all the infimmation yon
suay deslre?
At 9.30 r m. we took the tratn westnual bound and cujoged quite a plensant rifle over the tolling Nebrablen araivies. Along this line uro n manalier I' lurge und thifty towne which ure a protty gnod index to the country, cspecially the large evslis of eorn wheh wre to the guen, in enawiderable num-

 re eonelumed to lay orer for the bight. Hure we were lucky in droppring into first-class botol, and enjoyed a good supper and, by the way, this is an
samall consideration niter a ding's ritis suatll consideration after a dny's ride
over the prartes, Afer sujper wo mquired for Bro. Spanoglo's fanaly whora We supposed to be livaig sonowhere in the arljoining county, and we wero ploased to learn that part of the family lived in town. By the sid of a pillot, we soon found the pluce, and had the
 Western hoen have grown ints brond
wewa and there is no possibio thing heyond the grasp of their hope.
On our rotarn, wo stopped of at Beatrice, the county feat of Gage Co On our arrival, we were mot hy our On our arrival, we wore Eliol, Boa of Eld. Abrem friond Gabriol, Ron of Eld. Abrom coanty, $\mathrm{Pa}_{\text {, }}$ who was lately wodded to ister Mollie, daugbter of Eld Jobn Spanogle, a co-trbarer of Eld. Funk. On our arrival at the bobse, we wers met by eistor Mollio who recolv home What a cold and dismal world thin What a cold and dismal world then
would be without friends, and bow would be withont friends, and bon
thankful wo ebould bo that we ore mombera of a brotherbood that maken us not osly friends, but bretbren and sisters. In the same honse, reeldce companion is a danghter of Eld. 8 C Stump. With theso desr friends wo pent a very plearant evening, and wero glad to lest that they aso moet-
ing with good socess in thour now field of labor, and bope that while God bloses thern romporally they will not be anmindful of their hugher good, and nibor to attein anto a cotusenship for a bottor country and s better lito. The wext mornige lives bomo ton tailes north of who lives somo ton to toke an out to hix home After beveral bours vide over the prairic, we reached the place and Nas re
ceived by the fannly sB only Chirstisa wearts can receive each other. While they rojoiced to kec us, we rejosed to see them, thas making our onjoymont mutunh. With the fanclly wo hed an intimate acquaintance, and when we in the evening an stove in the small, thougt comfortatheroom, distance socmed to be obliterated and we wero at bome. Eapeeially did it seem so when we united our voices in familiar eong, and bent the knce at the altar of prayer. Tbe songs of zion sound so sweetly, wben cot as they do in the most magnificent parlor, and wo aro glad thist God has Fo arranged it, that he may be wor shiped any where sad overywhere. Of
this frnily it may said: "They all of obe accord, fear the 1 ord,
On Sunday morming wo wore taken somo four miles to attend presehing At thes place wefound 5 large bized sebool houso, ซell Glled witb attontive finding ouraclves, nway out here in Nobraska, burrounded by some four of fivo resident mininters, and then
teing told that only balf of tboro were present. $A_{\theta}$ it may bo joterent ing to many of our reader to know Who these ministers are, we will give our pass-book: Henry Brubaker, from Tont-lator JII, Iarac Dell, from Ohio, Ih, and Iova, Thonass Gras. Pa, and Iowa, Wm. Price, Ill.; Jacob Kelso,
Armatrong county, Pa ; Edword Bryant, Ill. , Ael Thompeob, Tenn.; Urinh Sbick, and Archy Yon Dyke, of Pan, making nine in all. When brothren move fi cat, they generally make it a are membors living, and wo sappone thia is the canne of so many miniatera boing in tho Beatrice congregsion, and while it may bo pleanant for them, it may not he so profitable for the
causo. If ministers, when going WeHt, would locato among the fisolated members or where their syo none, opportunition for accomplishing goed bight be largor, and it eertainly kecere advie there are so many such strong appeala made for ministorial labor from our brathren in the West Two Beatrico charch sooms to bo in a proaporous condition end bas quito a memberabip,
It bas a lurge foeld of labor, and i earofully improved, a large harvent dividing tho congregation end making dividing the congregation and making
hive would bo ud.
The mecting was a vory plesant one and wo had the plessure of becoming acquainted with a number of the bratbren and nisterk. Here wo met
and made the nequaiatanee of Bro. Ham, a minister of an adjoining dis trict, the name of which wo have now borgotten. After nervice, we were Bro. Martin neer the place of mecting, Bro, Martin neser the place of mocting,
wbere wo had the eompany of some tbree or four of the mainisters and others. This ecemed 60 cuatern-like, that we could ncarcely roalize that wo Wore no far away froms bome. In the ofosing we returnod again to the Lom a little children's mecting. Tho "bittlo" fon can upply to childron or the mieeting, as you please, but when we tcl yon that the family consiats of fifteon childron and all good singers, excuaing the least one, you will pot wonder at lebtful-at in grand to hear thom sing-and to hear loys and girls about as hugh as a common suzed chair back, ascessfully earrying on the fonr parts in no ordinary occurrence. Children the church ae naturally se beet rotarn to their hiven. Tbere is a mudher in
that hone-God bless the Chrietian wotbern, and grent that all may be such. After the ebaldren norvice we alld the plensure of the company of Bro. Bryant and wite, a young miniser who residea near by. Ater an in: eresting convereation and sy Eltar hast the day was ploanatily and proftably spent The land in this part of the State is of excellent quality, and is well watered by besutifal streams of lear watur running tbrough it, 80 that se do not wonder at our brethren loating bore. Some of theor are build ing fioe houses, planting orcbarde and
greves, so that in a few yesre the greves, so that in a few jesre the
country will presont a very bome-like ppearavice. On accomit of the dry. ness of the sesson, the wheat crop wis ebort, bat the corn was excellent. It abundanee, sut it demands a fair price and the careful farmor will bo woll re warded for bis labor.

On Monday we were taken to Beatrice aptas and epent the afternoon in the faraily of brotber Grabam, one of the whasters He informa uathat be ia not permaseatly located, sad the probasility is that he will go larther West and eo er a fiald where hie labors io the mis hapa we sboald say, more deedod. The aight we epent with oor friend, Fonk, and the next morning set onr facea
bomewsrd, sad to say tbat we felt good woald not fully express our feelings While riding pleazantly along we over beard nome sbarp words botweon the condactor and obe of the passengera. We noon learned that be bad no ticket, yot be conteaded for reasons which wo did bot underatand that ho had a righ the oflicor was etera in bis demsads, and at the next alation he took tho geatle man by the srne and led him out. The iacident reminded un of the coming judgment whea all tlowo who do not have a "titte clear" to the kingdona will be chat out isto outer dsrknens, where there will be weeping and gaasbing of teeth.

At Chesgo our hrother met, achid been visiting her frionds in III and sister Rhodes who was with ber on a vieit East. At Loganaport lad., we stopped off to make a short call with rotber Sammel Myers who formerly re alded at McVeytown, Pa, aod is a brother to brocher's wife Here we
epeat a very pleakant day and was sorry that our time wad eo limitad. At Columbar, $O$, on account of the Grant nuow beisg there that day. Wo misaed consection and wete rempolled to lay overaome Give hours. Thongh wo trould
joraey, se rpeat the time roteer pleas antly is lookiog at the city, the people ad the Capitol. Thia was profusely decorsted and prepared for the reception of the ex-president on bis arrifal to the city. When we remember that our God a a gealous God, it sometimes woaders as thet this foolisb mas-idoliziog dces not meot with as immedinte retribation As our train left before the arrival or the "epecial" we did not get to tee the sight, neither did we eare as wo befieve that the Grant recoption businese tremendously overdone.
On Friday morning, aftor a ride of nearly $\$, 000$ miles by railrosd and an absence of aix weeles, we arrived asfely bome, fouling much benefited by our Lsety tonr over the Weatern prairics Thanking God for his presorving esro over ue, and our bretbren, sibters and friende for their kindnese sbown towards ns whilo among them, we now
eloso our "Notes by tho Way" and in our next, shall bave sometbing to asy about the West an a home for Eastern not go, \&e.

## Thestern gepartmeut

## sldee e. H. millifa, editor.

We are glad to leara that brother $P$ R. Wrighteman has returaed bome with improved besll. He bas tho atillty and the qualifications to do mach good, and we bope be may lave the bealth neceessary to devote bis time for the good of mankind epiritually aa well as phyai cally

Bro. M F. Weager of South Bead informes is that thay have decided to bold a eeriea of meatioga, and wisbee de os attend. We sre sorry we canast do no now, bat will as soon as we car, though we would advise them for the presont to get come ono oleo, and we will come when wa cas.
W $x$ feel oonddeat lifis wacy of oor brethren and siaters are well plensed with Bar porition as one of the editors of the Pbisirive, to give apecial stten tion to ith westers interesth As we to extend its circulation, we bope you will make ad extro effort to get sabecribers enough to jostify oor extra of. lort and expense to give you a paper worthy of goor patrosage.

Bac. George Stadebaker commenced meeting at oor cbarch sear Ladoga on Christuss evo, and continued over Sunday. Our bealth was such that we could only attead in the day time. We are aorry that wo conld not hesr all bie ecrmone. Tbey were loteresting and inatructive. One was buptized; a very good young mas who we hope will be a failhfol worker is the ehureh, Brotber George Cripe could not come as mas expected, on aeconat of one of bib ehildrea belag very aick, bat we bope ho can
come aoon.

There are mady calla for preselting ow. We woold be plessed if ne could sll them, but oar health will not permi us to do so. Our late aftietion has been omething a little like oryaipelas. It Frss on the left wide of the neck and shoulder, which wia so severe that for ome time we could tase the left band but littile Still we thought it was blowing that the right bnod could neo the pren, when afferiag waa not too great Our oldert danghter who is with na is quite poorly. It le not good for
perama to telk too much about them selvea, and if there is self praise in it, it requires very titsle to be too mesh, bot
swben it is only to tell when it is only to

Many hourn are mpent in idleness, that
wight be seed to same improvement of tho mind sach heart, aod for some benefit to othert. Every moment epent for nome good parpose, is a gain for timo
and etornity. Every. moment spont for
no porpose to lont forever. The young man wbo taken every opportunity for bis improvemest, apeadiag all bie apare moments in caltivatlog his own miad and heart. is layiog the foundation for vesfoluess in a life of blessiogs to all the world, whleh makes its religion, its morslity sed virtne, etsod atrong against the power and inflosoee of sio. With masy auch young membera is the church its fotore welfare la inaured.

MIGEIONARY WOBK IN TEE WEST,
The miasionary ellorte of oar brethrea, has been growing in the Weat fur sevral years. Two catuev bive worted ogetbar to prodnce this effect. Firab, over the lafge terntory of the Weat, bo musisterial help, is sot well divided, or esficient, which mokes mady calle for preaching that cannot be filled, by the eppre time the ministry have Second, the efforts of the ministry to Gavert sipacre, and epread the Geopel o its parity, bave been very succeabful. Many bave beea sdded to the churesh by their labore. Seeing this result, pearly ail the bretbres are willing to bear a part of the expenee, and keep the work moving still furtber. The work bas beed slow is its hegianiag, butincreser ed as our ejes bave nees, and our car renolts io the west, and it will continne o do 60 until some esil resalte are seen. Wbile this work goes on it is noces. ary to bo well dooe. Preach our docrrine ; the teaching of the Gorpel is its parity. Presch our pruetice, se a pectular peopte, zenlous of good works- Shat maintane an order of bamility and plaisbess in dreas, and the canae will prosper but if we give up any part of our order or our phansese, the world lases confidence in the Church, and troubles follow that will be made as argument agsiot

## ua

## THE BPEOTAL OODSOLL

 and Miller of Ind., net in Miami Val. ley and caltod a spocial council of eld.
ors, for the purposo of consultime in regard to tho existing हtoto of Uumpo is some localities of the eburcts If this be the real objoct of the metelivg there object, (thongh thore muy bo something informal is its getion up) becauso there are cortain localithes in the church, which we think ne d to brought moro in barmony wath the general brotberbood. But for thib parpose there was no noed of thenes brethren going to Obio to call a council; becaube thero are many bretbren in their own states who are roady to work for that object, and we bolieve the A. M. is ready to do all io ite pow. or for that purpose. But tho fisct of thoee bretbren going thero to call a special council, will create surpicion that thero is something moro than that in viow; but whatover was their obprudence of the elders of the Miemi Valley in deoiding tbat no stronaous mosatiros should be taken at this time.
But wo get more of the ohjeot of brotber Harabey and othere in going thore, wher we nee the patition is to appriee next A M. of "mnsatiafactoy connequonces renulting from nome of ber docieions" Is a brotherhood o largo as ours, wo cannot ressonably expect overy one will bo watirely atinfiod with all the proceednge of A. M., muth lees be ratiritied with all he conecquenes rempre when is sond. ing a potition to A. M. to re-connidor and obange a decision it bas made in former yeare
Wo do not beliove oar A. M. is, or
avor was infallible in its decisionh. It
is like any other council of the eherob, wineo the dayn of inspired mon. ooly that it calls together moro brotbren, honco moro wisdom. Theroforo it in well onough to re-conaider querina,
when there is more light or knowlodgo obtained. This petition ia to aek tho adoption of measares, by whiob s more general union and bsrmony could be obtained. A more perfees anion is desirable, and if thoro aro any measuros propowed, which will tond toward that result, our efforth will bo given in their suppert Avd We hope the ssme spirit of modoration prevail, and when it comes before A M. we bope a full and freo diselansion may bo bad.
Tho last part of the plad, to mature tbo potition, by getting all the churehes and the bretbren who sre eomewhal dissatisfiod, to send in thoir grievanecs is too mueb negative or simply fiadug fault to astiafy na ontiroly. We wabt tho attirmative side to be made the loading feature, of in other words, lot a brother give bir principley; what he wante done, what are his moasures to bo wlopted for more unioo and harmony. If I know just what a mad'e prinerples are, I can know what I am doing whon I go in witb bim; but if he bas no principles of bit own, or gives none, I ennnot know what I am doing. Hence I cannot accept tho idoa of aniting with a man, vimply on the ground that wo aro botb disentiefied

## Kiome Bepartuent. "sometbing oives wat.

$\triangle$ Cbristian woman in a towa in New York deaired to ebesin a aehool-boast for the parjose of etarting a Subbathenbool, but whis tefused by a siseprical
truetce. Still rhe persevered and nsked truetce. Still abe per
himagaia nod again-
"I tell you, Aunt Polly, it is of no use. Once for all 1 tay you cannot laven the echool-bouse for aoy such purpure",
i- I think I am goisg to get it," Aunt I'olly.
II nhopld
"I shondd like to kgow how, if 1 do not give you the bey
"I tbibk thast the I lock it."

Hoy te bo mor "but I cas tell you tbis, he will not get the key from me.
:Well, I am golog to pray over it, and I have found out from experience "diringe epres wofl" "
Mad the peat time she came the bard Leart of the ioflidel gave way and sbe received the key More than thrs when otbern opposed the sobool, be sustalaed
ber, ead great good was done for petishiby souls.

Somothing gives way." Sometimes It is a man's with, and sometimes it is
the man bimelf. Sometmes there is a revolution and pometimes there is o funeral. When God's Spirit inapires a projer in a ".ellerlag Clurlatisn's beath omaipotence stand's ready fo atswer th.
"Something givee way," Murmany Nour.

## BELP HIM.

A bundred yeurs ago or more there were fery fow good roanls in kcotlasd, ond it Was the cuntom of farmess to carry grain to the mill in sacks, laid on
the back of the horke. An eld man with the weight of feare on bis sboulders Was going to mill with a sack of grain laid upon bie horse. He was my grandfatber. As he weat along Dobbio stumbled and the sack fell to the grouad. He could not litt it up agais.
He conld not lit it up ngaib.
By nod by be saw a geotlemse comige on horwhatik ecrese the fieldy, wad he thougbt "psrhaps be will belp me,"
but $\#$ ben be recognized the pobleman orbo lived in a enalle near by, be wos sfraid to ask biv. He did not need to seld him, for he was a truo noblemas and one of God's own, nod as soon us he
Eaw the good old mas's plight, he diamounted sod eaid. "Here, John, let ne belp you," and between then they baid tbe sock ou the hack of the horse, and theu the old rean, who was a geotlemun, too, althougb be did wear homespan,
took of bis booget, sud sand - Please, took of bin boopet, nad sand ' Please,
your lordship how shall I thusk you for nll this goodistea? Very easily, John," sald be, "Hhe nect tume y on ece a
poor man needing your bulp aa much as gon were neediag twy belp just now, belp biak and that will bethanking me " - Dr $\mathbb{I V}^{\prime}$
Antrivest Bratert

## A COUNTY WITROOT A DEAMBROP.

The inhabitants of Edeards counly, 1il., do not support aoy tenaperabce lec turkes, of spend thear titae talking about temperance
years ago that no liquer should be sold in the ceunty, asd since tbat lay thoy lave eeut hat one pernon to tho peni
tentary, oud ho commited a orime while druok with whigkey procured is on adjoining county, they rupport but two or thrce paupith, end there jail is eviply most of the tims Their taxce are 32 per trat. lower then the adjoin occupy- three days io the year, whiletheir tax rolls show that tbey retorn more property than ady other county in the Stato of equal population
This is a cheo where the
actot complain of ney unvation of privute rigbt, for tho people are opposed to o license under say circumstances Families beek the locality as a good place to briag ap their childreas. When
confronted with tho statiatics of thle model conaty, even old topers admit there is sompotbing in it; but it ovident-

A SOBPIOIOUS LOOEINO ANOEL.
Dorniaie B. was woe of the eldtime cirout ridere, whose roagb exterior and scured bie real goodiess of heart One day he when enught in a sbower is Illinoles. and, going to a rude caba bear by be knoeked at the door. I sharj-looking oid dame soswered his eummons Ho ashed for shelter. "I don't know
you" ahe rephed, furpinously *Re member tho Seriptaren" fald tbe dom inio ++ Bo not forgetfol to entertain strangers for thereby nome have enterTolined strangers ubiwates needn't say that," quakly returned the oflier, "no nogel would come down here with a big qnid of tobaceo in his
month?' She shut the door in bis fuce, eaving the good man to the mercy of the rain sod bis own refleetions Enure Adracula.

EEFLEOTIONS ON TBE PAST AND FUTURE.
"Go thoutioy way
Thas is no time fo stay,
Events are rushing co
The fiecteng days will noon bo dose,
Stretch upanat ail by posers,
And swiftry with the gotden 4
Press onward to the geal,
and save thy rastomed moal
Passing nway is legibly inseribed upon all earthly things We scarely
onter lifo until thero ars signs of decay, and foally wither and die That whieh was ovee ficshand lifu-like wa bebold cold and inunimato, und wy sing the ead requiem,--"passing away," Whore is tho besutifal Spring time, the green belds and wasing forcests that but lately greeted us on overy sido? Thoy bavo all passed away. Summer With ber bright sunshine, lovely flow crs and buny days speceeded, thon the grotden days of Fall" tarried with us with ber rieh fruita nod grand Auturan hconos, and now we are ebjoging stern old Winter with bis shaggy locks; but soon 'twill pese away. Thoso beauti. ful snow flakes whith a fow daye pgo deseooded so gravelally did not ro fatm. They foll geotly, noisolessly, and ur ormbicone of purity, accomplosh
of their miseon, but they passod

## Tuic seasebs come anua zo

Jam as of old.
and weors being borto along with them by tho mighty curront of Thene, od perhaps our csistence in thas lifo We he pear at its close.
We stand to-day at the very brink of the departare of another beeae of
Wo look baek und thak of tho many choquored seeves tbrough wbich we have passed. Wo see that Theo an been aecoroplishing wondera, and ore we are awaro, the mind is leat in neditation pueturing the many bright sod joyous, as well an those sud and
beart-rending scones which have beon oura to bohold. Another chapter of oxperienee bas beon audded to our hiferecord, and we should bo benelited thereby. Evonta have trasepired during the past year that will bo lobg rehavo been broken up, friends bave ben meparated by distanco, and the dentroging-angel has entered the pro-
elnete of thousands of families, and einete of thousands of families, and
rutblessly torn away loved oven. ab deatb, how cruol! To-day taen aro weapivg in heart-lonolwessover wrecks and blasted bopes. Wo view the cens, peer into the futuro and wondor What may bo
the Now Yoar.

It bus been wisely arranged by bearen that we shall not know what is in tho future. God, is His intinito our vision hidulen theso things from anxioty and dark forebodinge. It is sweet to feel exon amidbt the adrucu storms of life, that He doeth all thinge well. Wo know not what the Now that if we rely implicitly apon our that if we rely implicitly upon our
Pathor is beavos, He will regard us
wounds He will heat again. Ho has promised to be onr "present help in timo of trouble," bence will provide a
Way for our esenpe through all the triWay for our eseape through all the tri-
whand difticalics that may intercept our pathway is life.
The experienco wo bavo gained
dung the past yearshonld prove ben dunng the past yearshould prove ben of the many mistakes we have mado abould help us to bo more on our guard that wo may have a purer record at the close of another ycar. Lifo's lea ons aro sioquent teaohers, and woro we to profit by them as wo should, tho recording-angel would not bave the pages all lined and interlined with our arrors. Ah, what a dark acconnt will atand Egainst us! Wo who aro surrounded by so many advaetnges, a土d thuse thinge wbich condueo to our well bewg in the wond sbouth manifet more holiness and firvity of hrart and lific than weda-Wolivotoo low-
fin benenth our pravileges, and this thongbt sbould inspire ns witb an intonse longing aftor higher oeppirationa Frond
Wo too aro passing away, and sood ur lifework will be ended. Then will $t$ be said that our misslon wiss in rain? or can otbera feol bencfited by our
bariug lived? It is a serious and Feighty matter to lume, and at becomes as as those who aro lising and edjoy ing the privileges and intelligence of the mivotoenth century to awaken from our lothargy and iabor for the pood of humanity and fight the battles of the Lord more valantly than in the pant. Let us, them, as another period of timo recedes from our viow, resolvo to live a hittle nearer, and try to aecomplish a greater work for our Mastor, so that when the awful bour arrives that wo will bo gathered around the "Great Whito Throne," that beputiful culogy, "Sbe bath done what she could," Whach was apokon of Mary of
old, may fath like a swoct benediction old, may fall like a swoct
of pesce upontevt hearts.

Time is wiogiog us away,
Te our ctornal home.
iff in but a Wister'a da

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i_{i}^{A}{ }_{10}
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A PLEA TUR OREISTIAN PROORESS

The season for protracted moetinga is hero, and our ovapgelisto noo again in the field. We rejoice in the obsouraging reports tbat are coming trom alt directione, but there is clapyor that wo may mako moro effurt to ovangolizo not mean that we should rake less effort to evangolize; do, rather a thou sand times moro, but wo ought to wake more effort to suve those who
are in the cturch. Wo ought to labor more anrnesily for our own ealvation. Thore are tanny in the church who converted nad confirmod. We peod to raiso the standard of pioty in the church, or to livo nearer up to our progresa in tho divine hfiak Many of is need to bo revived. Sone of $u$ is noed to bo moro thoroughly converted, or re-convorted. By re-converation wo
nean sumply a return to God nad to the path of duty. A new sprivitual invigoration that enuses growth in holior life. That which will a puror, rooro spiritual, more truthful, more honest, more humble, more pratient, woro tomperato, more charitable, more prayorful, sud in overy wuy mure truy pious, Wo noed to practico moro ourselven more fully to tho service of God We need to lator mere onrnestly for Christian progress.
Some of the brothren through vatire consocration and faithfalness, by grace, havo rearbed a degreo of boliness fiar above the average Christine. They
have walked is the way of bolisoss

They have kept the futh and
strong. 2 Tim. 4: 7, 1 John 5: 13, Such Christians hava power to teach Are there not among thone some whe are willing to labor for the weaker ones? We need to kend ont several of these model Christian brethroe to members eapecially for higheng the of holiness liot their work bo to urgo the mombera to duty; and to mako a stronger, and moro unitod effort to Cbriatian character by precept atd oxample. Let them go from bonso to house, if aced bo, to advise, nulmonisb, encourage, and robuke to rrret fasrily uffers, and point out tho way of Christian progrens. Let them be mintstoriog angels is human form to roll away tho stone, and bring about bew recognition of the rison Master and His weak dinciples.

## Stlisionaty Ifyantumet.

TEERE THE APOSTLES MISSIONABIES ?
It would appear slmiost useicse to abk the questron tbut fornis the eaption of tho article which wo are about to write, but when we consider tho fact that most professors zaroly if ever ap pesl to apostohacal procedont in suppor of a proposition or a courso of action but quote the founder of their soveral and particular secta, it becorans in. portant to olevato aad extund our raggo of vision so as to include within the stereossope thereof, the practicen of apoetolic times. Unfortunately the brethren tavo weed of such so oxer
cine, equally with other deoominations, as we almost universally appeal, not to apontolic ueages, but to tho views and prectices of brotbren who lived ifty yeary ago, and thun constitute them tho infallible arbiters of ull our con all of our and the otandard by which be judged. Thus we Irequently hoar mensure or movemant cosdembed because it is new, that is, becuuse it bas been reproduced recently, when, In fact, it has the sanction of promithve assige and commandmont Such germinato the moat prorniciona soeds of orror. Let us formulato sueh illogical arguments as are used to estabhish wilb proceedings.
All thinge that aro new are wrong Missionary wovenients aro now. Thoro it is ensionary movemente are wrong ithen and orrona erabodich in tho abo ayllogism. Tho Major promive in fulso bacaume wo bavo not arrived, by a mil on years, to porfection and infallabali. ty in the exoetion of our duties as
Cbriatinas. The zoost absurd notions and prictices bave the signot of age to oxhibit their deformities. Witnoss the absurd ideas of our forefathers on tho subject of the sacece of medicine, instronomy, of morality, of ghosts dinfinitun Tho miner promen adinfinitur the minor premaso it chureh was a missienary society. They went everywhere proaching the word." The whole of the apostelete Wes is nold, living orgatiara of missionry inspiration.
The eonclusion therefore talls beause it is the baseless fabrie of dream. mako this long digrension in order to ficilitato the work of culterating a
eontiment wbich is so muoh to barmoof with tho Soripturos.
To our quostion, "Wore the apostles missionaries?" Wo sbull ondoavor to answer thus question in the light of tho Seriptares. The apoatle Paul was a risissionary. Ho was, by pre-omiaenco, the prince of misstonarles. Would that wo had a thousand such
horoes Then the world would soon so aubduod to Christ. His whole lifo wha a contioued illustration of devotion to the biessed worlic He traveled
coutunauanly in the newerest of ans
sions. Accordin. sions. According to the maps
Conybeare's "Lite and Epistles Paul bo traveled near six thounand mikes, and preached in scorea of citios He mas an edrocato of city misesions. So active was ho in the norvice that his esemios secueod bion with tho (t) them) awfill crino of "turning the world apsido dowa" I toll you brethren he stirred things. Some of wa are so very senative that wo are afruid of seriol meotinge lest wo excito the pro pto. Don't lot nucb fears disturb out gontle sumbores A igreat rovolution will have to take placo among un betoro poean bo aceused of awch a man featation of epiritual life.

Peter was a missoonary. St Pbilip wan a minsiodary, St. Barthol omew wss a miesionary. Hibtory re cords the fliet that alroont the wbole of the then knowu vorld was travorsed by the apostles and thoir cotemporarers, and it a few centuries, Christian. ity Led mndo such progress that pow orfal governments found it a Decessary policy to court the aid and bympatby Christiansty. They (formerly) hated Christianaty. Thoy conld not act therwine while they had the great owrisazon in their pockets and in
their hearte. "Go yo into all the world sed prench the Gospel to every realure" is a very eomprohensive or ler and an apoatle of Chriot would not furniab the fint exsmplo of un Githfulnese theroto, except we include Judas the traitor, and I trust wo will was to quoto bim as our pattert. They wont evorywhore preuching be word. As far on we can learn from all accessible sources wo como to

## Correspondence

A Voice from PLiladelphis
FITI RE MHOMTKCTS-GENEIAL GAANT' pegertios.
Brethren Bhltark. Having a little time to ourself, and being so very coinfortably sonted by the atove and table in our dear aged siater Supplec's bouse, wo shall mprove the time somewhat hy giving your readers a fow jottings undor the above bestiaya.
Oecasionally it falts to our lot to prescb for the brethren in the eity.
On the gist inst, therefore, wo bad oc casion to fill brother. J. P. Hetric'e place in the Maraball street chureh morning and evooing. Not living far front the city, and on linos of railroad rataing to noted points weat of the city, it makes it rather easy and please adt to make eccantional vialis to the great thetropolis, and especenily is than
desirablo to we have is peoplo herd professing onr omn partieblar tohels of falth and practices Bat axide from thie even there are incentive and epe bor for the velfare of souls in this bor for tho welfare of couls in this
piace Our meuting with the breth. piace Our mevting with the bere especially enjogable to bit. On neconnt of the inclomency of the Weather, and tho congregation not be-
ing very larse, wo bad no apecial preaching in the eveming. We how ever talked komo to tho peoplo and had a soason of special prayer. Mav ing our meotings, espertully Sundas osching meotings, profaced by soveral sbort and appropiute firayers wo regard as an eswential factor in relighorn Ing was unnally well atcondech, and to us seemed of a very approciativo thar aeter Hope onr enty brethren eopoged
it as well se we did. The Philadelphis clurch, st io well known to many of your reullore, han ith suasumate of prospority fad gtadness. Having boen a readont for five years or more of the city wo have had the idsantago of a personal acquaintance with the ebarch, and heneo know con-
siderable of the uth und downs of ite siderable of the uph and downs of it
nast bistory. Mfang spd great hav been the nfllictions of tho esints bore. Clond aftor chond passed over thom Upheavals broke in upon them tbreat ehureh, But, thauka bo to God, these threatoning dissaters are being cairach nod our brethren in the city are once in their midat.
The future profpeets of the chureb bero are encouraging- (har eity bretbful It iv true grent diecourugenent have beon in their way in the past, bat these may yet aerve the purpose of needud reminders for tho future Troubles and dibenaragements are by no uneaph unfavoralate omens in a good
equse. The pall of darkness often -bunga over the incoptional atages lending rigbt np into true and trumphant saccoss. The darkest hour niwnye comee just before the light of day breaks is upon us. Tbie is true natar. foundation in spiritual ulings, Provi dence sometimes bas great subooling 1 in atorefor us, but none of it is without mesning God is no blind and purposeloss despot His providences nicao
aomothing. Wo hope therefore our brothron in the city will not become disheartoned from past troublee, bue isbor the raore earnestly for the promotheirmidet. The field in tho city for Iabor is a great one indeal, and by woll directed efforts on the part of our members there, muth good may get be accomplibhed But our brutbren in
the eity peed oncouragetment and it proper approciation of their arducu labors from tho church in goneral, und we stould bo ready and wiling to lend is befping hand in their efforts to bring soata to Cbrest.

The people of Philadelphia sre jud sow in the midat ot an unprecedented oxcitement. General Grant having overybody wants to see wbo he look like. Streets are betag crowded for
railos to see the Ex-preanient paso along. 'The firnt day of bie appearabeo in the city bnsiness and ati was suspended and men and women and ehit dren thronged the otreete and pave moneses to witace the graud procession. Never in the bistury of our beloved Ameries wero such bigh honors pand
to any nan than aro being bestowed to ary man than aro being bestowed
upon tbo Goneral. Minators eren ap. probated the man and discussed bia merta publiely before their congregatrons, claiming that he has done tor the people What no other man has ove done. Wo maght quote frons tbelr own
language, thus shouing the political and popular tendency of the clergy of the prosent day, bnt we forbear.
Ifx-president Grant is no dobbt de serriog of bowortor what ho has done, han also ably ropresentod the people of America in foreign countrics and obtained for thems a dastinction which, withoot him, we could notat thin time oxpect. For all this be abould bavo due erodit We do not believe in witlbolding personal love and bonor frota any one who io properly entitied to our appreciation. Bet wo are opposed and atrongly protest againat aneh an ganifest is bebalf of Grant. Sueh proccedingo as bave been going on in proccedingo as bave been going on in
thin and other cities becanso of tho Genoral are, if anything, a delfication of tho man and not an apprectation When will mon learn to boecr God for therr protection and plesorvation, and pot give man, poor focblo Eban, all the honor for it? Heaven baston the timo whon men will sond uf, the ehout from ar and noar, "hictory through our Lord Jesas Chilat."
J. T. Mey eins.

## From Friedeas, $\mathrm{P}_{1}$

Doner Arsthren
Dee. $12,1879$.
I was out 60veral dayn
this week canvassing for the P. C, and althoogb I dil not succoed as well as I could wish, I believe that the broth reb gonerally approciato yone eflorta to mprove your paper, and that you
bave the good of the veadora and the churels in geseral in slow $f$ met on or two, bowover, whe think it is only A moeery-making sclieme on the part of the publisbers and the agents whin solicut subscribers. If there as a noul its profvesorn to make any pecuniary utlays in upholling and oxtending it thote mdrviduals ara cortainly shining lighte in it. Such porsods seldon give for any purpose, and, when they do done very grudgingly.
The brotbron and sintere woo wor ship at tho 'Erod meoting hoaso Were again mado gisd last Sunday to sev another one willing to come out on tho Lord's side. Thero are atill otbere who woald set wosoly is dolog like
Wino.
Though we had several show storws in November, the weather than been
very favorable, couvidering the time of year, for out door work, and tarmer have been giad to avail therasolves of

Tbere was considerable plowiog done Juring thia woek.
Diphesoria is still provalont in differ wht purts of Someriot enuaty, through our immediate neighborhood had fow cases in the last yemf. Tbres fata George 0 Lichty, living about two and ono balt sulle from us, from Nop 10ch to Nov. 29 th
My Now Year'n wish for the P, C is, that the year 1880 may be the mont may is form many new acquaintabee Yours unworthily,
J. D. Bark

## From Brother Liat

Dour Brothron I last triote you from Shopherdatown, Cnmberland county, Ps, and bad inteded to finiab may re port from that place, but after arriving on attend to I delayed doing so until tbis latodate. I presehed at five dif feront points whilo in the Lower Cam berland district, viz: Shepherdstown Mohler's, Cocklin's, Baker's, and Me chanicabarg, but priseipally at the firnt samed place. Tho meetinge wer all well attended and good interost manifested, Some gare the promiae that thoy would soon attend to the ping place with elder Moses Miller the eider of the congregation, will whetn I spont my timo pleapastly. Brother Miller and I did a good dea of visiting among the meublere, foun them and their familice gonerally in the enjogment of carth's greatest blessing-beaith. In one of our calls iglit as wes ever onr lot to behold It whs at the bohso of brother and sister Gabble. Their yomegost child, a lad of about six or meven years old has what is called, by the phynefaes, bloodenneer un his left oye IE as suf foring commenced some time last Spring and is increnaing. Tho ball of the oyo is preased entiroly ont of ita wollen to nearly the size of a hen egg wath blood ooxing ont all the time rontetimes more and at other time loss. The sinter told us tbat the swell ing wax incleseing.-the right oye ts sonking into tho head, and was ut the timo noarly blind. It certainly ves the most pititul oight I ever saw and is aimost constuntly on my mind. My only hope is that the little eufferer may not weed to anffer wuch longor On another call we made, we mot with is enstor ninety yours old. Ste was still doing some needlo work, and did eome homming that many of our ladies of the present day chaia pot exdel in ovonuess of seam and regularity of stitches, Brothor Moecs Miller sug. gented the idea that she had done the worls with the old sowner bischine wheb caused bur to smillo. Hor asme is Mobler.
My trip through thes oburctes in Eastorn May yland and Pennsylvanla of nearly eight wecke was upon the
whole a planant one. The care of the whole a pleazunt one. The care of the or be forgotten. I hope the Lord wil ward them for it.
I arrived home on the evoning of the 12th of this month. Found all rensonable woll oxcept my mother, who bas been fcetile all Fall, but for the Iast fow days io improving. Tho gencral bonlth of our conmunity at this
time id good. ime id good.
Foday, and that rather unexpeetodJy, dame the Primitive in his new
dreas, and in looking over ite pagen I dreas, and in looking over its pagee I
wats rame to think what a good Cbrietwats ande to think what a good the wost
inas present it is. Amoeg the cheoring and gratifying news to m and no doubt was or will be wo others) Nay the Western Department under the management of eldor R H. Miller: look forward hopetally. I betievo that ics cintori will do their utmost to gve us a good paper, sund wath the asand othera from other localitien con tributing for its columns their beat thoughts in the roildest and "moe Chriot-like manaer, we can look top nonething good. I hope that all will tako a greater intereat in our charch
papers. May the eanies of heaven bo apon you, and onderneath you H1 overlasting armes, tluripy the year you bavo just now coramenced.

## Froe Serastapol. Ind.

Dear Brethere .
$\Delta$ fow items of news 10 you perhape would be intercating to your readerk. 1 was called by tho
bretbren of the Yellow River congre.
for them, and I wont as requested and beld five mectiege, and the result was, Chriet I could not stay any longer on acoount of a funeral the broth ren mesto arrangemenla to bapcize obe of thato arragonenta to baphize obo then to be baptized. Bretbren J. H. then to be baptized. Bretbron J. H.
Miller and Jonas Umbaugh came beMitler and Jonas Umbaugh came be tore I left and intonded to hold a fow more meetings with them. There wa quité a good interest manifeted. On the day I left tho brethren had a eharch moeting to taiko further ar. rangements to carry on the werk of the Lord. J. H. Smibart is living in this congregation and wos munaging the atfars of tho cburch antil the morning if the coanct, be, to our utter antonishrand, eaid that he bad hal changed the rolationship, avd and changed bia lettor into a body of Brothren in Nurthern Indiana, call. ing themeclves Congregationalinta Jacob Cripe is one'of their promiment eadors. He saild ho bad net left the Bretbren for ang hatred or realico tow. ard thom, but becauso of charch gov. rnment. He don't beliove in Anoual Meotings and soveral othor thinge, and we then told bim if that was bis dotormanation that the atould tell the chureb what he had atated to us. Thet after the mooting was oponed aud roady for busivoss, be mado bis atatomunt and then bid them farewell, wisting them God apeed in all they did aceontiog to the word of God, sed then loft. The charch was ther a*ked what they
woild do in the matter. Thoy all saw they could not go with him nor hold hims in followalhp, consequently he is cut off from the Brethren and all that will go with him. The bearts of the brethren wero filled with aorrow Then the, eharch was interrogated to kuow whether they wanted one of their bretbran forwarded in the fill ministry, which was unanimonely agreed to and they forwarded hrotbur John Sollors. Then aceording to the order of tho Gospel be was ordaine to the fill ministry

Daytd Bechtetueimer.

## Froal Suubory, 0 ,

Dec. 13th, 1879

## Lhay Burthron

Seeing the brothren ar
making quite an eflort is the bome miesionary fause, I would be very glaci to liavo them not forget this nection of country. At present when wo wan to besr a sermon, by the Brettrin, wo bave to go from twaty to thirty
milos, unlest poano brother is kind enough to sond an appointment to ou There are throe churches that eat bo bad at any time when the denomina thons that own them wro not using them. Wo hive bat three milos from the railroad station, on the Clevoland Mt. Vereon and Columbus road. Wil ghady meet any of the brothren and convoy thom to nod from tho station and will most heartily recerve and any of tho brothren at any time. Tbere are only two or three bisters in thit sicinity and not a brother execp mysolf living within fifoen ma'es of me that I know of. Wo biso but very Itetlo prenching by tho Brothron ex eupt what we get througt tho P. C and wo got many a good sormon
J. L. Dayy.

## From Oarson Oitz. Mish.

Dear Fduters: Nov. 20tb, 1879.
Brother David Whites boutu Was struck by lightaing on the morn ang of November 14th while the family was engaged in morning worahy. It ran down the etove-pape and went the sido of the honse, but did no particular dumage, more than thoohock to the firnily The Gratiot ehareb in peace and union, as far as I know, and bope wo may eyor remain so.

## Froa Bro I M Mobler

Dear Primutive?
Mot Fith the brethron in the etone moeting-bouse, near Clevers burg, Cumberland county, $\mathrm{P}_{\mathrm{a}}$, sbou three miles from Stippensbung, on the
ovening of November $9 p$, and clower ovening of November 22d, and clober ber 151 i ge mon to enlisted under the banner of King Josus. Six were baptized and fone appliranta, Others also alaid they wore deter mood to go forth. I bopo thuy will. With but very few exceptiona thorowas a general revival among the brethron and aiaters. Oh, how much bome par onta are intereated in the future wel fare of thely chilhten! On account of tho drought which io prevailing in many placus, wo were reecasitated to

THE PRIMITIVE CHRISTIAN

## The Behate.

In regard to patilithing, or not publishing the dehnte, 1 suy publish it hy all meuns. Wo want to bear Ray af firm the practice of hie church. Wo want to see bin realb back through un unbroken line of chureb ruccestion and gresp the bsed of Paul or John. To stop publeshing the dehato now, Would deprive us of the benefit of
brother Stein's brother Stein's reply, and negative argumente Aceoring to brother
Jidete atatement at Timbervill, our poxition is this- "Sbow un by the word of' God where wo do too littlo, and we will do more; show us whore we do too mucb, and wo will do loses" Let the Baptists apply this tous where
thoy have whittled down baptiem, cut thoy hove whittled down baptiem, cut
of feot-washage trauphed upon tho off feot-washang, traupled upon tho
salutstion, $\delta u$, and where do they otsnd? Iet them apply it where they have attachod themeelves to osth. bound societies, secret organizations, politices associasions, icc, and whor are they? Truth has nothing to lo
by the formes which errer abaumes,

Danix. Hass
From Ooegrees. Obio
To sistar Mary Ifeleer of Hilliards, $O$ grreting.
Althougb I bave written to you pri ratoly, bat for the bonefit of others who are cimilarly eituated I will pubicly announce, that thore fis an or ganined Board of llome Missione in
Northeastera Ohio, under the care and Northeastern Ohio, under the care and
wariervision of the datrict meoting. Brother Jocol Mishlur Mogador Sumnit Co., Obio is secrotary of the Board, and any bretbren, tisters, or pthery, who desire preaching by the Brothren where thore is none, are re quested to make their desiron known to him , and their request will receive due attention I think you are locented
in what bas beon known an the Delain what bas been known as the Dela-
ware church, if no yon are in the N . E. Obio districh, and eutitled to the special esro of the Bourd of Home
 but wben be recoguized the noblensau malke your requeats to the proper place, and you will recoive attontion.

Your brother
P. J. Bnown.

## From Edas wills Ind.

prow Bethrin:
Brother Isauc Bullbitaer held one weck's mooting at cur Upper ohurch since my lant report. eult of the meoting was two adutions
to the ebureb. The intorest was good at the cooso, and wo believe goodim-


## Fnam Fort Defauce, $\mathrm{V}_{\mathrm{s}}$

## Dec. 13, 1879.

Dear Brethren.
Wo whatssod to day, st the Bridgowater charch in the fion of sisteen precious souls, which were rece:"ed into the fuld by haptiem. Fraternally,
W. Chek.

## A OOBEEOTION.

Brethron plense correet throigb P C. Where you hud in lant week, that brether Good wat proshing in for the Bretbren. That is a
Jersog mistake; be was preaching for (as 1 undorstand thoy call themselves) the United Srethren Brother Nicholvon bed been prosebing for ut at the time of brotber Good's vient to Now Jersoy

## CONDNXSED CORAESTONDENCE.

Fkon A. B Moakow. - I Lave seum I left the Glade Run cougregetion. The last of Murch in '79 I board the last eormon by our own ministors. Wc stand in great need of one of our
preachorsa bere. We ato located in a new towa ju-t started thus Full. There

shop and by next barveet we will bsve from Miseari and formerly from Rock
a grist mill. We will alen bave a raii. inghan Co
 Wo aivo bave a large atore almoat for sereral daya, and bas preashed eer ready for use. We are nituated in the main with them until the tolidays. He golden wheat Belt on the Salina Routb Westora railrood, sixteen miles wenth of Salinh and on the Smoky Hill Riv. Will not some of the brothren come and prearb for us
Drimseman, saluas Co , Ka
Fhove Elid. D. Horaeasax,-I bad the projoct of establisisigg a borce for he betent of poor mombers who bave of the chor rolatives within the palef our council meeting one yenz ago, and it was recevived with so much zeal tha if thought it would receive the eanction of our next council and be considered
at our District Mcetitg hunt Spring to our District Mcetitg hast Spring,
tut some of our brothron man wild io their imacinatons, tbinking it would take eight or ton thousand dollars to buy 4 farm betides the cuttit, and con. equently it was voled down ut D. M. I still think the project a good one. The following is my plan Lot the oidde distriet of Pennaylvania purchaso a emall trach of land, enough to farming could be dove. It should bo Dear railrond so as to bo eacy of accous, and where the brothren could bold services froquently. It should also be neaf a market where there would bo talo for garden track that they might rsise. Such a courso would provent
what han beon frequently dowe, sond. ing our poor to the alme houre.
cetis mate, Fu
From T H. Hitas - We commenred meeting on the 234 of Norember and closed on the 2stb. Two were mado willing to follow thewr Savior, and we traut walk in metweess of lifo.
Frosi E. B. Shaver, -My brother and $I$ in tho month of Deconater visitad brotber Jacoh Troatie's rongrogawon, the $l^{\prime}$ pue Creck, and from that ou Waypestora, Pa, Here is whore
 enconded so gracefally did not rà tho Adroorate is printed, which by tho way is a papur of wbich wo need not bo nsbamed. The brotbren abeca to be well satistied with the discussion and are only raore confirmed in the faith. WFo had the pleasure of mooting many fretbren and sisterd, umong whom wha our uged brothor D. P. Sayler at Pipe Creck From Waynesboro we went to the Manor clurch. From thero to
tho Brownetille congrogation, and from there bome. We waro absent ton day ${ }^{3}$ and wo formed many acquaintancee doubtiul whethor it jo the beit way to opread the GospeL
From T. B. Dbounk-I left my bome on the 1tth of Norember and walked welve milos to Bray school-bouse, Whero I held a meeting. I preachod ton seamone Three were baptixed and upe applicant, Many more said
Lbey would come and I hopo they will oro leng. We have eome oppoaition from other denominations who differ frem ue, but I truat the truth will prevail. I five four milen from Oukland, Pa , and would be pleneed to bave the brethren passing that way to stop uad prench for us
Fron John E Metcana-Brother George Studebaker of Muncie, Ind mot with ut at Edna on Friday even. ing, Doe. 19th, 1879, and presctied cvery evexing until Monday ove. Ho ulso preachod at our old chareb on Monday at $10 \mathrm{a} . \mathrm{m}$. Although there were no additione to the eburch, yet we believo there were good impressions made on some outaiders avd the members were
eneouraged. Irother Stadebaker Is encouraged. Brother Studobaker is Southern Iddiana, and we aro glad he is meoting with some success at lenst. ESos Nath Ied.
Faom J. Newron Cuick - Tbe hrelhon of the Weat Orapch cougregation have been having a feast of good tsinga. Brother A Harper, an aged brother
is tn able rpeaker. May he go on in the good work, ned when the invitation given- "Cume up bigher." may he be
one among the choses ode among the chosea.
Optocs, nL

Notioc of Dintriat Meetiog for Southera Ne braka, Oolorado and Northera Kacias.
Plense aanounco that the foregosog district will bold its Meetiag at tbe resideaco of brotber John Hum. barger, four miles southeset of Abileae, Dickenson county, Kan., on May 10th 1880 Sister churches govern themsolves aceotdiagly. For fartber iafor

By order of the church,
S. A Surfza, Cor. Sec

## Abliese, Knons

P S. Fesst to be beld on the $8 t \mathrm{~b}$ and Ith of May, 1880.

## Foticen.

Plesse smounce thst the Bistrict Meeting for the Middle Diatrict of Indiann, will be held, if the Lord will, with the bretbrea of the Ogaa's Creck church. oa Wedsesday the 1 lth day of Februa y, 1880, commesciog at 9 o'clock, a $^{\text {a }}$ m. A foll attendasce of delegates is regaested. North Maachester is the R R. etation. Jos Ayrck, Cor. Sec.

Also the Sunday scbool Convention at same place oo Tursday the 10 th day of February, commeaciag at 10 o'deek, a By order of Cor, Sec of S. S. Coo Also the Missionary meeting for the Middle Diastict of Indisan, will be heid with the brethren of the Squirrel Dis rict, on Meulay, the $9 t b$ day of Peb; cummeaclag at $100^{\prime}$ clock, a. no. Rosn is the R R station. By order of the See of Miesion Board

## gllar

## grasisponeht beans.

Tine is giogipgerkzeirndonce of the bride's motber. Dec. 25th, 187s, by C. L. Buck, brother Cbanies 0 . Hiddle and kister Rarbaca Seith, botb of New Taterpniob Pa
FERRY-JOHNS FON. At the residonce of the hrido'n uaclo Gabriel Rull. Dec 17 ib , 1879, by Rey J. W. Dell. Mt Dan iel 5 Ferry and Misa Bellejohnston, both of New Paria, Bedford Ca, Ps

TTER-BRINDLS-At Churehiown, tbe residosec of the bride's parents, Snam wel Ettor ned Aarle Briadto.

Aday Benlafax.
AHMAN-GAYMAN -On the 1Ith of December 1870, by Jaceb Hollinger, Mr
Josopb W, Labman and Mina Estie 3 Gsyman.
YERS-KELLER-Oa tho 18th of Decembor, 187a, by the nsme. Mr. Winimm A. Myers and sister Sadis 0 Keller, both of Upper Cumberland clareh, Pa

ODOH-IENNINGS.-NeM Browarille Wathliggton coansy, Md. Bee 18th, 187a, at the residetice of broharr P. If Jesaing by C. W. Cantle, brotber Georgo W. Fouth and aister $\mathbf{A b b l e}$ E. Jennengr, bolb of the same county and state above named
EASTEB-PRILIPS -The sonse evosing at the rasidence of the indo Miss Jennie Paillpe by older Btoabe of the Church of
O. W. Castle Ood

## §omb.

GRUBAKER.-Is the Wabanh eburcb, Wa bnsh county, Iul., Sep, 24th, 1870, Eliza, Broghter of brotber days Fuberal by N. W. Crumrlev and the writer.
 Dec. 15ib, 1879, Is fant sos of frieod Hzs Pogeral ly N. W. Crumatine and the writ
of. 1870, iofaat daughter of David and Itotle Coble. aged 1 year, 10 manth and 11 daye $Y$ seeral by N. W. Crumplue aud the wri
er

SNYDER-In the Woodbary elurch. Dal-
timere conely, Md., Dee. $10 t \mathrm{t} .18 \mathrm{r} 9$ nin tor 3ary Allice Soyder, nged 22 yeasa, 8 mentbs and es days.
Ste wasa mild, kind abd ammalle siatea Sbo in company with a lady friepd of bera, wepped ebeerfully abd full of lifeo out of tho door of a meightior for bome; but befere wiey had gese tweaty steps sho won takes with hemornisge, retriood her steps, bul bo feretboy reacted the dooc ber comipanion to die away fram the grase to die. How sad nowe of ber kisters or mother meas ! Bet ey sbecrant is Hifo May we all be prepared to

## FEATHERS, - It the Duaranaillo

 Ration, Blair Co., Fa , Deo $15 \mathrm{th}, 1879$ of Typbond poeumonia, diteer Lacy Feat ers, aged 21 years, 8 tacatha asd 19 days. Feveral servlest rapheved in the Oermion Betornaed charch, near Claysbarg, by bretbron Darid and Braco Sell, to a reqpec. table audience, frome 1 Peler $1: 24,25$The subject of thes notice was a besuty ro-
yourge kuter. Sbo wat liviog le tho eity of Altoous, and was loved sad respected by all who ksem her. Several wreks ago abe coucteded to go to ace her grand paronte. asd whio tbere took alek, atd in the shorit period of tex dayn was callod frota the aafferthe giorits of liessen. Let tbla servo st Dayin D. Shed.

MoaleEf-In the Coviagton obarch, M ami conaty, Obio, Oet ad, 1879. Walter Moller, bged 8 years and 7 dinga Lizaio Noy. 27 tb , their daugbter Jeoric, aged years. 3 monilis sud 1 day

TUDESAKER - in the Upper Deer Creek
 sister Mary Stedeliakot, aged 1 gear, 10 trosthe and 2 days
Fented by the writor brother $\Delta$ Itheliart, and latier elauge cf tbe 12 tb sorie. Thas anther teader hillle plant is tahen from esth and Iransplapted ta besven May the be reaved psonts over live faltbfal in this $14 f_{0}$ thet lley may again meet their dear little Fraukio to the realme of oternal felicits

W 8 Tomer.
CARTER-In Brownill Whabrath
cooaty, Mit., Dec, 1thik, 1880, of Potumonia, Aisker Certor, is the 6ith year of ige, as aesras could be ntoertatapd
Funeral arpvices in the charct at Prown Fille, from Malt 24,44 . Her lite was oce of eflicilon, yet sbe wns looked upou by all of athluction, yet sbe wnstooked upon of the body of Chriat Three days before her deuth she was annated at ber requeat, and we truet she rallized the promite of $Q$ ad aceordisg to loaisb 43 2, "When theu pasises? throogh the waters 1 will be will tbeo, and through the rivers, they that not overthow tbee"
ONLY ONE CHANOR OF CARS TO ONLY ONE CHANOE OF C
KANBAS CITY, MO


THE BRETHREN'S NORMAL, HUNTINODON, PA.

## A HOME,

SCHOOL,
AND CHUHCH
for young people of both sozos. Bretbres's sre alion odmilited on equal footing.
STUDEKTS OAS ENTER AT ANY TIME. EXPENSES LESS THAN AT OTH ER GOOD SCHOOLS.
The pstrossge of all, sod erpecishly of the Brethren, ia renpeotiully soliched. Bend for Circulars or coclost two
Ostaloous. Addreta.
J. H. BRUMBAUGH, Prin H Hon sman. Hootiog don, P2

## OOOD BOOKS FOR BALE








Cootla Manisat of tre




Mlaw ontes, Liteary Sorep, lergo type,

## 










BYMN BOOKS-ENGLISH.
 Pes doten ty exprem,
Gheep, bimplo oopy, post- baty,
Per dmzell

Tuck, niogle,
Por dnzeos,
Po


QUINTEH A GRUMBAVGH BROS

TABLE OF CONTENTS.


## squm Alpartment.

TEE GRADUAL DEVELOPYENT OF
OHEISTIANITY.

## Sermon by Elder Jatues Quaste:

## Eeportoil by W. WT Cotton



## foth ver

obthined a gooml tepmat Uerowith late phorited sons- hetberthine the to thot

| W |  |
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$\qquad$ Mandites that wat the stave there in
 Gor Tend sail tw the perqule of his day

 and to Lyere hume thamed whish y wiai is Nution, that lue tht liulen eve
 knowledge nut expervener To them Gout grave hiv suirit, umb to theis he manifestell danatf ut tume on a tery peraling and manark hla they knew and pighyy? manh of Goct
 thes buew thene quene latios thone

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In hookng of and apotang tiontont.
 Ir and Juefirl We may vhiblitate the wonl lies for grevfer, and then we-


 "peed has three deareen ot compuri
-os, the peatow the tomparative, am
 -imply deneme the suatity of a thang whthant as romparivan The tomparative -lath 4 that when twothinus wr than the ethey The - Hymerturie the

 The great $x$ mok of redemption, or fer

 what ithe the thave kergeern of an twe
 the youd When wha, ther amil what wave then jriviluge mat rot

$\qquad$ through lith ." And of nlomat rial they rbitnin this hotal wepert? Of all (fint men. It Was with themen
With the Christisn Demetrian-
muts H-elt "-3 Johth 12
hive hul vurh it sunt romat if then
 hosin to be campllet in the list of that Toxament worthion it in evident that

 maniffor in the pastriarelos poul buthfit Aent than in urany of wir Chanstian
 onse that- of elaracter wem tril to me th the menatho as exampton un parve to harll traitx of thazacter. Th fluethe the alumailles the I Iniotian buthern "Thas ve low mot sothen lont followger of them whe thouth
 pominent graces in the lues of sever at of the sureiont woxthien Aul bl


 of the privilegen and hiosange that bu Consces, that ant imporement in the how we malep of what whl lase While





## tidev! tion! having provirled sum

 Teelter thonge Five in." 'The "hotte fate to Chambunty, to the uew mad

 hy taith, wat at ath-tanec Ome lenal
 hasin ingeicend to see my alny, lee san it Whale they can the liugatel day at an
 loght, mad in pemesen if itu ghemen proveren Tlw tioapel aye wan int on
 futrulatel whil uato hiollath seair-
$\qquad$
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$\qquad$ disponsathan anil hence it in malled this Maiveration of the Sjurt" It ilrtith.
 the naimsta ation or Aleath.
 atupltiselly lexhohl the then and
 Shath phovy am to the ditase awn how -hath ant the mini-sratime of th


Cluir breat, hat ind and wan the bumblight when conipateif tor wir whith is is the nuilighe. They hat
thes! "It ix writfen, we hath net weon nor way heari, neither lawe potered in fo sle bewnt of name, the thages which Gowl ladi propared firr then that lowe
 fonn the erungelizal proplet I wiak, fort the proplet ropuenems wan for be oug insafachle of comprolonding and
 arejaravt for them'that loye him. Bhit the myatle contranes, Bue fionl tath cyealed thea uato bi4 by lits spurit ir the $\mathrm{S}_{\mathrm{p}}$ init semelaeth nil things, $y$
 tryen the fuo divyeneations in the fot onsty plawage: 'Fin if the hlownl of
 beth to the perityine of the deshe luar bun ho mons shall the Hood of ('inrist ohen thromgh the evermal spurit offreced winacit witbont sjust tu cient, phage zume conseieney fivam dearl work- to ${ }^{11}$ Bat 1 need unt multiply masatiges of Sthptere to penae thut the Chastion dispurasation is loetter thun the Masai divpuration, or aby that pucteten it Thas es vety evolani Inwleal wre hace
 all He umat that hase porventel ture Hewre Pand ane when mformaty



x. if The worlt bate megire ago atid に क trantatal be unatr Amith ugea pulatily wo-v to the patesurehal
 Upon the Goupel's asced page. Tho gatier'd teams of ager stim Aud as it linstens, ov'ry $\mathrm{n}_{5}$ Bat tuakes has brightoess more divale

## 

 Eand, loiug we nuble eronater than we yraturile tanalal be alas zerciter W

 for piely he 1 he warich wad what wio sill liwter. Hey had a genal rojert ,
 makes ths sutun th the rlarmeter of dah, when lo mail, "Ifacl tlame combul-



 nuel honese painl him, ho - uy - Whone ami uleut the she the tue is aces aw pan that eriel, lergiane I Aleliveral the


 mpent it then ahiok bere vithemb 'Tun hi i Xll Chotiany Jicmal

With all the tedotutusen Hatt Chas Then thex fine to the holy: wef an isw at the nekenaly that there revint


not ful to mainime a irulk aml comentact in hatmony with thair Chriatian jutin. exples ant hosus, and then they will hare an inflemee for goonl, onti ir that
 bave a donat repuat "Thoun without"anil from ahrive Atalus (fort hos pros villed belfer thing fire $\mathrm{m}^{-}$" thing(las aro very tomel, very noctul, uat
 cay promil, anal zpulons of sonid wayhs. In the thimb, or list phace, 1 will louk the heat in Cluristimi lific ( Moristian ghanee, tunt Curintiun syjoynemt. Fhat they hithout ne slomhit
 umplien that in Goot's parpuges, the perectime od' all bia peopile is deafigeml thi ushat loe denigns for hiv people tiey will in due time realize Thonigh
 abomatel. That on, "fla grave of hur
 to tle-troy the nowk of ther revil.

 lally trestand to the itent or tive manwoul is. was manifested in the first Allon as be patae fiom the teant of Gived, and in the ricoul Allome. the



 hio thater lije sloriom lewly, necorling to The 13 (al hans whowly to so alhe even Phil, iti 21 The peret ante whish felleteres will be westement in
 This achan in centsinetion the lant pay-
 we bose given to to ly the aportle in the tollhwiuge athlune jesange in bia aratery pariftertam tur
 chamget is 5 grmacht, in the twish


 gontal natal matolaphot ami the When this conruptilife Ehall bater pas
 Gave pat win importahty, then thall la
 intury of death, where is thy oting? O thave, wheme is thy vistory? percection of the fire in Cometian plated and punaisel in the Chenton Thet
Sut nusus will not puly lie metomed to he type of pertiect manthood, "in "tiemanoss ant the holitur44," hat all al in ther frigitut deeil that comftaned it \#bethentiven of his right- and posesthe sullumerse in hathe to these in
 wift Hest Haly strait of prontise ntil the matern of the procsimin sutes the proine of bis gluys "-riph i. 18,11
Thinere is the thunght yel for lue mo Trand What they without ns hlonth Wot to madic pertiect." Thio fraglies that the betwenern of formare agen hall vot be mato jerfeet without thone of that present. Anit we maly fold, these

| made perfert withont thone of the pest. |
| :--- | :--- |
| God's peoplo are all dear to bim, and |
| ovil, not to swear at bll-bot go to |
| one not | God's peoploare all dear to him, and evil, not to owear at bll-bot go to

be will exak and reward all in due law with one another, we belicse and time. "And tboy shall come from the teach that these Serpptures mean what Fisst, and from the Weat, and from the they nay.
Nortb and from the Somb, and shall sit tlown in the kingdom of God." Luke xiii. 29. The good sball wll be gatbered together, and probably glori fied 1okether, मn secas of or this say uato you by the word of the Lord, that wo which ase ulive and remam unte the coming of the Lord, shall not provent (ather go bn furr, for suth is
the meaning of "present" hero) them whieh are ankeop. For the Lord limsetf shall dostend frum beasen with it shont, with the voice of the arch-angel, dend in Cbient sball rige first then wo wheh are ulive and remsia shall be gught up tugetber with them in tbe clonds, to meet the lord fo the alr
And so mhall ever bo with the Lord." 1 These, ix. 15-17
The thought that all behevers as a to recoive their full reward togethas, and reasonolile and Scriptan! And the time seems to be the second rontiog of our Lord. And ay the ancient war-
thien endured patrontly eo mueb afliethien endured pationtly eo mueb aflie-
twon and ouferting as slicy did is bope of a better reamrection, wo shmald eount no suffering too great, and no labur too wrwous, in ont Master's
rite for we shall bo nbundamly wavded for nll, in the groco that sball bo brougbt unto us at the wivelation of Jesus C'hrist " -1 Peter i. 13.

## éssay

THE SAME CONFIDENT BOASTINO.

## By c, p. DETWHEE

Paul said no men whould stop bimo of it in the rogneme of Aeban and our misistering lorethron are not $5 \mathrm{~mm}^{2} / 5$ 'to to stopped of it jet in the regaris of Enst Tennomace Erem our miesionary brothron soem to feel a delecescy to lopart from It. In giring their account nt the last Dustrict Dooting of aid reId in bae side putket, from one who would not lot bis lefe hand know whet lin ngbt band was dolag, aod said is buck to hims agur, while tunother mishey it it hal wot heen fist bus apres tacle liox. We must not onm, howover, is justice to the brethoon oud maters of tbis di-twict, to explain ther
lan-k of service. The brother with shom the fands were th to entrunted passed frows thin blage of netion, but while many withing hearts tued ready hands might bave heljed the cause along, they "larked oppurtunity," und for the missionary bretbred, I thinh they did ar much ut their own expense of tuse sad means, es we could ex-
poct of them, und I ani ahaid a great deal more than macy who are more utle, fipancially, are willing to do, and without boanting either
Woil, it is good and praieworthy for oue to epend his times and mscans in bo good a caue ua the sativation of imrtimes muke too minel of thin feature of Gospel service for the good of the cause There ure two bides frot
which to vien the nuatter. It is good deal easier to boant a little of never receiving add, and of pruacbing the Gospel irocly, than it is in roung a littlo couddent boatiog grows up unthat levels the bread of life frometars iog eould, who call on every side for the puesching of the Word oni tho ministrution of thie orduantes end
dariplue of pinaitive Chrintianity, it is time thats we labor for a sulormation We beliove and tench that all the con mands in the Goupol onglet to the obey
the regiona of Achas, of laboring with bis own bands to keep from beang a burden to any obe, of not using the proveinth which God had made "rerily for our sukes," when using faets would have been a bindrance to tha Gonpei, we becept than us being
pettorn for ne, But there are ciroum phaterens ander which using there thugs" are a furtherance to the fion pel and not using them as a bindranes, ubi) masmuch an twe profess to deelare
the whole comsel of God the right appheation of God's command, "Thou shate not muyde the month of the ox that trcideth out the corn."-1 Tura. v. 17,18 , and the taryoun aboer Scrif whole cobusel" whieh it is onf daty to presch sod the rewards of Pbil.
$\times, 36-19$, wo such as the kind and finthful of oar brotherbeed should bave, a flee cmownayarnt se well as a It did us grod at the Diatuet Meet igg. to beut one ut out oldera apeak of how they shal whes bo was young,
when tbe mimstering brethren ased to when the minsteritig bretbren used to
ride ghont on therr fat homes, and
 that bad relezente to thoir finding sountimes on ther nurival at home, that some good brother bsd hongbt them a bag of flour or eome otber old ciospel way of preventioig begging How the jelea of a malared ministry Whe would have the elfrontery to a-k for a atipulated vniary undor eveb treutmest? Certainly no one worthy of so imporiunt athmen-tion wa that
of preaking thut fath wheb tearhes is to the coutent a huls we hase food feardit of preaching this part of the Gubsel, lest somebody might rob us of a little "boasting" or think wo "Jesire gift," and by our veghect of thas purt he Ciospel, wiurive nar urethren and winters of a ruwasd, end many famishing sunk of tha bread of life.

A FEW OF MY THOCOHTS, -NO. 20.

Sympathy aud conrity have about schase a rolation to each other as arotennancss and economy The cov-
etous man smy be it only coonomical, whalo tho mpendthraft is ready to call the ecosomusal man, s stingy, groedy, oretons man Erenso with the sym. puthene and the charitablo. The sy mputhetie is long and loud in bis sup positions that ho in charitalio, wble net as ready to eulogize the ehantablo matr as a marrow-bcuited, one suled, partual sout,
But I will try to show wow partienhrly what I mean by "deympathy" utul tons of ebarity 15, "lo a general sence, love, benevelence, goed-will, that dis. poeition of beart whe in inclioe meu Ot thak furorably of ther fellowmen, and to do theta good. In a theological sense it includes supreme love to God, and universal good-will to moen.
Wubator defince aympathy us "follow Wubiter defince aympatby as "follow-
focking the quality of being effected iceling : the quality of beng effeoted
by the affeetuon of another, witb feel nge corresponilunt in kinds, if not in degree. We have bympathy for anotber when we nee binm in distrene, ress Thie ay mputhy ied of bia dis. eot fecling of pain or regret. To bave aymulathy for anotber when wo sed Fommeudica. Thas is righe, uod agrees Wish the sparit of the Gonpel. But hy the utwection of anuthor" in wtter
lodes appreme love to 6 od, and ani
versal good-will to men." We may "ympathize with Enother to *ueb an exent, as to do infustice to the Woy wish to present it
Both sympathy and oharity, nod the ditlerenee between them nro very plain y presented, in the Matt, xri. 21-23 tu sbow unto bia disciplien, low that ho must go unto Jerusalem, und sallor many things of the eblers, und the abot priesto and merilier. brid bo kithed than was too mach for Poter He fould not bear to bive his goud Lord ad Master nulfor such ignommone tbivgs "Then Poter toek bum, and fur trom the Jord: tlus shall not be outo thee." But Jeswe turned and into Poter, "Get theo bohuml me Satan Thon esworest not the thinge that
Many
Many are ayt to look on the reply
ofeaus as harsh and disrespectfal Indecd, the geteralaty of Cbristiaa nearer to the tras udoul thata our Lord's words. But the reverso is the case Poter's words are the outempng of that vympathy pbicb exte onr Lords reply to Peter is the ont croping of true charity
Chanty then, is that prisciple wbici ncknowledgos all the ways of the Lord, whether we bave to suffor ourselves, of souse othura in the filtiling God; the aympatbetic of thlood, or of be will of the ficsls or of the will of
man The symputbeta loce their relatuves and themselves more thun
Lord The clurritable bove the Lord moro than self or relunvee
If we take a pued iuto the church,
wo notieo that the brethion have hd irmasgrebing enliher slould with an to binder that bunsil 3 y mpathy, to interlere, whick "savoreth not the thuga which ub of Ged, but thoed which be of mon.
Anong the watebmen on the walle Peter, ure too nymputbotic. Wben cbarge is brougft aginist a thataber, the ellerg are ape then in fillt, the eliur masy oot be aware, that it wubld be
nearer to bis meaning if ho bad esud, nearer to bin meaning if hu bad asid,
"we must be aympathetic." Thosym. pathy bas spoiled muas a bou and danghter, and many nembers of the When members are dinfligg worldward in rogletting tho assemblion of the paints, io leading a prayorless life, in being entungled with the atture of the world, in the use of tobauco,
Cashonuble drues, \&e., haman sympa thy will just let them go on, and in some churches thing have been left go uptal sonne of the uncient foupel land-marks are nesaly obreured by some atranige god.

## THE STANDARD OF T8LAEM

Erer sitice tha solf-called falso propbet Blahomet introdaced his religion, Cbrattanity ban been made to suffor, for there is no religion or theory so tenaciouely adhered $t 0$, an that whieh is antrotuced tbrough tho cbannule of fear and igoorance. Hetaugbt that his relugion could be propagated by the sword, and such was the progress of tho false theory tanong the Contral Aafa, that within the lapse of a féw centurles, nearly all bad bowed at the foot of the Creseend.
Tbe Touks or Turhomans, a rece of Turtate, about the ycar 1035 incaded Palcstime und aljaecnt countries, orerthrowing the Dyuarty of the Calyphs,
Dan. 11: $\mathrm{f5}$. There cunquest gave riso
that for nearly two centurnes drained Eorope of ite life blood and treasurus
But all to no purpese, the Standard of Inlaem was destiped to wevo and bid defiance to the power of the Pope, meconded by the combined eflort of the rownet hesds of the Catbolic world, bome of pricsts, prophets and apestles; the place that witnessed the death und rebarrcetion of Jesus; Jerussiem that had uo often been dextroged, and ra Emit upon the very rito that eontainca of the bitter encmies of the Cromind
But what could nat thon bo no Hiebed by the force of arms, is being nougbu nbont by the onward march of nviluration and the King of the North. 'Iurky, acrordiag to the divitDan. 11 4, bind leat her rank os one of the mighty nations of the earth, uad with it bas gone, to a groat extent, her rule over anceent Juder. Eogland by masterjiece of diplomacy, has at fumed the important position. It Could not bave been otherwise for the
prophet Dazuel, hundreds of yeurs go teclarod, "Iof he shall como to his ond and none sball belp him." Dan 11: 49 We anceruly betheve that the long looked tor literal roturn of the Jown to Pakstine, Is simply a question have nrogressed so far in the finateral ovdition of Turkyy as to call for an immenno loan. Tbe Erothehilds, mil ronatir Juwa of Europo, stood rcedy to come to hor aid, taking bs security, il nortyage nipon the land of thenr latb cs. The fillure to puy the debt, will prople of tiul their ancient conntry, and the deliverer wbom Jesus afoke of, as comang in bis own oame and be
iny receivod by them, may really be laving in our own day and age of the world. Great changes aro taking pluce in the polituzal and religions worldy bet the grest contrust is modiwoi to tha by the eradual revelation of fanc. It is only when wo compar the present with the pust, that we ent see that wo sue neariog tho close of the preaent dispeorrtion. A fow mord important events and all will be evor, treo vine clad hills of Palentine, and prosper a peeple who soro looking for the first advent of the Messiah, while to as it will be bis econd, without sil unto alvation God brill be propared for the importan erent

## THE INVISIBLE OHOBOH

"Behald 1 bisve left mo se ven thousand of II Ispaet, of every koee that has not bowed
wito Ranh and of evory mouth that hath not kissed lum " 1 Klpg* 19 16
Tho propput Elijub had juat minde a ery bitter complant of the ebildren of leraol, nnto the Lord, as the passerd by upon the muunt, hozalded by cartbquake, tire and tempest. IIe way juat Itom tuat memorable conteet,
wher eipple handed be avconptared wher Aspgre handed be arocotered the manime hordes of laal's propbets, and dofeated thom with coodusion and slughter. It wan a tume of univereul peasant, priest ated preople bad foraker the true worslup of God, and hat gone fler tho abomination of the beatien, so that the prophut amagined bitasolt the only one that was lett, und they "oven monght his lifo to take it away." But te did not know bow large a bect there was who followed his loading, and who had refueed to kiss the idol, or to bow the knee in sacrilegioun worbip. The Lord coneulted bist borks of bames who woro worthy to escupe the sword of vengeasea. Perhups in the widst of perila and threatonings they had pretersed their integrity, or in solitudo and extlo had fostered the resolutions of virtue, and like the good
of all agee were unksown to men, but known of God.

The pount to which wo would cull attention is the general truth, that at wery period of the world's hiteory. the Lord has bad no deet people to whem te hath reeceuled bio nanie, and establisbed hiq covenant. Sceondly, that at the time, they wero compayn. tively uoknow, and thirdy, thut ns a lody, they eannot bo reogegizad in the outlinea of any huraan orgaiiation, Lut bave a appritual, and therefore an insiestle identity. In support of the first proposition we huve only to glanee at the bistoric panoratna of tho "Old Testumunt," and notico the honorable Fincemston of Antodilurian and Post tuluvan und pattiarche, Formugg in the vast tleseres of mara! barremness and dark degencracy. bright ouses of Fintur and hinth filmose
Following the patriarchal age, wo hoosen people growing in importance und unfacoses, and tpanning, through various and romarkablo vivinititudes fifteen bundred years of the world's hiteory. ARer this cumes the more glorioue Chriatian diupensation, which still ronturues, and wbich presents to
mur minds the mast interceting fiodd fer revestigation.
Triumpthately emerging from the furions tempest of pagan persecution which onveloped its infuncy, and ufter a shart scason of rest, again benieged by the furnous boades of Papht apos: tates We can truck it by tho blood of the martyro all the way tron tho tuagely of Calvary, to the tires of Sauthifall, and tho mare recent niter. matise of exile to the wild of $\Delta$ mertca. The ovidenee in suppart of the second proposition is equally vonelusive. Unknown and unappreciatod the putriarcbe pursed the uneven tenor of their ways, guided in the patb of duty by an unwavering faith, un mandeut of neglect and contamely wheh wis emitminally messured cat tin them. In the language of the aposthe, tsey contionat themselves phigrims hours of gors un the eurth, suld in Lours of sulitude and exile, thoy cornforten themselves by the netfeppation
of that heavenly home, reserved for the vartnons and good. Taking a enmprehenaivo view of the hiatory of the Jowe, we find that they were never recognesed by tbe world as the choaen people of God, lint were counted a cotmmon enowy, and a common oljact
visble Charct, that the "gates of bell hould not provail againgt it, but of the
invisible within the visible. That is invisible withí the visible. That if
the bride of the Lamb, without bemish "\#yot; in it are note but viee rifyins with lamps brightly buroing, and foll of oll. External or visible orgavizatiebs are the vessels of this "galt of the ourth it in which it is carried along the generations, zud whes in the procees of time, and by the contermina tion of the world, thoy become cor
ropt, other inatruments are found io cusbrine tho tiuc and incorroptable virtu of primituve Godliecsis, and to preserve to foture generations at utovedderations, firth a riew of seme of the distinguasing fusteres of a paro organiuation. There are many as the present day who cuam to be the peo
phe of God, but sce bow they kies tbo jange of earthly affections, exbibit the unboly pasanons of strife and war, of fashoa aed worldly famo, Secondly, wo romatk, that true believers shonld wot bo overwhelmed with doubth of pair of its panty and integrity Extermal erganientions sany decay, but
we aro not indiesolubly boupt to thent wa are united to the invialtle-tho mystreal body of Chrisk, whach caam

The applicatoon in plain, a grest many peoplo seem to bo sstintiod with
merely their eonnection with the church, and tho practice of ita ondi vancos. If they aro blameless in the letter of the law, it is to thew the acme of perfection, but this state of privilego and duty. Our minds should orect a bigher standard, and our nopirations should reach out to nobler at
tmpmente. Wo should seek that conesionen which is roid of offonee-that wrumt of the spint bearing vataess of Guol-that daily communion with God in prayer, unforbidden by self. indulgonees and secret sing. What bo desth unto life? Thant yc lore the breth. pure and uddetiod religion? "That $y$ their athection, and teeep yourselven unspotted from the world

## ABE THE OATES OE GOLD OLOBED ?

Reply to a Presscmg Ingwin 4 ,
It is dufficalt to dasatues the mind that conconves itsolf outade tho ceono
ray of grace. I bavo myeelf been in the "obser darkbess," in the infermost duwgeon of "Moubting Custio," and experienced to como buck sid up to the realos of light and bope. Perhaps thero are a fuw honest and earnest
nowlo bave mot at timen fult overshadowed by the dreend eclipity of (iolgotha, when their mont fittug ery was
"Elot, Eloi, Lamas Subachthumi." If the young brother for whoso edifica Hon I un writing conld bet sseo it, b bas really bething to do with Hels, 6 gusin of those passugen would take ne into the micotils of phitology and metaphyses, where he would $y$ erbajs
find but few crumbs that would mect his real wants it is putent that "ho is to sorry for his trangrersions,"that bo hus not eomanted the whyarven. able sin. In the tith of Hebrum it it bot only a deelensico or sliding bnck that ha desiguated, but sthch a "fralling repentance. IL is a grevioun thing to sin after we have eacraneatally vowed
fidelity, but no kind or degreo of sio fidelity, but no kind or degreo of sio
aftor eonveraion is unparionable until that moral callosity is ruached whieh ahats out the constitutionsl capacity of mossion of iniquity on the inducesent
of this fist, would itself come very

Leur the woral state in u hich the aivine
recoptivition ars wantiog. Sin is pot bepardonable becsuse it overtope the Divine Morcy, or outreaches the prom150 s of redemption, bat becoune it rendor pardod avplable. What cas even tho fullest, frees: pardon of the Holy Trinity bencfit a acml whe candot aceept it? Wbat is the ase of spply. ing flame to a lamp that bas neltber for bliad eyes. The mot ravisbiag harmonies that ever rolkd through the Upper Temple are netbing to buo Whoso cars are obscfed. Tloce is not Cea grace and forglvaess trossurved up gaiest tho Holy Ghost, than for one ax bo bug coumitted bin firet tion by taling a pin or tellug a file. Nosin at surpase eithur the Divino Merey or the Divine Powur. But man is fosh-
ionell in the image of God-be bas ceavon, will, and consrecoce, and lyy these the Omniputent Law-give absuer, whe mote worce of our moral hetug in-
the whole forn to the fixed bantat of evil, no sy to m. duce a constitutuonal incapacity either to repent or telieve, Ile will
truct us Suct cnses are Lopelcas, beeuse God ataeds on His digtuty and coll net save, but lecemine the mintogaty of His own asture and the ectited order of the mornl univerte lunder it implossithe "It is zmpossible to ryucir fuch an event would be outsido the es ential characteristics and functions of prrit Whon tho organic conditions of life ars exbeasted, or so deranged as no lonyer to acrve their ends, deatb sapers enes, and renusetation 18 itmpoy able, atwo by turacle, wbich nover get occurred sineo the worbl begna tored for ends ultorior the stored subject. is a quiver anywhere in the sys is quiver anywhere on the sys
tem we do not pronotuce the per Non dead, but cherimb a spark of bopo as to the prolongation of bis life. How case is referred to my considerution and symputhy? "Wo is so sorry for hus sin." This does not look like spurthal death Cobtrariwise it indreatos A bigh dugree of moral seambatity. Hav feching io an mymputby with Gud as to the nature and desort of sin. He is of whe mand witu God as to the aganat bin personally. Lis borror for ein is the atmen of hes conerence and resoon and will to the Divene bared and punistment of it. It is the office of the Hely Gliost to reprove self-condemantion is the primary work of the faithlist Soul-lover, Sanctizier,
Saver. Thin consclone agoney of the 'araelote is indubatable preof that the young was is not only eapable of being renewed unto repentance, but actually repenting, and benco not boyond the provisions of grace $H \mathrm{~F}$ is suffoling a
kind of anteripative bell, a prolude of tind of antuipative hell, a prolude to
the horross and nelf-upliuidings of the damned, and it is only right that be should. It burns into tho vory malrow of his moral beang the sense of -in, and opens the way for a profound. Tond tuoro humbling conceptiont of Let him stady well the iract Merce Lot hion study well the gracfous vor.
diet and solomn adtuontion of John diet and solomin admonition of John ANII AIN NO vORE" ADY sorrow for bib that restruins from sin and leads to boivers is the fruit of the Holy Ghoat
 (fon mhes," wheh it mevitably will with erery now beash of moral inity
tity. Pray from the tyert Prulty tray from the the aronizt the $51+\mathrm{t}$ Prulm thbich is the agonixisg boul ery
of a pebitent adulterer and murderer. It begine with eupplication, confeseion, self-rcproacls, and boll, and eads with forgivenees, thankegiving, conseeration and hosanuas
A righteous man rogardeth the lifo of his beast but the
the wicked are cruel.

BAPTIBT-TUNEER DISOUSSIOA,



The repeated charge that we are thiarepresenting the Bretbren," is bot Sth Arg $W_{0}$ vaid- ${ }^{\text {Dhemples made }}$ outh by Jenas Clerist nise tho chaldroe of God." Lake 1t: 26-39. Jeans unsdo disciples and then baptized then: therofore his exauple stastuns the
Baptiat ebaracteristic wbeb demanda piritunl regoneration and hife in ordex to baptism and church tnembership Mr. S. admits that "death to sun should procedo beptism." Of vuch Paul eaye He tbat is dead in freed from sia. Therelore from sin mose procedo baptikn and church memberelif In his
21 Neg . Mr. S, overthrowa himsolf by 21 Neg . Mr. S, overthrowa bamsolf by saying: "Becanne wo love the bretbfrom denth to life,
brutbren-the cbalctan of God-la the Btble evidence of' tranisition frum denth To lifie. 2 Every obe thest tove the brothren prov to baptism and chaceb nembershap. 3. Thcretore, every one death to hife proor to brphem and charch mutnber thup.
In the th aflimative Mr. S. sur
rentored they. "Tree baptism ean only bo rewoived by one ufter he loves
Goul," a But mose" of thansition from death to lifo. 3 Thorufore, one mobt porsess evidonce of pusbidy front death to life before rue baptiern.
In the 3d aflirmative, be was driven to confess that "We baptize thore Whe are regonurated tbrough the word." 2. Those who ato "rugeneraGiod and posacsa epirituad lition 3 Gou and posacs spirituad lite 3
Therefore, acconding to $M$. Sten, the childron of God, plesessing epmritual life, aro the only. A Spor subjects of baptiom.

As Mr. S. cobceder cur position, that he ale to be eubject to the cvil pow ero that be, that are ordained of Goch to bear tho "bword" against evil doers. bus batei of questions concerning the evile of wars are bot in point. He tnows that Haptins chorebes nether make war, ge to war, nor nulvocate take baek his vile and slanderov charges thut Biptist churebes has "legal heense" to fultil the losete of tho Alesb. He does not dare try to prove

In order to suntain the Tunker retio dering of the Greck proposition us by
in order to (Aets 2-27) Mr. S. is foreed to make lisptism in order to re pentance in Matt, 3. 11 He has confuted bimself, as seen nlready. To ronke baptinm
Mr. S. doen Dot beliove that him "6th Neg. Arg'," based on the suecression which be porverte, is valid. It is ooly pretense. We attend to the bistoric argument at the proper time.
The attenpt of Mr. S to literalize the now barth by mevoning "an interwediate state betwees hegetting and birth," has involven ham in bipueless
contusion. He ban the simber "bogot lea of the wond evee prior io lepent-
ance (sce 5th affinative). In lis $2 d$ affirmative, be taugbt that thow that "simply belioved" sere liable to the Susior'e charge, "yo are of ycur tather the devil," und that tho dend 'fuith then must bo vitahzed hy eulpoction to Cbrist's yohe" in baptiom He evidently thinke rbat the ebidiren of th devil, that mannly holheve, are "rogen-
erated" and "begoten of God," and that they may reman unborn of God through tife and "beeome abortives" Such ipipitual darknesm eas bo fett. He ought to know that the terma "besolton" and "born" rendered from the upplied to thone who are both alike applied to those who are atrondy the
childron of Ged. Toeso worde denote
are the ollopromg of God. The cun thas original wood is found, detornitious whether it should the randered begotten
born. Where there is lut one arent, the distinction between beget ling and birtb, is abeurd and nonsonniWhes we "are bogotten" or "bort the divine vature," and are the ebildron of God. The phiraso "begotten on God," is never, in the Buble, appliod to an unbor plied to thoou who brvo nlready been orn of God. Johti ears. "Every one Wat loveth him that begat, loveth hom Sho that is begotton of bim." -1 John
$4: 1$ In in enly the "cmilurgo" heve mentioned at loved? Again John anys God, sinveth not, but be that is begot God, Einveth not, but he that is leegot
ten of Giod keepoth himmelif, and that ifteked one toncheth bite not." -1 J n . 18 But our frioud has it that toe "begotten of Ged" become 'aborlives' Degotton of God and bran of God ars used taterihungably, and

0 the chindren of God,
In bis utterapt to ans
vestions, Mr. S. Las bung hi our aby He sdaitn that one must bave "spritit asl life th embryo" prior to biptiem
"That ono begotten may becon sborativo," and ho lost fis want of captisut 3 That water is Dot th there is bot "une plan of salvation," at where is bot "une plas of salvation," That the thiof whe saved" withat beptisml Our fremd neemes on be in the condition of 5 upg Paddy's Epilt genernlly" If these "reyeneratel, begotten "nbortives" alo lont, what will our हcattored friend do with bim self for sayleg that, "The truly recen "rato uvercome the world ?" (14t Neg.)
Do "embryo" "sbortives" "oreatonn
Ue world $\tau^{\prime \prime}$ As there in Unt ono plen of satvation, and that liy Laptiam plan?
$A \approx$ to bis twenty questons, tum 0 or less (based upon bis faise aceu*nth, ise) oncerbing wars, they wall not the ofp phargo that Beptint chouthes grabt legal licenten to folfill the wall the tiesh. Ho dad vinrgo Baptia churches with sll the erimes named an
Gal. 5. 19-21, thowath be only tumbla part of cach verse Pual suyw
"Now the worke of the flivoll yire inunifest, which are these: adulters geraicution, uncleannees, lusciviousa-an, dolstry, witcheraft, bsircd, variunce cmulations, wrath, strite, sedstions herefies, onvying, murdere, drubkeb hese, rovelinge, and buch like.
He must prove or withdraw thes foul cbanger, or be mivertised as a de inberate and wilfal elaoderer of the churcher of Cbriat. He, in offect, re peats the nome bill of slander in bil hart Negative, without one line o proof When we made an allegation
against bis chareh claims wo put in the proof. 2 We regard it as proper to burry in baptiom only these who aro "drad to sin," and unadealive by the Spurit In baptisto we have both an enablematic burial and resurrection. The resurrection to spiritual hife munt recele the emblematic resurvection baptiam, otherwise the erablem wonld bu fulec. 3. Cbrist's Wlood washed beforo and atter bis death, us
well as in it. \& Believero should be baptized into the death of Christ, thut e. "planted together in the hikepeny of his death." Buta, \& 5. 5. The Hible authority for luapy yaved guenta at the marringo of the lamb, iw fonnd an Rov, 19, 6-9 and 31-24, 6 The Bibiona of them that are baved" will over become a part of the Rride City or bot.
His otber questions are sufficiently et is our review.
Will Mr. Steid try
wiag quections

1. An you beld that there is "an in-
ermediate atate between begetting"
and the new birth, whon one is born of water, who, or what is two mothor? 2. Ihai tbe thiol go to beaven without the now birth ? 3. Io it now possible for Goil to have a child bers without a Tnoker admmbistrutor to theliver tho embryo," which is not a chuld, we state of ebuldbuod $\% 4$, If teers is only one plan of aulvation, in wheh baptiste is possentesl, whut did the Suvior mean (Luke 7, 50) when bo saiki to the womms), "Thy fith bath paved
 that bad reeerved the gift of the Noly Gibost and epake with tongrees, bapti\%. ed before, and is erder to make the children of Gody see Aeth 10 +3-13. Da answer.
Oor Bth Ang, in sujpport of the Ian. datrental Baptist characteriste that demands spartital yegencution, the bow brith-uddapiritual life as essential to tuptism and ehurch memberabip-in buscel on the fuet that salvation, in the sentie of pardon, is by grace withous sentac of
works
(a) "Abraham believed Goil, and it was counted unto bin for righteons. bees. Now to lim that workcth iy the seward not reekoned of grace but of dobe Bnt to bim that worketh not, not bolivvethi on bim that juestifiuth the ungodly, buafaith is counted for nghtounness. Even as David also doterib th the blensedvenn of the ramp, into Whom God itapoteth rightconsnens vithout workn." Kam, 4-z-6.
Paul did not oppote good works, het bo dul oppore worke at a condition of pardon and salvation Bat if salvshon dopends on baptiem or churoh memberabip, then it dopemfs on worke. Thiv easnot bo, theretere, thas Haptist pocuhurity ie mastained.
(h.) For by grace are yo saved, through faitt, and that not of your. solves, it is the gift of Cied; Not of hoaks lest ady man should boast. For We are bie workmunisip croated in
©he Ørimitive ©hristian.

## Sanamiry 20, 1 N40

| EDITORS |
| :---: | :---: |
| ARD | \left\lvert\, \(\begin{aligned} \& RLD, JANES QUNMTEE, <br>

\& H B. ERUMSAVOH,\end{aligned}\right.\)

 nhicel will mpprat met weck
 that his nother m thengerd fow lime thene, TMen,
 Wrow. Pan. give ina tull hast nowk



 we
(A) wasent- amil trumbl wher ute will

 nbor thent to your trambs
 largenl firm is grong the lacy of antir-

 Ton inapan it your julgment in




Fhar Banamelsitich, of Burkellowale Md fuffram us that they thetreatey
 pengion Emor have nuited woth the ——...
 Thlh! wantol mal wet wether Bhat theis quartetl) culvel on Sontweday lant.
 13
Ts IT whe in tevelith thounght that there wew mothers ith the Chure be that henge neyot hathing protronew fur archex mal gry anouration motend in the cherche, itul , stenug the bomilde haherevers fin Cluind
 Theob Huthuan of Senty Lerel, $\mathrm{P}_{1}$ gave una vinit lant uryk Thry are Inetlo stivelkoldum, wal new here te hure all ther standoblifiles unal Fiembof ther whelum gioce on a a wisit

Bhoi 3 \& Mobler of Mon io uriting a teries nd articles an the lat Malu, woek Hro Mebler will ln' a begular comtributer to mar pegere the yeur und ans wirth the jom

Ban, Dulitu \& Male, on' Bourlan
 timect witil the latho We hat rhoreh anectivg win the 1:3h. Bhe Jucols fink sund hrother Thakugh, from Whithy tanny: and brothor dehn II. Miller fien Millims, Lud. were with IN-ut war charch mevethy Bro. Johan II sollere was wilvamed to the Gill minimtry. There uere ted scromonk preached sald sia haptizell,
sut one more appaspal.

Bet. X. 13 Cromidh if lina arme cmun-


 Evity valuin ther livetlact traveling it Then, Dune- Sollers of ther Sugar


 Wete thenty mident to the chanch ind
 Bothenturgere dill stiw pre: hang
Tin. new methyshater it Johat


 Jatantuma. niel we hape the hurn magy le completent at on carty day

Wremamentodatition id methg II whe chaper on Rataviay cemong,
 Iy the citisense lacluding the edelued we have toterndy fier ompgegations, thimer
 foctunt whemes they me introlused
 if Gond's wersthp, urat all mor memery Wook- where the thethen me alice to
 ruprove the aisgine.
W) are very mutid behnal with ons wekrum ledgernent of maneys rectivel.
We will wext woek tive mane space io thit parposo. Thume cealiug suonur med not thank it ha- not hern teeviv vil heraume they do not nee it an howl.

tha Ihele A. Hedty, of the tiocme Fuhing charcla, Ohon, wites in (, Ian
 The - mengugations me not tery large In monent of the melement wenther

E.ty Gearge Wout; of Vallitumb, in firms is that they huwe had nome very what weather. At whe tinue the ney
cury uns donn the is degrees below cury ans down the (s, negrecs fetas pet io poonl for a hennwifil harevest in 1589. 11

Wre 大ulpere will bive remel on 1
 We mo infurmet that Japol Barnhurt ane, tontresty of Pieble ronnty, Oheo lown with that lywlye wid was bithel Ho leaves a somgg wefe to nuearn hiv B. A 11 will pleure nate thas ly

We have recrived the firest number athe Propli's. Jownal, it thall foan wate paper, pultibhed iv Hagecostown Ad, and devoted til News, Home In
 gutco up, und biled whith wrthety enlayted to it- dlanacter. Termanspect


Bho. \& T. Buqsernian, of Dunkuk Oho, win a tuand dated Jan. ith, mays wo ts holding she interesting motong II the murthemantern limit4 of the Engle cieck Cungregation. Sis wero anal two more contesaed Christ last vething unl wo think soore will soon Bollon. He wahe the paryers of the churd that tho wowi of the Lord zany
 Clarence Low'a, wne with them during the bolmays and gave then eight very impreswre scruans. There were at
oullitions, but pand impussions were made, mat the cluarch wate sery nurt lailt uq

Then Xathan Latiles, of fireen turivg Cburvl, Sencen caunty, Whio,
nforms in in a rewent hetter that Bro, nifoms in in a ywent hetter that Bro
Wm Killer rane sual labogel witl them une utek. Tuo ranke wit ol "xpertel to bo wilh them and lmill ane

 ay the te nere lobt thres meatese in hat nerephlnerlowal matil this Fall and her l'vidy of ' (1zawher, cume nut

 8. Buker of Withene Suringe came mil
 Sath" came nut hir baptisin.

Bon If If lictler of the Ephama

 8. 1) Ying, mindimuny of the Eastern nucture in the cuntury chegegatim. Eight camo out on the mond'shle. Boo Kinu Intumel on the ly, and there nee still juo-pert- fiat

As the struved ghea thonght wherly we lowk ziven apyment color to all oljerts eterts so the dispmotion throngh Whily our vand pecp- tuit given appor ant chata-ter ta things woind. If wo that, awd it makea us thiulk that every repon clectaproverline nuel meàn. Ant If we are chewtel meat everything
cle wines ath dlecencurs shl
Ma, ME. Tathe of Xorvin comaly Kat1, ways, the has hew in that coun-


 vimuty. Kim, in the spunge nad if Here ave any tretinets these, she de


Ir a comakil mentag in the charts wi latmank, ill lately iuht, trother J If Moure was madaineil, hother an as Fhleman was formandel to the secomi legree of the minintry, bruther \&. J. Ihannoon was alecterl to the minintry
 men M Kby wore det ted deacons Ther ehatech at lemalk io now filly or. gruiavel, ant we hople is will grow ant inumper
Fhan bal Juma reime we han that
 has beed ill far sane time On thu 17th of Xinsember. she had an atinck of fesele Atwe thrve weck tho fireor nhatel. but left her in a very wenli cmalition, mat on the tith inst, hother Prico receivela card, stating that sbe whis very little hetter. Sister Major is weil knowa amang tur loreltures an a puldic vimpler.

Fuay buy \& J tiarime, of Now Hopue. Kin, we lave the follawing We wet we the Biek clarell in the Mublle River Distrit, on Der. atole, to mukk arvangements for holding a Distrint Mothig, whicts will bo at the nhure nomed plate, on the 8th unel 9th of 'April. Two nest with tas wher here watce willing to join fa with the pos. phe of tiod Tluey weve mude orghums by the gleath ef their futher nesl noother sume yeand ayo-now danglitors of Dreter und Susth dinder. ifter the deanth of their parente, they were finaly vared for thy their maple C. and
 two young sistem.

A nnuaten of Lu Plate. 111., suys hat conk a copy of the Famizive along to
wheme the buthrea were lwhimg a ke
 so well flensed nith it, that be got five new subwribem withoit miny troulle. Thult is the way to the The citrelation of the P. C. cm be largety merensech, if our ascute and mituls will juw manke a pappur vatur. How

Bum 1. M. Mubley commenced anecting in Trough Creck valley, on Katurhny, Jan 3if. This is a ferritory hutween the Aushwi-k and Jance 'rrek conyrugations, ased the liethen hire not hew preathing muld theres If Jate there have hecen call din) jreach

 We we mformill that the nttequmbee is large althongh, the weather liss heen whenent anul the nuily very molidy

1 ввотаrи of Cburatamen, Int ay - lie "thes nut nee wby weme breth.
 rond at. If an article does mot suit me I do most roul it, nether do $I$ object to the pmper on arronnt of it." Just no. It is the metht way to slo. Shame lncthFon think everythang in at paper unst wit thera, or slse they will zut reall it at all Why mat read that w bieh benfites yon That which muy not be interecting mad beseficisl to you, may be or sume cone cto.

Sinte of our patrons ane ingniving nur umber two ambl thive of preecht volume. They slandid hear fit mind that the week hetween Cherionmatame New Yeal, there was no purer publ-
lishedh our first paper was dated livised. Our first paper wso dated
Jamary Gith, and the seconil, Jan. 13th and we suppose that mabler 2 revebed all cur pations before that Jnte. Yon will find oire paper is on to keepy it so. If the propers nre not morvived plone het maneu we will
 ande nul nill ato all we can
owr paper yeact som popularly:

Eib. Jewe ciatvert on a letter, lum thb, suys he waw prowint at the ikelhentory rectives of the new elmath Lutr by the Portage Praivio congregrationt, St. Juseply erunty, Inil. They
 The- mever miles froma the nda chmerth inyprestinus to thinks weve made Jank ath, meeting manning uni eve
 fized. On the morning of the 7h butber Calvere lef, abil the meecing was eartied on hy
anil habue Miller

Bace A. Peavarall, of thawher, Kim wh he of mum pleasel with the new
 hrow it to every brother in the nuigh Whicetio Ho hopes the P © tuhe the pluce of plitical papers in every fazily in the brothericod. He is also mundy plawsed with the seranon departucnt, and thinks a sangle sermisa whith the juree of the paper omblid nay that we have at mol otiject in their puibliention the actumphisknewt of gheni. Many of our readers not get to preacling ofers In this nay, ley fuking the P. C, thuy vas baxi 4 serman exery Sumluy. Wi apreciutel 1 comple of brethren hates suggested that it lenaks too phe
 haey louk at the parpane, If that is tainly then't mahe mueh difercouce

 contrame to mork, bar lim ena bo in creasel. Thas showh the thone, monder to monke our husiness remureratice. It © trate thete tio a croal numy papers in aniport, the weenn thalp that. We have bewn laboring for a malere of ceals tu give our rearters a gowl papet To might decrecive the sizu of onr pajuetso thut we roblh publh it fur 75 rempu per year or lowerr, hat that
wemblit he no crelit to the rhmowh woul ant ligethown sarvly wande not wat Fuch in ename pris-nci. We hope then, that var ugomb, and ficieuid will bear
 th he nuautuisel anul theomagel, they muvt have the sulquirt of the Chureb.

We bope ourr rentlem with exeresue
 contrilmarts, yhar idens in poterone To certain smidect-ane alvmeech, that lokng at the ratier. We ate all lianhise to hute wrong siews, and it is a question who of inv is to jullge, or who人t detennme what as rightt. Them too, we camoot cruith emine hy three, or by permonally mudersalineing its adhercilt If eame on our bethrels are puthing eame progetata too dival, or are extravagat buther wews, we mist reawn the mutter with them, mul not rondenat them an movicen, and try to oxcite suypicen in releremss to their mutives. We neorl to exareline mone Gobbearsuce townats thuse who difter fivm us, and in the eqpirit of the priphet say "Conue let na season togethet

Wa, ure informed that the ec but been a man by the namo of' 1INast pecaeliang anong the brechiron in Kime eonnts Ohiu and claims to be a henther. The wrote we Wa reytiod to them Hat atumed to be fiven our consyegntion This in not forrect as wo fruther by What mame bas ler our congregation. The brotheren will yeurenker that there wus a man of the same name travelell muny the lactbres in different placer fome yeardagn and deceivel agond hamy, an lue chimed to be it hother Tkin)ut
Brotlion sbophl hy no mestus rever any man uts minister unless hy undnces a vitiofiattricy eertifinate. In deal man strungor thovid be received ns a menserer of the churthl, unless he hanrertificate, or pewheres satiolactory villence to prave that he is a nem. ber

If in vid that erime in incerabing at a nupult rate in Germany. In Prussin, during the late six years it has ficewas-
orf from filly to two or thece bumidral orl from fifty to two or three bundred The chapluin of the impucrial fimily veently, $m$ a sumbon lactore the emper or and fimily, saict -

Afeethim, fuith, will thericence to he Weyd of Gow are unknown in thin suntry, in this our great Geranal Falled the wise formerly was just contray it weally mestis is if it wero be lather of sull lies who is now wor shipect is Promenin. What fornurly wal rontidered generons and notle fs nor tooked upan with coutempt; and then

## from our exokanole

A writer in the Prectyterion Buand spoaking of the ordinunces says
"We shonld keep them pure and entire, 1. Pars, t e, free from any ad.
mixturo of human inventions or dovice mixturg of human inventhons or dovic
es. "God would never allow the Fill or wisdom of any of bis creatures
should be the riee, rule or measure of should be the rike, rute or measurs of has wormiip. This tonor He bnth re--
sorved to Himsolf, neitbor will he part. sorved to Himsolf, noitbor wihn he part
with it unto any Oftor. The BeripWith it unto any otbor. The scrip*
turct abound with sovere interdetions againet thone wbo ehall prosumo to do or appoint anything in His worship
bceiides Ilis own unstitution ""To in. troduce nnything of mas's device inte roligious Worship is to polluto God's
boly ordipances Deut. 12. 32.2. Enboly ordisances Dout.
tire. Ao we soould not sdd anything tire, the divien erdinanees of wombtip, so to the divine not detract from thom. Every orrinanes of relligion
same authority for its obserran
we sbould obsorse one becaune $G$ has apponnted $2 t$, Wo should obeurye all for the same reason.

To this The Chrwturn Judert mys.
"Admirably pat, Brother Prosbyterish Thas is fuat what we bave al
ways contended for; snd for this we bave often been denounced as bigots.
Dorthapts, hawever, this jo becanto Torbapp, bowever, this is
practico what we preach."
proctice what we preach,"
Wo are ghad to know that our Ba tist brothren aro inclived to practeco observe all the ordinances of God's bouse, such as washing the sainter feet and the holy salutation, nor proctice the precopts of non-swearing, now-contormity and nod-resintaneo, it mast to
inforred that they do not preach the whole truth. How sit?

In a scrmon by Rev. G W. Colquith, publisbed in the Chustuen /neld 1 , wo
notico the fullowing portivent remark notice tho fillowing portivent remark
in rofering to the danger of temptations to intemperanco
"Timothy was advised to take a litWing for hik Irequent indirmiticóct
Whetber be did oo or not, we aro not isformed. But Panal, evidently, did not give arivico to his son, , in thé goo-
peh oven for she prenervation of sis lifo, which would losd to the destrac tion of bix bruthros. If the drinking
of wine, althougb cosentinl to honlth of wine, althougb essential to honithif ebgiging in asy parbait or ploasura
considered by ns huwful or innecont, if indulging asy appetite, bo an offocho ble, wo are beund, by the hiphostum. gation of Christian afiection and duty, 10 rofrain.
Yes, we nay, by ull meane refrairnot only from taking it yoursoives tht also from offoring it to otbers. One glass from a friendiy band has beon
the canso of thousands fulling-refrain.

Tus Fricerts Recurw in speaking of tho condition of our colored pcople,
makas the following very sebsiblo palg. gestions
"Where they fiod themselven bope. Iesnig strugglong againnt injuxtieo and
oppression, they abould emiprato to oftor parts as freely as white crisens When doing so, if they are suck and In want, they should be belped an any more from their many disadrantages. more from their many disadrantages.
Protoction in every legal right, so an to be equal is all thingo before the law. sbould be secured to them by the
Statos. Honor, justice, larroces, the Statos. Honor, juetice, limraces, the
true intarest of the commanity, and mercy, all demand this. Becauso they have bad two and a half centuries of slavery to depreas them, they should the the objects of epecial consideration.
We feel moro especiatly impressed With the necessity of exercising obariwhen we remember bow we saw them, wbile traveling through Kansas, buing dumped off by the car load, se if they were so masy cattle ready for tho market. To sbip these belplcses peoplo
out on the opon proirie without any meane of eupport, Janot only a glaring sin on the part of thowo who peranado them to go, but also g graat improsition
apor the citizeos of tho places at which they are lsaded.
odestern Elfpartmont.

Ladocs, isp.
Study carefally what you read, and read nothing hot what is worth stedy ing It is sot the great amount of reading that improves the miad, bat cstelut otudy of geod books and other cood reading, gives to the mlad atreogth must misdom Tolmprove the beart you must get the great priaciples and spirit of Gogpel truth, settled deep io the
fections as the raling power of life.

Is is offen hetter to submit to a wrong than to reseatít. Wait for time and conaselepce to work repentabce io the erThagi it may do better than your tepprool,
good for your fremedin to ktow Then it is good for your friendr to know
you are not getiog out of fix about ero ry little wroag you meet It is lad to be all the time in fear of a friond taking ofledse at ererything that is said of
doae. A great deal of furbearacec belpe as over manay rough places in life.

Bno, fico. Bentakes of the Howayd Gurvib, heil, says that hrother Jowe Sileart veme to them on the 1+than Xorembert, and whamed mutal the
 Within the last year twenty-tbre more nre imder eanvirtini. Bro. Decter will eomiluchee in sect
Maxy of us sdmit we have our faults, but many of us canaot see oor faults, and treat the fasits of others as thongh we bad none of our own litis a fatlore to try and build vorselves op by atatad. ing on the faults of etburs it telps os sometimes to turn be other view and
let otbeta rest while we look at our own faales. We may fid a beam that woth induce as to let others alon

Do not furget the Western interests of tho church and the paper. Write it up by seading cburch Dews, give your condition, your prospects, your wants, your iddecements to brethrea to come to you to proach, of to nive, labor to to preact and a pleasant place to live then write about it nad some will come to see you when they fiad $y$

Wr bope our frienia and agents will bot forget our eliorta to improve oar pa per, and we promise to give you komp interestiog and inatructive articks on the most important mabjecta, to compenaste you for a little crore lahor in get ung new uabeeribers to defray the ex. peases. If you wonld expect i good
peper gos mast apprecinte the eflorts of your editors to give yol ode, and en the paper

Tuls world was not ail made joat to huit you then do pot say too mueb When a brother does not preach jast as you would like to bent, do not eay too muct when some obe doee not just talk to suit yon, do not think that all the seatimests and wayn of your friends, must juat sait yon But prepare to meet many thinge in the world tbat aro not just as you would like them, for thid world was not made for you oaly. Thera ury and have the spirit ond wishon to
to culm and mild whan you meet thingo you do not like.

Yor ma persons sboald take great ioered in the matior of conmituing th are presented to the wind ou say sabjee. When commilued they bring op the rabject efterwards and make it more fanillar. They atreag then the memory, improve the mind, and propare you for deciding masay thingo that come ap in

Whatevor is contmitued is early lifo is tikely to remaia down to old age. Important tratbs and Scriptores committed to memory will belp to make your conversation interestiog, and male yoa a plessant companion for finteiligent and good society It prepares the mind to
better understand and enjoy realing, preachiog, and all important converia preaction

A netues from Kansas writes us to knoof what ehall to done aboat receir. hga a man into the church wbo was di vorced from bis wife for fornication and married ugsin. We answer, it is best at preaent to abide by the decisions of A. Dle Koagh our ona vewh are dccisions until there is liberty given to follow our own enariction. We canuot advance the fiden of obly acceptiog the Lecisiona that suit our views and reject ing tbose that do not sait us. Such a course is schismatic if carried too far.
There is a teadencr with some now weept only so mach of the counsel of A. M an they agree with is their own feelings, while they disregard and con dema every decigion that is not in har. mony with their own notions. Sutb conrase woald be solismatic io any of ganization ; it is the father of parlies Witbout a spirit of forbearabce, and a disposition to yiold some to oar breth roo, and allow their jadguent some and peace lasting loog.

## HOME M1SSION,

Tbe great iden of minsionary work is 6 go aud preact. Oor peculan condi. an call the West makes the Me cedoni an call to come, conse aud help us the chureb work, no great plaus or great ovidns, but the zenl and determination of a few earnest hearts to bave the work thorooghly doae in the chureb. Prenchars are colled ated mady are con verted, becaves they kyew who to call, now to work and betp with all the means thls fis a masll plan a samer than ous church, it bas done more than all the others. Cburch work in this matter is the begraning of success, it is the foun astion work, it is the sure work, ith fruits are seed, it is sa srgument so plain that no opposition can stand against it, ony attempt to stop such a work is fraitless, it is sanctioned and perience, by trial and proof. Thoagh as a plan it may be amall, it fo the mends we should sapport now among oe is the West; it bus done sad is doing great Work ior ul
The diatrict plan of A. Si. Ee a good one and sbould be sapported by every district. It is next to the chureb work, in fect it is a part of it, because it works are to bounde of the district. There aboat them. Some one finds foult with some part of it, and for a little objection acte about to kill it. This is the late of maay plans, bat the church work and district plan caa be niopted and
done in such a siouple way that objec. heas canoot do mucb, but often thay belp more than binder. These two plans, if we may call them plans, have luce a great work io the West, and they have ouly made a good begiosiog. If We are carefol and persavering in their foll work they will prove a great bebeft on ae, bat we must not almi to do toe
tuch at first, some bad fallures have cone from that source. It requires great caution to not atteaps more than an be euetained, for fa that case it given he oppantion some adyabtuge and dis.

## TO SISTER MARY HELEER OF HIGE. LAND, 0.

Your letter of correspondance in No. of the P. C. autrated my attontion. To tbink of your litte branch of the burch laving no preabing tor three

Yours is the troe Macedonias call, and Yours is the true Macedonian call, und they will surely hear. Sister, cat out that letter and aend it to the next Dib. trict Mecting. There ie whore you can get holp. There are many ablo and
willing bearts in your diatrict to give a saito for your holp. There aro preachers rendy to go, but the willing prearber offen bas to labor for his family and cannot pay his expeniecs. Tho District meoting con mako all that right if they will use a litele effort. You do well, sieter, to writo out your condition, it turna our
thoughts to neglected daty. You are not the only one in that condition Tbere are many more, and we hopo they will all, hike you, send out their wants till they reach all over the brothesbood. They inuke a Giospol argument that is strong to conviace our brothron of one fhet, that is, the burden and labor of prenching the Goppel in all these places 16 too great for the ministera to boar it all alone. It will belp to inspiro a zeal aud detor mioation to bave the Mastor's work done, and tbe little objoctionn and budrancas will ravish before the ad rabcigg cause of Jesus, as the dews before the rising ann. Truss in God
and has churob, and work ns woll as pray, and wo bope the missionary vis its will not be fol har betweon.

THE STEIN AND RAY DIMOU8S10N
Ss we bave had some experictice it public diacussians, and carefully noticed heir resalts, we have no fears at all that the Stem and Ray diseussion will injure oor canas ; but on the contraty, it will eventually result muoh in our faror, at山ll mote so if it was in book form. There are two reazons $\pi$ bly we belseve this will be the result Frrat, the wont atelligent and candid men look to argument aud fair reasoning for tbe grontud of their decision; witb them sophistry, miarepresentation, or abuse bat ao the man who uses them. An abusive canse has its greatest infloence over theed who are led by prejudice ; Et ch an o anable to see the Corce of argmuant At firmt, miarepreneatation sod ridn-plit bay bave all the furce of argument winh he most illiterate, bat as time gives of portuaity for thought, nbase turns gainst the man whe uses it
While it masy be ampleasadt, even diegusting to anme of oar bretbren to read
the nbasive language, and we the mis. repreacatation of Mr. Ray, a similar of icet is prodoced on some of the mere ittelligent, even among the Baptists, so that we believe some good may cone of the very thinga which make a dikeussion upleasant. Bat the general result is, that the judgment of the more intelligent will prevail, for they give reason and argument for their decinion, while those who bave been infueoced by ridicule, see, by a little thooghe, thet it is a poor foundation for their decision. Mr Raj's efforts to absue is a pandering to the prejadicea of those whe are wealic onough to be deceived hy his sophistry, 6 each an extent that we belifve many of the more intelligant Baptists are disastirfied with hie coarse
The second reanoa why the discuabion ill result in faver of our cause is, that all this sbabe, netsrepresentation and pophistry, is often ared agninat u+ before be world We bare ofren heard of being made in mermoas. io conversation wod is writing. Froan this foet the worlid is getting Dolbing more of ahure and idersle agaioet our doptribe thas it has often bat hefore But in this discussion be world bears the sophlisity exposed, ad the trath aet forth io the streng ar guments, and the plaia ressoaiog, on which lirother Stein relics It is true, ar bretbren bavo to rosd and bear with it sot better to bear this mach oapleasaat matter for the sake of baving the truth set forth, and the nophiatry exis doing? the world as brothor Steis
able defease of our doctribe than brother Stein is making, and we feel confídeat it cmonet fail to coavince many candid and iotelligent porsons of the trath and atroogth of our doetrine While tbeso are our viewe of what will be the result frous the begianing we have thougbt it Wounl he better, and do more good to have the discussion published in book pacapblet form than to bave it in eus papers, because it eould be proserved ad re-read to greater profic
But there ls another thing to conuider now ster publisbiag this euch of the discasion. To stop no w would give Mr. Ray aul advaatuge of us, to use still more sepblstry, and say we ntoppeci becatse we were losing graond We dou't thiak it prudent to give him that aivantage. He woulal say one of our papers bad deserted brother Steln, and would likely publish these things to the Forid to our injury ; heace we feel it is aoro pradeat to continue at we hase begua, and when it ia over we want if io pampblet form, at we still bold to that ulea with more contideace dow tban when the discusrion comanonced.

## From Ripon, Wis.

fi. II. Well
Jab. $1,1 \times 50$.
Dsar Bustho I scen the P? that you intead traveling and preachang and want the wddrest of iso-
lated members. We emigrated trom Penosylvadia to Wisconsin threa years ago. There are no members living wivhin ohe bundrod miles of 136 . Whe there Juese Calvort rame twue and preacbod for un and haptized obr third on. In Novenber laet D. M. Miller

## Fiome Department. <br> stody a orilds dapaotitiss.

A teacher might as weil soold u child for belay near stghted uf lor hing nat-
urally dull Nome ebildren have great verlal menury, utbera are qume the
 of nitpariag, ithors of oresemating Some wany upplewr sthpiat, becanse their
 toarthed. The annce of a netoori may
tarn out in the evd the laving. progrellturn out in the evd the lwing. Frogrell-
sive. wonder-working genine of the age. In order to exort the bost apprit unl inflateco, wo must unioratund the
spint upun wheh to exert that whlu. ence, for, with the human mind, wo mowat aoik whtb nature and not tignomet touched one way, itatings like a wasp.
 trind, wo must tind its pecular charauterisuets, and adapt ombelves to in-
divalual wants. In eanversation on thes point with a triced who in now the putreipul of one of our hest grammar schoold, and th whoord iastruction
I look baek with delight. 'Your reI look baek with delight. Your re-
narkr me tell you a littio inedent which bears urgon this joint Last eumuer I had a girt who was exceedingly behind in all her studis. She waia at tbo foot of ber divison, and seomed to caro
bat jittle about her brake It -o Lanp pered that, ns a rolaxation, I lat them pe times duriog shool hours unte in at times. Iurnog sthool hours unthoin retrankably cloar, nweet voiec; and 1
eaid to ber, Jane, you bare a tood eaid to ber, June, you have a good
voice, aud you muy leat in simpung:" Ste brighteesed up, and from that time ber mind neomed to be more atcluve. Her letsons were atterided to, and the I was goiog bome 1 Grertook ber and abliool conupanion. 'Well, Jane' 'rand 1, 'you aro domg very woll; how hop
pens th you do so much letter tban at the beginning of the quarter?
"' 1 don't know why ithk' she replich.
'I 1 know what she told ne the oth er day,' nsidt ber companion.

And what was thas,' 1 urked
Why, she eand she ons encoui ed '" couraged. She felt that slie was no dull io everythang, Sbe bad learned -off repect, and thus the ans enconr
 bore was in the Frackia years ago execedingly dull boy; One day the took up the ladis dictionary, and opening it foand the blank leaver covered with drawing He called the boy to $\stackrel{\text { Lim. }}{\square} \cdot$ teacher.
"Yes, sir," ssid the boy, with a dows
"I do not think it well for boys to draw in their books," anid the tencher,
' and I would rub theas ont, if I wero you; but they are woll dene. Did you over take lestons?

## parkling "Well and

Well, I thiok yon buve a talent for this thing: I should like yon to draw mot romething when you are at loisure
at horac, athl bring at to me. In the meantirac, yeo

## your lessone The boy

The boy felt he wha underatood. He began to tove bis teacber He beceame ammatel asd fond of his books, and won the medal belore ho lefte ecbool. Aftor tha he became an engraver, laid ap money enongb to go to Europe, ntudied the olld rastore, and tin now and yeare in the country. Afur the boy gained the medal, bo nent the teacher a boautiful picture as a token of resprect, ind foels thant the teacher, by tho judicious cncouragoment ho favo to the Datural turn of biver mind, hao had great moral and
ctharacter.-Sil.

WRAT, AMD EOW D0 YOU READ?

## 

Have we over thought of the great mount of robgionse literutare that is in the worldy It in all intended to do good-to bencfic the resder Why does it not raore Lftathally necomplish its
deaiga? 'Flucueare many reabons; a fow of then I mean to natice The principal reason that thow whu most neod the benefits of religinus literature do they do nut read it. Tbey tlo not Fend t becnuse thoy have atyared a tasto for nomethunt elae not wo good, lut to
thon more fascinating. The desire Wer literature of thas lring came to then in elilldhoal. How did they fet it ? Their parunta neglected to notico whar they wore rembinf, of tho dis not ob serve the necesefty of placing in theif hands korrotbing that wh uid bo
more valae to them ia aftor life might have been juat as easy to havo had your clatd a lorer of relagioun
reading as of the trilling literataro of the day, adil if it is wot as easy, 18 it not worth conaidornble eflort to bring itbent this tavte for good rending? The mistake is not scon until it is too Inte the tree inchues. Thero are too many young pooplo to day who find too little ontortanment in reading rood books ud papers, and whenarer they beoomo awakened to their erros, let them warn the coming youth of the danger to wheh they are exjoesed. Too many profossing Cleristuans aro deprived of the same reason, bocaukio they do not sare to read it. Thoy too, sad to say, lind more congonial entertainmeat in of had the pacessaty of relugnous read ing argod upon thom in youth, or if they rofused to neeept good counsel from kind parents and fienda who athd, "Be carceful what gou read," has not the glorious light of the Goepel of
Christ revealed to you the beautien in religious reading? Has it not drivon tho daikness away, and eansed you to delight in the thingo you oveo despined" Has it pot awakened withon you win desires? If not, be concerned about your condtioes, for the hoart is not yot traly onlughteneal.
There is another rosen why our
calous Chrintiat writeralabor in vain. The thoughts of tho math in van. The thoughts of the writer
are bot appliod to the wants of the reader. A great bany profesaing Clristiase who do read, might bo a great deal betfa C'brastians, if, when they road they would feol that the wr.ter meant thom, and would apply the good ileat to their ows ivdividual cases. What will it profit we of we road from morning tall aight, without knowing why we read? Wo naf, after reading samething that ploases ns, "Thas in a good articlo," but sre we any bettor for baving read ti? Have writer recommenda the reader to do and be? Or do we tbank that that is a good bit for brother L. or sister M athont taking any of it for ourach. Let as try nod read for oar own bo
fit, and we will bo protited thereby

## "IF I ONLY HaD OAPITAL

"If 1 only had capital," wo heard a youkg mas say, as be puffed nway at thing." thing."
"It' I
"It' I ooly bud capitul," said snothor, as he walked, away frow a drata-bhop drink, "I would go into business."
Tho same rewark might have boen heard from the young man loafing on the street corner. Young man with ike cigar, you are amoking away your eaphal. You from the dram-dhop are
drinking yours, and destroying your hody at the aame time, and you upon the ntreot-corner are wasting yours in idleness and forming bad habits. Dimes
make dollars. 'Tinge is money.
you had toa thonesnd dollart a year and spont it all, you would be poor still. Our mes of power and imlluence
did not atart with fortumes. You, too, did not atart with fortunce. You, too,
ean mako your mark, if you will Dut can make your mark, if you will Dut
you muat atop spobding your mosey for what you don't need, and Equandering your time in idfeness.

## A runsellem's advioe

A rumseller in Grafton had a son, bright, promsing buy, whurn bo rwgarded with pride and nifeetion. Tor wasy fiom the but. Bat at lengeth, in tho jreasure of buadeess, love and prosJence gave way to ararico, and tho son vas malo bar-teader. Tbe father took the son bebind the lrar, and polntiag to a long row of bottion, exid, 'Do you son, ' Well, there is puison in overy one Therr N jobson in creryy oun'? Don'l you
Dut the iffluence of the bar proved too strong for the father's counsol. Examplo in mightier than than precent. Tho son drabk, and went down, ahame, tull be died is misornble drankard. Thus it it tbat the crimes of the rambeller recnila upoe bis whole fumily, and his iniquity is visited upon bis
ditlissionary getparfment.

REPORT OF TEE PROOEEDINOS OF TEE OONFERENOE EELD AT PETER'S OREEK MEETING-ROUSE ON
OREISTMAS DAY TO OON SIDER TRE EUBJEOT OF DISTBIOTMISSIONS

The first moeting tbut was ever held the state of Yarginia to cossider the subject of missions sundor the auspuees of the church of the Hretbren, and what the npeakora said eoncorning ao importont is matter, will donbtlese be intorosting to the rasters of the P. C The day dswnod inauspuisiondy. Clouds and rain and slash wae the metcorlog. ica, ordur of the moraing. In conse quence the attendanee was small, On-
ly four eongregations out of elxteen were represcentel is perkon.
The meeting was opened by singing the hymn commenemg, "Go pronch my Gospel nsith the Love," and exhortaton and prayer by bratber B. F. Moo maw. On motion, brother John Pur ley of Roekbridge was eallod to tho ehair, and J. C Moomaw of Botetourt coanty was apposinted necretary. On account of imparioet ropresontation it was concluded not to attoript a full orgavization, but to apond the day in an interchange of opreion, and a genernl dibeuseton of the nubject Tho speak lisubaser, the patriareb of the Roanolre congregation, who endorsed, is general terms, the purpose of tho
roeoting. Moses Brubaker followed in an enthusiastic apeech, urgently advo oating the nocenstly of mivistorial ro lief-tbought the burduns of the ministry sbould bo shared hy tho hitythought the ministry Tere doing about all they conld under the presest sys. tom without doing injustice to then gelves and their flomilics,-referred to
the faet that inetead of the laty assist. tho fact that inatead of the laty assist
ing the ministers, the manistore usitally ing the ministers, the manistors usitally to the ordieary expenses of the church Ehas Brubaker maistamed that the laity ahould bear a share of the burdens of the miniatry J. Pursloy bupported tbe sumbe propesition io an on-
orgech. B, C. Monnaw called on the ministry, as the spiritual guides of the cburch, for a plan of co operation that would merit the confldenco
of the laity, aseuring then that they of the laity, aseuring them that they were resdy to assume thoir sisare of ment. Ho represented the laity D , C. Moomaw maintaised that the com-
mirasion was gevel $w$ the chared
through ber reprenentatives- he aper througb ber representatives- the ajos-
tlea, and that, under our aystem of tlea, and that, under our aystem of
elocting our proachors, the church was morally and legally bound to render material nevistanco to them, -thought that tro hold our property as stowarda wharo of it to onsist in uso a suttuble Gospel,-thought that it whad unjust to sond as jersos to persform at dolegated work and not to supply bim with tho
means to perlorn tho same-gave the means to perlom tho some-gave the
salariod miniatry a fow lefhanded compliments,-thought there was not Wirst person in the membersbip of the First District of Virginia in fuvor of it-was firever apposed to blluting laxy pronchere and thoir familica ot expressed hie full sympathy with the expressed has full eympathy with the
charch in the deaire for wore extensive ambisteral work. 13 F. Moomew muin thened that the manatry should lave materinl aid-Had that he had always labored free antl wonld nlwnya do it, but that it was not just to the mitestry that such buidens wero mo usequally di. make filll proof of thoir maniatry by serving the chureb wherever they couid do suceessfal work-roferred th the experienco of St Paul wath the Corinth bretioren, and racommonded is to the charch as a monlel-thonght the grogation is assessed onght not viel members be nsorsed who will not pay
without it, 3. F. M 7) thonght wo ought to give with aroudy mind-advo eatod liberslity ab a Chriatian virtuoeald the minintry were generally fanch oy of ataving sonals-thad that the meoting was eo barmonious. J. C Moomaw was pleased with the tone of the apeeches-smpressorl with tho no esssity of more ministerial work The ofjoction to ministerial nssist
ance, the outgrowth of the salaried ministry system of the seets-would alwayn oppese a system no corfapting -advocnted the apostolic nystom of miselons, naked who wis reeponsible for the non-action of the ministrythat we bave not ntilised the material weulth of the elareh, strongiy advocatud the combanation of the muthect catud the combanation of the wtelect-
anl nad material woalth of the ebureb ne the sole cosdition of succesatul mis sion work-thought the miniatry gen orally fathfill, but balf the work wan not done becaune material aid wos Wanting-woold not receite any suct ed it-God has blessed him tomporality ad bo oxpeeted to bo a contributor and not a beneficiary-thought St
Paul would nof receire anything beosuse he had no family to nepportyou think hit exampto worth lictle to a brother with ten ehildren and a wifl to provide for, do you brother J. C M ?) thought we ought to be euretul in his initial moveroent that we take bo in-adviscd measuren - tho South $\approx$ ripd ficld for our minietry-let ua give it ar apostolical form of ministorial gervice Gamilies and pay expensus. B. C. Moo maw, the laity representative, $\mathrm{cn}^{\text {l }} \mathrm{l}$ for the opportusity to sbare the service of the miniatry in rotulering material aid that they may share the rewardothe preachers nhould tcach the duty of giving-atated that he had never hosrel a discourse on that Cbristian duty delivered by a brother-thought they and not done their duty-accused tho ministry of derelection of daty in not providing a plan to utit
The congregations of Franklin and Floyd were represented by letter. The loter from the Gerroantown congregation wus read. They were opposed to Le meoting becanse they had a plan of thoir own. They would give neithor hid nor consont. The Hfacknater congregation reported alroady organroed and did net wish to co-operate Magodeo adrieed that the miniatry ebould do all they can and if thoy
cume to wast the church should pro vide for them- ( would you gave our dangleters and sons liberal wagea to work for you und contribute to your pletborie coffers? would not aid in my organized eflurt in the district Red Oak Grove, Fleyd county would oppose noy movement in the missionn$y$ eave--wanted the ways of tho - these movements tond to the forever - these movements tend to the anlaried Ton haverem and ruib. (wonld aristoa to the Sam of Gud tin a mearen ty doo warth bud gou ruled in (he Brick Courch, Flogd county withes to organwo the dustriet-wants four sub-die ruts supprysel by thrce elders over arrb, sant they to bo amonable to D. M.

Brother J. Slusher and others urges oirefiliners, foass thissionary movemonts thinks thoy seo the nalaried munstry fheat, calles ob the manistry todo thework onwilhag to embark in the cuase-re. fers to the examples of others showing he corruptiog influoncer in the cburch - Hfraid of now thage-wants one elder in eweh eongregiation to bo uppoiated to saty to the ministry of their olarge to go and they ought to go. B. F, Mnomaw eummonto on tho let-teph-thought tho dinientigg cangragations shonide co.operate with the dis. riet-commends the ptan preprosed by rother Flyton of the Brick churwh Floyd county-thonght that all tho congregations stoonld bave mot for conforebee. He then read a pian of or ganization for the reflection of the mombers, which was an fillows:
Ist The First Distriet organize by ppositing a board of Evangelism

## Correspondence

To the Minitere of the Nortbera Distriet of Indianas
At the last Nunduy-whool thil Mas Honary conventsons held in the Nolo-
 ter's Aswotintion was ughtated lyy brethren tanenter, P J. Brown of
 We havo wasted to hem somuthonb the preas, but buve not yet, so we thought wC would call attention to st Brothron, what tionk you of such an orglaniatton? Merch have Medoal Abmo. emitume, Favmers bave $A_{\text {gricultuan }}$ Sosietse, and tea hers liave Insututea Why not have the minustern of the Goapel to orgunizo an association fur tho benctit at ther doly ealling? The propoued Mininter's Axwenation would dercus no pulyect nor query that is rectly, with tho minister's actoal work - 10 nide same not foreiga topien in trodnced. We ull uvght to know a gueqtion witb sotue of an Wo feol quinte pure thas if the munaters of
Northerb Indmana would meet togother in an useor atson, it woul) buve 14 refiomg swil an mecratang intluene upais It is a ssd tact tinet theio wie too nimy ministare in our brotberheod who wo Hle in their calling. Hisa we bot Wone to mieting wbere lutf $\frac{5}{2}$ duate earb otber with "I wimh the buerty" Yvery one would say botactivigi athd put all together would bin tra wout ose in thow,ht and spert'. What wall roincdy then" Wo feel that il we, who ed in pheachagi, woyo btonght logoth er ander the equalazing ioflaunce of of Minister'a Aswociation, we would be-f pul attamachth The followiny uro sune of the adrantagen wo chamo tor the Minister's Alsoriation

Syoubler funtme LIow selifula some of ua arel 1Inw hitlo pymputhy We bafe ter one another in our work
It is often seen that the wast of co op eraton aniong prearhers ininga refleo thon upor thas holy calling and upon the chured.

2 Emrimadiacit IIow often there hus bevo a thelure in meolings and in a Rermon, for the want is proper envonir ing upon the prat of imlecimino, the nubenive power of ent onrageraent waul
way,

3d Jutrnkenge at thonghl We will ibetome sacquaintid sthe one wother's
 warka, love, drest, \&c, ure eome of the bolibiels wo rulo every time wo go to preachs. Interebango of thought would equalizo nut preaching tnore and anso us 66 intoria onrsetres
4 Juthlluyant bernjt An Abancia tron wodid sivanue the intellectablity of the ministhy. Serps of the serpere and of the nuturat things in the workd aronad us, thenmledite of wbicls would be of in Entimable value in proschimg. If we were to smoclate afther with ane ane in our proschang. Tbeco would be lest etrifo and jealncry among the roinibtry.
thentry: More mannet and scmauth sumatry. Moro reepuet and symputhy shoulat be chown tho ministry. Tbo congryation nhonth appreeiste mors Gilly tho manister's laboren, and theiiptercsts should be co-equal. Adpance
the otgudurd of the minietry and you ialvance tho ntandard of the charch.
congregation
Brethrea bow would it do for wes to met and orgspize such an orgamazion plovious to or affer tho next Sun Iny-kchaol Convention or Diatrict Meoting? We would like to hear, brough the prese, from our editom and ministors regarding the Associll to assume the followne form.


Irevotional exer
(2) Orgatize.
(2) Orgitaize "

Thu Minister'e Kolf-wntch.
Text-1 Tim. \& 16-
Davin Younce.
Trestrul I'reaching.-Jeswo Calver Cook.
Winthether mattor,-P, R. Wightaman.
The relation of the nuastery to the chnrch -I Inac Berkiy.
What shonald tho prexcter read bosideo tle Biblu? - Jolsi Jinisley. Tho preacbur's prian inaniol Shively.
$\qquad$
Pubtic Prayor -John H. Miller
Pubanc Prayor -John F. Miller.
Wbat grod work ean a mininter What good work ean a minister do How to obtain and retuia the attrution of our bearers.- Faaiel Whitmore.
We ask furbeavance of the bretbron shose manmes we bate ued ahove. Wo anpe that it onr plan mevts the approleation of the ministery of Northern Induana, that no une of tho above gamed bretbres will wiat to be exetus. ed hom the attiject whith bas boen hopefully asoigood bim. Bocthoul bel ao trar fond yun Reppectfully bubBht then at Wow pritu toper

## Froum Willon Springan Kab.

Fhul, Promim. Sosse time ago I trok west of ours, Jouglas countr, and I do nut see why poor jeople in the Bant stay on reated land when these is bo mucb goul land that cas be had so beap I eaw some of the finent labd squa there is sucb hand in Kansus, This lund is mostly in Walaunsce Morgan and Davia counttes nod is
langely roilonad lanal. It cat be bought at from 8t th to 85 dat per nero and give elevet yearn thme, one-elevwath down ant the balaneo in equal yeary puy ho not much timber bist plenty of rood benliding stope. Chal ton bo bad st 8450 to 8600 por ton at ralroad sta. rimb, whict ato at 4 diantace of one filues miles aceording to lication. If this land thay caa write me at Willow Springe, Kan. I wrte than beeanse I would like to soe the brethren settle thin emnetry. I believe it wuuld be to the adruntare of sume bretlaren in the East to buy there
gond workanc order. We hang in in gond workang ordor. Wo have bed at acecssidas since my lant but bopo tbo gond lessone we learned froma our ever
faitlafil prearbors wero impressud faithful prearbors wera impressed
desply upon our minds. Brothrea Ssunuel Bakor apd C. Flory have gone ont on u prosebing tour some one bundied inilo north among the isolated brothion.

1. W. Florv.

Fram the Yellaw Oreek Oburch. Elikart Co, Inl.

Dec 23, 1859.

## Buithara Ebltors

Our church numbans about one hundred monders with Whan apeakom and four deacons. So mueh eacouraging pews from other charches, and see the yeal and onorgs in the genorul brotherbood io wioning soulo to Clirist and onlargiog the bor

When I look around bome it ie not so pleasant, because wo bear more talk
about division than about eonversion. Ithink it ie time that we as a charch Naken "p to a hanee of cur duts. thisk it would be better for the breth. en to privy earnestly to God that Annual Meotiog wuald come right down o the plane word of God se we rend , and extablith only ono ordur in the burels Thas I think would be bettor chan to circulate potitione over the brotberhood. This maxy be something new to you, but it is the cise witb un it in sal to think that our brethron are engaged in sucb buniness, instend flooking to the welfare and prosperty of the chareh. Thas appesrs to be the resule of their convention bel bis that some able brethren may giv connsel throagh the P. C. ahout the proceedingo.

Jogn Nitgeaist.
Frain Hatington. Huatington Oc, Iod.
 1 leh my eon-in-luw in White county wont to Now Waverly in Cass Co, sud in the everning proactied in the M. F. church to a house foll of attentive hem ors. I was very strungly bolncited to como buek and proach for thend Wbulo bore I viaited ofd brother Nole mon $H_{Y}$ bher, who waq quite tick with of old frumd of nins, who was conva. legecht. From leve I wont to Mexico, apont accerul days and evonings very pleavantly attonding neotinga. P'roactell fiyn diacoutnes to very attebtive hearors. The congregations weso not very largo on account of bad reathor aod iey rosile. Thas church seeins bo be in a beathy condution, with about
tour huadred menaber Goorge Brow er, David Iictfer, Jacols Barnhart and Inaue Fisber are tho oldets of this chwach. Duniel Balabaugis und Jurry Fial or are in tho ser und degrue of the binistry: Bhower and IIfeffer are well adrabend in' yeare lezt don't preach much suly motu, Lut wre stall talitidy this churcb are very. kivd nud plousant have very pleasaut chaldion. Some
said to us, "I am almost pernabied to is a Clsristaus." Ob, I would to God iboy were slugether poramided. Loold bely then to turo in whth tho overtures of tacrey buforo it is too iato. Macy tbanlis to you, doar beteth un and materbs, and your dour chnidrea of the Mcxico churels
'Tu dny, \#1st of' Deo, 1879, closes ao other yoar'n labor. When we otartod in this year we istended by the graco of Gud to make advuncoment in the divine lifo, but when we look baek veront year's labors, wo eov wber Wo diacover that wo sio not perfect and feet to ask tho 1 ard to pardon u of all one wrongs, and help us to begne the labors of anotber year in his grast
nume. O Lord belp us to bo more vecessful in our labors, in the greas

## work of the ealvation of boula.

It is truo thruugh the now past yrat cod's teople often bet in boavenly God's people, the Low's people mot 5 worship whether; and bow often we were made to foel ao vory tad when we had to part with kind frounds. O ay dear brethren and aisters, let us at bo libebfal on our Chamtian ealling that wo may be so bapply sa to move is heavan wbere parting will be to We bave nothing to boast of unr Year's labor, bat in 1879 wo traveled 5203 miles, und in gueat weaknest prenched ling diacourous If tho lood next April I will bo 71 yours old "Bless the Lord, O my \#onl, and all that is within me bleas hits holy mamo Sucecss to you and your puper. May the Lord blest you in your Woric. 1 pray tho Lord that all our worthy pas and grand obureb paper

From Mc. Morish, Harriado Oo, Mo

## Dee, 25 th, 1879

Weur Brorthelh Whan I read the well fit od columne of the P. O., it bringa to ony mind the thme when I ased to en joy sact pleasare as some of the bretthrea do in the Esat. They hav so muny preactiers there and thoy ar complaning all the time that they ch not fill all the calta I adrait that you cantot, but brothren look at the mal tor on the right asde, and it will show a different light on the subject. The chareb I live in is very seattered. There are some four families here in one veinity and the balance are about forty miles otl: Oar minimter is seven ty-two or aevents-three years old, and
and we bave so many disappoptonents I will soon be bere four year and have heard but fory fow sormona preached Now bund eome of jour massionarion ont here und 860 if wo don't wab preachupg. Tbls is ono of those isoarod places I hear so mach talle about If any of the manistoring brethred will atop with us, if you come by tas).
rond, stop ofl at Princeton. That is my peareat etation, which is twelv miles from my place. Yoll can let me know and I will meat yout. It' nome brother woald with to muve beru in the county, there sa good land. hink it is as good as any of the Wrest orn land, and 1 think thero is a large teld opron for sose ministor here in Harrison and Mercer comitios Som
ono come, pleate come and give it one come, pleste come
ame comifort to our old ayte.
I would say to our rimisters is the Fint that bave no bomes, that lavd is to cheap beve that most any ond cat get a small bume with but litte money Land ruas from 8500 to 81000 plor sere Wo can gel laud at muat ony

From the Areadia Oburela. Hamalica Od İdrana
Deari Brothen We have bud cold weathof bere for soveral daya. The ruads aro awfal rough. Our, the Areadfil chareb, is about as asazl, exeept there
ecoms to bo a better interust. Onr beomst to bo at hetter interset. Onr
veigbbors and liretben tiera out bettor at tho ncetinge Ieatorday was quite diangreeable but wo had a good con uregation. Our brother J Gesbo was with ue from Stony Creek and proarbed for the J. Caylor from the same church was to 500 os two woeks ago and preached fur us Brother D Cay lor from the north, wo learn will also ping as a visit aud presch lor 14 ron that he would eotoe and bold meeting awhilo for ns, and the -tanseb agreed to aceopt bis sorviees, pind that too very willingly. Brotker Bite is ond of those that meave work It might be auked, buse wo no vilinters or onr own Yey, but all

## J. N. I'Lay.

## Frome Waranw. Ind,

## Jun 2d, 184

Pr ar Brethrin.
The bretbren of the Warh
ington chureb dedicated their new rick mooting bouse on the lsk mist The bnilding is the largest in the state. eastine the brethren conomierablu bones. Elder Jesse Cabvert and John Knacly olliciated in delivering thedod iention sormon. Brother Jesee delivored a eptundid sormon. Befure our fices began the bretbren took up a collicetion, renulting in the donation of 878300 , We Fere very sorty thal
thero were not many brothrus from a astance, as we wound bave bast very hero is under the control of cluer Jeme Caleert. The cburah numbers snme une bundred mosibere, and they intend to entablumb a Sublath-schiool as eoun us posalble. The brethren ate all live Prateranlly your

## Frow Peru, Ind.

## Dear Primutime:

Yon will pleace insert in our columis that the bretbres of ho Middle Distract of Indenna had talcen the Orphan's Home question in to connider ation six yeare sgo, . lugasi 17th, 1siz. Tbe andwer to that query of the A. M. was ac followe: Thio Anbual Mecting dues not see the pro. priety of adopticg suols measures at prevent but if the Middle District of Indiana denires to do eo, wo well not apposo it. Now we, the bretbren of the Santafe 1hetrict of 1udiana, have takon into connuderation the great ne eessaty of nacb a home. Wo now call tho attention und the consileration of the hretbren in the Maddle District of rultatis to the question that we have to present to ohr next District Meet ing Inanmuchas the Mrphan's Home question has at dittorent stmes boel before the Dintrics Miecting, and Anau al Meeting. gutste the priviloge to es tsblish such a bomo whero orphat childres of mombers cun be cared for under the influence of the pharith and also sueb members that have ho come a chureh eharge, that they will be calded for Will thes Detrict Meating surpoint is committeo unk of slx brethron, who ahall visit eacl charch

A Fen Tbooghte

## 

1 wralh youn ull dear bectaren at liuntingdon a buppy and pleusatit New lear
Muy the good Lord wbo in ablu to do exroeding ahandantly sbore all that you can ank or think, assiet you in the great and good work, is wbich you are ongnged. Many hearta are lighte oned, many humes ale made hapsy,
many firesides are made eheorful und brightor, and many a auint kupt from brightor, and many a suint kupt from
fislling by the weukly visits of your paper, bringing sood titings of great g.

The present form of your paper is pot liked quite so well by the 3tt Yornon readers, as the old, yet, noou ro so prejudiced as to shour the hast disposition of vontention, bestules tho sutisfaction whids they experiweco in
the Sormon Department, barnioncosaly ompensentes for thie chan mo.
Thes ia the first day of the New year, and it in warnand plensant.
Wo wow bave a good and woll attend. ed sanging school at our chureb. Hro. D. F Kendig of illuois in teas hing for or We do copectalig mpprexiate the risto of our fricules wiben they can preaching, or in any way asaist in tho good work. 1 want to romate right bere that a good sivging sehool in a cowmunty refults in goud in more that he wanted to be sulticaled. chat can be eflecturely done through thit medhum.

## Frow Braber $\mathbb{K}_{0}$ itiey.

## Das Brthou

We are vill gatbering some precions soult ioto the fold in far as 1 koow there is peare sual uaion io our
charoh We thank the guod Lord for it, and hope 1 t will remana so. Today beiag Cbristmak, so bal meeting io onr chareb, bot oot masy came to meetiog. as il Was bad going on acceant of ice astion to thunk God for particular incliSon, whom be sebt into this world 1879 yeara ago. It maybe, it be mag bolong ngo some hare forgoten that Jesus catuo to scel and save that which was lost. Ies, he dha more tuan all the world nor blood soough in the world to eave one sool. But the blood of our blessed savior, when rightly applied to the beart will save all the world, We beed no
money to buy it. Lut wo must deay oorelves from all the worldily amasements and not go to the towns abd cities to bave worldly enjogasents, for the asoger. 0 , bow different to this a day, wher people, and even professora ake their cbildren to whore there aro Cbrictrase trees, and nil unveceshary dlinge carried on, I have been to nomb towus aftee Christmas day, whea I would ee the ereegrecn tries lying before the harch bousee where they hud bud their Clirisimas trees, ie. The habe of Nethebem was yot taken linto fioe churchhouses, but waak poor. He became poor por our satice that we may be made ricb We muet forsako all und follow hini aud not degleet the assenibling of ourselves
together as the manaer of some is logether as the manaer of some is
O that we would alwayn reweraleer What we cost
phemeulh 100

From La Place. 111

## Jant. 1st, 1850.

forur thlifon,
will drop a fow worls
to jon uhout our pupor. Wo have ve ceived ohe mamber of the neve form Ior this year, and are well plestod with the sumar, und all my oubseribers re a great deal hotter plessod than
sometting and fisd it bettor than wo
looked for. wo surety ought to be tbankful to girer of all onght to be chankful, to girer of all good hecturd
we could receive notbang were 14 not for bis loving kiminess. Ho guards the recelver, and also the sender. I
can hardly await tho timo trom the ove paper to the other. To day, is the mo day in the ycar 1880, and we bayd had neetang at the church. Fid. Jacoh THory preacebed. He took his texs rom the 1 ith verse of 3d thapler of he Giospol recurded to Sc. Lakw, 'Glory to tied io the bighest nud on carth, peace, good will townd men," from discoureo, to the a very isterceting bow elose this with my leat wishes to Fraternally yours. M. Sтотж,

## Froan Walkertan. Iad.

##  <br> Jan ith, 1K4

newe wouth say, that item of churris Doe, 27 th, elder D, B. Stargis came to Us, SDd commeneed a sevice of mect ingy The intoreat of the mecting incruased every dny. The word breat bed ecemet to bo arcompumed by the $S_{\text {purit }}$ of the Lord. Sianere werd awakened, and wo were wado to rejoice, to sco so many come out Cbrist, in the thont the yoko of 13ro. Sturgis infored faithfinily, preach. ing two nermons u day frio will sever. loen) atid the rusult was, that twenty tism, wete adited to tho ehureth liy lup tism, and we believe thowe wire otber Who weve minobt purauadel to become
Cbrinuan. May tho Jond help thowe who onlistel ir the eame of the Mas ter io be furthtal.

## From Brother Eowtioger.

We still live and wore on a the eved teaor of our wag. Ia tbe Brotber Beer and I Intely beld a protracted meetisg if the Stony Creek corner of our Berlio congregation. We coutinued orer the bolidays, having
servicen on Cbristomas nud New Year, servicen on Cbristoms nud New Year, Gossel dre sen perens received the word and were bsptised $A$ mong Lhem was an old lisdy, one of her daugh ters ind two of ber grapl daughters three geaerations-and btill not an ia. Gant. Over finy perabos have beea added to the church at thin place sioce last April. .ind there are still many apconverted parsoas withis our terri. tory.

We with commenco a serics of meet. ings on the 17 t t inatant, at the Grove weeting bouse, near Berlin, to be coatinned several wouk Mibisteriog brethrea from ebrond are invited to come and belp us preach the word.

## Frem Dinkirk, Obie.

Haviog preached twolv day $=$ at Pleasant Rhige I closed the mecting yebserdny, refultiag in mine neceskions by baptism. Others wose moch impreased of their duty to serve Giod and think they will come goon After presching a few days, the brethres and sistore bectome very much aroused, aul tears began to flow, and prayer* sscend 15 Lehalf of neighbera and fronds and sinacre every where. Soda theroek gave Way, and slaners Were convertel to Chriet The meoting was an enjogable one loag to bo remembared. The bretiron and olstera did numbl valyable ber. vied by their essibtanco io atteadasee and prayere fa tbe promotion of the great worl. Eypect to enter another feld ere loag. May Gid blena the eforta of bis chilured everswbero in the cuace of ful. vation.

S, 'T. Bossen yax.
From the Fast Niuwishillea Oangregation.
Stark Oo., Obia.
Whur Pruntioce

|  | Y Lint. |
| :---: | :---: |
|  | J H Holsinger 10; J Nearhoof $\$ 100$; - Myers 20, Mall Williseus 10; Eilizs. |
| add | beth Husder $150 ; 127$ Replogle $\because 25$, G W Wale 150 : Lettinger 3 30, Lraad |
| Wayde | Gill Male $150 ;$ L Rithinger 330 , heasc |
| Dec, and | 350, Fanuy Hoover 150 , It L Beckner |
| ble weeting. | 2005 Noub Heatzar 1001 M J Blough |
| y. On | 25.3 J Soriver 100, U R Suppleo 200 ; |
| bing at | L B Replogle 1200 , V Rubsrd 100 , |
| ce tbey | IY Heckler 20; 'I'beo Heiass 100 ; is IV' Brower $100 ; 3 \mathrm{~J}$ sichecter $1000 ; Q$ |
| 30th | G Hall 10; Jos Kupert 10, Adum Rajuert |
| n | 10, Bro Reiff 10, J Q Melinger 500 - |
| of the | mmer 1050 ; Levi Himea |
| of were | \& It Cever 21; A P Sayder 101 , Thes |
| Ravior, | Burley 10; DS T Butterbatagh 1300 |
| in | Jobas Hellixel 100 , Joo McCoy it U0, |
| ber | ler 267, Leab Pote |
| oras if | Eixon 850 ; CS Rolssuger 100 |
| and |  |
|  | Banders 50, |
|  | Liaven 10 i D Bodgar |
|  | $1 \mathrm{lighbarger} 6.03 ;$ Sisdes 3 |
|  | Mary A Fowler 1 0iti |
|  | B Frecman 150 , Nelson |
|  | Josiah Myerv 2th M C Ginoste Lydia Shonulter 200 ; Josiah K |
| ay | Eliza Bratalt 1 tor |
| euced | $725 ; 8$ ¢ Kuim 10; Darid Siak 110 ; |
|  | IS Jacats 10 20; Jobe Marray I 20; |
| wards | Rebeeca Garvor 1 O0; Sarab Terwiliger |
|  | 200 , fies (virl 115 W it Fruk, C Botse |
| 4 the | Wagonso 200 , Sartia Neor 20 |
|  | Lawste 1 bil, J H Wirt 950 , lheof |
| wall | Fupgerhae 1 tet, Geo Bradle 75; Johat |
|  | Melaut 100 : 9 Foroey 100 , lsace |
|  | Wampler 200 J M Maller 11100 ; Kate |
|  | Garalo 4 (6t, Joaeph Kiodel 1 thy, David |
| th | Suowden fil, Adams Broau 3 30f 'f M |
|  | Culvert 100, 1 K Byerly 100 ; C S |
|  | 1-1 129 , il M Wine 20; W B |
|  |  |
| n To |  | ow and forever

Frois Squerme: Pa
Dee 27. 185 2.
Since wy last report weordiug to previous attakgementa, I condocted a arriers of mectiops 10 . Idnem 'beil's district, Frobliio county. Pa T'welve nude opelication ant wrre neld ed to the cborit lyg baptirn I arust say that I bever buve bees nt a place indaemere was paore roristisarty and in general than in this diatrict. Hope they aray ull prose futhfol Sthav Itomen

## すumb

ENGLEMIFER-Ia Unton Center Dutrict Ekhart county, Iod, Nor, 2bib, 1879 , Bro HeLonsa Anglonyer, oged 30 yoan, 8 montbsanal 25 days ile stied firm in the failh of Jesns, He leaves a wite nod
one child GENROD - Ju the bevads of the Sagar Crock coagregation. Nov. 29th, Birden Itwlamitus, son of Jonat ond Sarab Pemod, Fuperal services by friend Arbay Fugeral qetvices by friebd Ar
the U. B chureh asd the writar.
 Dee 21st, of foucr, Dister Delutrect, lad., aged to yearo, 3 moetbs and 15 daye Fnocral Dec, 29 d by the writer.
fabr canfert.
BOWER - Is the Reme churth, It erock county, Dhila Dec 14th, Adnan, nom a freods Henry and Iydia Bowrer, sgod yeas, + moonths sod 12 diy
Fuoe Hichey fom 2lin Krabil and 30th verre.

AOBROSE - 1 Vonter, Hit Dec ish ron Sucky raoder Ambia nged 83 yearn; of mootha, sn 120 days
flo Was the fatber of 12 cluldren, 4 livieg. 11 graud cblidron, 22 liviog. bs great arand chintrea, if living. Fubersi aspricos by the . E. minhater, from lhov. 1418
goostaw. - Brohter Jobn Mooman do paried lals llfe on Noy ild, after a bort iliness of cunjostive chant.
He nttended the yearly tuceling of the Brethren clurch, Alams cousty, til, on the im of Oct. Do was token siek of the uight of une now of coet and died on the tworn log of Nov, 1 B

## M M. Coorbi

thit:M - Near Watcresto, Bedford Co.
god 35 yeara, 3 menthe and 31 dayn
bestri Z Rethoale

QUTATEK \＆BRU，HBAT゙GH BROS

## TABLE OF CONTENTS．



 hamgh，（romblithoted－］）Srigh
Nevestion of the lat Palat－d Mahbor．
 Juha Zan ko，Stuin nall Ruz－Thelate


 atu Pasp－Pshave，Landionsl anal
 ne cey，The Art of Talkint，limilt－ whita Pue－My T＇righ of Mian
 Reyurl，Ar，Firom A＇unuplud．Mreh． Fwan Fithlard，Jona，Fang Clarvate


 Frost the lyplay Sislige Clamili a．

| DARE AND DO． |
| :---: |
| Lare Erake what jou deras urong． thato to Tall in ntedom＇s wsy， Thare co sty embeto gifis liviong， Luse Goa＇s precest to pbey |
|  tho trital resem joyt tabeal？ 10 with wiskisk inias and beiti th Yuar tety and be birel |

## Surmor Drpartment．

Eermon by Elder James Quater．
Reperted by W．W Cotion．
＂And of some have compoiston mululig a
differeace and otbero kive with fear pulhiog
 I Thave real thea cupielle，in over that you might have a illois watho the rext mult the bolly of the chatlo． You licaril me menl in one pert of tlue

 lievers is that diny in the Chuteli There nese bell and whent when had motives，that hat and womal courupe and a sultich－ner of telthelemal ther connter the ceppunition which they had to mantend wifh，and conseguenty
they provel untanhal fol the limly
 selves to ohserce．Gher iust hat－jeer． unfinithfal menthem fown then wion w．
While the oumativ ahmonther hiv theow untaith f ］metalser， 1 hut oilmomi．
 all whor need it．and wot suly los the
 are to ben lo ness und tightommour and to the fas

 of th hich situmes are expucet．The espresuion，＂pualline them mit of the grese＂implli－s that thes were of the bire If theare rallem momines of the Chriatiun cluarch ary in the time，hes cratre they we ith sin．thene ill propons who ate lin tin ase in the fire 11 cus C
 hext shime bo mimitere manger that
 chmels it＇palinis them wot of the

 tions relatoms to the manuer is which he rhamels in to warh－tes womi
 ant others－ate huth fens，jullime them ant of the five butine ecen the gor thent yputtoll tey the fork
First．ther tenamane danges of the flawh In the texi on is Tompared th tíne Sher ake
 － 1 －4tin the positiou wheld 1 futse，

 nul shail Lualle in the thitketo of the







 letwieen－14 unal at fibe．The firm prate 1 stimalaty is in ther shturiblaty or
 rery fint Youhaon how nugally fixe pheach floronglt the material which is formage It ajoceal with imghent ta－ pulity The pragicon of the flomes is II $11=$ wspy
 and rest ho punt－at a tome－nteralite the tase finm the pourt at whelh at atart erl！Than apreablug tomberay of firo Gumbl lyy nll And hom is it with In P Prewocly the mane thing is neb
 Why there ase to many man bleh grout

 Sen，nheo evines ate migrent that thoy：can hurlly be mentionent in Fopll sartiety，weve once innowent wom Jrat whes thoy catio to the age of maturity sud wernantability fastevil of puratiny the pullam rocth twle，they lell jasn the fire of sha，wan
it los－spreat over them whal they ate now mificted t＂slankerese nul liven

 colecersutnon that it is at，
 Ing－iu thilhbinel－inar tint robuoter ab

we thomes al God＇s mamand．When vels able\％ken lake proater cont
 tas－hmal he grawled nganst
kant to－ry tuy yoil who atre inalalgag in my fin howerer shall．That you Fre misaf．I worth suy the the Chirio． than thint we thoutht nuke a praitreat
 telvo It wo une indulgiag in tuy in，fin antley have dantl it maty he we une wastic．That whe litlle $\sin$ thl loe ret mather．and the twe will lio get a flumal．Jike a tire it will ryn sid＂ewatanlfy it will laing alusst ons ＂spabion from the chmelh，malese wc it thiw came however，vee will ho fimind silty in the eres al tiod，far he knows all this！
 fom are west in the mespomend staren of
 nuluticnit，the any win it la like fim and it will latis Souns men bui woman．yan hat bunth hertere quebels The fore of sin whike it is in it hive trag－Sth will obstan a greater ithly fler uwhile it will swance thot ugly －Incoctor which pertum you embint fors lewer th think that it wever wall （）ar aternit pant of emaparyanat till


 thias into thete ann de－tom tise rlo．
 art lume hat unto thete that that den are pime liti uato thems that are de hlow and unteliestug so nothane $1^{\text {timb }}$ hothel－Thine 1 16．To the sintal


 russinqus everythinge into it＝leosetile！ uil gharinu clameter It we betome haly inen，ounl live unt oun promiple hatr lises，lewheres sill transhang ht！ 15 －charrictor All now unt
neen whas ave trying to do thes，whe ho （maing mate athl ntore aetimilatet to The pues and lowly theravter of tiof Thete is at anmanembing piwer in hati

 vona move sull more acelmilnted tu Goul The moro we surlecale wat prarijtes，the nure we will \＃equite
 Ire lhe 4atie asemilation it welwe suh ©泣 a The io a solema irath Froma thas

 buen it we vemalit be bod．
The thint point in the＇muparians betweell theme tas wements the els－ tuent of＇fise mul the clement if 473，is evel in the fuwer of the than Yos

 gowal surrant，but a very hul amatel Slaen if mare selamo ityen anduratible asterial，has diniorult it io to enatroll

 or ont fise is J andual．you Jonse Jicaul

It commeneel vory amull，but grone wi－ til it betmoe so lange that thomennts tathl humbede of thunsands of $1^{\text {booplo }}$ fere campellal to fly for their liron Onwame rinel onsaral it wont in if juw crivl convaco if deatriaction．If
 stoppesel But it mon assumerl steb poverriad foree and giggntic magnitule that at skfied the promer which was lirought ngaunt it to stup it Sin ta puracrfit．It is a panerlul manger


 simuine tor lreate away firm theit Wio hase of paximital illinetralune of the It is obly wow iff the batany mus smolay banife－talone of ti－ pouter hat as this in the of the mas comanon， 1 we it 1 defer to the unl on trutsennes When a wath lins he manc a contimumal dronkamb，how ditt walt it is for him to change lise conse of life 1 hase weverul can＇s lefore my uind as diationtly as your faces colme till liofots the bers of when who later trial fin weekse Bail manth－to जrequme thoi－fathi They mest in 4las－al lignor Than the power uf many tow they fith 1 do mat cas reform，hat I tell zomstint it jo lattionlt



 asengier Tl Pron tor erest that wo them nams to let it get any hald ypont ne
ण1） binby ohe smack that it they would

 muin the it＂t mussly thes womblal the
 to shet tush is berame it is an rimis． colt Fon therst fic Top amming Berathe they remow to it coully．（hay ate ane aloing＇t nt inl As in the ense of the drankand，I hate weveral pereane at my soant．They have long been grang （1）meethes They lane tonsiderably regart fir the treth They pay atten－ Diak to the preschinge．They womh lite th lne menber of the f＇bristiun runumuty Ther wondabe tor thase the Joy＋whetb thing we that ne bate That they have sethem fown the thet Inthit－Thise the fixed upos thetu These habits have grown with their gtowth and ulrengeluwl with their age They way ？ 0 come，mat they may
 hat harrual so lowe that it has a steat （contral mer them They anc muler tho funmer of＇sis kn murh that they lach ond arespt hathons will itt it ioy 1 im angid that death uill fial thion ind where thery ane ners
I pase to sumher pen日t in the jame blism．Thase twan choments are nimi far ulth reapect th the eftect whiall They puedure，This vomplationt
 ta hurn the gham or the liuger onls at
 know the pone proluthes temtency of
 man＇s hedy Yull all lobow that it in very phiofal．Snis，latm iv it with din Why suy tew hervem，is is sin，
 Imin that in in the wonlal．
Let we wall your attembith to the 10
thet warle ly the mpotlle Prat，weith afientone to thit point IT．初－in the wed versue of the Sth rolutice of Pamsu＝For be kyow that tlow while creation tomaneth ausel travaileth 13 paln tugethel sult］suw．＂The Trumine atil taxtilus of－meatnu is var，is 日ving to the eflest at eist is cllettiog tlow wbolo cevention If is Aleeting universal lumanity If is afreeting evoru the stmant thation
 It hus mat renchen all of tw yet in it Wont eflode，You latre nol vet litly Nartioneal is－pinfil comatymene What gronniag is geing on akomed at Com the in healibl．lont lume many my：

 their syathon，tolthine then of weet deep and mos．Yim have plenty upon whiuh to culviat，last in how many linvel－of the peris，there in povanimp and whang lin lacat＇Jtaw invels ta1）atoo cev thons that virnte．Yos
 Wherty，mat the vhoyments of their ＊5yply：Ixam your knowhelage many in tarue－of＇the leinl tu whith Thace－ （erseni．The whole ceverion givanm
 ather Why ly these Hecense the fire al It of harame wat whel fumsere there os left in lummaty It io efied His all in cape way or whet These ane pain will the ke not the what Thaz baraze of meriptur ＂Ambl the fithlt ratel fullevel ont his yiul upate the－2nt in line lanet，ual
 they gatwed their torgere for gath． sat hhaphemovi the then of hearem he pentisl tod of thein Acets，－Res xti． 11．Whaterer my－tery there unty be ahow this，whatevea diatienty thare wny he th lix the thate of the fulfith went of the propluecy；It shown my riembe the eftes．of yit an prolluma utuke mancy It will be fuifilled some tuas ofe oftere，and the wnently wall experience it．The teriblo event wimplente of tial will mone flos－la whitel upen them that are in lellowe whin with the power of
 harters in ment that tis whands terible the ts moming gom the trickef Bot there way of eseape．If au take timely waruing कve nuy carme ax E，it dul foan Sutom a＇hicis way ctonsumsel with tire fomm hasels silliofovi，Flwelly，nat it is Gud thowe nfor will bthem to it mand sperianter tan therthrow．So we hat math letter part will wis，for ly mo inng to muy sace enmelver，wherem if wo lowlal tult fo we minet pewivh． Fin werkethe＂y humeth as the five．if hall derow the hrown mal thorio，une dhatl kindle in the thoket－of the there

stmoler Threagh the wrath of the lorive uf bools in the luml darkenest, tho the gesple man =hath simere hie le of
 laand, aut to hunkry : shal he rhall ent in the lete ham! nud shall not be sution-

 tand they tugether aholl lat rgainet Jus dals Fom til this hix ubgev in wout turned awny, but his hand is
cut still. 1-ciahic. $18-21$ gotiy meferson mad sinnex wow expesch, they thouthi surely berome
alarmed ant auk there esç fe fiom

 gladmes woullit the finmate of a hasise bo re-cued from the slevenmity flame If extupe was prosthles aut if help should lo whenel them. if the bruse
was on the? Hew nush inne willine
 riv he to be athed from thele periluin
 The nest puint in ny ycharhe
the mork of the chuah, in jualling sinnem nut of the fire but as I lave dueft at eimademble fenkth "pon in Gise point, but its the tims bem of
protty well spent, taml as the wher points aloo ave deserving of wur athon-
tion, 1 luelleve I will dafer thow 1umats Hotal tomonow, winl if wo are fery
motted to mat wgan then lin the
 Jeet, nom notwe the ot ber puint Jeet, smin notice tho other point
And now let the suljeet thent it presentell to-mght. have the nttention It is decerving of, and remember that
sia in fies, and that it will burn un uj if we tre in it. Anil in the languase,
of the home to Lot, I wonls Esisple tia thy her, lausk nom helitiol thee, weitlae atry thom in wllt the plame


## efssay

## little things.

## \% hewis w. тertra

11 is from tho wast of a proper compachonsion of thingr, that, coun-
purntucely, no fow aro engaged in duent "little rlinge." There uev two kinds of little thing. I. There sre litele thiogs that are of jost as little import-
ance It There are little things that ure of cuffote importance, convequent15, there is guito a difference is the "kind of littlo thinges." For illustra-
tion The Iftelo ghaina of sand, and tuen The Iftelo graina of sand, and
the littlo drops of water, comprose our globe's surfute, these are litile tbibge, but if thes bad sot been of rant irsportance, God would not have toado them-land and wator are composed of the-e, thercfure they are important,
It is alo a little thing to flieg a band. full of sand, or a cup of stuter into the sir, und it is of just as little import-
auce. Tho cause of this inability to ance. Tho cause of this inability to
soo the "Lig" meaning in momo littio things is, because it is 58 natural for man to napire unto greatneas, as it in for tpurke to dy upwards. Thorefore,
man with bus baughty epirit and a bich look, and a proud heart overleapo the listlo things, and like a fool tbinks be can take asd posseas the rotbinks be can take and possess the ro-
Ward of doing little thing, witbout doing them. Thero are too many Syrion Lupepa, (Nnamane) Naaman
wat yery anxious to be cleanned of his wat very anxious to be cleaneed of hit
loprony-it was of great importatice to bim-bat be wated it without doing tho hatte tbing of going to the river Jordan abd wanbing bimalf eoven tumet 2 Kingh 5 10. If the prophet had told him to do some grast tbing,
be woald heve done it. If the blind man lisd been stabborn, and had not wont to the pool of Silesm and wasibed be would nevor bave been restored. ereat hleaving unyned.

If the atteadants had not been obe
wient at the grave of Lakaras and roll ed away the ntone, do you think Jeam That bave raised bim from the dead That was indeed a very littlo thingt but it
result.
If the man with a withered havd, has drabioged, when Jesnia told bim to atruteb it lorth, do you think be would have tevsorrd at? This wab a littio moplo thimg, but tho euto wa- with phed with
Sucb, whild many otbets, bave been the resuite of doing "little things" that are right. On the other havd, I will ne wrong. Mones was eotmmandel to smite the rodk- He did it. The seeond time be was told to upenk to the ane rock, aud the same resull sboul follow is when ho sanutw it. But in. atead of spuaking to it, be smoto it
agura. This was a sery small thong appurently, but, bebold the effeet Upon "1'taga's top" Moses was permil
tod to al the land of promise, bat no to rntss $u_{\text {, because of tbat little de }}$

When Saul was cormmandel to and nteyly deatroy tho $\lambda$ mulekitos, both man and beast, be wont sud did as be was commabled exeeptiog a viall momarat. Becausc it was not athcrly, de-
stroyed be was rejected from being king troyed be was rejected from being king
over Iarnel Lutth thiage must bo of insportance. "A latle lenven leavoneth litulu thog that is a monster. The sportle Jumen giver an account of it Ifo says "The tomizne is it hafle moon ber, and boastoth grent thinga. Behold
bow great a matter a lital fio kind-lotb."-James 3.5 It is a firu-a world of ruiquity. It defileth the of paturo und it is set on fire of HELJ. The litile tomper does this Tho tomple 14, "bgg" hatlu thang.
Loviatbit inuat rope with 11 Ex gey kind of buputs, and or birds, and of
ecrpents, and of thiogo in the sea io tamed, "lut the toagme can no bun tame, it as an unaty evil, full of deadly poison." It ean bless God, and it ean lountan of water, it can send forth weet and biteve.
I ann glad that littlo thingb are so mporiant, ead that God takes notice of hothr thing. Jesus nags. "The very bim of goar liead are all numbered. Matt 10.30. Ilumble yoursolven therefore, ubiler the mighty band of imen, castiog all caro upout bim; for he careth for your."- 1 Petor $5: 6,7$ 'be Gorpel is sasule up of little thiage. There is hothing grant requenel of us, because we aro not capablo of doing arrit thagg. We nre litdo cbildren, therefore can do only lettle thays, so we feel like entering into the Sparit of him. "I thank thee, O Father, Lowd of henven and earth, because thou hast bud these things from the wise and prutiont, und bast reverled them unto pout in thy siyht.-Matt. 1125,36 . As long as we canent do sueh a "lit te thiby." as to "inake one hair white or black," lot us bu content with thi Iittle things of the Goppel, and reahice that they uro punte adequato to our capacity. Then we aball have "godlivees" vain

## edodation.

'II many ua well abruptly stow, ba the rentule of ey reading and olscrvation agnaze that or of education, that 1 recograze int one sental uequisition of
an esauptial part of the education of a lady or genderann, nomely, an neenrete and refin-d use of the mother tongoe. Grevl Latin, Froseb, Ger-
than, matbenotius, patara! and physical acievces, seicure, metapbysies, bis. tory acstletice aro all protitable and
delightiai, beth as training and as acquificon, to bit who stulies them with them Las the tesat thain to be called as acquisition essentia! to a liheral education, oy an essubtial purt of a cound raining. A tborotgh knowlelge of a fow of thers obsanacd in college, addert
to a very elemontary koowletge of 10 a very thanontary knowledige of
meveral of them obtained in sebool, makea a richer, stronger and more truthen mind, tbas a waperficial nequantance with each not all of tbens The fruit of liberal ofseation is not learning, but the eapocity and desirs to learn, bot knowletge, but po
Pres. Elhet, of Harcard College.

## To-day, many u young man ubl

 bin te taboring bard to acyurve a liber al edncation. To-day from alf tho Cburels comes the blessing nion our inatututions of learoing-long neetical. To ilay, by the help of God, all work. ing sbeulder to sboullor, we shall rcan bat "to oureelves and our posterity" will to the greatest blessing, affording tbo means of mparting pure suicnce, acasoned by the "rool, pure and unde. fled." Thoughtfully and prayerfally motht we weigb all pertaining to this aster of a "iberal educatron. In these days of eager pursaut after tbu superatial, stablu abd suro Bhonitstand, over 'tbosough, practical stand, over
God-givon talents direet and urge ba in a certain course-by divine sid,
therin ever with ral abd thoroughneny let us diseharge our wbole aluty 0 self, fellow-mats and to God,
To-day, nobody stande in greater need of sealous workers, than the Chruch. Sbouild laborers bero grow idho-Satan reaps the lasrvent. "A wake,
thou that sleepest" By fendiog forth from our hallo of tearning thooo who a1e prompted ever to clevate, ennoble, thone who curry " A conl from the altar" and bswo nequared the power of com. nunang with God in all his visible mans, ux roveaked by semento and tho ege of futh-नtiduphte wy th bless anil
be blest.
Brother, el=ter, iriend-lend your ad' May (iod direct and blese all ennobling efforts May our youtb in their jurnuitio of that areat toon, ever bo ghuted by wisdoni from on High

## ORUMB-BASKET -NO. 4

## by DANIEL matom,

## the blysesina of whitisim

A liear brother, whoso nearly fou: core yesrb bavo bicactiel his locks silvery white, writes, it a private tet ter, "What a bloesed thing to have a heart 10 work willuggly for the good of others-aucb a beart finde its highost eward in the constiougness of bones work for the gead of otbert The houghte thun directed, movo the batd to priat on peper the signs of ideas
elt. How strange, when deoply thought of, that the band moves, propelled by the wilt, putting signt on pspor, which con be read by distant and proas, by which thoseninns cat be multoplied, so as to be read and digestmultoplied, so an
enl by thousands.'
While reading the abovo, 1 wonder W why it is, that not every one in the church zifprocinton und realizes tho bessing of tho art of writing and printing, as does this dear old brother Ife deesss it as sacred priviloge, to find his "spirit in eommunion" with tbo Hethreb and fistens, when bo reads
their refresting and foul-encourigiog roductione, It is a blesaling to bicu, When hin soul feeds on the "ideas foll" by othors, communicated to bum hrongt "oigmo" put ob paper, by "dia. tuet freends" The query with tac is why do so many not fiml in our church priodicals, what this dear old brother does? The mystery is not so deep but hat it can essily be solved. I will mention a fow reasons, but the subject "erumb."
Though the reasons aromady, yet
they may be brought under two bend velopment, and the of inter is prejul do Under the first beading there are many, eapectally in these parta around here, where the Pennsylvania dialect is epoken, who bave no print in (heir mother tongue, but must learn the Eoghath atmost like a dead lanpapors would, willingly, if they could fally underatand the Engliab. Some who are tskugg them bavo not the full benefit, bocsuse tbey cannot comprebend ao as to be in comanilon with the wntura. This class havo our aympathica.
Under the neeond beading, I do but know whether there are many or fow, but I know that there are some. Theugh thoy themeulves would say they are not prejudiced agaibat them yet actions speak louiler than Woril and their actions against them plannly prose their prejudico. For example, if a bruthor looks upen, and sets aganet the writings of the bretbres witb eontenpl. and $y$ et ho himeelf is a prolific reader of both ancient and moders writers, is sucb an ene not prejadiecd saninot the writiogs of the brethen? Honce, tha elaes doos not
find it our charch papers, what the abovo muntroned of brother tloce, because of tbeir prejudice One diseas ed wath prejudice, is liko muto ut man disensed witb luckjaw-though the inmest soul would crave the bread of hfe, and is placed beforo hum, fet prejudice provents bim from talang thereof Thata clasadranecs many ehjec tions againat cur papera, ond if they outh bo iaduced to read thea, they would only real, trying to find some thing tbat dees not agree with their ideas, 80 es to bo able to consure pacetion of the apostlo Paul to "Pros all thang, and bold fant to that whie is giot" " They reverso thoinjunetion. provng, and then bold tant to that whelh theg thiok is not good, Thems Yo lesson io matare for tus all to leary You drive a bord of ebiep into a field of jasture; thoy will grave it delight, and if they bhould happen to fiad the plant of deadly night shade, or other pasens, and feed on the sweek, nuth thous pasture. 'They will not refue to eat, because there is poison in the field, peithor will they eat the poison, but the swect grass, Hence, thoy
come nearer fultilling Paul's injuncUon, thas some mes, who first go over a whole field of pustere, looking for something that is not good, and if it an foumi, they will not cat at all, but consdoms all. This we what nome do nith our cluarcb pugera-condemn ull brcuse thoy tind something objection ble in them. Writing is the commun-
cation of thoughte, to well as is proneh cation of thoughte, te well as is proneh-
ing The former duffers from thit lat tor coly in its art of operation. If the thoughts are good, thatrecting, oncouraging in well doing, contorting in distreat, having a beasen-ward tendenthers rigit to communicato tbem to good, bave an evi! teodency, then it is wrong to communieate them, oitber through the art of writing or spenk
ing. He that wettes erronecus dos trinen, will atso, when bospeaks prewe them. Poheon is polson, whether you take it is pills or in powders. A good netritious soup 15 wbolesome, whether or drink it out of a bowl. It is the good or ovil thoughts, which rebder it rigbt or wrong for us to communieat thom, and not the art by which it in dono. What a demoralixing, boul-cos tho human furmaly through the cointa sication of oril thoughte spriggin from the dovil! But apin, that soul-curapturing, heart-manctifying blebsing has boes manifested unto us, by the communication of grood thoughts, over apringing out of Christ
the Son of God, the fountain bead of all good thoughta! What a field of
pastare is airendy propared, and it ye By the comrounimation of thou bita the nucient ae well an the moder Cbristians, is their writings, we Nhonid do as theep do in the pas Abonid do as theep do in the pas
ture-eat that which is good, not onthing that which is not good.
Bretbren, let us exsmane hir theughts aceording to the word and Spirit of Cbrist, and then communiesto moch ovly, as hase a chnotubizing sad beivenward tendetrey. It ws a grent hhemigg to the virtuota man or woman
to communjente good theughts, as woll as to bim to wben they are eommunis catel. Hence, writing gool thought is a bleasing to bim who writes, abd who to him to when it is writtec, is they are received,

The best enticens of cur town, were at the maepucrade ball lowt night. Mon of grostest learing and taflucece go to thesed places of worldly atnuнe ment-such as nhows, theatres, pie we frequently bear, and which betray at once the carnal judyment in them Son of the worlil are upt to call that gront and good, which is most phonitg to their carnal desires. Rich men, and b)ghly colucated mons aro genorally looked opon au being great, and cor tsialy bave the greater influanee upon their follow beings
The Clureh of' Cbrist in ber infurbers and bing puescred of this woakness drom frominly not yot filly reto gold riby and gonelly appare!" came into their asacmbly, they wore apt to look tapon huta ats being bomewhat
than te did is those temporal things that the world so manols admires.
When we connider bis emment, poetical powers, bis deep piety, fervent real, exalted prosition, and devotion to his God, we ought to sttach great itm portance to hie teaching.
Not to walk in the counecl of the ungodly, means, to walk in the counnol of the Godly, and, by eo doing we are blessed. All pernoni, in all ager of
the world, who have eerved God, can testify to the truthfulness of the Psaluaist's langungo, To walk in the counacl of the godly, meuns to do God's will -to do nght. Whenever we do right, our hearts approre of our
netions, that they are wrongbt in God. We are not only blosed, but
fer blesuings upen others.
The godly, will counsel to be bonest When weare howeat in all our tranit When weare bodeat in all our tronib-
actione, we build op a repatation that is worth mone to 48 than grept richea, Richos fanay bo taken from us, and if we bave no good name, we before a er richeb, nor reputation, but the pers soe who suetaina a good narne, though unfortunate be may be, yet he has a charncter to mustaio bim meidet the convalsions of bocioty. "A good name
is rather to bo chesen than great is rather to be ches
riehea" Prov, $22: 1$,
The godly wall slso conneel to be semperste. Whon we thus walk in their counsel, we experionce sll the
blessinge of temperance, by enjoying gooll bealtb, long life, and by oxercis ing all the attributes of ort nature in that order, and under that control, God
tion.

The godly further coubsel to use proper, Chrstarn concreation. When
we do so, we are bleased. Our words wre with grace, evsioned with sult, a source of comfort, and consolation to others. Ourconversation bas much to in the world to cone. EFor by thy words thou shalt be justified, and by thy words thou shall be condemned." Matt 12 : 37.
Thus we might go on, to notive every Firtue, onr naturo is capable of atof the godly in every departranet in life, but the few ithustration, alrendy made, uro sufticient for our present purpose.
If, to wulk in the eounsel of the rodly, confers a blepeing, to walk in the coansel of the ungodly, must conler a curse, which it surcly doen,
When persons walk in the counsel of the ungodly, their own bearts con. demn them. They are not happy Their conseiede testifes agninat them.
How many hure fallen, by walkug in How many hure fallen, by w
the counsel of the nagodly?
Tboungodly counsel to be dishonest, and untrutiful, when it is of pecueia-
ry adrantage to be sa. Why los so ry advantaje to be sa. Why ho 80
boneat, or trutbful, or conacientious? By a littlo miarepresentation or lisbonesty, you ran make fifty or a bundred dollano, thas begisving to walk In the counsel of tho ungoily, they go grest middomemnor and are sent to State prison for life, or pierbaps are
led to the gallows. Othera will say wby eo particulur about a little whakk Como drink, or come treat, hoarken-
mg to their ungodly couneel, be bogina to walk in their waya, stop ufter step till at last be beeomed the recling, staggering, filtby drankard. All by Many otber crimes might be pointed out, showisg bow persons filat start on tho dark and downward way, ly giv. ing beed to the couneol of the ungedly but we bope the few wo have alresdy reforred to, will be muflicient, to prompt un all, to tuke beed to our mays,
and enablo us to walk in the coun Hel of the godly, that wo may be blessed in this life, and wurh more in
the world to come

## the "goos fiakt

## 2. тinernx iv.

I sball not nase many words to intro uce my subject, and, an I don't Write very mach for the prosk, I still
read a good deal that is writton. And what the writer will not boll down and the editor will not abridge, the poor reader that pays for hin informa. ion roust undergo the painful necessh) $y$ of beling down-and sometimes it gots very low, before he gots a single him idea out or it, that will maka

## pand's early lipe.

1. Ahe carly frameny, was that of a Jow, bore in the city of 'Tarcuk His
clementary training was mo donbt that of pridence and care, with a fathor' athentios and a mother's love, be was highest starges of life
 from the sacted woid that many of the Jews were bike pcople of the present age Nome had great learnipg wbile others were interate, and ibdeed, roust of the immodiate disciplee of Christ were of the latter clank, chosen for a moble and wise purplose-to con-
fise, and give the doctrine Found the wise, and give tho doctrixe
of Christ greater prowinence and of Cbritt greater proaincace and
power, Bat in Paul we fod the Lord mating a eboice of one that bua a pro. found education, and that was trained
in all the arts and acences of that early day. The city of Tarsus in Cilecin, was fanous for its iearing and Was the nual of noted Atbene, and on his necoabt Paul in alter life, conid With a heaven directed eye, say, 'It
bank my God, I speak with tongucs tore than ye all." -1 Cor. 14. 18.

The Lind of clucration. It was in Paul like prople of the prosent time
the kind of training io carly life baped ths course in afeer years it nas the tueasa of framing and would
ing ben mind to carry out with good intentions and a "goen conscience" thow rade porsecutions, that he wne
afterwards puilly of. Hio education was largoly of a relugions character.

Hi nensurnalate mann Slability, tirmones, and boldpevn are qualities of
haracter that charasterize all men of haractor that characterize all men of
eninence. Thin was exhbited is cery bread soses in Paul, although the principle in Paul was good, it lore wan made the means of much vil. No doubt bo war looked upore by保 comprules ad a grest glant of resolution, and when it is urged that the
Cbrintian sball be crught, bound and cart into prison, they cail on Saul of Fursus, an a leader is the work, that accomplisbed.
hiwarho. Dear brethren a.d triendly readena bear with ne in a fow
remarks 1 wint to be quite brief. Many of us aro ruifing chlldren The future prospenty of the churcb is banging on int shouldars. Aro our they no manch ntand in need of - the implanting of faith in fiod, in their henrts? Muny children are getting early training - gotting one efliciont olucar
tion-taight to bo resolute and manly, but the loul of mblucitenn in atill jartisi. dy negleeted by many. Wh may tho time hasten to cone tbut evory broth urayer mad may beernne a honso of parcet and child may employ a patt of each Lond's day in rening Got's word, and that evoly emngrogation in our ho-
loved thaternity may be found engaged in giving the gouth that proper and cticiont education that malkes wiso an-
and
and Thuothy, may know the Hoty Seriptures from therr youth op. This will bo drill service for tho boly war getting the armor on and learning bow of faith,"

BAPTIST-TONEER DISGOSBEOS.


## steld's folbtil neliative.

AE the larger part of my friond's 4th affirmative is a rehasb of issuon herotoiore met, I refer the reader to them It th hik misreprosentations of my penion, and bis own indiecriminate appliation of smbigaons expreseions and worde whese origioale are not inter-
changeable, that is 'mixell " hangeable, that is 'mixell," "hung"
'confused" "layk loose about," \&c. II tacthods are the wane by which inf. dels and ekeptics generally elaim to prove that the Scriptarea coatradict themelves. Aa be eeems earious bout what is not written perhaps be will inform us-1. If water is "the mother of thoke born of water?
(John 3:5) 2. If nuy buman ever went to heuven without the new hirtb? 3. If to be endowed by the Spirit of God with the gifts of tongues, prophe G, Ne, is the ensential prerogative of wall unfolil the myaterics of his curtos ity. Huw uan a distinetion between egetting and birth ${ }^{t}$ where there is obly one parent" be more 'abisuri' and
nonsensien!' than the terme them. clves: Will bo exphuin? Christ dild oot reipure baptinm of the Lbief that we know of He does of us. Mark 16 : 16 ; Acts 2, 38. Baptism, liko faith ad repentance, are means of submiting to Chriat's sslvation only when requred. "Mrfasuleae," translated n pentance," certainly precedes baptism, but Jobs baptived into repentance of Mr. R. sidmits thate Matt. 3 : order to in Matt. 26.28. Wby deny it in Acte $2: 38$ ? He admits that Cariat's blood was shed in bis death and in order to remission of sins. 1 ask, 1. Was it cffiracioos in romittivg sins oxcept ss connected with bis
death? 2. Does it lose that efficacy then we are 'bapt for the remission of sins? Aets 2: 38. We beliove that salvation is by grace, through faith, but we have down that falth without worls in worky a man is justifiet, and not by faith only "-James 2:94 1 ask him to define bis position in 8th Arg. more
clearly? Does he apply withont works to the law or to the Goejel? Please abswer. He devounces my statement that "Baptists" do sweh athgs ns "Hatru" "rurnimer" "roath carnal worfare, ss fimbish, 'vile and anderous" and myeelf a deliberate and as/fud nlandorer." I tbank God
that I can boar to be falsely accuased atd maligrod for the trntb's sake. I ask him if sucb is the apirit of Ohrint? 1 did not eharge Baptists with any thing in Gal. $5: 10-21$, but that egucrio fied ubove, of tho truth of which bis forced coofession or fatal salence be the witness. (1) I ask my triead again it Baptiats can engage in war on any aeount without enconraging, developing atd doing those lusts of tho flewh, Come to tho point my friend. Inswer wa. If it places you is a fatal dilem. ma and you mumt die, die like a mau. 2) Do Daptast cburches not juatify, pray for the sucees of, and fetlowship thond membert who go to war and
fight and kill peopla? (3) Ars Baptist churches free frow what they justify and fellowsbip in their memburs? (4) I urge again my plaw queshons in 3 d Neg from I to 15 inclanive. They are pertinonl Rand seain und mask the reply, "yea or nay " It is not true hat Christions shoulat bo by sestitg 'the powers that be." He aims to the powers that we." Ho aims to
dodye the jeane by assuming as rettled the very pornt to be contested I a=k bim again 1. If the powers that be" welude alt politieal and cucllautharitics? 2. If to "be suqject to" them requires Ploase answer.
tith Neg Arg Continued Notwitl Atanding my fresed trics to ovade thin
(Tiolaten our rules of debato and Matt.
:1) by falsely impugning my metive. I do bellere arth all my herrt tbat the Baptist saccession scheme is fatse, and that no church which surpends ith can be a church of Cirist. Dr. Grave saye: "Thoy (the Buptists) cletim thut they can trace the bistory of comme nities, ossontially like themselves, bark through the willerness inte whel they wero driven by the drajon and the beant that saveceded to him, and the image of the beast, hy a trail of Bool,
lighted up by a thousaimi etakefires, unth that blood wingles with the bloed of the aportles, and of the Son of God, add of Jobs the Baptiet -1 Sce Trecrames, pp. 119, 120. Speaking of oth er than llaptist minueters, be says: "if they proselied the faith, is all respect that was onee dulivored to the maints,
we could not treat them ta men qualiWe could not treat them an men qual
tied to proach an Clingt's mivisters Idem, pp 7i, is Mr.' Rasy says. ' If it (the propotition that the Rophist - Awrch powtesest tar onty, Liable, striphual orypassuftron ou tarth') fuils, then in this event the world is still left to grop io the impenetrable darkness of infi-
delity and confusion" Ray-Ditaler Iebate Sce Moppeat Rutitle Fhuy, vol 2. No, 29. I nok my friend again for during A. D, I-1500 juas lika the Bar tists? Ir be fanls to find ruch a peo ple bin claims are lost.

My $\mathrm{T} / \mathrm{h} \mathrm{Neg}$. Irsy in founded upon the consideration that the Buptim churrbes are destitnte of Cbristian baptism. The single dip which they - all baptinm instead of being the whe baptiam of tho gosual appears to the a heretical und papal tradition

1. The corrcctuen of my mamen appears in that their argaments support of the canytr dep virtuslly deny the tri-personality of the Gedhead. They tell un theycan. "haptizotuto the name of the Fatber, aed of the Son
and of the Holy Spirit" by one dip the cause "these three ase one." They soe the "one" buth overlook the "thrue. They aro one in tha sense that flim are one this is not true of the Buip thets lrongy of Trimity. A Single dipy bus
the no trinity and hetece cannot represcas for nomity It wall appear under the further developraent of tho satject
that the siaple dip was really invented to oppose the tri-personahty of the God-head.
2. The correctness of my argiraent appears in that Baptiata cannol trans late Paul's (in baptrawa) "one baptieru" by onte dip. Could it be tratelated by some word bearing the same relation tizo, the Baptrets would have an argament for their sisgle ihp "Roptesme" corresponds with "לaphiso," frequonta tive Greek verb. BuHion says, ${ }^{\circ}$ Fre quentativen exprens repested action, also, "Frognentativea are those which sigaify repeated action." Theae com monly end in $2 r$. Gr. Gram. § 72,192,
$8, \$ 115,314,3$ To thin chaten of verts belonge hypitiso, to buptize. Andrew and Stoddard bay, \&Frequentutives express a repetition or merease of the so tion expressed by the primitive, Lat Gram. § 187, 3i; I a il Prot Stuart atter blowing from Tortbilian and Je rome that bupfiso, wax carly tranalated by uncryifa; eays, "It would appear,
that a fealiny exintod amony some of the Latin Futhery when they renlered hrephisen by morrgito. tbat helfitse is in ito म年roprinte senve, what the grambajueetative varb"-i e, one which denotes repetition of the action wbicb it indicates Nor are they alone in thie Aome of the bett Greek scholars of the present and post ages have expressed khape. Buttonun laye it down as principle of the Greek language, that a claes of verby viding to $z 0$, formed
trom other verby, bave the sigmica-
tion of frequentatives. (Grammar see.
$110 ; 1.5,2$ ). Rost layo down the uarne principle, (Grom. sec. 34, 2, b) In ac-
cordance with this, Stepbens and Voscordance with this, Stepbens and Vos-
sise have given thoir opinion and the hyhest whthentres of rerent thutr in binaprophy have dectatel in the sume unay." My italics), "Passow, Bratzchnoider, and Donnegan, all affirm that bipifion prompily and projmily means to dip or plange often or mpeutinlly," Quintor ind McConnel Dob, p. 11. We nex appeal to lexicograpbors of neknowlodged soholarship and ability. Lidisell \& Scott deane hypuso "to dip repeated.
ly," de. Donnegan says, "To immerne opentedly into a liguid," sc Parnow bany, "To ismorae often and reperatedly." Bretnchnoider nsya, 'Properly ftom to dip," \&c. Kouma Rays, "To mmerse, to dip ropentedly into a iquid," he. Rost acd Palmonys, "To dip io or andor often and repientedly,"
Sc. Gaza eoyn. 'To dip repeatedly,"

Gaza says, "To dip repeatediy,"
Richardson'e large Engliah Diconay defines haptize ue angleciecd in King Jamea' version from bupdiso, bTo dip or merge frequently," de. Our position is atfll strengthened when we reaneraber that while those prominent logncograplere define bujptizo to thp reHuffolly, de, hot am as far as we lave
been able to exumane, denies that it is irequentative. I thisk 1 will not go araiss if I eay all logrengraphers bavo granted all we claita in the tropical meanings of bopition, whee they dutine
 19, to jriforat sbollition," Es. Robinon in bie lexicon of the Niew Testh ment gives as the firat Now Testament meaning of Aeplets" "to wash, to per orra ablution, cleasse," Ad, and haptism is expressly reforred to in the New Iestament ar a wathing. (Heb 14. 22). Hewo I appoal to the candid. erions mind to decide for itself whels or these effeets aro mecomplished by gurlip? or by repeated dips ? When ne sets colors, or when you warb your hands, or clotbon, or foriorm any other

## ©he Arimitive Christian. PUBLTMED WERKS.Y <br> EDitoftr and hoprapross: is a mevnbauge

Drater at mevange in the Beach
 io the chew-l.

Bow it Mahlow, of c(lintuli, Mo.



Baw, I: W Flory it Wollen Spract Kan, ray s ther have hat some tre the or fittech adhbichs- to the chanch ly Within the lacl xe

We aro sorty to hear of the deatb of brotber laser Pillhiner's wife on the lst of luc. He has our as mpathios and we pray that Gods blesaing and mercy end grace
bin io hus trials primes, Pa. aforms us that brother Calele Malot has been watb them and
 mont.
cd.
 (omme Ju, fulorum ws that Elel. Jabu The newtang eloent wath bue aldilion The conclugatusho wetw not very lithe Thatemetit of lad acouls

Butan) Ms Mirbaci Myer of lifll
 Abralaan Funch is pun+ity IIT* 4014 Fanar, ral Beatrocy
 ing pastivle lion luather Jialalyangh lut in order tis give ibir of her bonth eromital wat thas novk. Will appeat He\! wiek

Bhat Jihbir 1) Wright-manis, of luth fatum- us Jan juth, thet he is prenelitug is Shl F: P Lanelu's choreh in Van Bucn monts, Misk. The
 lesed, lat

Ot1 Lmotlet Chirssian Swignert (tatber of caur sleste W J, Abo 44 We previouly announcenl, had a pmoulytic stroke, is slowly weowerine. The pal alyoed acte is goudually brempung sonfitse amb it mochert that
gatn themeth of bialnula

Masy pernom gund in hats witbout indeating who are ministere. All nuch are charged full price waluss personally known te be ministuns by the clerk. Many tbink sone of the editors know they are ministers, and probably they 10, but it is not the editore that enter the eulaseribern.

We intive the monent tive in the price of juper has difecterl the loeft of annonty of our "xelatnges Wult it reabling matter on gaarl purper they honald bo willing to pay subl a proc as will inntity the puhlinhome

We diveet the nttention of the Western distrut of Pra, th the request as brother Minser, It shoult havo apponred last noek, hat was erowrded unt. It is to be hupert thut no congre-
gation will hail th laise the small sum of $\$ 2,00$ fur fo worliy a inu4e.
sem Wentrh in grock, witb the weop
 Trome A monst at there theze 114 good
 w forl gound may in actomplistual, at muny of owr gethomareeth to think it
in, ne lomper they will lme moto reved in
 Hess
 or puculowe it Wryurlone Po On
 filombe it tern n, aml wieche ine niwe
 Mus.

 4t, ouding the mans sal heml in tive masker
 themselyes fonember tim theme servies Buthet amol veley wfort' will huc

Been Jeroght Matclut, it Cathon Silc, ontions on- lhat they lave lo-ch barise sane wor culll weather der avay many it the chathen. The
 .
Ban. P. X Jiller, wi 'rowh's 'rook magraguthen Rowkugluens connty: $\mathrm{Va}_{\mathrm{g}}$ Gyan they have lati quite a revimer lime revently Thurfeen vals wer
 -atue time, Othera, it is thangbt, aty venneting the soct tull whe lear the kingiona.

Fine gllouver. of somelset conuty Ph. lus been prone hing in Hill Valley mil Hare's Valley, hoth plisecs in tho

 peind thew wayn new meeting hosve
 Chere tevas io in proppering.

33u. J A. Clomeht, of North Gevrge imn. Uhut, (Jon 16th) imtonw ba that brethor Ba-ber armved there that oxening to eommences at notich of
 They wevertheless anticupate a is frovbing searelt from the fures the Iord.

The wonk of the Lmeritan Fible - manitree was fimi-hul, as for an the New Tesfumeat is roncorved, ofl Chastmas weeck it muly venuans bor it to vonsider the final action of the experted that the revised Xew Testament will he published this year, by the Euglinh Chiverity prosets, ansith Unowght the demant tix it will the ry erear.

 that they hat five adelitions to their hureh before the holitags 1te is questa ministery prosing that nay to qop and give them nesill. They emn
notify oinher him or bether Bear of Xetrolsors Resm vomity, Kas. Bither of thom will be ahbl to meut may of or nunntwhin.

IT is sunh there is al prisemt it frm ine in parts of I wolmed nud Rusain. In Raswia it exists between the vivers
Don wad Volga. Many peacons it in Naid, have alrealy perisberl. How thankful we, that lire in a lund of plenty, should focl. If wo hud a hitie the uhlie to appreciate more filly the We uhte to appreei
Whessiagh wo cuias.

Ben s, M. Yor of Masterson, vill esulter coubty, Pa, nfter giving the ressits of the meoting in the Epbrata congregation, which were given lust week, bsys they will commence a meot17 th of Jan, Brother sicegation on the 17 th of Jan, Brother Stouffer of Mary land and brother IIram Gibble of th
ceunty are expeeted to be present.

Buo I. If laftrablocrger, of Yisk Springs, York eonuty, $\mathrm{Pa}_{\mathrm{a}}$, inkirans is that thoy lave received the hy lapp (iom the past Sunumer aud Fall. Bro Epibrom Slymer of Mol, conanemen if becting un the wening of thecemint 321, and continaser matil the zerl Thu attembace was eौหal, gorsl
 is loopust there wall be var hoile.

Bro. John Hertxler of Hethel, Berho ownty, $\mathrm{Pa}_{\mathrm{s}}$, informs ne that the memhers in their congrogatuon wolle to gethor in unisun. They have five meeting houber of that own and thee noion bouses in whice they bave reguliur meotinga. They lave five metheters Have had fourteon additiona to the chureb, we =uppose within the last your, und at tinno of writung expected to commenice a series of meetings on tho next Eriday evoning.

As subted last wesk, lirotleer Johm Bohker cmanemeed a meeting in of the Mradle district of Pis. Tiu of thic Mrable disthet of Pb. Thw
mesting lanted ovel in week. Two aecepted the trofls nul were buptiaed. Wthers ueaces seronsly mupreseal nud say thoy will dorne aron. The brethwn have not preached in this beality fir sune yana, onal hy a continued ef lont it in thaught a gool work may be aceompllaheri. It is to bo logeded that cever dont will lig mach to promoute the Cense in thas m-x fielt

Wr. whe glad to locur 40 miny reports from the slaperbyan nowesefil moet inge. It -ivos that one betlurevome It wouk what that the eause of moring owatd. Thia Winter has-beed rafly ef imasorable bor fuhbing meeting
 weethang havo heen loeld. Tliere is
 There ne nlungs ume that will aceopt
the touth wen in these days of xelignow spostany, if it is presented to them there is munes to tho, the feeld crve 1 H Zion.

We welcoun all one betbeen fo owr calumes, mid will try to gavon wariety. There io certninly it ves'y marked imprus bient is the counstunications of our writers, and we often think if there could lie a conventration uf omr thent mal choreh newa, whit she co cellont japler cobld he pablished. Lhother toamplaias in this way -If no want to get nII the chareh news wo
nanst get a ball dnaw papurs which in loevoming to be rather expuenaive There is truth in this, bat we bope that overythins will findily worke to gethew for sood, thut God will lee home ored and hivecase proweted.

We in compmay with wife bad of vury plewant little vesit to sister Hoppis of Peterslaing. Pa. Thas is in little villnge some fivu milks weat of
Ituntingclou Sister Dopn, we believe, Inuatingdon Sister fopp, wo believo,
is the unly member living there, and Iluntinglon is bev neurest prenint to puraling Wo weve gind to fied her
 hip with the people of her choice, but eiremantancea to not promit bes to nwet with us uften. Her husband is not a wenber of our eharch, but very kind, and wo teliuse onwobrages her to Hurght. Slue is a donghter of Ehd. Solownan Socber, of Jubina cmobty $\mathrm{P}_{\mathrm{n}}$, unul it may be gratilying for hev numevous fricurts therv, to kuinw that slec is doine well pad seenas hoppy and cumbertel:
death in' Bra. Josepth Kithonter, aers wowh und highly respected
 Which neminesl at his rewiteper men Fuifficha, filmax connty, of the 5th inst. the tho Th his wemains werd
 the Beethern In varly life lue lised in ous conutregations, but mavell to Mansh Greck wendy boty yeare man He was a pomanent steneon for many ings wall the wnfld is well als leviber ations to thureh conncil. IIe wus alte cemetary und fresisamer of Mambl I 'eecl chareh many 3 eners. His nowk ons
 trionds, colesavan to meet lom is a bet in wordt whiw litis weas, juntrey iven- Buthers - Lharnh.

Wre divestatentua bether remhas
 Tluey soutain simal thaugho Jhe eulity du not take the chureh pupers. The procalemes of the dictanan lat grage It ik frue thas why he at emase rond of courec is tal the purt of come
of mer loctlerch, if jubtifuthle rate. But on wot the Eughab laughage tanght in all the as hook amil ate not the ehahtien Iosurning to reul Kurlish? Would is hut be wiod to get the charels papes fix the chiblren? They will seat boane
thing, wan? If they ure supplied with whigans hetenture when young, th taste bur that kiml of wadtug wall be suluvated We luve known breth ren'v children who did not caro to ivent arything but tim secular papers, sulf evon in thuee they hal a clistnst for nngtlung lat stortling talr: and Chany storics. There was a ranse fior
then. It was the kand of literature hhe It was the kand of litenature
they lum early in lifo enlivated ante for Provents shoutd think of thix The kind of lifernature of chiluren get to resd has mach to sho nith sham
nul idens.

Snut. pursumbo in their intentigatimas of Bithle trath wimisul on of the atardy
 never funl the lvate low went in +1, anil you muy lay down wently a whole haunel of fonen und yet be can't tipe bis way out Ile beres seos the afyenong you masto tion hin, hat to constrat ly lurnping his mose aguinst the little cratko in the fence, that a swall prig vonld mont go through, and in this why be gocs on witil worriul and shasted his eye way of egross. Exen then leo passes gif with a look that indicates that he sinsulted, beennso we put hime right Now Jnat thas way, appasently, ped plo aet in rechang the way of eak
pabson. All who ano out of florist vason. Alf who mo ont of f'lurist way of "Proux is gluin, still they do not find it. Then, too, soane to be peuting th it enrnest bund clam to feeking the rizht way, but ac abont as windy in the porkep that at-
tempte togothromghthesmall eracker. A ficeul tobl us vecently, that lie could and see the proprioty of feet-wushing, It is phain in the Scriptures, and io bis nt capts to asoh it he memperd Egumst Hall kis mind leen willipe to sace the fight way tbere would hure lieen ne trouble in finding it.


Teste whether 1 hunt on the sani of til the Mk k , meording to then theory,
Lut ull my sinuenity will not enase the stifice buble ore an motulde fanurlatea
 aky il T lave at tepmatt therv. i tell
 Will that vasorgty EHIse Ihe boule to
 f. Xua conme to a mien brilge. You think it is sambe, nanl you are manewe in sit thmking. hut, weresthehed it Ghl suder yom whom you attempt to woth at yon ane ouly simeere" I hat mutn lo ny thase werg ubd- to ma Momely. is reporten in tho St Lobis

Tha, alate is cortandy sumbl doe trine, Lint we venader why Mr. Mondy Wh's not ling his aetions slow that ho belieter what ho preather. Its effort is a revirullat bave heel to awaken - 1 mer to the impurtanee of meecptring 'hrivi but bowo nower eiteli to may flwirli. Thew were left to pe to whatFer shmen they colt like mating with Why dill be not puczuls the whale Irnth? Wby lonik be mot mepreatent n
church that practien of in willing ut lisist to puratiee the whole truth? Tibe upoatles werer kupt lowek wny part of here th
hlumbl.

## FROM OUB EXOHANGES

The followng we clip from the Al

The mumal sam tion mie of puws in Beeher's clumeh tonk phace on Twes lay csemute. The hirbost promium
pial was 8500 and fise lomeat 81 . Scats b9 and bo were takean at the for ner figane by II. B C'La fin and 11. W sage. The total stan renlizel fiom the remiunas was 827.437 , which with the nggregate ritalu, 812,852 , matker the rotal income of Plymouth ehuteh for the phanest year 840,289 Last yeur
it a as $838,0 e 8$, ami in 1855 , during the height of keamalal, it wns 8681997 . lijeves," but it looks yery muld liteo a plare of mesebandiec.
Our werthy exehunge puis if in about as lineral languago as the cireumstarcs wauld secm to allow, sunl yet it munto a little lursh to cull a prufessen visnetuarg, a hume of merchnndise," in the symuroges it as shat as the Scribes anil Phariver, iont it is probur We that they wot the rliwice at a less exicume
Wune Penitontnuries, ns a rule and xperame histitutiones to the states, it cens from the followiug as stated in the Nechly Witassa, that Maryland is makine this a source of moome. Why not all be solf-suppurting at least?-
The Mary land Penituntiary, instead of tahing miney from the state treas $\mathbf{1 3 , 0 0 0}$ lnat yoar. There were abont 603 prisonary in the institution, anm their luenlth uppenas to have bech goml she deuth-rate being oaly a luttle over wo per eeat. The above sumples dors wat represent all the profit of the work Whe by the conivicts, 14 , besiplun the insonsy ivected for tho sapport of the puison, 86.953 were expended in pex-




Fiov the Sunday-belowi lenvon in the Kristuon Caron wa tiem the inllowtigg in speaking of Junt helug lapitixerl iny Jolan

The hopreasiveress of biv (Juhn's) [rencloing by bis adeptian annl employ the peopk, but to wbich he gave a neio vignitieame
Wanhing of shet from the skin in a very nasural nymbel of moral ami phimtual $\square^{\text {naxifications. }}$
paritively pew uhe of thes ritm! was

 whil lifo, sual tutered frosh mat elom
 fo-day be woialued as a toketa that the tho lave ontered umem at wo life?

Among thers who came to hir hupHe instmetively file that the doctrime of repentame lask 1 od applemtion the tion (to him) minsignificunce II pooand the two enterad tho water togeth. 4. As they enme np omt of the liver ther the iminersion to Jestus and to Joian a sagntar and benntiful witnese to the charactef nut mixston of Jewna
We give this us an evidener in flowor of manersion, ly hasent posbo-bugtio that whills they belive to be trae.

## THE THEOLOGIAN AND OENERAL,- WHIOR IS BIORT?

In looking over a morning daily, while riding from Omsba to Koarney, New York Obecrver, writton by Dr. Prime in whieh the question is asked, "Hluat a man bave the dovil in him to make a good soldier?" The Dr., in Eposking of the late General Hooker,
suys:
"In $\Delta u g$ ust last 1 spent a sabbatb
mong the White rounstains, at tho Profile houso, with General Hookor, Ho spoke to me of his nother, and of the religiont instruction she gave bim, And he was not ablo to kay that he had
lived up to the lestonk of bis chitdhood.
"But the truth he," he said, "a man canhot bo good aod bo a fighting man. He must bave the devil hat him. To blood up, sud then thoy are jnst like dovila. Now, there'e Gencral--, war, be is too cood a man to com
mand an ariny, when two arivice come in collision ho is afraid some onio will got hurt, bo can't bear to bave blood
shed; he's u good mian, vory good, everybody loves bim, but he has not
enough of the dovil to te a good gen-

I soright to toke another viom of tho subject, apd argued that many splendid generals bad been men of
bigh moral and religions character who parsued the profenion of arman as a duty to their country regardiag war as a necessary ovil and the last reeort as a necenkary
of goverareen.
"ery true, bo kaid mbut when if in at mat mint come ont
How foolish it noome in mon who profoes to bo expositors of the humble and peacuablo doctrines of Jesus to try tho make fighting men wolievo that No matter how willing thoy may bo to accept such doetrines their own
goodjudgmont telle them bothar. The spirit of Christ cannot prompt the slaging of bis brotbor, and when Gioneral Hookor says tho fighting mash must dsve the devil in bini bo mani flats a bottor knowledge of theology
than Dr. Primo, who through flattery triod to mako bim beliose that Chrint will do tho devil'n work, No nonder that roon are iselthod to intidelity.

## Oilimitern Beprartment,

eloea h. in. milleb, ehitor.

## Ahocia, 1 ND

We learn that brother Joba Melzger of Cerro Gordo, 111 , is afllicted with on sore leg, so be cannot travel. We bope he will soon be lutter, for he is a faith-
ful worker io tho esuzo of onr Master, ful worker in tho esuaso of ont Master,
and hia many friends will be gled to leara of bin recovery.

WA大zE not your time in idlepeesion a worid where tbere in so much to be done Wiste not your labor and ntreagth for ranitiea nad fleeting plessurca, Whiste not yoar taleats in the aervice of sin to
be buried in darkness sad rein. Waste pot the palue of your importal apirito in rebellion agains: God, to await the julgevent aud fear of Him who will destroy the boul in hell.

We learn froms brother Joba W, Melz ger that there was a communion weot ing with the brethrea near Weat Lebs.
non on the 29th of Dec. Brother Joba, son on tbe gith of Dec. Brother Joba,
Wrother : II. Ssyler, und krother J. D Neber were with tbem. This is the spirit to work for tbe spresd of the gos pel. To hold commusion in the wioter, it is not coaveaient io pleasant weath $\mathrm{er}_{\text {, shows a deterained porpose to serfe }}$
tho Lord, sad will bring bis blessigge tho Lord, sad will brin

Stuoy carefully beforeband bow you should treat your brethren aad siaters how you should treat your neighbors bow you should treat strangers; how yoo sboald treat the old and the yoong bow you sbould act toward tbers nader all circuastadces, to show a Christisa spirit and reepect for them. Iou need
not stuady to sbow siyle sid affectation, bat to sbow real Cbribtias kiadpessa nad due reopect wbich will wio for yon, ats, o due respeet from all.

How sbort the epsan of lifol How ev the years is which to work! How impartant the object for which man was
made to honor and glorify God! Make overy day and every opportunity foll of importance as they pasad
by, wimprove every moment and prisilege of doing good, for they will sooa lo gope farever lise the sua while it is day, for the saa will soon go lowa, and "the wight eotseth;" like the refresting dewn, give life, and vigor anal beanty to all aroand yon, for the morning eometb, the dowa are gono, ba all aro beacfited that bave touched it, the you may live to bicaic aad beoo-

## THE OAUAE OF TEMPERANOE.

lfter all that bsa been said agulast the evil of intemperance for the last quarter of a ceatury, nad all the labor en ond proves ell the eflorta a feilure. The reason is, they have been made with the men isatead of the ebildrea Whes mes bave grown op in the way of sio-its power fustered apoa them the efforts made to reform them bave
generally fatied, aad left the upopalar corrent, the balasce of power, againat reform. To turn all oar eflorts to
the childrea, and teach then to shun the riper es a dendly poinon before they bave learsed to take hime is the or bosom, is the oaly way of succosa There ally, religiously, and sotially withous the child in traised is the begioniag. Look at the Catbolics around us ia tbo Wess. Fromechildbool ther are trained in their rellgion, but istemperasteialearaed euro their Intemperance than to ebange these rellgion, because hoth are the training of childhood and that makes the man of mature gears. Motbers have the most important work in traialog the child, to show the ovil of intorspenanen and
overy othor vico. Thoir powor and in-
fnence is not fally known by thens,
benee their thorts ure not turned en the training of their children to shom,
to beto, and to fear the evil of intom. peravice, av soon as they learn to lisp the word.

Vext to the mother is otber meand employod in truining cbildron. If balf the lubor and money that bas boon apont in temporace work bad boun
turped to training the children, it turped to training the children, it
would have affected a great deal moro. The rommon scthool, the Sabbatb sehool, the pulpit, the juvonile papors, bave not tono balf what they ahould bave done. Thero bas heen onough reason and argument givon to the old To canvert the worlil on tho sulject of tomperavee, and tho abuodance of ar-
gament seens only to mako its failaro gument seesis only to mako its lailuro
more clear. But let temperanco men, onl all otber med working for the good of mankind, furn their laborn moro to the joung. legin your work with the ebilifree if yon would insure atucevss.

## OIROULATING PETITIONS

Wo have revelved a number of les lera fom lretbren inquinog, whut
stall be done in the matter of petitions stall be done in the matter of petitions bolng eirculated in some charehes to yoas to the ordor of buainess und got. crmmont then; to havo no sories of meoting s, sabbatb-schools, sularied minintry, kc. Now tbese potitions are not the work of the conncli of elder in the Mrami Valloy; thoy naid noth. ing about circalatiog potitions is the difforont' States, to get up trowble in the churches. Tho work of that connoil of oldors show od a desiro for pcaco, reform and union. 1 to not think their coupeil was largo onough. It sbonld bave included same older of tho difforont stakes. Thoy vonld Gavo been move bikely to havo sffected a perfoet union. 1 wrote to brothor Samuel Garber that 1 was willing to work for that pu. ${ }^{1} \hat{f}_{e}$ in thut way.
Now I will
sas $1^{1}$ 位veno particular objection to tho proceeding of tho conncil in Miami Valley, for they are working aceoruing to established order in our brotherhood, through their ows District Meeting. Thero is but one thing in it I could not ondorse, that is,
waiting to hear all the complaints of waiting to hear ull th
dismatinfied bretbren.
Thin thing of circulating potitions trough the eburchos is wrong. It in not authorized by tho counct in Miami Valloy. It is not anthorized by any rocaral ordor of tho church, or by A. M. It simply moans seceseson, and wo the scerot outaido worik of come losdora who are working for divimon instoad of aaion. It will decoivo masy anocont well-mensing brothron, lead ing them into divition and trouble
whon they do not know what they are going into, for not one in ton who sign it ean twll jut what they will get, or the oubjects thoy are harping ofor. What will these leaders docudo on loet une the aingle mode of Nobody knows what they will do, and they do not now themselves, for aftor all their abuee of A. M. they do not tell what
thoy will do, beece I nay thore will be many decenvod and lod into this matter ignomantly. And 1 would udviee brethren to bave notbrog to do with it, and I would adrise the ofders whero beto poticions are making troublo in your charcben, to take no actron in the
mattor now, but wait and look to A. M , and the brethren in Miami Valley who bave the matter under ad Fifotaent It may be that somothing may be done by thom to reconcile theso bretbran The most of this trouble has been made by extreme viows and misreptesontason of tacte, when thero is no good solid reason or principle to justufy it With madress of beart wo olviak of thin mattor now, becanse wo beliove it in troe the innocont brethren shonld be Waroed of thoso leadore who will not give the position thoy stand on
leet washang" Will they do avasy with 'mensa and conditiona it the works or the single modo? Will they expal all the creatore
common school? Will thoy expel sil who bold moro than threo meelinge? Thoy ony much abont salaried ministry That is for effect bocsuso it is opposed isters who zake moy ramey or holp What they will do is not known by thoso whe eign tho potition, hence o any they will deceive many.

## IMPORTANT EXPRESSIONS

It is insportant that writers und of eneb terins and oxpressions as mas give these the oppose us an adyan. tage or chanco to trasepresent our doctrine. The term cssential is ope of those common words that requare noro cuns than is genoally gives its nes. It moans something import-
ant io the bighest dicgroo, and to apply that term to any human, action, mink tequal to the work of divinity. W sbould bo very earoful in the uso of any term that mokes the worke of the crestaro equal to tho worke of the Cremator. Linontial is not a seroctuy Tonn, und that makos it taoro import ant to bo carefal is its ure, for ite meanisg is variod, which gives our oppo bents an opporlunity to apply any meaning that the aso of the word adenta. It I say tbat buptiem, feot-wading, thic boly kise, is essential to salvation without any qualititation of tho oxproteson, it gives an oppoaed the at vantago of toe. Howill any, if that be true no infant or adult can be saved withont it. You do not mean tobet of give bun the liherty of drawing that conclasioa? Yoa may chasere it and Bay, bsptism is assential to pardon of fins, then he will esy you make baptism eljusl to the blood of Chriat in the pur-
don of sio, asd ao pardon without bap. tiam, not even by prayer. Yinu do aot mean that as all ; bat atill your labgasge gives bim the liberty to druw auch conelosions. To say feet-washiog is esseatial to selration yoo give hila a chasace to kay that if a man belie.ea, before bo obsery ${ }^{\text {cs }}$ feet washiag hid ole before to obseryes feet whahing to chu-
not be saved. You do not meap that not be saved. Iou do not mean that
eitber, but the question f , does aot
your inaguage give bimgroand for twich eonclasion? We have hiased a little at the danger of asing this expreasion to make the bretbres more cantious.

Tbero is a hetter form of expressing the truth to nay that heptism is made a condition of pardon to a penitent belier This glves the gospel doctrine in a form that it leaves no advanatage for the opposer. It is asle to bold sll the ordinutacen as meass of conditioné, on which God has promised to give His blessinga Wo shoald no thore be williag to give op the ordianacea than the hlesaings ; bat in speakiag of them it is safer
to apply the term essential to the worka of the Divioity, and apply means and eonditions to the works of the creature. Anothor expression that requiren a good deal of cantion, to prevent an advantage being taken of ns. It is "bav-
iog ordinance," Thia expression st be"t ooly giver a part of the truth, becauee the oaly power to save te in the Father the Son, and the Holy Spint. An ordi nasee or command may be a meana of salvation, they may coastituto the right eounaces or good worke, which God fore ordaiped that woshould wald is thrm. In the Scriptarea we fiad expreestone to abow that we ane anved by fuith, by works, by baptism, by prayer. \&c. works of the crostare; and by tbo blood of Cbriet, by grace, by the word, by the epirlt, \&c, works of the Creator. But to use soy one of these oxpretsions so sa to exclude the others, is subvertiog the gospel plan of salvation, asd to ap ply saving power to the worke of the reataro, is giviag oor opponents liberty in logle to any wo teach nalvation by
worka, Alwaya leave the power to anve worka, Always leave the power to save
in the works of the Creator, and the

Baptiem for the recussion of sibe is oo expression used by the iospired writors ; not in the scase of haptism only, but in counection with faith and repeatasee, its satevedents Tho expres. ion "baptismal regeneration" is false, becaate there is no sach thing. Tho fatbery got all then of baptism se being a beand of salvetion witboat its antecedents. They called that baptiemal cedents. They called that baptisenal would regeracrate un infat or adul: would regencrate un infant or adul;
without dipendence on fath and repent asce. But if faith and repentaace hayo syything to do with regeneratios, then it is no more a haptistal regeneration then a faith regenerstion; if faith, repeatance and baphise liave anytbing to o with regeseration, thea regenerations s of all sbree of thera, aot of one obly.

This bringe us to the work of notiop arefully the propar bie of the term re reneration. It is ao common that we may beronw careleso is the ase of is. Regoneration does dot come frod bop: tism, but baptism cumes of regeaeration It is the cause, bsptism the effect. Ger vrate meane the beginaing of lifo or growth, and acgenerate means to genel ate sgnie, or the beginaing of a oum life. Regexacration is a troaslation of the compouad pultu, which measa agoin. or repeat, to do sonvething over; wad encial wheb moana tho begianing of a life, or atate of belayt beace reguseration applies to the begianing of in new life or a aew atate. It ocears in tbea compouad forms lust twie in the gospel. Satt. $19: 24$, "Yo which have followed te in the regedesution" Here it means


## LANDLORD AND TENANT

The following story of the honorable deating of a noblo landiord and his tonast is ankea diona a late Eaglieh pa. per. If all laxdlorda und tosants wero equally just, how fow grievances woeld spring Irom the rolation
"A limmor talled on the lato Fart Finwesthum tur represent that hes crop
of whent bad been seriously injured in of whent bad been eriously injured in
$a$ field adjoinigg a certain wood wicro bie huudiord's bounds bad during tho winter frequently met to bunt. He stated that tho young wheat had been so cut up and deatroyed that in some partt he could not bopo for any pro-
duce. 'Well, my friond,' said the larl, 'I aminatare that we have frequently mot in that field, and that wo hare
done considerable injury; and if you done considerable undury; and if you you lavo sustained, I will repsy yout.' The farmor woplel that, anticipating his los dshap's consederstion and kind. ncas he bad requested a friend to asa. Aist hinn is cetimatiog the damage, and
they tbougbt that an the crop semed destroyed sol. would not more tban repay hios. The Earl immedrately gave tim the money. A4 the harvest approscted, bowever, the wheat grow. ind in those parta of tho feld which
weif'tho mont trampleil the whest was Wen too most trampleil the whest was
most luxuriant. The farmer went again to hie Lordebup, and being introduced, said, tra crime why loril, respectung the field of wheat adjonng such a wood. Lord Fazwillian inamediately recollocted the cisemantance.

- Weil, my fried, dill not I sllow you sulfitiont to retnuserato you lor your loss?' 'Yes, try Ionl, but 1 find that
1 bave rustained wo leas at all, for where tho hosses hure mont cut ap the land, the crop te movt promising, and
thercfore I huve brought the 50 . back again." 'Ab, esclatraed the vecorable Earl, 'this is wbat 1 hike l-tbis is as it then entered into convorsation wath the farmer, asking him neveral ques. thone about bie fumly, how many childreen, and what way the ago of each. His lordstip then wont into another
room, and on returning ravo the farm-
 of thix, and when your oldcet son phall become of age, procest it to bim, and toll bim the occasion which producod it. Thus, while meetung an honovabio act with a goserons roturn, Lord Fitz.
williant at the same time adopted a most effectnal meaths of tranmmilting a lenson of integrity to anotber arge and of stamping tho doed witt his approbation:"


## Patience

## war a. a bicnty

Fow virtues in the growth and char actor of Christ's followars are made
more prominont than pationce, nor is it murprasing, whou by its profostion wo aro made to cyercome and sulfor athection, pain, toil, calamity, provoca tion, passion, and other orilk, with a calm and unrofled temper, enduring without murmuring or fretfulness keeping ue contentel in waiting long for justico sid roward. It is astal to our resignatione, a support to our offorts in doing right. It is a barrier
against our passione, for when oor an
gor hiodles, patience flees, but returno as the paxsion receden, and if wo hold
to it, will aet as $n$ gurald in retaining and exemplifying other gracos A gon it will be to un in nwationg and
working a good ond in what wan poor. ly hegun. The proacher nays "that joy will exily spring up to a man who bears for a time with patience, and that we wait be paticnt) for the
Lord's reward, and go pot asido icat We full; that morrow will lye upoo him that bus lost patience" lake enyn, "la your patheeo passess yo your
souls," farcibly ovincing that in our clairung to stand for Chriat, pationce mont not only follow, het we mant
have it asal hear an evsontial part in foeding, strongtibening, and timenlly saring our jumortal part. P'oul says wo to wayt . .re' bive neef of patience, tbat after ye have done the will of sat if any oso ball bave no plensure in bis, my sou ing that there fs no crown except at tho ond, and to obtait the one we
muse patiently await the other. Japes espeetally toculcates its cultivation in us, when be wants patienco to have fect and entiro wanting nothing, and continues to nay, "Be pationt thereforo brethron unto the coming of the Lord, for tho huabandman waiteth for the precious fruit of the oarth and bath
log patienco for it until it receives the early and latter raint.
seyyertionara.

## a beamon preaned to a preain

A little shoeblack called at the rese denco of a clergyman of this eily and solicited a picee of bread and soms Tater. The servant was directed to
give the chald bresd from the crumb baskot, and as the little fellow wa walkiog Elowly away and sbitting the gitt befwcen bis fingors for a pioce argo onough to chow, the miaister called birs back and uaked bim if he asd ever loarned to pray. On receiv-
ag a negotive answer, be directed bim to eay 'Our Father,' but be conld not andorstund the familiarty. futher?'
"Why, vertainly."
Tho boy looked at him awhile eud comnenced cryirg, at the same time bolding up his orust of bread, and ex. claiming between bis sobs

You say that your father is my fisther; areo't you sthamed to gire your little brotbor socb stuff to cat things for yourself?

## ONE PIEOE OF RINDNESS.

There is one littlo piece of kindness Which aimost all people, old and young, have opportanities to perfortn, and by wboro praetice they can very materially add to the comfort and happiness of loss fortunate perrelus of th to avoid
looking at deformitios or marks of dis. cate when they aro met in the etreot or at home. If a person bas a mie-
shapcn foot, or las iss an arm or a leg. or boars apon tho face some distiguremont, or in evidontly suffering fron ins sulfeciontly in be sure that tho fact by his own thonghts and by the marked attention of the unhind or the thoughtiess, witbout any stares or remarks of our own. The keen sufferall pereons withe noticcablo deformity may well be eupposed to bo eenaitive on that kntjeet-in anchas one who has felt th can alose uederatand to the full. Of course it in the moat nefural thing for the eyo to fall upon that is a poor vexeuse for ankitidacss. We ought dehberately to achool ourselven not to add, by look or by word, to the unhappinese of those who have alromaly
enough to boar. - Sunday Achood Times.

## the art of taleino.

If we notico elosoly, we shiall find that the people who are the most popular in social lufe are thoso who nedor hand not only bow to tall thereselves, a very valuable gith. To bo ablo so to dirset conversation as to draw out the opinions and quickon the thougbts of those with whoth you talk-this is at oach a contribator to the onjogment of all, and it louves with each a ploasunt sonso of baving anid something which othere were glad to hear. There in $n$ good denl of this iort of conversational miesionary work waiting to be done and the time wbich we apend in chat toring about the weather might bo very profitubly devoted to it. It should be borne in mind that thore is scarcely Dy one of nvensgo intelligonce wbe cotiegly and Instractively about at gast one thing, the thing witb whick ho ie prartinally most familiar, or which Whoover talkn nuch thes with spocial. rets upon their chosen department of lahor or thought, will get together a
fued of valuable information not to bo eatined from the books.

## FadLTs.

Do not nttempt to cover your fanits but try to got rid of them. Every per. on does wrong at times, and confearion is no new thing in this world. One
imust own that all is not right, or becomo ridiculons as well bs hypocritical. Other people ardl see, whether wo try oq blind them or not; and just for What wo are wortb will they value un. Let us all be honest, no matter what better than we aro.

## LETTERS OF TBAVEL

## JAaIESCHMYSTAL, M

## chensica.

On the murning of Saturdyy, Oet 12, 1878, I aroan nod went on deck and found that we were speoding our way in comfortable ship and over a ploas
int sea, In the course of tho day we nave two large likinds which are otton upoken of is the pages of bistory, Cor aes and Sardima. The Frenh term Covsica Lat Porse. It is situatod, ac oording to Beodcker in bis Guide Rook "between 43 degrees and 41 dogrees
and 21 eninuten North latitudo, and ia ǒ miles distant from Italy and 110 miles from Fraseo, and is beparated from Sardinis by the Rirait of Robifais, (over waich the course of our Atenmer loy) which ia nino milcs in
width. Corsica poesessea an ares of 3365 square mules and a popplation of 259,861 souls, A broad mountain chain cerminating 40 ward the north in tho Oapo Corso, conssatiog of gray gradite and limestono formations, oerapica abnost the onture island, $O_{n}$ tho West t rises abruptly from the sea, forming number of bold promontonce abd deeply indonted baye On the e[ast]
inde, towards Italy, the wlluvial doporit have been more abuedant, and have lormed a level coast of some breadth. Tho vast boigbt to which the moun tains rise within a comparatively small plave (p, 6 [for instanee] Montod'Oro $8690 \mathrm{f}[\mathrm{ce}] \mathrm{c}$, Monto Rotoodo 9053 f Ce Jc c ) mparts a wild and imposing characto to the ecenory. Ninotenths of the arca of the biland sre unoblivatod,
while the mountains for tho most part aro clotbed with magrificent lorests. The flora of the island is remarkable for ito rare luxuriance and diversity, comprising apecimens of almost overy peecies of plant found on the shores of the Moditorranean. Tho zimber of Comics was bighly eateemed by tho ancients, and still supplies menst of the
Froneh and Italian dock-yords. Its mineral wealh, bowever, is furinferio to that of Sardipia.
Tbe cbaracter of the natires, not-
faiog effion of atsanemig evilization eorreepoods with the wild aspect of ther country, and, at least in the more remote districta, etill retains many of those peenliar features deseribed by ancient writers. Their insatinble thirst for revebge ( $\mathrm{r}, \mathrm{hld} \mathrm{f} / \mathrm{u})$ ), formorly one of the chiof eansbe of the depopulation of the iuland, has never been thoroughly oroduated, although the anthoritics bave adopted the most rigorous mess
ores to counteract the evil. The per petrators of tbese darle deeds withdrav thomeltyes from the arm of justice and reture as outlaws (braditi) to the nountains, where, bunted liko wuld beacts by a cosps of gnesilarmes constituted for this express purpose, they frequentIy protraet their miserablo existonc this rovongefal forocity is to a certaie extulu compesaated for by bravery, loze of freedom, kiephicity of mannora, and bospitality, virtuos which asanlly haracterizo a vigorous and primitive eo Tbeir ballads, too, and especial. ly their dirges (racerl), aro rephete
with poetical pathos, while fow countrice of similar extent have produce moro illustrions characters, or witness ed more thrilling achievements, than those recorded is the annals of Cor sics.

Tho sitastion and climate of the island aro Italian, as was also its history down to the year 1568. Since the boginning of the present contary anion with France bas been stall more elonely cemented by its connecnon with the family of Napoleon. It now formes the 86th Department, the
capital of which is Ajaccio, and is divided isto five anoedissoments. Ajaccio, Bastin, Calri, Corto, and Sartomi. Italian is still the language of the na tiven, but Fronch is employed for all official purposes, and as spokea by the ducated classes
The groat attractione of Corsica are its beautiful weonery and its interesting historical ussociations, for it can bonst of no antryuities, or treasuros of art." So, is the main, writes Baedoker in his "Italy" a "Hanilbook lor trarel ors, part 1, third edition, Leipxig
1874, pages 370,371
Thougb the ralanders are reprowont. od as but little vivilized, and of bad baractor, and thoagh tho soil was poorly cultivated, and sparsely at thas, cetit was soegbt by difforent races. The Phocacars, driven from Asia by tho Porsians, founded the town of Alalia, on the enst coast, 556 yeari be-
fore Christ. Sinco that day it han been in many hands. The Phocacans wor compelled in B. C. 536 by the combinof Etrascans and Carthagiaiana to atiandon their settlement asd to immigrato to Marseillos. Then the island becanie subject to the Etrascans, and aforwarde to the Carthaginiane, from vibom the Romane took it in $237, \mathrm{~B}, \mathrm{C}$. Rome established hore the colonica of Aleria (the former Alalin) at the mouts of the Javignsno, and Marisna, but frequently made a place of banishment by Kome, and bere Seneca, the philosopher, spent eight yeare duriag the eign of Clausive in the first coatury, Seneca gives ratber a hard aoco
the natives. He esya of them
Their first law is revenge.
Therr second to live by plunder
Thoir third to lio.
Therr fourth to dony the gode
And these linee are partly true of them atill. After the fill of the Wentorn Emprite which ocenrred A. D, 47C, Corsica lay st the morcy of any conqueror Btrong enough to capturo it, thorgh, is its low ntate of civilization it was not so tompting a prizo 144 the ities of the richer mninland. Bint Vandals, Byxantinea, Ostrogothe, Franks, and Saracens rapidly sncoeeddeach other as its Mastori. In A. D. 1070 the Piasus got it, and in 1348 the Gevoeste, who held it till the oigh. teenth conkurg. Then Paolf and the Coreicase won potaession of the entire inland cxcept Bastia In 1rotas the

Guavasie transiterred the mimand to the Freach. Paoli and his countrymen however opposed the Freach, and tho hatter did not secure fell control of is till 17i4. Even afterwardis Paoli, who and gone to Englanil, roterned, raised the atandard of rebellien, and invited tho Eogliwh to his aid, and they in 1794, nuder Heed, conquered the in land, but in 1790 they were complled La abandon it, and since that time the Frebch have beld it.
Hote was bore one of the groatent oilitary geniases the world ever kave. His ancestors wete, bowever, not Cor sicans, origisally, bitt are said to bave smigrated to it in the maxtcenth eentary from Sarzana in Tuscany. Carlo Maria Buomapparto, the lather of Nape Icon was at firat opposed to the French. and was the secretary of Paoli, and was compelied to fleo fiom Ajaccio to sweape them. Bet in 1769 be retorned to it seeared the protection of the French General Marboenf, the conqueror of the is'and, and in that town (wo moaths afterwards, his mon Napo leon was bora. His first practieal mil itary aorvice wus as commandor of somo nowly tound Corsican battaliona This oceurred in 1791 In 1792 he wat seat by Paoll to join an expedi tion aganat Sardiain, which proved a thorough failure, and Napoleon bar rowly escaped being kitted by the in surgonts, Soon afterwards he broh off lis connection with Paoli, and with his family, was compelled to quit the island for Fravec. In 1799, on bis bis rotarn from Egypt, be visited it. but nover thereafter. Yet at St . Iele da be is eaid to have romarkod frequently, "W hat reminiscences Corsica bas lof tomol I atill thiok with pleasire of its mountains acodita beau

## Correspoudence

$M_{y} \mathrm{Trip}_{\text {to }}$ Masei Valley, Olio,
On the 15th of Decomiber at 85 an. I borded the train at Nertb Man in full speed, frettiog and roaring like whecls, whirlwinds and elarrote jos ling throtigh the atreots Int. 3 28, 29, Nohum 2.3, 4. Oaward we beund, ed over bill and dale and at 11 a. ns. of the C. W. \& M. R. R. Changed cars Gor Hagerstowa where we arrived Bowmaty's family and had n pleusant Howmatr's family and had nt pleusant
inturvica. Next morning ntarted for inturview, Next morning ntarted for
Now Hope, Ohio, surnved there at 11 a. Es., vissted sume relations, anong
them Jonas Crumpacker, at aget noclo who ba allicted with rhesmatism Had a few moctings with grool inter cst. One morang waiked up te the gravoyani. Here I fonnd myaulf
standing at the bead of the grave of $\$$ standing at the bead of the grave of $A$,
once kind mother who died Fels. $1 T$, once kind mother who died Fel. 17.
1839 , nearly forty-one yeun mgo, 0
hew solemn the meditation after many how solemn the meditation after many
long years to visit the grove of a loved mother She was burved when I wan a boy of twelve and yet how very virId the revolleetion, wben but a vory her kind roive ealling mu liy mame, say her kind row'ce "Come here." We gently stepped to ber borlsitie, when alle sand, "I an
now isoing to loave you und I want you to be a good boy and mueot me 10 heaven 1 Low often bince that time bus theae words salotul my curs, "meet recollicuon that kind Chrutun most or. kearng thas solenun place $I_{\text {Blow }}$ ly wonded my way back in deep medi. tation and renowed determmation to meot her in heaven. I romannel with
the brethron untal Cbrixtmas, when 1 Stled nay lat appoiotment liere. Tak ing leave of kind rolatuves and brotbreo, I was ronveyed by elder Jesge
Noyer to Johs Falis, a couels. Nex: morbing tonk the back for Dayton. Here falled to meet the expected con rogance oviag to nome inlormatity in the arrargement. Thon taok the train
for Osbore ton miles dintant. Hore 1 walked eyght matiea to Benjamin Frastzes' mear New Carlislo. Ilere I bad eppointazents for bseotings commone ing Saturday evening Dee. 2ith. Hore 1 made the acquantade of William Backulew fiom W. Ya, who Isbored tnorbing, Jan. 3d, when be wont to other appointmeata. I continued over Sundar, had meetiogs at tro places in this congregation with goud interat.
The rainy weatber somethaes lesmosed our congregation. Hero our estcomes alder Joseph Coffmas lives Monday morning I took my leave of ktud rola. wres, brotbren and srsters, and whi cobvoyed to Tippecanoe by Merry
Frantz. Hewe took tbe train for PigFuatz. Hewe took the train for Pig-
mand fons there homeward to North Manchester, where I found all woll for Which I thatk the Lord. SIl the
brotbren that I qisited have my kiod regards for their Cbristan eourtesy shown me while among them.

$$
\begin{aligned}
& \text { em. } \\
& \text { A. Lefiny. }
\end{aligned}
$$

## From Oregos.

Det. 22, 1879
Deve, Permidtur 1 lent bome on tho ? SH Oebober for Wasbington and Mrabo
Territoricb on a proanhiag totir Iuld hivo taceliogs in the lower end of this valkey, in Muttemab and Clsckamse consties. One meating in Clark county, near brother Jneob and fivter. Mary Hot a, Who reaide near fancouver,
weatern Wasbington Territory. They wore very glad to see us, not baving seen any brethreo ninco they omijerat ed from Mercer Co, Mo They ebjoy there we went to Walla Wallacity, w T, and thonce one huodred milos bo tho nesigblerbood of Mlastow, luaho 'Tor
nitory. Arrived there the 12 th of No- ger we are ashout them the botter wo
vember. Here we bad a council meetrember. Here we bad a council meet- lore them ing, the 14th, made arrengements for a communion and otber meetinga the
latter part of November. From here 1 went, in eompany with brother Thomse Stowart, nearly north to Ilangman Creok, Whitman Co., W T Held fire meetinge in suld eounty, vie ited the Eluftian brethren, Borve forty. fou or flly five milos frem Mosoow Returned to Mnow the 25 th, attend deigbt or nune meetung there, in cluding the comaunion meoting beld at brother Abrahnin Stewart's the Chrint by bsptiam. Brother laad ITeraitoy of Kanean arrived here on the $20 t h$ of October. and expeets to make his country his eartily bome Blder J. Herabey has taken the oversight of Thut whirch that we organived thore a
itille over a yeur ago. May the Lerd bless that arm of the ehureh
We lett hore Dec, lst, arrived at Walla City, W. T. the 4th, thenco to our mucb respected friesd 0 . W IIart sess, who reeides in Unuatilg county Oregon, about ten milea south of Whl meetung. $O$. W. Hartness and family reated us very kiodly, took quite ne intercbt in oll picetibity It any of the mumbstering or other brethron pass the country is wing ebow tion he usn. IIts address is Walla $W_{\text {alla }}$ City, W T. Brotber Goorge Banhore took us to hiw residence ond malo east of that place on Mondny the rom, whorv wo remumed over night From hero we wont to The Dalle, ited brotber Jobn Leedy and brother Atirod Buttimorn and families. Thonee hotuc, th which ploce we arrived Dec 13th. Poand all well thank the Load Traweled a littlo over ono thoverand niler hy the following ways ramiroact
 dian tratl ofor very many lilh and be to valloger Bal very good beath ami "as very well treatod, May the Lort kind trequment
Brother S. J. Peflloy of Ladoga, IE data accompanied me on the above trip, whe started home from here on
the 1 nh of December Brother M M Bashore and family arrived here from Colorallo the 1lth of Dec. Presehed For us hete yveterday and last nighe fridure-s for the phesent is Sulem. Gen willity, Oregon
God willing wo expeet to commened holding meatings bere at our selook honte on Cbristmus diy ubd continue Ti-1 Sonday.
We now have show on the grousd we or eigt foclors deop and the comation here. Liove to all.

1avie Browee.

## A Welcome Vivitor

Jivery week a friend from our old onne in the Finst in the form of the Promitive Cabisyian orrives, and is heartily weloomed No. 1 reached us a fatr doya aso arrayed in a net drose pin. Wo like the change of form very ornch, and althengh oume may tbink t not 40 convenient for binding. we know it will be much more so for the printers
by lirother Quing wo Laver a sormon guite a dessrable featare. While remi, agg it wo imagined ourself in tho chapof again with the fanuliar faces all arounil us This department should of higbly appraciatod by all. "We which areoten earried homo to us all. We oflen meet pumpte who do not Wear wall." They do for a while but tho more thorongh our yequaintance the fewer excelloweict we bebold in their eharacter. Thot agsid, we meet

Next we hnve, "Love one Another, by brother Knisles. Momory reeall ittle social reetings in the "Pilgrim ramily" which were led by him, and yet the boom and facen are viend to bigbt. Sieter Mra Seed Baaket con thins an it always doen, practical trutbs "Tue old Order," by brother Eborsole, expluins in what particalar we shall obverve it, and enpecially aro we called upon to atand firm to the principlos of the cherch. Nister Leab Replogle talke to yeang Cbristisns and argen tham to bo fuitbrul to dinty. At. though a sufferer, sbe still wielde the per and theere tho dosponding bear cause. In the last parsura the grod presses a beantifnit idea and we though the "Suasect of Life" would be a grase usbject for an essay. Who will try 1! Brotber sell gives na solte goed advice on a plain subject, and euch as should be bowe geperally beeded. Soung women wore caraful of their seciety, and would not encourage locrenesa and disnlpation in young inen ns much no they de, a better btat of afiuits would exist. Brother Bos acrman tells us of the "Open Fountait" bbere we can be made pure frem the deflemont of nin, and brotber Emmert apeaks of the "Beautitul City" W magine, since "brother Davio," as to Swuys call him, is in Pbiladelphat he ften sees sighte that druw out his sympathes, and remind bim of that oity out of sight whowe bnider and maker is God His mission scems to be to go out among the distreased and pear in the "oll and wino," and no doubt his fold of labor is mucb larger than as Hastingdon

In reading tho editorial itemn an ac count is given of the last prayel-meet ing of the stuitents for tho cloning yoar This ugain reninded us of by tsone duys sad of sejynns that will
never he forgortend Itone closing meetiagy, botin religions and literary, were of' a bigbly watructive and impressivo cbaractor, and tho rentimenta then expreseed will long rembin is tho bearts of those who participated, but who are now widely soparated. Is yeare to como may we all look hack rith pleasura to those soctal gathor ing ${ }^{\text {a }}$, and may tho friend-bip thon
lorned remsio thtongb lifo and incite IIB to prepare to meet in a bettor world.
It seerss atrange that some sbould objoct to giving an accoust of the progress of our achoole. Surely buch are not roucbs intorestel in tho welfiro and education of the young or they wonld bo glad to bear of the suecens of noj Weans that is instituted in ther bobali Wo hope to hemr of the Normal occanionally, sud oven if a fow do not appreciato such information, twe know there are many others who dn,
Here at Lanark we have been hav eng a coneidernblo stir during the last two weeks. Brothren A. Marper und D B. Giibson called witls ue and gave os some sermons. On the eveniag of tho 30th of December brother Murper, by request, proarbod a sormon on "the
kingiom," frunded on tho 27 th verte of the 7th chaptor of Dantel The congregation was very lurge and while be talked over an Lowr, perfeet silence perveded. We is 14 taan of seronty years of age, yet he npeaks with ceal many frionds wbile bere.
ansembled in council and cont and til sown on the al Ducontmaed un J. II. Mooto was ordained, M M. Esh olmase advanced, S. J Harrison called to the ministry, atad W. H. Herrington and Lyman Eby wore chonen 5 g dea-
 Wealair $A$. Chathea

## Sabbath-Schoal Repart do.

Yoar solliotation for all jtemir of in cercat consected with tho Master causo, suggested the idea of reporting
the result of the bumble efforte put lorth in the Sabbath-sehoel in thi*
nelgbborbood. It in a union Sabbatbneighborbood. It it a union Sabbath
nelool Brother D. Snyder was eleet ed superintendent at the beginning of the fourth quarter 1879. The majority of the attondanta are Mothodiate. Thoro aro four teachers-two Metho dista, one Quaker, and oue dunkard Our (quarterly Revies econdloring nil thinga was very satiofactory. Average nomber of attendance, thirty-four. Number of verses commulted during the quarter, 1432 . The enrnest manber it which some of the little boys and giris (the giris espeoially) went to work in committing verses to memery deseryca special conmendation. They lly inereasing until between thirty and fifty was the commen mumber, and one littlo girl on the last Sabbatb bad 121 . Thas in the firat quarter that atuything of the kind bad been done. Last quar ter we used the Berean Levaf and Jour nal, thin quartor we are ueing Mr Cook's (of Chicage) nethed. As there are many errors in the teacbings of amidst a conglomerated mass of isme, and faluc doctrine bill dolel out under the gulso of fensibility, yet it is to be boped, with resolate and bold firmones for the truth seasooed with reasonable caution, that by the belp of God and the prayera of His childree, some good may oventually be done in sowitg the seed of truth in the bearts of the coung that may bring forth troit unto
cternal life. Before el
bing aboure closiog wo wonld say some thing aboit the ittie eongregotion at
thace. At one time we putnbered wenty-five, now there are but ton. Three have gono to other congregahons, and the remander, where are Gove back whence they havoe smonget the little Blotk. We know not who is (o hlame, hut one thing is eerlain, tho bretbicy mado ertsin promises wath respect to peri, odical psoarhing which wore nover fal-
Giled. They vory nbraptly discontinued thenr sisale dowa boro. They waited and writed, unth at labt the people enit is cust in onr teetb that the breth ton lave rbandoned us They often ask 15 "when will thene bo prenching again"? What can wo spy? Now
brethen pat yourselyes in out place We bave epprsition on every side, and the enemien of trath throw every obatacletboy can concerve of'lu our way But, Gout bo thanked, there itfe yet it bome every Sabhath morningt ut 10 and m. at biother D. Snyder's resideoce at prayer-meetsg, and overy Thursday ovemng at the same place at sochal
meetibg. KDWARD Mabos. meetidg.

## Erowis Oampbell, Mish

Dhar Probufince
On Christmas day at 10
'clock wo had rateting in our chureb Coagregution bot very latgo but good atcontion given to the word epoken On the asmo ovening meutiog mgain. Geod congregation. On Friday even. ing mevting tho congregation was arger. On Katurlay morsing met in church couned, boing our regular quar ierly conncil meeting. Fuir turn ont of memberic Brethren Isase Miller David Flory and 1. N. Miller of Wood and and Sunfield cburclies wero pres. ont. All busivess before the reeeting and hope pooct of in a besult frem that meeting Mceting ryain is the eren. og, house fall of peopth und good at tontion. All theno mectings up to this tove werv conducted by the bome midieters. Mueting on Sunday in the Weat Camplell chowh, the writer and wrother Kepner did the preaching to an orderly congregation, from the worda, "Go waeb in the pool of Siloam Hope all that heard natay be wasbed by rageneration and become the sons and daughtors of God. Meetibg Sgain
at the eveniog at this place and also the Weet Campbell cburch. At tbis place bretbren Isace Miller and David
Flory cane in maexpectodly and Flory cane in mexpectedly and
preacherd to a erowded bonse All preached to a erowded bows $A$ renehed by brother Miller. Meeting again on Monday erebing, goed tarn ut and good onder. Thus our little mer ies of meetivge elosed. Hope that he gool sead nown may be as bread lays bence. Fraternally, J. G. Winev

## From Elkhart. Ion 3 ,

Bow Brethan a
On the 18th of Decumiser 1 eft home on a little miesion of buve to the bretbred in Carroll county. Arrised in due time for ovening services. We had five moetings with them and Fe trust pronitable ones, with thero w members, nulabering ton, with mac young minister. Tbey very mach deare bretbren to come among them and proach for them, and also look at their country as it is yot now. I think they bave a good country, wild latal rang ing from fivo to fifteen dollara per acre lny one winbing information can ad. Jress D. W. or D. E. Sbirk, Maple

Erow ossille meetinghouse We Dow
hiser aboot twente-five or thitty men have abool twenterive or thirty mentnow house. The elder und one of the proscherativg nes- it The otber two Biohetere lise sear Itrowasville. The cout of this house with ground stepebed
will foot up $\$ 1201)$ of 81400 . The quantity of land atrur bed ia a little over two actes, part of whirb has beon aliendy disposell of fur prirate burying loik. The mouey we obtamed for asid
lots, belped ue materially to builh the liovec, yet there is mople ground tof for free iaterments, 1 do not design to disjuserge or undorvaloe the sforts of soy mieraber or friend who assisted un 10 buildiog said bouse, yet we feet it obli. katory apon ue to eay that brother David Agsheringo, lanse Flook abd Thavid Beacllily stand nbove all otbers in their efliote to raive the boildiag.
'Cbe first in ransig the mieano necesuary
 the brilling Mas Goil hers all who assisted in the work. Sitteb a bonse we long needed

## A $\$_{a c}$ Acciden:

fiar Brethoci
On the lith of Dec., $1 \times 79$ ubunt four milke from this place, Cbru unseco, 1ud, oun of the mest striksidg aceidents occurred erer beard of in this rovaty by a gus oxplasion of a sawmill mither. Im muediately after diover, of the Itth, affer the bands hod all goth.
cred in the -mili, the occurrence touk cred in the -thilif, the occurronee touk
flace killing five coen. Ono of the men was in tbe oct of filing the saw, and uf. the explosion was seen io the air, perlaspo a bundred feet above the tree tope, and as be descended bis germents paugbt in the tree rops nad linogat there fot. This was the bardent abork evert felh is Noribera Indiam 1 was five trifice from the place and lelt the stroke severoly. It ruased wiatow lights to iative hix miles froci the plinoe. Pertiea that were sone thirty rols away were to bieed at the mootb. It seemed as thotgh these parties were all coascious of something. Is difereut umes thoy and nomettiog would bappron, nod they wht that their ond wes yigh at hall Thus we eve in the tuidst of lifo there is feath The athore acuident bnppened



Frow the Dedar Grove Olurch Teso,

More into the charch by baptivm Wo uro baving a roal good timo, and we all bave beon laboring fur it, and wo ure realizing joy that the world keown bothing of My brother roturned
homo yoetcrduy, ffora a trip, of oigt
days. Ho is ove of onr ovangelists. diye. Ho is ove of onr svangelists.
Io repots good euccess during the nectiogno. Fuar recoived by baptiost throe roclaimed abd two appleanta, and otbor said to their hashauds, 1 am rady. lot us go, but they said vall. 01 how sad that word wnet. Wo have grood werk

## Abk Molsbek.

## From Mifintemm, Pa

Tan. 2, Is80.

## Biththan Eltitur <br> Wo the brothrea an

 gisters of tho Loast Creok church par. Preo holding a sories of moetings cotmmencing Jan, 24, 1880 , and we givon bearty invilution to all tho luretbron and sietcrest that desiro to bo with ne, antil osperially mioistering brothron. null we dosire the nimcore pruyyors of ail hase athron end bistors, that wo may hat tbinges

From Wadéa Braobl, Mismi Oen, Eas
Jan. 111, 1880.


Accolding to anangetments of the loand of directors of bome mis sions of Soutbern Kan, 1 lef bome on New Year's day and came to Paola, Hyan twan tract by brotber Georgo Myci*, nind ly privite conveynace of twelve milcs, where an appointuca warmadu fire a series of meotings. Ir need fate and fouml a very sonali congrogaton sesemblet, the weatber and roudn Leing unfaroisble. We however tred to discbargo our chaty in worekip. rivg God. Thix is the velghborhood in which \%. B. Mumert lives. Brotber Sumert's wifo, won utd daughter, ure tho only mivalburs in this vieanity. In consequence of the inclomency of the reather, the exceeding Nurli nigbte and ratuldy roade, tho aesenduace wan samail. Through the meotiage there suened to be an increayed interest, liore tbat good and latsing hapreasions were made from the oncouraging rc narke raude tey nome of the attendants. Tho ured to dehver, in all, ught dieFounteo, This wo are glay to esy for the nugubborbood, they will conduct. preat iospect, and the acquaiatances and associations formed tbere wora very plesanut. May God's blessing bo thary to unjoy. Aerived horo at the tont of bruther George Myor' a goodly number of nttentivo bearere
М. Т Неди.

From the Pophar Eidge Chorob, Obio.
Jan 3. 18st,
Hrother 1ssac Stuckemb. of tie Mawnee dastrict opened a Eerles of necelinss bere, io the (Kouthers) out-
skirte of vuar chareb where there bas bees very little preacbing done by the Brethron Oaly two menbers live there. he majofily heing thombere of otber denomiantions. Hrother Jacob Aroz Tuesdsy moraing, whon duty calied him way. His plsee, bowover, by request, Was illed ley brother R. K Berkeybile whea the meeting closed, baviag preach. ed fonrteen sermons Eighteen baptiz. ed, two ofd fathers in their sixties, their compasions, and two of their sons sad daughteril were made bappy tbrough witb and obedtence to tber Master Tbey are all beade of familiee Otbera were almost persandod to be Caristiasa
O, that all aight be fully persuaded to come out oa the Lord a tide. Ob! what oy to see souls retaroing to God. Coneidering the inclemency of the weatber, ha roade ond dark tights, we had prayers of all who know the worth of proye: May these-kiud bretbren ond their Ishots be ever blest.

B, Vance.

## A Request. <br> Deckenis Poivi, PA

Noar Brithron: By request of brotber Enoch Eby, of Lesa, III. 1 will say through the Pervilive to the dear
brethren componing the Weatera Dia brethren componigg the Weatera Dian
trict of lenta, that 1 want each congregation composing sald distriet, to report to next distriet meeting through thoir delegatea, whether they wilt, secording to requeat of last Aanual Meetog, ralee two dollate for the Danisb Mission, and if so, 10 formard the satue to the ireasurer of eaid foad immediately. Now dene brotbrea we nst you to giro
the your attention at once, and holp on the glorious work of the Lord in a foroiga lond, and relieve the sufferiage of ont dear brethrou there. If you can' rase two dollers, suy what you whit Mabk Mtaneea
-

## Jomb.

MONEV LEAT.
L If Kingry 1 uo, Harriet Periry 1 at Joha P Miller 5 to, Zschariah, Mibanch
1 Sil; Poecr Siruble 100 ; Jeremiah Gibburt 3 35 , Sunad Fuak iv, CY Y Detuller

 Beckmas 3 a0, 13 F Prico 200 , Hettie Engle so: samuel Ulrich 12 , int Wia Taylor 37: Heary sbandk 10 , W L Span
 1 ou; Dabiel Mats \& 10; Jocob Nebrader 1 bu; 8 II Moore 30, A D Youdu 200,
C Nofromer 3.50, A Bowman 1 U0,
Mathias miller $500 ;$ Marguret Reardorit Mathias biller 5 ou; Marguret Reardorif
5 01, il M Hsyalot 13 sin , sulas Weadman 81; Jease C'alscrt 50 ob ; labicl I'rowndy g ye, 8imon Mikeel: : 10 , Abrahnat Weuver $200 ;$ Eowanael Hormet :s 50 , L it Brallier 5 vo; Prack Huflard 13 fio, if Wh Leas 300 ; SC Workmas 458 , Joho 1 B Rabig
$100 ;$ \& J Brumbarg $100 ;$ Levi $A$
 Caster a 00 ; dacues IV Stalanaan 1 45;
Eliz Wiggas 1 50; a W Longeperer Eliz Wiggaos 150 ; A W Longedecker
470 , Sumados Elory 35 ; Jacob Ileastoa 1609, Jucob Wireland 1 100; Nelloon
Woodcox 100 ; Nary Howell 10 ; E, 1 I Dow $150 ; \mathrm{k}$, Shreve J illi; James Glot

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Jobu Garbler 1960 Joo T Dopp 1.50 E B Hook : 10, Humbira Loagebecker 10; C Horader 17 Itt, Frrok Holdinger
 If W Gitsoos $S$ D , Jonss Peurod 1000


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|  any bookn stat corbr mastet. All bookis w! Mribabed at the pallillues" refall prics <br>  <br>  400 eloth. $8-100 n$ <br> Brawnin Machat CopeotJater, <br> Crutent <br>  <br>  <br> Cole'a Amerlese Frali Fook, <br>  <br> Dotkilic of the Brethres Defindet, by El <br>  $\qquad$ <br>  <br>  <br>  <br> 1,ife at Flume <br>  <br>  <br> Wen and Woassy <br> Mibares of Anoual Couscil, Ncan's Tbesleas, Niad <br> Bailh's Proanuenteg. Hithle Delloonty; Mlas <br>  <br> awhen on thd Olasd Nem Tendamest, intpry sid fiblo Biodeate shon evar hotion bousd to oft volqup, basking a lroudso <br> buper paiq, <br> Birilful Hoares LS <br>  <br>  Ilcal tyorervatiohs, Cuploms Marglas Refor <br> by Express, 10 <br> Jufnlim is the eentiry whick prpiectcd <br> Advert of our Avvioe. LJao. Clith er <br> Westerk-Rightenied <br> Whadess and finturp of Gind, (Nesd.) <br> Monow weol by frainal ordes, drath, choek. or <br> Nry TENE 4×n Hym, 800as. <br> Fi 1 If Leatbor. Slokie pat geld <br> Yer deles, by expross M er cer, slrgie <br> Per doses, by Esprds. Tarl paid <br> HYMNBOOKS—ENGLISII. <br> Norocea, ulugle copy port paid. Fer doa <br> Por daz, ly Express. <br> Ataberque Einjtic copy. poat paid. <br> or dagen liy exjureso <br> Sifeep, dimplo. Mingy, powt-peld. <br> 'oer dozen, by Expees. <br> Tuck, biegle, <br> Per dozed, <br> QU1NTER \& BRU <br> U(H2-B1z08 |  |
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STUDENTS OAN ENTER AT ANY TIME bxpenses less than at orilER GOOD SCHOOLS.
The patrowate of all. adod repecally of the
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1. II. BRCMBAVOLL Prm,

- ans zoms

Fubenal serviers by the whitef, asssted by
Daclei P . Watier and Michnel We paod
molet P. Walter

RNIDER-It the Suake Sying Valley tou grogation, Hedford counky, Pa, Decombary
27.1570 , Beary Suider, aytd si yeqrs, mosths and 2 dey,
Frophe ras marne ra saril ticuan
 be le sbout ixo years te sie get jo whes hind wuth s larae trmin of relativet an heob Fiseral oceactos mproved hy Fid Aud anlor, is German, Trus the Wrind is the."- Pa sin 7 .

ENECKER-In the Augbuick cong gation, Jude, 1872, sister Mary Rebo her BENECKER - Alfo fo the sume congreg theo, Jsh. Itt, 1 Re0, Susit, soungent diang b Ior of hrohier George ind therer Cabnt dins:
Onvian-Is the Clover Creak coagreg niater Catbatime Iloover, aged 70 years tho sod 1 thay.
Finetral tervices by the Mretbrea. Ris pancy years. Shoo ost llved her busband and ill ber childreta but one. sle died with
fiexient Der 20 -1859? sacd 73 peash, brother shabut Cles
Erother Ciorden easigrated to this s ante so yearb ago, hod has been lacsisten ome 10 warse Duriog his metsien of for the Eidets of the fhures and in apointed with oil. Diseasb, dtopsy Crona Matt 1412

DETWILTIK in the Yellow Creete char Bedien il econty. Th, Jae. 2, 1880, sisto aged 48 years, 1 mo. abd $\$ 4$ diny
Oecadon improred by the treibren fiem Onid andt for cluldreo to momara their lots. oathroy live the rbonolat ons that they becid beir loas is ter ebernal gase is tbe sleate fiond nod meaghe comenamoty lost-S.Wed members one bion mer be to the Lord io alt lise srquifeniwets, and enp
 thas ont departod siver has leard the wo come plaudt, "In mould us ye have doas
 sad three of the ehaldren nio yet ailunut tho atic of safety May thies be the lond eatil for Ulicwo to "seet the Loril whisle be way bo towo to them, they be prepared to aceh, be:
wo wore
HOTTENFIELD,-In tha same congrega aged 71 geara ana 24 days.
Top aine tine by aflice at ot pubbisked

Jons B. Fitek.
GCODEMU 3, - A ber reviebia in Somists, tivtor Poliy Nioodemas, aged 74 yeits, 2 thouths and 25 days.
noub Becbleg, bat death ontered the family ad berett ber of her tuabmin beaviag ber aude, widoe, they lavipg oo chaldrea ther which she marrict Herbert Nlocode damite Whan abe lived till the day or bos dropsy, but throuFt her cutire eloketas aot murmur or comphaint ercaped her hps Tbe or dilapolutvos as desth'n danupeweat sectitod mongul thas she was brashing the dews of Ooflas's bsalai. The cstua serenity of ber pitotiderstood tlat she knew there was light the Valley, atsd as her githeng eyes weto

Tho the ale sa molemo could choie
Now seathd io their mortal repane
Have strisagely forgaltea to weep.
The foumbio eas yidld bo wifgition,
The hallowe from mater, ore feei
Tho wears men atl wiped from her eje

OUIXTER．1 RAUMBAIFGII BROS
＂Warapstly Onntend for the Futh whirh iear once Drliemrent buth thr Sarvt－
$\$ 1.50$ PER ANNTM

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Fut het 1＇mik－Minturink，shall W＇，






 Wiwionats Wrill；Fimen kalanti



 of Mowionaty Funde，In the Fioth Braten lowit－sunnal Voctues E

Sermon Depariment．

## THE WORE OF THE CRUROH

Sermas by Elder James Quiater

## Beportel by W．W Cotton

Aud of some have cong parsion，maling a them ont of the firr，hation eren the


 theng anit of the fire $\mathrm{A}-1$ atateol to the nu－mbere of the Cliareh fay the parppose of twhat them Luw zle lallen
 tutlen mambera me eatholy youtsin them loye－tiquete ur teas－off thang：While oor sulgett has thenet refrtebary the 1 in be dowl in roforoms the all sumer Fhey are in the vare condition bheth


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 The work of the＇＇homeli itselt suluathe tur it went ens

 aself，inut witlon it comoly thratern


 on it Jochupe flwy webl swow and



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A－ 1 have vash my（＇hinotzan hanuth som dombat exlulat the sume heresed
 and all the nell－chewial，wad alemal in all the mimaty lithere wheth theye ile
 （5）asve ane fellatumen than the thater
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ane in that lowe



the thomsh I thonlt
C'hureh I might zat that there ate
tane devigas of the 'bureh Gue the
sign is tha lownt of the ma-mbero in


that we mesy perterta the shotic

suchlere, that we way and bue sonethit

anothow ou hagion wif ma nit evt
mer-10 relation- in whick we stanl to
Mas thathor Mes huse myanized

a) wo she ongansed bugether for th
Chouseh We are untesl tengether in
the Charsf that wh lasy, belp oue
nuphther, ex mpathacn whit one nuethen
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anay luytube strous
Thut is ath extonethis den that -then




 vier foum whids we surte Th argy cossitutu the wust homan whil －lf－wieribeng claw of asen fo the tenur it cath to thy I late heren in the
 Stare，finm 3Luin ta Netuynake，mani avoly whe the dengy ape haine the mane fir homerime rat onls in the way of telggoma somi－tartion．land I
 wrab the wtenpernte Thy yuv the
 fitmes，woshinut for andichermel sta

 tuma on enty pory butbuty peymulut aramot thom Th ner．I sny，whan are dunies that，are the same preacher－whour Ingernoll wothe （is）ont．Rubert Ingursoll may makt
 here is ：s cluse of nerl whose hats Whter he for I we suenthy til hodel Thrivianty veth theme of atfedoly， anut we whone ate the lectove Wlaell Hey their pation

 bill aco ulum on the latter thin $y \mathbf{m}$
（0）


 have ugars the world if＇it pexaled and then tememtor what t－Avet Chriv tiunily Lase lasil ipuen if．That is th
 of the hangmes of the feswaer．It
 the Gompel to tanate it withou

 I thest sum to thmember that $x \mathrm{c}$ bas

 Wan to clomiga it an that it rill apply Chooth Ikew in the luder at roms and wnturll be bafon jumer end tuflowere whint is bemie cauterl tor the nellatenf the montal The＇burnh
 lefa aro unt dolug at nuphlily plolan
 work of the Clsore li
The＇lutw tran－liman and chanzo athat atedite leving Whale we tothe The imbled，unt feed the prow，we wouth aler forthe lluen with the gianemen of ablutfon．He are trying to get theall searly for etabnity white we ane sat
 fier the Chued Che fircomen to whote hac The：Cliniotlan（＇bursh is purlluge the

 and hedies wh wast
Thes are we the den Alme？We wro t＂
 Wentre is nat in the 11 is cteritem frome Combl，mod the Thestimn truth I told you flos no ace the piltur anl gotanet The fowh．What is the iruth？The
 Cloriatian trada sheit the Geuper ure
 Anengel is the jmwer if＇dionl ante salra then to ereas ane that lodiucoth＂
 truts nut the theank of Gingul wrave are to the Chm h, cmalding it to gueneh
the flumeh of win. And when thenen Clanchl, and so fuitis Church, and in finth tevercel

 Io whe give seman mpertione in regand

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1t mipnonn form bho havenare, that

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 arrace vieq, yun attembio:
Fmalls. no the danese is mennown nual the work neval, the chanc lo nlumht


 done neen Shombld the nurbs of nutra

 and 4 :

Jorv Buavax. - Mot great men bave tuen thinsed wh tho erioul of dufferly John linayman was the aute of a tiaker atd vers plour. In carly tifo be waw a
nought, wweket man, luat haring loen convethet, he beceme in ilimentitug presticer: fur un otherio ngminst the ford jniil, where hom wus kept for twelvo years. This would bara eroubed th Wha hat at opportunits of wotigg' the

## 边ssan.

## LLTTLER OF OOMDOLLNOE

Ihearly loved it the Lord. When no member is the Lody enflers, nill and son to fool in gour berenvement. Gaving hesid of the entuden donth thik the woloma matter over tugetter, and foel to epcuk words of corolust On, if wa oaly knew bow
When Toh was in sore whemen him, bue the only shalel to his mate gy, until he esid to theme Mreculite omforters use ye all Job 16 cren as it may be witb as, fur 8. 14: YoL wo ruanut acfrais from ngsketion if Samb. I writ
The wuy of the Lord at unsearelt bho and be joulyments past Guliag nt, enge Paul so wo to all thangs whech lelong to the Lord, and witer
wbit it gecasinot, shd wed not have (t) - couten), must stand still to aee the salration of God All thingestatl, and will worle together fur gned to them that lose biul hat hove the nudtion and buluched for death of your dear the uneceritbatile wsya of fiod, amil bo linger to his judgovent- whiteb we pach Endatg out and it woigld lie vast for mis lomita in Gant alome Fand, etrong farth, tay H liold on it True hellevers
 able to kow that whith they hors their full dillevernme, when they will Dinore *o throusth a gluas dathly and ke con maly ia pout, hint when thry and han: wnye of God will all be ciently seent and folly known. Now ze live by Fants ond tout lig sight, lienco, thinge auth Joh tan say, "The Lond gave atul the loid hath faken auray, bleses. would have been but a very biall tbing for the Almighty God to have your deur Charlio, but that secesel not to bo bia was, and he raja, "My wayn nev not jomi thay end my
thenghts are not your thoughte. And as the heovena ace higber than the
rath so ner my ways bigher that your wuyk nall my thongbts than bly to eubnat onreelers to lus biepoes tbuygbta and saperior wajsa
Jeatis spenks of himeselt as being "The good shepherd." it thuphard bus lambian well an fath krown Eheoph
in luis loock, apd it in kis duty and plasure to especially rare for the
lamb- Some feeting aml onteresting thungen arn taid of the caro and dujegs of the Eantern shopheels towarde tho onobles of thear lloxk, always providing tho beut sbelter and food for them, and vith them the whopberd soune. titecs leada his whote glock. I latvo reat of one who wisked to Jead his doek over a stream of water woto het Cer paiture, hint as slicep are lonth to eo into wator, all bit ullorts foiled onth the tonk "p in his arma buverat bem down on the mber nide. The affection of their dans impelled thena $w$ ross, and atl tho flack folloned so coun herng the gond aliepherd of the nbeep wants eove of' the lambus it the
heavesly paatures. 110 curries then anily over the whilly strenm, that oth ops maty low indureal to emato into the roll, the chareh, as well us 18 drum the 3rent's vifien timus more a
war ls the bustenly home.
Ifro tuit ciatep Eagler in tho doath of their hay bave sow part of their
sorrow, tears uad desth ase not known While a part are yol on this side of the cars atill contanne.
We too, bave passed through aimithr
triale, ned are nat whome experience b otir beart-tols ngmpatby witb yout is yone bereakepant Wo are bappy to know that thongh your lears of nor-
row dhw, jon fnymur nit like thoed whu have vo thope. In the great rea ithurion you will staul th your lo avel in the language of the prophet nay, "hero are wo and the chaddren wheb the Jord has kiven $u=$ " Then and there, dear brother and tinter what how to us seome tho myanernons it ways of tiod will nil bo plum, and we Win kuty kow how silthing worke thise eate oftr groud, abilu wo
When Joha, the net cast of teol hat
chor given hizn of the closing sarelo Carstanity completed in the heav he saw a graut wnititude which bo pan roald number. They hat mait theer robes white in the bloju of
thes Lamb and wero wonderfully and glorioasly arruyed, an that the abgel atked, 11 ho are thin '
If brotber und btater Kigter could from tbei cartbly home, and with their baturaleyen, ono tbeir desr Cbarit. ote the athed atia ng an bis fitul glory, 1 wonder if thes would not itaquire, T'hy
Charlie in whose teath yoa shat sur bitur tenry of nunsow, you would any, 'wliy he don's Jook at all like be did ubue we w iped the coorpy clammy west fion bis dguy bow and when whith w: lend him in bus rlayey hod hea, ilar palentarso it aillaurely her for Chriat, w boxbsald change mur vilu buily that if uny to fasbonat hite anto bic cinnone body
 allatain gou io bet lyy of 3 nor monum and bereaveusent, and filally unito bonven, $\bar{W}$ bray in Jusus' netpe Amen We write in Cbristare tove to

HINDEANOLS TO THE TRIUMPH OF THE GOBPTL.
To I: H. Jholshangh, from h. II
Athe readog your reply to frother 1. O. Hummer, on the transmiesibility of moral quatutua, un old desiro to unite jou is awakencd, to givo yon my thunke ant enrouragement for that and many other articlea you have ger froen three different suapces, ty which troulbes may come to hinder the prognves of trath, and lead menters Tem Tbe eat. febted the Jowinh Church, ns wol
the Clarintinu from the beginnug.
Fint. Tho 1 ratlitions uud opieions of men may traumacl it, by exnlting them into commandmente, making them law in the bunetr; us Iniaul did whee Christ robuked them for waking vold the liw of Ged by the tradlitions of ,men. Second. Tho whureh is in danger of the deceptire inducece of Mopular eastota, leading brethros Satriy; pe it did Inrael when they ran into the odolatry of the world aronnd them. The sume many be repuated, if the charch runs into all tho plame and vapities of the world mound wa Third. A dangerous annree of orror is from falme dortrino coming up to dostery mul nullify' the truth, on subpects like the Divinity of Chrint, the Atobement, the llequrrertion, otiginal sin. the woale of the Spirit, design of ordibances, Ale, Errors in theo doethiner and prietiptes tend coward Ma itm of the Scientiat, taling fiod and the sipurit out of the tiath und the work of jiederptien

These three sonnces of error sue alik dangerons, and us old at the work of the the them no do the waye of plensure and of trutb. Thay are bew in oft amosement matrifest the upirit of tho lay ouly in form, and need to be peoytle who make them Hence, the Charded by tho ninted Inbor of the eburch, ar the Cbriatum, cannot conChurct. They tako the starit and niatenty tolerate any form of customa poer ont of the truth, junt so tar as or ordur which repfesents or manilists they destroy or change the Divine ox- the aparit of the world. Those forms presiuns of the trath, of the Disine would te of littio consequence were it rinsples in whieb the forms and not tor the spint of the world maniFanifestatiops of trath we lused. Iested in thenn. A woildiy minil and Thuse errors are very ileceptive, bence sparit'16 known by the various forma we may vepertarma with gwod intont in wheb it is reanaficted; so the C'hrie. ondvocate then. hat bowerer goud than spirit of holnest is known by ont the intent, nchamatie trombles grow ward sigan whith nabifeat it. The It of them, bow us they ever hase danger eomiog hom thas souree of orThe lirat source of error, which ex- to tho ways abd customs of the world, of the cuatusas, tratition*, or apunans sum tho lithe to the -writ and prinetof nuss, in any locality or age, into ple thy mantent athal too intale to the comandmente amil haw citorted on promeple et truts und righteousness in Qee Chureb, if dangerons to th prue- apritian inc, ant tou proper modes of perity and peace. This masy be dence on masy thisign in fart ultmont in any bing of convensnec, of pohly, mity ollstom alopt be inganified mololaw, wben at neitber apirst of worldily pute and vanty, repues nts nor manifesta shy truth af whun thoy really do nut mean to allow the Gospel. Manyempty tormalities the pristipla to rule ther hersta. of thin kimd hatye been mangurated on With such pome fortourance may be the Chureb piore the Eymontolic aga pernasebie, but wheort is evident that The danger of entabhabhang forms or the squrit of puide and lore of the

 anse they are achianatiesh, anel tran- that cannot he hold any more eonsistwel tho work of tho Churdb, +4 they ewtly than tho world ian be held in to the minantry who attempty to de- Tellownify wath the Cbur li

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 Feprebent somu frincogle or power an are opplate in then course, and breet he waue which uruduced then - mantention us a matural resuit, they awe
 of einapel tratb may reasomatily be notbme bue man to therr loundation.
 and its phoper ontuurd stgis, are tho its mashfetation in forma and clarace offeguads of our prongeriay: Ier that rupredent it as fitly as uny Syiritual life and power uth the re otber eflect tepuemetata be cunse; or ath Cyume forms end onder, rouke the lotly un then lurm aull oriter of the
 fordianated ondor glow. Rut the dan ger so to be reared Irom torms and or
Jer thut do nol grow out of the epmrit asil lifo, forms tbat do uot represon any apuitial troth or priturplo of ryatconeatss. They are bat tradi tons tounded on math, yet now as of old some strive to mitke ther opmanom of motno precoliar orter a litw of the Cinnreb, when thero ab no primelple of tine rejrenentel by thets. Mnn mu ven reck to estatish an order that buticrs the rpiritual werk of the Gobpol, tho progtebs and epread of its to minlend nomo good moanug, bobest broturen, who look too math to form and order in itaalr, und net onongt to thes sfaritual prisepple and power whero a proger form and order benatabuly

The second snurce of error in almoet Sue roverae if the fonmer It diows not atek to onfurce popular oustom ly making it an ondur, bus rather gives liberty und latitnde, euch one choosing wath forme und chotoms of the world wot ther inclinationn may dictate. The oft error of Iarael beliuring thay could worship Ged througb the idolptry of the Grentices, made the golder calf to blend the trou God resib the world in their worabip. Thu wane er ror in is different form now eornes with propular inflacoces, an strong us julolatry of ohl, to lmplunt the idea that trio apiritual ifio and holiousd masy be tnanifeat in the enatoms, way, and babpride und feebion, the unecrupulous waye of plessuro nal amusotiont, the wantun wate of timo and mosey in fino churvees, and its cortesponding |delit
retinue of furnablities, can no bury Your artides on thoso and similur represent the inner prineiples of trath subjects, have dosd zueh to sustais and epmitoal jower of a vigbteona and the true doetrine umong os. And boly ttre, than the golden calf romild ephemsit the living Got.
Every luma sud Fustonn of the world, represents tho spirit and princigles of the princinle it or worehip represents hone and formaio dreas repreeest the mont, und tet jof know that I appre-
the prituciple it originatesfrom Fash- and fisel to give you some nocourage-

Lusa- whin b des bas ropurawe ans of its prive iples. Here th the great orror or modero tures-the cates of ChriCiatrity manifuted in sil the pataphermala of prond and antul world. anntesd of that Ohriation chancter whib repcnents unty tho rpiritoal procoples it eaches
Hesens the great burden and latior of our Abnual Meqting to jodgo of the indor and form of conduct whith reprusente nad manilusta the true phatesplea at eppontus) bite and truth Wore - the great thitamen of the Chriatian, asd of the t'burch, to make maeakest all the spats and trutli of the Giospel os dyang warld. Ro nelinnted atud houndles is the work that it rember It the Chr atfus has, and ull be bus to
 hir probation, which fitly reprosents tou gion y of the dasine primetple from which it flows.
The thard sourve of error, no less dapgerous, though move dibicult to bee or exprens, 10 growing in the present ge Fruct, in the doctrings of revelatien, luko tho otheos generaily tend to exult some eartbly, falithle dumanium bave the Divine poner and work of
 milar character tone lurmard with 30 perial uhtosoply to huabt of hearning in therl thet slos the Devinety and spiritalal work out of the filan of salvation. This lus been done in sutyevte like tho Divinity of Cbrist, the Atonoment, Origiual sin, the design of Ordanances, ic. Taking the Dirmo atol spritual oul of thene docfines is the first step towarda infithe true doetrine umong bs. And roth lead you to spend the last bit of atrwagth leil from suftering in ditond ing the great trathe of levetation, I ad feel to give you Bome oocourage
hale and undoree, und symustbiy
when I read your pen minintry. sympathixe witl got not only as kindred epirite feel for cach other, but wore still, becanse I too, much of my time, fecl the burden of aflliction, eren now I Write betwcen puroxyems of
sufferigg so grest that I must take a powerfal narcotic to got a little reat. powerfal natcotio to got a little reat,
Panl's aflictiona wero abiling even as a thorn io the flesh IIe was a pray. ing euterer, yot the thici of apostles Sustaned by grace he was strong in weaknews, and I pray God to gose you fou same anstaning power to employ your then in exibligg the betio of Je-
the, the work of the Spirit, the glory of Divize truth abovo evory carthly, of Ouvine truth above cvery carthly,
eonsual, detructive error. Thongh your language sometimes scems atrong ${ }_{1}$ henvy geonls andal be wrapped in
ntrong pajer, everything must bo mato strong to moct erroir I think one biuthren will suon learn not to jutge and condenin every stylo but
ther own. The nian who attemplato thor own. The niat wha attemple to
be like evergbouly, or patie everyborly liko bimelti, is s failum. Thon go on by the belp of God, till your work is done, and oternity alone can tell sta
blesuing. May the fenco of God abule with you, Amen.

## WHO MELOHISEDEO 18 ,

Fion the style of this bearling, the reador will maturally begin to read with the expectation of learning some thing more perfeetly coneoraing the personality of Melchmodec. Bet if bo expectn s
The ant ject of thie article is to show how whih it is necesasery for as to
know about Melchhedec. It is hoposkiblo for ta to know more about him thon the Bible telle. Profane bistory and conjectures aro masatisfactory. Iblo anil wise men, beforo was have folly inrestigated thas matter; they are we djd know all about bim that wo would like to know, we coull not un dorstasd the 7 th chapter of Ifebrews any botter than wo con without such
oxtra knowledge Pual gites us all the information aboot thin mian thut it an mecesany for un to buve to undertand hin argument, In speaking of Hope" and al "l'erfection," he lons it shich we will try to thow. He nayn Which we will try to show. Me mays,
Which hripe we have us an ancbor of he roul, hotb sure ued steadliast, and which ebkreth inte that of the vail
Whither the form nown in for us enterWhitber the forn nona, ia for us enter d, orel Jesus, mace a Mider or Molchisudes, Ieb $G ; 19,20$. For the law mado nothing perfect, but the linnging in of better hepo didi, by the which we Jraw migh to God. Heb, I 1:1. Bosueo perfiction could not hee attained to by the levitien prinst-hood, it was nocessary that the prest-bood ohould bo changed, and thas anotber pricat Mulehueeler. Who is made, not stter
 Ifeb $7: 16$.

We notice then, in tho first place, that Melehisedec was a priest of the MOS'T IHGH GUD. Thatefore be munt bave bees a propis priest-a was also "King of Peace," and Lail the power to blens Je olliciated in as course sh any other priest wouid, in bix. He was the only pricet of bin orilet-there was noae before hind, nor
after bin-of his orter-in this he ronembles Jesus Christ, us P'aul intimates: Without jather, without mother, with. out deeent, having neither begonting of days, nor ond of lito; but trade hike winto the Son of God, abideth a Henot continually Hebs 7:3. The Hebrowe scened to have erowa nome-
ubat cold, from the want of a proper underatanding of the autbority, and Cbrist. They seemed to think, that
tor the order of Asron, that therefore he was not a gonume priest, but Panl explains to them the necessity of this them that Aaromic or Leritical prient hood vould roake nothing perfeet, and ander it the poople receivad the law and that the law made nothing perfeet
that, therefore the pricst-boot had to bo clanged, and the law had to bo clanged, that the BJTTER HOPJ rorght be brought
might draw nigh uato (for).
Then th the midnt of this, presents Melchisedec, and prover that her wat 4 gevaine priest, and that he oflicuated long before the Levitiesl pricat-hood,
that therofore ho could pot hawe been that therotore of could pot
after the order of Aaron-
was posxible for a gonume preve to ex ist brion the Aaronic, it is also possi if a trabe a get whine priest to ppring ont ing convernapg prient hood," and which moman garo attendance at the Itar." The misoron of the litw wes, as a slinool mastor, to bring
C'arint, lutt aftur that faith in
are no longer umber a achoulpumer Gal. 3:24, 20. Notiee, lavt!y, that Tchlusedee was the pr-t privet, and Jealls Christ in the las pribl. The
order of Mclebiedec's phest-hoot is order of Mclrbieedec's phest-hooil is
the mame ns that of f'briat's, therctore, Cbrist in "Aipha and Omegn, the be ginnugg sad the endrag, whach was, and is, and which ia to rome," also in at thogo vise.
Tho above appesare to he the thes gio Paul in bringing forwand Mul

## TO SITTER 'K:

1 do not wisb, in the Jeast,
to write or suy anything that will bave tondency to mar that Christian love that exists among all tho distiplen of sho luord Jesule And I asoure you that the gentle rebake you gave me yone thtoe tgo in your "צeed Basket," has not lessened my Cbristian feuling lowurl jou. Thas is what you took
execptions to. In a former correspopl. nuce of thme to tho P. C I remarked, that the practico of sipplying our chillures with dolls (images) was an evi, and tbat I was sursy to seo them lying aronnd the roons of brethrea.' Sun reply bas not changed ay toind bnt will now say that it we (I meas all the bretioren and sibtev6) would
contribute the amount of money to the mastion find, or tuey other Curan tiun work, that is yand out for doll babres and otber uscless toyes and fixtures, the cflect would be glozione. Would it not dear steter? Ifops you will rodeet upon this matter beforo you con-
deman your wistortiy biother denan your untwortiy brother as being
on the datk erde of the subjoct. I on the datk elde of the oubjoct. I
here propase to eveny brother and sis ter to whose notico these lines nay come, that wo take tho monay wo und aily exprend on Cbriatinar for the abow mentioned thingry, and sead to to hroth er (2uinter to be equally divided be tween the "City Mfonion find and for
wordang the P, C. to the poor. Who wovdug the P. C. to the poor. Who
will do an? let bume le nsbamest to thm aray from that wheb is nseless and fiveluns to thut which is good
My desiro is to do good whike how in My desiro is to do good uhile hove in l'aul, to 'apprave of the thinge that are more excellent,
I also have the planure of inturming you etbter M, that I have fons expended any monoy for toyn or dells Nature memacd to Lure furniaheil enough for thein to amato thomaelvey wath, and we tesch thom carty tho trates of the Jlible, and as 800 a 114 plenty of good interesther Chem with plenty of good interestung Chriatian
literature to read, The oldent as soan foncteen yoars old and has beea of nember of te Bretbren church for beice. I write thie not boastimety
but to sbow 3 ou and all others of your rnising of it is not meccssary in the expend lor thom that whioh is not meat. "Bring your children up ia the nurturo and admonition of tho Lord" is a command juet as essential as any other in the Book of beoks, I do not beliwve in forcing clureh mowibers to be Cbriatians, or children to play with certain kinds of toys, but this I do know, and that too, by experiunce, that uneabere of the cburch can be taught Cbriatian primipiles, and ebuddron can bu early tongbt the 'tenth as it 15 in Jesns." You quote Dr , Addison in fa.
vor of dolls, and I will quote the Jeara. ed Haniel Webster to show the pacaning of the word tloll.
prolutbly an abbion of Donomiation of tex
"Lattle children (wo understand the Christian) kerp youreckes trom itlols," SL Joha.
Let thim be salifient for the presubt.
I. II. Roneris.

## baptiot-tunker discossion.

## ${ }^{2}+2$

## 

## By failiog

年erning the new birth, Mr. Stoin las surrendergd thas point. He is utterly confued. Ho makes baptasm essentinl to the new birth, but wome aceconntablo niniers may got to beaven witbont it He lus baptism as a con-
dttion of salvation, yet accountablo dttion of salvation, yot accountab
sinate way be saved without it 'l!

1. Without the new birth no acooun
able peraon cath cither ace or onter into the lingelom of hcuven.

- The baptien of the Hely Sjarit was never boutowel spon ahy oxecpt tho chuldrun of Gou, lets 10, 43-48. 2. Our pesition on malvation "whels. aut worbs
of Paul.

4. It is "sithout works" "of right. cousness which wo bare done," wheth or uader the law or Goepel.
Mr. Stein complaina that wo call o him to prove his "vile and aladiderous" churges agrinst Buptint cburclses, of bunself stand as "adeliborato and will fol mlanderes." Porre foltow, ho clanns that bo is perscouted "for the truths nake'! Stop, Mr. Stein, und ace what you have blundly done. Without the pretenso of proof, you bave malo the re know ontrugeous chafges which as the "fathor of lies" ceuld wish.

In your lst Nog. you charged tbas "Baptiat cburches" have "legal 1 h cense" to porform "the works of the
flesb." Gsl. 5,50 . Wbat dial you do thut for?
2. Io your 2 d Neg. you charged that, Baptist cbureber uro not eburches of Cbrist, because they bold that we may do ovil, fight and kill, and take esthe hat gool may comen! You know that thita is not true
4. Mlao in your 21 Nog gou chelberately charged that "Baptists by taking oaths" are guilty of the "crame of per jury."
f. $\Delta$ ad in your 3d Neg. you charge fresimuation tbet Huptist churchen freely huatify and fellowehip and apol giso for" "mbindled carmal luats and
ginstions"-"passions" "rapacions, eruel anal fieddumb."
What dul you make nocb foal
charges for: Wo again ropest you must prove, withdraw, or stand as a
vile ani weilfol nlanoerey of the chari-bes ni Chrish Bo yoa muphoee that you can moduct wny one of com Won sema to helheve thebe charges? Was Mr Stein whiles pretendell Baptist guidy of all theso crimes? If so, we neod not bo surprised that be now
makes bis throst an "open eopulcbre." Wo "ask line if such in tho spirit of Cbrist?
fo agnin Ahwwer all his war quee ions at onee, hy saying, that Boptiot

Hish earnal Wimposs. We are not to
diabey Chriet in order to submit to the powers that lee. But as cilizens we mast submit to the ordioence God that requiros the punishment vil doers.
We ropeat that Mr. Stuin does not believe that a want of "orgatic succeasion ${ }^{-1}$ wonld invalidate Baptist chureh lama. No Baptist ebureb "auapends Trace sucb encecsion by ability to hintory. We will uttend to the bistorical srgument when we reach that pint.
Uar 9th Argument for epiritual r generation pror to, and indopendent or buptiom and eharch namborship, is based upon the fact, that it haminoaize Wth the Scriptises apon the only piari of salvation whach is porfectly adapted Oar beqsibip with Airaban is mot of
"Theretore it in of farth, that it inight be by grave; to this end tho promine might bo sure to all the eved but to that albo wbreb is of the fant of Ababam, who th the father of the " Hem 416
Agam
Know yo therefore that they wheh ure of faith the wame sre tho children of Ahabam," Gal 3:
Thas rame glorions plan of nalvation that saved Abrebaw, securcs the sulvation of all believets-sho spiritual seen of Abraham If it wan made to de Dubd upon thareb mombership, th Dunkarda hold, then some pebitest bo-
louvera would be lost for want of the opportunity to join the church. T'b promiso which is "eternat hife" to all not anito with the eharelh. It sulys tion dopended on baptanem, then the promise would, for the samu canse, litul to all the peritont nobuptized In liuy pedd has "power on enerth to forgise ine," upon the plyaicsl aft of homa other staver, who naight, or might not consunt to permat the Lard to pardion the tranegreseor. 'Thir plan of halra. the patriarcha and propbets; it extuad. od to the woman tbat cyouchid at thy feot of the Navior sad the dyitig then on tho eross, the same "hront salust
tion" saved the apostle and New 'Tes tament saints; and the same glorioun plan of aalsation by graed iterongh luith, rauet and whll asave overy actonatable ainace that cerepes the pollutions of gin and walks tho sun-bright chaca of stornal day Among the leading donominations of the cartla the Baptist tapd alone $\mathrm{ar}_{\mathrm{o}}$ the uawavering advoates of this Bible plan of kalsation.
We now sufly say that this first
caling and fuodemental Beptist ebarTeating and fuodamental Beptist ebaroncration the new bird apiritual iv wal hie as cencatial to haptesm and burels momberslinp, is cstablifhed as a Bible characterasto, by overwidelang testimony.
Our lending proofe rebsain antouvhd, while tho onemy has been thrown into utter cotuoston, and lorcod to sar render hia atand "works of rightrous
ars" for salcation. Wu intruduce
 maseess the ''oan baptom' driancuatul ul
Thr Xew Tcotumen
Panl say
There as one body, and ont sparit,
 boptasm, one (ioul und Fathet of all Whe is above all, and thruligh ull, and in you all" Eqth. 4-4,5
No one of there eeven anities in this jabsuge can yossibly bo three Ir we most lave threo baptismis to make "one haptirm," we monst have three
faithe to make "one faith !" The "one namoraion" of Baptisis is gonerulty reoognazed as valud. But Mr. Ntoi denies. He suya that boptiona, the "baptiam of the above passage, "eorrosponds with haptisu a fresurotative Greek worb." Does be ineth that topp but vowe of Chriat saying, "You are
fismed is a frequentative Greek noun? We gradet that a certaie clane of Greok cholars, whose chureb rituals demandod throe immersions, bave held brptizo to be a frequentative. They obtalmed this Dotion from then eburches, rather thun from the use of the Greek languagu liddell atal Scott have given ap this riburd iden, as thay be seen in the lste edition of their lexicone Dr, E. Bobinina regurds turptizos as a fre. Thentatise in form, but not in fact The overwholmang weght of Greek exicogruphy ts now apaines the viow that briptiso is a frquuentatise Bren if tho verb wra a ficijuentalive, the one bogitismu would confine bs to "one insmersioth" Tho dilbie saye, "mat int. taersion," but Mr, Stuin has thucetmfacrsions! stall we olicy God, or bani? But tha fiequontative will prove ratber too much for Mr, Stum.
Ho contenda that "baptizibr" muth be ederstoud in the coromisuon, before Son and Holy Spmas. Theretore, he unst have the commestion to read
${ }^{\text {- Ga }}$ ye theroforo and teach all nahows, buptuzing thoms frejuently in the them of the Father, und beptizing Son, and baysiang them frequently in the name of the Iloly Ghest.
And as froquendy, whth him, inust mean at leant three, oar friond is roms. pethed to have at least mee immeriona For lia "one (frequently) bagtism has wulling orgumont Are not aine Jipa better for twasbing ont searlet atal rimeon sins than three:

## The Brimitiog Christian. PURLIARMD WEEKIT HENTINGDBN, FA Febrants 3, 14אO. <br>  

 in ntill whlbegd incename sit homen min fer.











 hav lewen prowhius ker theme sh
$\qquad$



 then Then tew bec raillog tor poo m.

 lan mixu bantay

 Herributect an muwh is promilic- Hot

 at a time On be betren mill glatan be meynest in yeuliay in namio

Fin C. it Limt, of Myeralale. Pa
 Ind, monnuenew to preath fin them at Myevadale, (1sub. 11, Bra. Harner who inned moth Tobelay eveling, We hat young lin the ministig: but ate kvalous in clefenolines the trath Bhe Iforaer prearthed the the fivensille mereting Wedperday ebemugt Yny the groul
 -Til
Frase the Athtrever we lewan that the
 feen furgons wete revivarl mito the Jurch by lopploin Bin 3 F Oller

 will be bereired sam. The uweting wan held miler very mathamable eivtlark, and at the namke titme tbe fatal pilemic diphtheria was layomg, an

 or having nue or mone wich in the tamily.
 of tha paper are requented for tho stancrs nuif hive thom ut low mates, simply hecause they at the time, rasmat do hetter, when ha in alundantly able to pay them what they van or slowind
have? IV anch a comme t'latistian primiple? It tertainly is mont, yet any im who obsorves tat cosily diseorer that
 Then too, it is caxily to loesecon thas many an mach niate intervaltal on lay Hy up ticnatres an curth that is hervee. If the -pirit of tho Gougel
whe mumifentell in the Clonistion luaiWis thandestell is the C'lo istion huathet lith veligion was upperaunt in ha howgbts, mad that brwicu in whly of Thristianity reqnibes that we the ne



 tatel in lu- luewst in lie ought tolke
 Rumitown aml hesing that considera
 axalicued we conelmbed on Thavaluy
 Wry, is wharilent ly has peopher at it
 He wive vast out" Thw prineigle ponats he male newe tbat no one is tuo great a santer to edonse to Chatht, tos way ane onily imaginaty, und that on aceeptomer with Chisf ilepends unom our cumbing is thene printh he rela koncel clourly and logioally. In hi tosing semarko be saill, that in ho persemal uppuosibes fo sumbe pervont ?n the subject of etmang to Clirist of the mutelo, T13 - jok he weenes a deacard. Bat the thunglet ocectured
 five us that weat that we are to cubant
 videl the matter, and that (an very entelul. It dopenis ut toune, on hon and ther mistactes in the way it is wrong, mut with ntand bi our way, bet vimeres ahoidh consuler what Clirist has dotie for them, and thes he mate through love he prompted to conte to han in the way be has preseribed in his wonl. Out fricual dial sot thevelop lits sulbject far enongh to sbow han Hhe smber is to roum tu Chirist, hat a
do know. that when the invitation wr given, he thal not give doamictoli xibuer, that watel to know whut to do the *ank maswer that Peter ulid at the

## great retival on the lay of Pente

Thiler was recmatly a necting it
he friendy of tho Ameriean irnet So ciety, and one of the socueturies of the oeciety said thut for filty five years th sodiefy lus been issaing amuasily, on an ayerage, 10 ,th月 tete copers of books. traty and papers. The comtents it is saul, contrans the dientins of the Bible ns interproted by the ornugeliend many of Hews in tereure potntrios antel the iraits if is satid brye been very manilest. Bethene anal moters, what are we slang in the way of circulating lrooks wal frapls? We reknowledge the jurtos to be a fueathe for the dimemination of relganu frutb, and will w not employ it and natke it efteetive
The fraets that nee cimulsted ly the The fraets that nee cirulated ly this suciety contain the thetruch of the
Bille ns moternacted liy dbv evangelscal iluweber. How ile they interpret the doctrinos? We a* a pocople holieve that there is a grout deal of ertort tunclet by the sotralled evauguliest churdnes of the preenent day, nul if we

 rutuil anonis the childivin of men. It Fe were to set mp trecty mill liooks ail arathes the olontrinew of man-revisi ance, tect-witalag, buptien by trime innervion atal matter them lirnan ont in ory twat mal torvigut land, who know- a hate the rewult might he? Wo unght to catter the scelce Nome may ional meced mighe droy in मoon sovil, and hring forth truis to the hoom aul fory of (iand Brethen shal sfotenc, hink of this The great work of life
newlues and otleers, nui wow cut we be instiferent to that pron Wine truts and lualks reatitirn theaght The and mosey, will of which we 1 touth wan thos he prowoted Will ce ato 11

Tinties in a bittle sulliger liy the wane of Orient, on mar of the Einsten pannt-
of Eons' J Hawl, with a pophlintion of ' Eone lsiaul, with a pophletion
 Corins What is fenartealife abont this it in wot the result of liw, lust of puble weuliwent. Fiow over thirly
 bo motment of the young. und all thut (ounc anorie them agronst intemper arice. This, it Necms to ing is the foper way to mork the helieve that the way than in way other An Bro hiller rumarked luad wook, if we want os lew atecential in pronoting temper once, wo shonilh tomn tome attention fo hie yount Patents teachers, and io motill the primijules it (expmonar'c the hearis on' the young. In this any as thicy sow up the publie centiiil the veil will nembully ramian it ind in this litule torn Then ton if ind in this little twan Then tons
Int their be move walsridual effort Int their bo move malsridual whort
Some penson bave un iden they eur tut woik unkes they ary cobnected with seane rossamatum. Have yon no influeneo pt all * You dertanity have anil be laas hate ar crowt, bet it lie fer cappetance. If you are a Kulhatt mes to mould a littl mond for tember ares to moud han et your inducne he for trajerance Int all who abe not ematared by the demon be a helag, metive trmperaned sonety wathe themsetres, und thew witt then lie n power at work fise supenor to legiolation. I egislathon may be thectual in lown good, hut if ult the etryernice people in the had were ae tive and peraintent in glving their intacmere ruainst it, more woukd the acromajliwhech.

## SHALL WE DEDIOATE?

We suppose, on areonnt of usang thic era deturathon is speaking of boldhy the bist mutctang in onr now churt houses, mone of our fenders wish to know whet ber we hareany Bithe anthorr ity for anch dedacitions To be as query by saying that we lave mose antbority in
hun agathes if
The word
Tho word tedieste is a Bahle tern anl an meh, metois to set yatime conse-
 very early thas, wsed amoug the Isractites This decticatory heir is of mut only on setfing apart Iwelling honses. Scott, the wommen tator, ays: Tho larswlites were ne customed to enter on their houkes when finished, by making a cebernil feast for their frionik; aceompanied at it seems rasonuble to conclude aifi a viomin ast of devotion, by mmediute prolection ot find, and the blonsinge of las erace und yence were supphe atov, that they might prowe henoses of lasnowny und piet?:" boy lamas ware detienterl to thy daily otlerime of mavifices mand phive' Sol thy shonth be sula natceil We have reasoan to drabe the f'hridianity of the lusine that ba- no attar
'Iluat the dwelling licatace of Jwracs Eere tecturated to the Jowel, we bave further evmbenter in hent. 20: f - Am the cultieers shatl speak unto the peophe gaying What man is there that bath built of wew hoves mand huth that dedisated it? let liw to sod yrturis to hiv bonse. leat he dio in the linatle, mend rwotler than delleate it " Thas dedi entory verviec is not n new thinge lim
 omly thonde with many in ins it, 14 is trin Cor the have vither leggottell or crive itach thad all we hatw, or re donabl lue ieshateni to ble eqviece. Xot whly our loonsen, but aloo oner tictede sotr veate woll wen wir botice
 While the lvarebts thilt it a privileng to ect apart their dwellyg houses an a
phace maerol, where iuly inflacmene
 Haty to have tbem twaptea or places of wowhip, helimetel to the Ionvin us

 tiom, lat fergently mifernande, euped ially ulter timum of podlettons by fidol ation worsbipera An ceceason of tha kinul ix, sefietied to in John 10:32 the restimption. Thim eivenastion tearhos the two thuges to pugard to thio matter Fisst, that the temple whs deribented mad sedethated, and secomal, that Chriat whi not thespprove of il
 tian tolle us that lie (IJ-vh) walked at Tho temple, sin Suloman's perch. for. Doudriders argnes that this fenst wat not
 of the first deditution, in this figat was at the Winter while the fibst dellication aa roons atter barvest, hat thatia it wno a dedis atusn iseffeutel by Jublas Mactaleuta, on las lowsing parified the altar fume the pollutions sin! idolutrica of Antiobluaz Epiplbancs. This lenst.
 Hight hims sucedsively, in the month Desember. We reler to there cirmostance, to show dediendtim is not nex
But the quasticen ix xhonily mededh. este our ehureh-honevs to the Inaret, showhl we net them ajave for religgous wor-bile? If te luilld homes for this purposc, a by wot set them apart? We liope the brothren huve bees doing no. and all of our homes lave been dedicated to the Lord. It is trases the first Huectidg lulbl is many of our butaren may not have beoa called an dediention mecti日g, hat we hop that they were nevertheless deduated the the Lomal uned low lis worship.
It may be auked, in what does a dedieatory berviso consind, or in what "ay don they ditior twon ma ordinury ruceting? We answer, ly wayg that they cransist in our verghur torm of vervies, and smonet limes differ in the sewhaptell to lise thention. Alse the prayer wny diter somewhit, in having retference to the object anul slesign If the honsos. Srmo eall this eerrice, "our fond meting" whith is correct, as in the first meeting. Others call it The sledication serviee," which is equally correct as ibat is the intention on the part of the cougregation The differenee wf these thifferent acruices exast only in the aragiantion of these. wo any equr ou the aklet to strike a mond of diseonl sanong the Breth.

renl.
Mny the time sperlily eome when of only on church houses shall be lewiented to the J.ord, but ulse var ivelling bouses, nar Inrnas, our stoek.
 verything we have to the servine of the Lonl, berause it is iecdavel to be a areapable ruvice

## FROM OUR EXOEAMOES

The following we clip from the Rover telfomen with the bope that it may throw a little light on the mach agitat
eld quention, whes the thitef was to enter beaven:

SIE MyIN: тHex
Jeana was eruelfed betwee two
bleves One of thera came to behere in the measiabobip of the snifieride Naz areoe, and melted hoto periteuce lof bis jorsonal alas. Coatession wai followed by prayer: "Lord, remember wo whea
thon eomeat into thy singdom Tbe Konior's words must not be construed inton mockiog of that dying request, but as a frithfol sud epprophaste ne-
awer. That abawer wes substantiolly thiat "Your prayer is lieard Your re !ueas skall be granted. Whos 1 come into my bingdom, I will remember you.
It is conanan for people to apply the term "paralase" to beaven, and then deduce the eoneloaion that Cbrist and the peaitwht thef aseonded to beavel on the day of thoir death. Thus in wh syetom of theology We wortish comalasty rept this interpretation, if it harmonized tept this interpretation, if it hartuonized
with the fiste in the chse. Bet esauredIf it doca not If paradise mesus hesrva, we knows that lesas slid not gu there no the day of bis crucifixion, for three dayt after that tragle sceve be stated it
the most explieit ternns, 1 bave not yot the most explieit terins, "I bave not yot
asceniled to my Father" "f jraradise means the bew enrtb, surely it was im
possibile that eitbor Christ or the dying possiblo that eitbor Christ or the dyibs
thief ahoeld actarily enter upon it buatheef ahoold actusily enter upon it bun
ilreds of years belore it cafue into exist ilieds of gearb
ence.
It is unfortunate that uny should sdopt a theory that contradicts facts, or of Scripture. It woold be esey to sbow that the current riew of the case ueder consideration is radically opposed to the plsin teschoge of the word, tonebiog
the nature of man, the neesaity of a the natore of man, the necessity of a
tesarrection, and the time and place of roward. But nside frow the doctrinal dirctepancy involved to the conatios ond interpretation, we napuactuatios and interpretatios,
sure the reader that the idiom of the
fireplaggage aad the grammatical ronstraction of the sentence containing Cbrist's aumver to the saxieus penitont, favor the follesiag readering: "Verily 1 asy unto thee to-
with ue is paradise

Platnies of Daess - One of ourex: Chages motes the decenst of Margaret L ington, D C. ; und relates the following apecdote of ber. Sthe jonus the Methodist church when tinite young, end when phe presented berself "os prohation." es
a fasbionshly attired lady, she wes re. a fasbionshly attired lady, she wes re minded that she ma-t dress plainly, su
that the world would recognize her as that the world would recognize her as
Mechodiss in dress as well as in departSletbodss in dress as well as in deport.
paeat. fattaptly her besutifal head treat, fastantly remosed, the 1 vie adopted, and from that doy to the close of ber life ohe appesred in sll neesons sad unC'brietian.

We sibcerely reget that among the Methodists, as among many of our owa people, the ascibat rales and adviees of
the chorches os this enbject are now eo the chorches ou th

The above we clip frow The J'riond, and fool like expressing the same regret as our peopio too, it wany places, are
departiog from that aimplicity of dresa which we were formerly notable for, and distioguiahed from the more popular religionints of the day. Modesty is ap parcl is a Cleriatian virtue, and we bope that the propriety of it mey never be loat eight of by tha churcb.

A Pecullab Inoanizx - The Chuthd Frebbytcrun asys: "There are demented
pooplo who believe that ovoryhody pooplo who believe that ovorghody
aruund themis assisting is a plot to du them $x$ ionisy. Their bees friende they ladeed. thoro are people not dernonued. noteed thoro are peophe wited demented, act in the asmo Way-they look eut for thares in as mother acaress 's Once in a while eometbing like this is nees io a minister with refereace to bie fellow. wininters, It is a lamentoble state of niod, and a mes shoold be belped out
of it if poesible.
Mxraonsm beems to be ganing very youkg
apully in the South. Is Alubsma it is said thoy now number nhout sisty
thousand. and is fieorgia it is claimed that they are in advance of any otber lenomination.
dèlestern Departurnt.
eldea r. th, mather, fintop.

Bin, 13 F. Davet, hformis If: Jith. 29.) that lirethren Jambuns Wiot und S. 5. Mixan the pretelting in ther Ther

Bro. Jense Billhimer regacets the to pend some days with them before or after the Thistrict Mvelieg. whieb we
will do ir the lord permits, bealtb and will do if tho Lord permits, bealtb ard cireumstancea to favor us

Bro. W. R. Deeter has been preachig at Midilletown, Ied., veseral -ermons. We have not learned the rebult, but do not doubt but what the causo adifect.

Tansks to brotber Moore for tho Whitern ut 71 with. it lools nlopost as atural as childi on tborasolecs. '1'hough it is not no elisy or precious at they,
yot it anys a good denl, and wo bope will do much good, but s luldien monst do zill the good at hase
Bas, - C. Numor of Marmaton, Kab., in w lettor reeontly wobeivod, bay
bey uro baving vory wid weather bery uto having vory whid weather is good. Bretbres in the East wanting homee wonld do well to coseatl broth or John Emmert, Fort Sooth, Kbn

Beor Thanso M. Hiziss of Penrim ity, Jown, suly, the calle thene is
orpesing Gur chler ataved we to nouthe oul of has cirent thaldyy to
 ll julcu-ed with it to - ay ull the

We are under obligation to thank the bretibron of the lindicufor "for its ribits, though thanks are poor whet monay is wunted, yet it is better than poney wheve ith truo pronciple is apreciated. If kealtb and Providenco be visit porsonally before this.

Buo. J. W. Cripe informs ba that bey bave bad quite a sacceesfal meeting at Floasant Yiew, Ind. Hrother during the meeting. Jocoh Appelman of P'lymoutb, Iaace Berkey, and D. Hostetler wero aleo preient. The meeting lasted over two weels and closed with seventeen udditions, and others counting the cost.

As the thme ie drawing neat for a number of Duatrict Meetings thie Spnog, it would be good to remomber
they bave murb to do iv forming the they bave roumb to do decidiog what bnill he broagbt betore it as quorios Let an eflort bo made to ectile all logal and trivial matiers at boree, and noi send srabll, simple and unimportant mattera up to A.M. They take time to little or no benchit, and give a bad topression of the
of the meeting

Stiby woll the proper time and why of traising your children. It is the ulth of all your dutios. If yon do not ontrol them whes they are omall, they wall control yoa when they got large. If you do not teach them kindneas Whet they are young, they vill well your duty to them now, and thos will be better prepared to study their duty to yot when they are grown Whatever yoa want form cbildren to bo when they are grown, begin the
work of thimsg them for it when

Whara thankfal for tho vinite of tho Sospil. Pirtchuy to our table, und wo detormined on a wetara piait. We

Wish bim sueves in tho wontemplated veen ha the chineth, aro only to the set journey. Hope God will bless bis labors tled right when they are sottled on and that muek good may te done smong the brethren scattered over tho Weat. We believe it would be woll for other brethren to follow the exnaple, or in a fow yoars, is that wny, many propperous eburcbes may be mado in the great tarmigg land of the West, eo well alaphed
our brethron.
iNE oxtreme begete nnotbor," Thim shonld not be. Nover let the extrene views of othere trive you to extremes on tho opposite side. Kxtromo viens begot extremce in wethon, but you hould be careful of foar actiona an woll ab gour nentiments, you lose your inlluence athl the truth lases by
you. Il you selfor yonrect! to bo diven to extremec, nevor het tho ex. ctoment of othas produce the sutue
in yous. Then your ponser is lost and the truth may soffor. Never lot tho unkied words and nctions of others anse the atase vakindno-s in yon, the truth sumbers hy their fallinge, nd it may nuffor mb macb moro by rours. Hience tiry and avoid tbem. Vover lot the talk of othess on trivial
orunimportant pointe iraw yourmunds or unimportant ponats iraw yourmund
from the pribeiplos and inaportan truthe of any entycet. The truth bss suffored loss by light and trivoloue talk abont it. Xever les the unchribtha convlact of vonseneation of otbers torn you eway from that Clerixtian cbaranter yon sbould manifeat on all oceaniona. Never lot the pleasurus of
the world lead yoa to forget the bigher pleasures of a sjuin tual lite

## OUR DOUTRINE ABD PRINOIPLES

It prosent the priseipios and doeLines of our charch need to be care. filly stadied and fuitbfully taught They are all dorived from the Gospel and should be studied baek to thoir fountain besd. The opposition our doctrine now bus to meot is more than ever before. Twurntuasions in our papern, snd moro threatonct by thor Who opposo us. Hunce it is a matter of
bighest importance, when a brother takes the responsibulity of engaging in a prober discussion. Ho takes sbout all there is or can be of roaponnibility plued on man. The cbaracter and standing of the whole church rests on bim. The cause of Christ, tho truth of the Gospel is in bis bands; and if be faile, how grent the loss I how far it reaches ! All the powers of mind, all the rescaroh of etudy and properation that can be made ehould be exhausted by a brotker before be engagee in it. It is not enougb to only truet in Gid and pray to him for help. We should use all onr own powers in a thorougb proparation before ever attompting a dibeussion. Mon of learning and deep. eat mind genorally dotarmine how a diacussion resalte. Men of strong projulheo are seldom moved except to grow strongor. Those 6eeling for rutb are rathor slow to determine, but after careful thought will generally de-
cide in favor of the clear, plaju, reacide in faver of the clear, plaja, reabise preaching, it requires a thorough knowledge of both sides of every nub. ect and areument. It requiree acionce und learoing to mevt the many ways an opponent may aso thoun as argamont or for appearance. It requires
the truth to be ser forth cloarly provos and sent bome with power and confidenee, which a thorough knowledge of the mabject ulone can give. A ditecussion that juat romen out oven ia not What wo want, neither in thacusaion ong where part of our doctrine gained and part of the opponont's. But wa want a cluar triumphant vieto
ry not only on soms of the but on every subject. To gaia this it a important that the groatest possible proparation he made beforebatod.
Another reason why we sbould atndy the true prineiples of the Gonpel elone
gospel priseliples. Hence tho gruat need of searching the true prinesples of tho goapel, to rightly determinu the the ground of union and anetters in the charch. If there bo no eottled doe trine cad priweiples uaderdood, there
will bo no bettled faith and practice. One governed by one pribelple and otheta by a difarest priacifle, will pever act is barmony. Hence the necessity of all being goremed by the eame prip uiples. This requites es all at prevent To jirayerfolly study tho true principle taught fo the gorpel, for they are indis peasable to onr osepess and barmony.

Another reason wby the prinefiples of tbe goopel sbould be atodied is, they are the ouly certsiaty or assurade of the proper Cbristias character. The poner which goverus meu in ia the pribeciples from which they set The drankard in governed by the priariplo of satiesy hag the depraved appetive, the deaires of the lleab. The tecpperate man is goverbed by the priceiplo of moral right. If one man is goveraed by the princlipho of law, 2nother ia govsoed by the "prineiple of sellighoess: they will not net alike. When the priaciple of lowo rules it will manifest tself in many waye. so when selfahness pales it will be masifested in ma0y ways, If the priaciple of sumility rules, it will wamfest iteelf is its own ways slso. If the pripeiple of pride ules, it will find mang|tray to masifeat thelf Wo sbould stady asd tesch the prisciple. To ouly tench its manafesta tion witboat the priveiple ia not giving the goepel trutbfully Where the prinefiples of trath are fuily establisked tbe preper manifestatioa folluws, the effect follows its enose. We apead too much labor, and study, mod talk about the of fect-the manifestation-Dot enough about the priseples which proluce them If a man's pribtiples sre right, it is not dillealt to get bis actions right! hat if bis princlples are wrong, it is very at all pogsible.
hothur reason otill why we rbould tody and teach the priaciples of Goape rath with noote care is, the greay nuc cess of masionary work, the larbe Dum-
ber bewg added to the eburch by ite la bors, require of the bretbres is then missionary labor to teach the prisciphto of the Gospel clearly. In them we caia bere union and barmony, for it ia by true principles that men are led to right news. Tbere in no work more import at io the adrascement of the chareb thas its principles well established Tbey inate ite pesce, fie streagth, and its prosperity. If the true doctrioe and principies of the gospel ate not well 60 tabliehed in minajonary work, it lenven greest cbences for trouble to lollow, for witbuat principles to govern our ection with the Gospel.
Anather reason why tbo pribciples of the gospel sbould be foithfolly stadied and taught, is bectase some pripeiple good or bad, will coter late the beart a an early age. The evil or wroag principles ofter get possesaion of the beart, and terns all the actions in the waya of sia, oaly becasos there tas heen but jit the effort to tesch the primeiplea of the gospel The only asparance we cen have that the primeiples of evil will not grow in the beart, is to bave the truth faitbrully teught. The principles of the gospel are our asfeguard agaieet the orile and temptatione aroond as Tbey are our mende of warking a reformation lor good, they are our mesia of warklug is true eaaverion, they are our geans of growth had strebith in the invine lifo, and witbout them the mero tormas
aion.

Principles make a btrong mad, trong cause. Forme withont priciple make a wenk man, a heak cause. That whicb is bused on principles la firm and solid Thas atieb is ouly on formality is an emply ebow, st ceasoless confusion III true greatoents comei from prisciples, pel
mone of it from mere practice or simpte anformity to castom. All trine formalis the ontgrowth of pripeiplo, and is only true when it is a proper represodta. tive of trne principles. The espirit of the Gospel workn throngh pribciplex to manifest inelf in a pure Chtiatian character, which folly represents the spirnt, the trath, and the prinelples. of the 'ion

## From A cobison, Een

## (I) Mrith

If oot intrud
ing too woch on yuor time 1 woald likr o ask a few questions 1st What bearing doea the Scriptaro bavo, if nay on a man $a$ bo eugares in agricaltare and agricoltural finirs as an chterpriai and bolds etock to the same? 24. Do the Scriptures forbad a Christian from desling io and raising and fietling fion borsen? 3d. What is your opin of blatanae wi houns live legitimato what about life inasrasce? 1 bave thought aboos these tbings copusi crabic, and one reatom for askigg thena is, we live near one of the livehecs towns in the State, pamely Atcbison and we have these things to eouteud with Our town is ituproving vapidly about eight bundred boures build Ins

## Ejome \#lepartment. <br> tEYPEEANCE DIET.

"Temperance workers," rays Hralth, "wouy fimt their pathe cuzicr
when sclence, steps in to therr aesist. ano Tho theory of liebig, that lige vor drisking in incompatible with farinaceons diot, is corroherated by exper-
iments on twent $y$-peven drinkiog mon, iments on twenty-reven drinking mon,
by an kipglab investegntor. $A$ rema k. ablo instantev was a man of sixty, who for therly five years hatl indulged in is weekly apree, and bud become so witb great diffieulty. Has appetite for liguor was entirely orerconte by fari naceone diot of scren montas duratoob,
and plthough he lost fletb at first, he nown regninad it. Anoung othor artiches apelinlly antagonistec to sliohol aro lentils, dried beans, hameot beame, and mincaron, nll well hooled und pleatifnly roasonel with tulter or olive
of Thu corlonsuecous sturcb in these readern naowessary utul rqualaivo the
carthun is ale onbol. It bas beon often noticell that uxconeive meat cuters are among the bardeat drinkers. Urdonry ang the pation, but ule not cinsidered ung uectill as the farimactous foulce So remtortable it remedy ought to wise
friendelrona its very simpleaty, amil no friendstrona its very simplitaty, anil no
barm ean poxibly feabit from a thal The use of one tumulens begets a
desare for others inun who lives on ealt park fand math codsith, will newd sonnetbing besidea water to cleanse bi thront from the phagert mineral, and pickley, pepper *auro, engeomic, fpices minee pres and kindrod conlimetath and combinntuns, will have at hant
and "gone fuoling" in his stomact whuh will call for other stimulants for its reliar Watch a drunkard nt the tathe and see what liurbing ficry coovpoundm to pouts wod spirinkes
ofor his food betore be desours in, shd you will not wonder that raw rual castes gooll to him.
Notbers prepare thes ibildres for a drankard's carcer by poovertiog them mal azpotiter. atill men who bave left oft drinking, bat athil nito tobacco and toon, aro yuite apt to lail limek into the pit wheneo they wrive rizered.
formed men in found in tho lack of propec, timphe, nourabing food. They cles of foud, mull then in the morning they say, "I dis not want a monthful of herekfast, but 1 thisks I'Il tako at cup downa pint of bot nwasb, nilblo at erust of hrend, nod feel ns if they hau
eaten breakfant. The ntomach feeld eaten breakfay. The otomach feeld
full, but foll or what' Ford? By bo ineuns, it in simply fill of hot wator, with a littele tes or confiee to stimulate the nerver. Then they go "all work, and by mght are wearied and dacouragod, get tempted, anul fail back into the dituh froms whieh they hud encap

Let reformell niea ntop biling their tomnchs 8ith bot nwash, and taked fbey will get rot of the all goan" feel ing: and let thom put away teu, colice, apicen, Condiments, salted meats, ealt
fiyb, tubaceo, and similar irvituting subhtances amd they whil ere long feed
like now men. And if thoy will put fotbing into thoir stomerchs that they would fear to put on a raw sore as at tone, and digeot food so as to make blood, ant they will feel no desire for strong drinkt, but will ieel well and
Who ever hourdil of a man who lived mainly on vogotable food becoming a drunkard? fet a man "Hare to be a $1_{\text {atiole," and live hite the hicbrow eap. }}$ fives on pulso, l. e., puan and beane
and to will have wo indliastiona to de
file himmelf with "the king'a wane. filo himeif with "the king'r wine." bethr-he will feel well enongh with. out.
Men mintake sumalas fir sutrition. that, us it requires bouts todigest food, the rood of today firnistes the strexgit of tomorrous, whil the festThg of refrestinemt which tollows im-
mediutely afler cathig is not now strangth, but ratbur the allay ing of an ancary feching resultine fom the ure ot stimetuting food
Another deluasion in that which cmatules in the expmersons "bearty Tond 'as arplied to nalt pork and othy Neet merath. Take the malt out of a Micee of tut ant twot one man is ten tponitul eif momeral hike sult eat have of nowninhment whatever in it. Most if the bard work it the world ie done
in gatios und regetables. Who thinks of leeding a borse or an ax ralt portic with portor or hrandy to wnsh it mown? Ao nnimal thas: carns ite liv. gors eat flish, and they bave tremet. lous strength lur a spring of shdden attack, but yoke one of thon to a plow beside an lonest ox, und the king of
Weasty will soon lec down wn the farrow The hard work is tlone on grassen and grains Wo bave no boblece or fanat al notions abobt theto mattera. Wo bave lived for muvelbs withont flowl necty, and we have also caten nlmos 211 kinds of food. We lisve used con diments and we have let them alone We ato of the fattod caif and undeuvenam's das did the angels in ara pieco of broiled fi4t and bonegcomb anch ay onr Savior ate after his revurrection, but tho iden that salt pork and smoked herrigg "hearty foed" is a
bumbug, which would be ridieulous if itmbug, which would be ridiculous if atoxicatiog stimulants to rollove thi sfomach of 1 ts upgasiness. Soldiers it the array, with only analt pork to live on, woon find themselsec in a kad ron intion fint a man will sit down at the tablo and eat breall, cake, pie, and vec. atublee by the pound, asd pat is with the whele two or three onmevs of sak
pork, and then say, "Pork is what stande by got," when, if he nmitted the other arteles of lood and tried to ive oo park alone be would nicken or tarve to denth in a shost time. Men and not atimntus, and if mothere will ant on this principlo their bogs will ot bo drundards, and if the wiven of retormed men will furmah their huse. ared from frita, of giod reatuablos and thealted meats, with fow conds. twente or atimulante, thoy will som see them eured of thin "hankering" atter stundus. They will bo too itrong to noed excitement, and will fect bo woll


## OHBIST ONLY

A Spanisb printor was once employ. did to paint the "Last Supper." It was bis object to thow all tho sublamity of bis art into the figuro and countenance
of the loord Jesus, but he put on the athe in the foreground nome chased upw, tho workmanship of which was oxceedingly benutiful. When bis friends came to see the pucture on the cell, one sald
What beantuful cups ""
$A b,{ }^{,}$said he, 1 have mado a matake; these cups diroct the eyos of the speetator frow the Lord, to whom 1 Fibled to direct the attention of the

Ho took up bin brugh and bletted Den from the eanvan, that thonteong th prominortly teen and obeerved might wo soover himbers uffrom tebolding Christ
in his glory should be romored -
Corresponaeites.
Ot in the Dell.
By invitation of elder Jese Calvert

- Inviation of elder Jebac Castert went to Warsaw, Koscinatro Co., Ind to uttend the dedieation of their nom burch recently completed. It is situ ated threo miles partbeast of Warsuw Tbuservices eommenced at $10 \cdot 30 \mathrm{a}$
m , on Now Year's athy. Tho akenibly m, on Now Year's ethy. Tho a bembly
was large and the sorviecs wero con. dacted by elder Jeme Calvert, followed by a fow appropriate venarka firom elder Joban knisloy. The germon was one of wuch interest and profit, and ore long to to remembered by all present. The succees in obraining he church was quite frood, Aloun cighs hondred dollars were rained. Tho brethren of the Wasbinjton dis trict aro generully $n$ ofl situated tem porally. und madifest a denire to bonor God by giving liberully to tho huilding of a bouyo to warship in. The chuteh a commodhous briek structure well fuasbed, has two apartinonta, one spe cially for Sabbath achool and erdinary miectinga, and by removing a folding partition can bave the use of the whole building tor commumion acryices, makougtefal. on ty eonsonient but quito model chureb. May God bleas the brethren to meet in love and union to the glory and honor of bis namo
Siter the bervices waro aver we mot many kind brothron and niters whom we had wot met bofore, and by request of the brothron brother Daniel Bock and 1 agreed to necompsay the broth. ren to the Tippecanoe churcb, Koothusko eonoty, Ind, to continuo the mevting (commoneed by brothren Cal.
vert anil Fields) over Sunday. Thursday evenibg maet quite a good congregation Ifold in all nina meetings with a good intorest. Notwitbatandag the rain and the accumulation of so mach mudnons to raxiar-the roads almost im. pansable, yet tho interest was good, sibnors kere mulo to reap and raints
to rejoice Many binoers and to rejoice Many bincers said, it is my
dusire to oerse God, but ly therr ac. thoos raid, "Go thy way for thie time." Shope the kig! Iriende who wers, as 1 have resson to believa, ahnost ready to come to the chureb, may be opared a littio longor ash finally eome in and truatil the bretbron unusatally kiud, "hieh secons to bo genaral atwong on brethron. 1 enjoyed the Lompitality of a numbor of the brotbreb, aud canoot refer to theni all. 1 epjoped fathang in the Nine Mile Lake and the bish pre. pancell by hrother Jarrott and compan ion wore excellont. May God abuidans yay beby his walk cause his havdeom.
nem then pation (whio is nota member) to cone to thecthurch. Brethren pasaingthrough Indiana wouhl do well to otop and preach in the Tippecanoe church. Brother Daniel Rothenberger and Eplaraim brumbuugh are the only maniatera burgor's father is too oll to do any more service. Tbey aro active, zeal. ons bretbree, and tmay God bless them in ther field of labor.
Oa our roturn homo we uttented a cburcht meeting at tho Oak Grove church, Jen. Tth nod 8ith. It passed off harmoniously. Hero 1 took tho
partiog band of my doar brothor D . Bock, uny companion in tator for tensob, he to return to his bome Howard county, and I to my homo in Marahall, at whict place I arrived the sume erening and foand all well, for whieb I feet Wanakful to God. May the sod sown be as broed cast npod wo waters, Heavy rans and high or warm and Fogky. May the Lord abundantly bless u|P his servante, and prompt all to daty, and may love and union preval througbout the geners) brotherbood

Wx G. Coor

Froce the Elcol Oreve Cogregatios, Othio
Dear Primitive : Jan. $17,1880$. platod our protracted incoting commoneed on Christmse evening. Owing to some minuaderatauling, brothor D. A Workman of Alhiland, Ohio, who wns to oliniato during thewo sorvices. y. J. Brown of Congres, Obio, being it the neighborbood st that time Jeindly consented to preach for un unth that date
Brother Workman dehvered a aeries of discoure"a which wore bighly appreciated by the charch and people of this community generally. Meoting cotitinued for nearly two weolke. Rain, almost without cersation, chararterized the greator purt of the time, but, notwithetanding the inclemency of the
woather, and tho nimost impasable condition of the rosds, the congregntions continned large with one or two exceptions, and nover prior to thin slid wo reslizo the thantenaneo of botter order on similar occneions. Brother Workman in our estimation, poseensea deur riows of thoology, and we cape-
enilly admire the logicai profoundecse of his argure the logicei profoundoces
ond the coplowness of his voealtulary it space would permit I would be pleased to mons that woro delivered with such bogiesl eonestseress, yot in childlike simplicity, that legitimate conelusione nee essarily forcod themealses upon the hearors, without any purticular oxen elfo of volition on their part. Luke
bogets like. Therofore the energy and interest manifusted by the minster for the salvation of soals was, by a nutural law, transmitted to tho membera Never bofore did wo seo the memborbip more actively and onthumabtically ongaged in tho practionl performanc of Cbristian duty. As a rosult of
these labors, through the power of Cbose labors, through the power of
Gon, twonty-nioe persons, afer due re deetion, coneluded to forsake tho dangerous provinee of Satud, and step upoe the safe phatforn of Cbristianity Thene permone principally are yondg in years, Say the guarlina Angel over tbcir couls $m$ that blisetnl home, in that brighter clime beyond the grave. May tho blessinge of God rest on our beloved brother who so zealonely lu borod for up, and may his future labor. bo crowned with sucecse, and finally dd for peacoful habitation bo proserv Felscity, is the prayer of gour un worthy brother in Christ.
A. E. Wistrn

Irom Maple Grove Churear, Norton Do Kascos.

Drar Bueflucen
Jan. 7tb, 188
Sto part of Kanasa Intciy in from Brethron's papore 1 will inform the brethren and nistorn that wo aro otll here on the frontier doing what we uad. Our mombers all ecota to bo
cheorful and lopeful, agd aro often made to rejoico in beoing somw of thoir fellow cronturoe take panango on the wame train bohnd for glory. Foar hare been recesived by baptiems sinee piiennis. Othora we think are not far irom the kiagdom
Decomber was coll bat bavo warm chather now. Frost bearly all out of the ground, Farmora aro plowing nad gotting ready to now Spring grain Health in onr colony and church is good Wo have council meating every month, nochat mooting every Thuryday oveniag, preacting nearly every SunJay, and the meetimgs are all well attomed und seemingly much interest 1sken. Good ebancen here for breth. ren to got bomes cheap. Many elaima or sale, and some deeded latid for snio, niso river claime,

From Goblect, Otia.
Jan. 14th. 1880 ,
Dotr Brethren
Brotber landon West aud our hone mitistors conmenced a se. rics of meetings on the 3d inst, presech ing morring and evening, and on te connt of rain and bad roade the con grogation was not large, lut the attoncion was very good and a grent inter eat manifreted. Our reapected brother abored rery earuestly for tho building up of Zion and to bring sinners to a knowledige of the truth as At in in Christ Jonaw. Thero weve throw added to tho fokl by baptism, and ove appt cant. My prayur is that the dear brother and fisters that havo juet etarted out in the good old way, may run the race that is set hofore then with patience, atd that wo may all told out frithfal to the ond ; aloo that thowo dear frieculs that aro almost porruaded may cboobe the mgbt and take ther crose, und not lay it aside until a moro wasenient time. "To.day it you bo ar hia vonce, hardon not your
hcarts, for now is the necepted time."


## Irom Limestoce. Tepa,

Jani. II, 1*80.
Dout Bretheren
Sineo my last we bare had a great deal of raio and mud, yot Chriatpass day at the mimuating church. Wo bad a good meoting. 1 often wonder bow bretbren and enstern and thoir families apend Cbristmas in general, whether they meet in the danctuary of the 1ord. Hero the brethren bave fluogght it best to bavo sercices on that day and take their cbildren with them. It if far bettor (bus to let thom go to places of wirth and amasonent sad to ramble over fulds and through woods bunting. Some do, bowaver, spend the day in thin Way, but young lriende, it is far
better to be found in the bouse of the
 yot thy pror beart owesllowa wuth ng mo with sightr，un $I$ am ablo to rend the prectous Bible end onr excellent
 the gool censo of missionury wark be－ guo in our dear botberhood．Ob
that tho churth minht wako up to deeper sense of the importanie of annding tho glorions gospol into ull the world，that every crealuro might howr the geod vews of a froo and full shiva ton，anil to mone willing to contribute of their weath to nid theso who uro willogg to opend and bo mpent in the canso of nalstions an serving the Man for in roading berctior D．C．Moo－ minw＇s article in P．C．．No i，it was that nobudden．Oht how wo pity those who abound in wealth wbo never offer a harthing to the cante of mas stons，and who seally tonaider it wrobgt
to the money for ruch parponer I to ti－e money for ruch purponer
teny with brothar Moomaw that many will be founs sadly delective in the （unl）kment，who bave bece entrusted with the Lord＇s emady pid have with． betd theta from his caniuo We wite ed ono dollar for the city Minsion．I wulh it conld bo thro times as wninh but my meabs ane liuntofi．When I
fice to hetlo it is a temfort to met，to
 tro mitey I wonld loe plad if jous would drap me a carl and tit mo know whether your rereived nay mite．May siunary lubor．Youn Heter in Claries

Tho alowe from an aget mother an Inrael，yet possuseng of yumuz hente lull of luce，energy and feal tor the
Mthaster＇s thnec，is morthy of commun． Mbster＇s thons，is morthy of commer huty of Chust poseess such love thrubs for tho satho of Curiat，cuntablete ono chantably and exhibit nueh renl and aympathy，wich mughe be a buat withon himatif to lorwaring the mightion
canno to tho sulvation of many alrals． God bless you，my dear mother in Is mael，tho will greatly reward，yon fir your mite contributed，sund you will not to murpraned when you obec at down arossd the great White Turobe， if nomo of tho redeemed elap gtud hade with you thut were iniended in． to the eharel militant by jour masto mentulity Your lirotber in Cbrist
\＆T．Boaw हH：N

## Mistionary Werk．

In wecordanco whth adecision panved a a late meoting of tho Midtio fistilet of Pa，intitutug a work of evaget ization withun its lemits，we，the bretb run of Jurece 1 ＇reek oongregation． Huntingdon county． $\mathrm{P}_{4}$ ，called hother X．M．Misblor fone of the bretbren clansen for that worki，to labor in Frongh Cretk Valhy， 1 ging betwee the James Creek and Aughwith con
Erogatione，a coanmaily in whut there bae been no prouehing by the brutbren for a mumber of years，and
louked upou by ue an a neplocted field By the landeess of ourlicende of tho Urited Bretbron cburoht，ma inenaton Wos biven and a suininde boung ottured erdingty on the evening of the 3 a 1 Jantary a mesting was opmood aut continued for sotac ten or twelve days， twithfolly pud emrnently for the sulvas tion of precinus soula，with vary sutis fathery revalts，though in tho frice of an element of a strong oppowing char． aeter，battling with an intheunco par－ taking lurgely of projudico aguinat the trach，es wo hohl sud practieo it in our meutings were largely mitonded，in
dark nights，with extremely muddy boring brethren to bolp up．I once journoy．May the good Lord blese roads and crery meoting was marked thought we weto going to get ono of and guide ns in the why of life ever with good order，and deep as well as our missionarics to work for us awbilo，Inating．To many of my dear frionde profevend intereat，and，judging from but the next I beard of him bo was in 1 will say，we doubless bave not and appearances，manifested at the cloning North 3 hn，surrounded by many able partod the last time on oarth．May nevting，and otber incheations on the part of sin－smutten，kind－hearted und oving frictide，we may jresumo that a goot foundation has been lad for the Work of eviangelism is the near the． wilhing to follow Jeans，and accordingly sere thaptiked rato him，atd arowo to walk in nownese of life，with the pios－ vel of some mone soon to follow． wo beliese，frod appruved arrangemen ony we not hope that others will fol fow in the good work ontil all the ra－ sat and nogheted fields aronod us are tonked ap and pith under bucceasful cults many be senped in lucu time

Gzo．Burman

## Frow Dakota Territery

My hetto family and I bave muvel it bere to Dakota to got a home． Lakt Spmog my boys moded mxty acres of land in small gram but tho young gra－bioplers atp it off and the Wentber wes zo dry tbat it did not the up ofywin，and we did not get nythoge．They went on tho ruilrond to work nud earuod what they could intil work closed on the road，siand then they bave not beon ablo to cet unything to do． 1 huve two groan niya tant tho oldor is a＂ripple．Io ＂ght－boutled bax jeas ago，umil it ha bean ar ruanung bore ever ance，bo hurtand died almomet mavy yetura ago． Faving ne in ladd circunastnarus，bad as we aro in a new combly whero the boys caniut got sork， 1 ani obligell tis ank my hruthrew und wistern for in arma aro eealy un a deatututo简m，having Inething to eat not surth． ing to louy with．If any of the broth koup us homm starving and froecing no． if spring and unthl work beging，wi will glady repay them．I bave nover clathren，two of them are monabus of
the charca My Dame is Sarul situser the eblurea My Dame is Surul Sturer Whlow of Johes Stuver，and n dangiter of Geopgo and Namey Svyder． 1 ama fiwn to Henry Holtinger med Jabn bubt reau old in sumen thed lived in Canbris county und from there moved to Black huwit Co．lowis aul a year ago last Spritg we moted out loce．I will leave the matter with yose．Pray for us．Ob，bow 1 long to beur the brothron preach ance more． Thave not geen is brother or sister then I left IUwa


## Frain Buffalo，Mo

Bichuw Aldours
Jim． $4 \mathrm{~h}, 15 \mathrm{~s}, 1$
 Her to yonf from this remoto patt o保 and teved it fill of the vich fruits of huaven．I sbull not combisot upon 1 or uny part of it．It beoda nono．I
bople tho gued Lord has or will pro－ bopo tho good Lord has or will pro－
rite that it rasy come to us continunt fide that it raay como to us contrnumt is ruth fruite which is food for the sonl． 1 bope that Christ will ewnd some loter to tho sea（ $\left.\begin{array}{llll}\mathrm{Ma} & 4 & 17 & 37\end{array}\right)$ in our bobalr that we in unar poverty husy bave the priviluge of reuding ita celumbs and gatboring all tho Seripth．
ral otrength that wo eas，for wo aro in al atrength thet wo eas，for wo aro in
need of all the myastance nruilable nued of all tho syastanto nrailhble
Our eneourufomamt from the brothren hus been but little unce wa hive bero 1 feel that I bave almost beon tor－ nakea by them Wo have made re－ peatod eflorts，both public and privat to ges the nssistuneo or some of the las：
ministors．If that tho meaning of misaionury？If＊n 1 am mistaked． Here un an open filld botween me end the Gulf of Muxico that there is not a minintering brothor，not one．Wail my ono blush at thin fiect？If the church will supply the nocds of my for，I will volunteer for woill nul sul this rast flold to labor，and 1 will gro Hin the name of the God of luracl． Tho cbareh nsid in my ordibatioc．＂go inte all the world，＂bat she holds the Wharowite to go in ber own bands Wbo is nccuuntuble？We start in tho Now Year with the prayor that fod may causo the reales to ball from on oyen，and tbat wo make stronger et firts to mpreded bin truth than ever be iore，and that he mayy gront us atrength and buldnow to go torth and battlo for Bua，not fenng opposition．May Givellenz poor Weedrg：Zien，is the prayer of your wek brother

## Moten of Travel．

My whe und I lete holie on the 2ethe n＇Nov，1Níl，en touto for Wasibingtod connty，Pn，Arrived at Watbilikiton on the 21 tht，and visitel among our Incends antil tbo 27 tb ．Had meoting in the flughand vehool－hoveo on the eve．of the 2ith．one of the plisees 1 ased to teath llad a grood hearnug． on the 2sth unal gheth haud mootugg on kerbool－house in Statune tow ushy in the ovenorg．The Suth bad meating In the honae of Rebert Smith，tor the spectal bonefit of an aged lady hang Whth Lith．Oc Dee fith that tho ＂hurth is conocil．Business 山解的ed of rataslactorily．One added to the Church by buptism Preartung in the Church by boptism lreathing in the
orening，aho next lay and ovening


 Mite congregation，in which I formerly residel
Deconbel wh we took leave of Wathington county and our nuaterons Irwods and pussed on to Green connty， $\mathrm{Pa}_{a}$ ，the Ryeremas：Station tongrega． thes tongregution，athd hat tho fules mre of sueng tivo young persons added to the ctarib．They wero buriod witb Cbrset by buptism on tho grih of lowe， On the thath we took leave of the ulvar oues at this place，pund imsout on to Seneta county，Obio，to the Green apring eongrugation．In this congle gation res brotior David Wise is a ing meeting with the bethret of Sil gul Grose meeting－house Also tmo muctinga in Greon Sprong villago．This villuga and congregation take thoir oumu froth the Grcen Sulphur ripuing nenr tho village Thace aturings are tho greatest natural ouriusity I ever saw．It is ataposisble to preseat the fantons idea of the bepntiful pavture
Nature bas paiated on leat nond twig． or whatever may bo droppes into the water．A person taust buo the pieture to unjoy it．

Frong thas congregatiun being tue compatiod by hasther Davil，wo wotat to Kome districh．Thin enngregntion is under the edderahap of J P．Fiber－
nolo aad John Kiahall，axaistal by Inolleren Lovi 13ckey sud © Krabili． Wu onjoyed a number of tury interias tug meetings，but tho abiadant ramb－ fill wado the robde whoont unpastible． The bretbren in councal deeided to ing，the Itch of Jimuery wion ey g，tho Itth of Jumasty we closed
Un tha 12 th Wu ntartel for home， where we arrived on the ，1：hb wat towal atl well．How plensatit it in to rutura home aftor un sbasupevol＇nearly oight weeke Thank Gud， 40 my ymul， aud firget not all lus bonefits＂3ang tbonke to dear ones who favored as with tsindly nasiatanco duriag our

## n．Yours is love． <br> Jous Wtse

Melbery thmo，Hinod $\mathrm{c}_{0}$ ，int
From the Upper Dablin Otoreb．Pa
Bee 28， 1879.
Down Buthret
A littlo tidere lasa olapred anco dut troubles werc brought to a Cus bathomunt．Tho church bas han lovereast sibee，whicls has had a tor－ rother than it has been fur eovcral yoars．The troubles of the past arb luried I feel bappy to bo ablo to say there never wata time，sinee I baye any koeniedge of tho chureb，that thur scemed to be a bettor feslang－
Rrery one seoms pronuted by the samu desare to do cverything they een or the wellare of the ebarcit，sod muels love is manifested．Uur desiro Wr that wo rayy all grew in tho divioo rie，and that we may bo able to do
some little good in our Master＇s vine－ yurd．
18 onr ieamediate neigaborbood horc are many doar triendels out of the rik of salety who wo Jope，ore long， Fill como to the chareh and lator with is for Tequa，I bojue $y$ ct to see bright and bappy days witb ray dear beetb reb at Typer Iublin．Tha storm is love hes shone into every beart．W were once divided but now wearo tisted．Thanks lio to Gual who giveth is tho victory thongh tho Lond Jewhe

Dear brother temutex：thanking prob－ ably yous wonle like to brar from＇the ow lides to the 1．10，3n that yom and the brother hood at largo might know that the little febal of bretberen and sisters at I＇muer lyablin are tryigg to
 Fuwts Kirh

## Frow Mchicas Otio．

Juc．21st，1540．
Wo have soble good news to tell you．Wh the 10 h or twia
month brother．Jesou Culvort of Indi． －на conmencel a serics of moeling preached faitbfally twace a day untit tho 19th，when bo lefo 14 for unmber and of labor．The weather was wath and generally thent hat the roads wore
in a very bud condition，sompthes al most impansible，yot we hat good eon－ Fregstions overy Limes， 1 shat mennotime： quto large：The rosult was，nine werc idded to the clariol by bapthas，ind tuany japre wero made to teel that arnething should be done，but like onte of old eriad，＂（ho thy way for this tume，

P．I．Bean

## From Elk Litk．Pa

A touncil in the Elk Liok congrega
turn was hed on the 17 th at whek sonse umportant questiona wore diapuse
uf of：Brother Jenns liehty of the of of Krother Jonas liehty of the bummit diatriet was with un The diy proved too short to divpedse with all the busiouss，ald it was resolvect to whjourn to mect on tbe 7 tb of Peliros 3－TLo bllmant congregatluh hd how let at $\times 725$ tul，and tho money bearly masel．Tho homse ie to be noar Bro Jomes Lichty＇s，whels is in the point of broe congregatiuns．Tlus is a good mevo and wall hakely prove a bonefit to the catire cormunity．Brother How and Mifler has been appointed supervi－ sor of consus fur nigite counties．

Dipbetberiatio abating．Considerubfo hickness in our vicinity．

Suaday－Sehoal Cobreatian Pragramme
The following is a prozeamencof the Sutaday achool Conveation of the M1d－ dhe Distrint ol Indiana，to be held the socond Theeday of Fobruary，1880， witb the brethrets of Ogan＇s Crock coogrogation；tire miloa soutbenst of North Mancherter：
Openug oxorcisos at 10 otelork，a． w．Witle singing，and prayer by moder－ ator of hast Convention．Next in or－ der，choositug of eflicers by balet，by the delegates present．Statement of the objeet of the Convontion Ly the modorator chosen．Irading of pro－
gramme，with rosponnes，that mubati－ tutes may bo approiated if necestary Singiag．－Muse palocted by a rommit tee for that purpose．
Prop．Ish．Bible anthority for Siun－ day－schools．－J．W．South wood and D． 11．Counall．
12d．The properety of Kundey－whools among tbo Brethroh－D．Becbtelheim－ rabd D．S．T．Butterimigb．
3d．Relacion of the sineday school to he chureb．－N．W．Crumrine and Jes－ so My yors．
4th．Kerecntial qualifications of tho sumbay sebool to wher and oltiers－J． S．Enell and P．A．Early．
Sth．Tho rise and progress of Sun－ ay－schoole in the brothestiood．－5．A． barrand B．LL Gordon．
thb．Woman＇s work in tho Sunday－ whool－Eseays，Iablie Loslie and Vim－ ma E．Bowman．
7th．The best raetbod of instrurting sublren who aro not eapable of sead oig in tho Testameat－J．C．Murray and Frantes Cbill．
Sth．How to procerd to organize Sunday billouls whoro thore is an op－ ploger

1 general attondanco so dosived．
thought to rutate the ther ratiafuction thut brother I T M yers ond the writer are on s imenica work juat now，in $\begin{array}{ll}\text { Lockswana Cin，Pa，} & \text { bhout Ik miles } \\ \text { aorth ehast of Kcrastran } & \text { The conamauliy }\end{array}$ aorthenst of Kerastra The conamauily ts aurde op of Baptists，Melbodiata
und of the sarieas stripus of sia und of the varieas strijus of sia
nery wha proleas do relifion．Ifave lieeo kindly received，and are preachiog is the Beptist cburch，nppareatiy with hood suecess I ave suore and more the oecenaity of makiog greator efforts，te spread the pure Gonpel where it sever Was preached fully as it comes from the racies of God．Though ne are laboting under some doll rulties， 13 wo are ia the weje the Lord will．derect all for good． W v．Heatehen

## Aosual Mectigg Expebies．

The follawing to the regort of the Ireasurer of the fiunoce committee of bo A dousille Crewk charch，Bear Brosd way， Rochingbam Co．，Yz

Anoubt recelvel from Destrict $\mathrm{N}_{0} g_{1}$ ）a Amonat of eale after meation sijat in ＂．from a brother
Received from Distrart No
Is，includiag $\$ 5 \%$ hy collected is，iocludiag $\$ 57$ by
t the Noanal Meeting．

Total emount received 8306551

## Breal lungz bis

namber tugho feat
rama Cotton 100
ore is busbela
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Dacou 953 鲑

Frintiog
Backets 10
Crying und（Terking sale
Commessary Deparitmant
Saggnge Departuen
saber ana！firewoo isaling
flice
Hason Work
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Combsilter of
Use of part ol Klue＇w faza amdo Butter 12tit gailuo．
utter 1113 lbs
in hles 291 doz
Tiowate
Beef 91190 lbs．Gros

## rotal

Lesung a debt of
Jolb Zugier，Treanarer．
We now wake an fatl report of ex－ peasts of Abrual Meeting，sud bave
 able taree but wis waiting tor District o 1，to pay her quota of expenseg for is bsek now，at thin time shis 44 ，which we bope will soon be paid by the Breth－ u，as the heripture kasm，＂Owe no men aythiag but to love one sootber Given frow oar bands thie tith doy of Decembor， 1879
 All the Bretbren＇s pupere please coog．

Frome Badson．III

## （an， $21,1,100$.

Drom Kackifel－ iif，uro stall alive，tryaig to do their luty toward－their Mflkek．We bad trins metitg hot lall，vome young in joars．We pray God lor wiedone
the tendor lumbs whl the word at Giod
that they may prow and berote nilotis in the lard ary feals whith woto Poter Feed ay lambs．＂IT．I．J．yon se older of tho Invilson chareh．His fistber Mubact 1，yon in athl alive，bot tcry wechle How in hus aith yerr．

Johs W．J＇orney．
Notice
Ian｜s．1584
Sistrict Meeting of Souonnce that the Monvesuatr will be beld on Friday，the 19tb diay of March，is the firetbrea＇s meeting house in Greean Butler couaty lowa on the Burlington Cedar Bapids ad Nerthern it is to which wo ex lead an lavitation to all that desire to be proenat at that time，and especially to we deare delelegates to be preseet from the time
gltar．
$\mathrm{NCKEE}-\mathrm{FUNK},-\mathrm{By}$ tho nedernigned Dece 24， 1679 ．st the belide＇s residence，
acor Dreades，Ponesbelk county，Lowa， beother Jsioph Mekiee and seler Wartlos Funk
CLOUSE NEAL W P My the maderagbel at tbe residesere of the bride＇s pserents．Is $22,16 \mathrm{~b}$ ，brother Nicholas Cloasesonts

BIYELS BUTTERBAULAH－By the
 Shively abd aster Julia A Entterbongle whth of Norm Maocbower，led acon Fusdzasemt，

## むomb．

LONGNakLir ．．．｜athe Lost Creet congre． gatiob，Janinla evunts，P＇a，Dec， 24 th，
1979 sieter l．ylia Loazoaker． gear－and 24 days roved by brellerea Erra smerth nati Charle Jandia，frum？Tias 4：6，7
HOBBS－lo the cmitu Pak chanch Hait too tornty Mo，Jan 11．1885，of con suripetio．
20 yc．ars Fuberal dincourse by bratiber $C$ Forocy
 DUT．ER－Ia the Sandy Creek cosgregation $\Delta$ pril a7， 1670 ．Lishtheth Bogen，wifa of Somuef Boger，aged 72 jcars， 11 mot nad
27 lay．Fuceral services by the anter Solovos Bucsisw． HOCHYTETLEK－In the Roghn coogrega－ hed，Somerset douoly．P4，Dec 3s， 151
woo and 9 day＊
bled by the walter．
MOTT－Io the Unlou City rhureh．Dark Co，Obio，Nov 30,1879 brother Abrabam Mott，aged 76 years， 1 ma，abil 28 tlayy churcis 40 jells．Foueral sarvieen by $O$ ． Yoget and the Triter，from Num 2310 CuOK－In the sase clurcb，Dee 2，1859， Catharine $\%$ Cook，aged 6 years， 1 tio． and 13 day：
HART Ia the raieo chareh，Dee 12，1879 brother Jowila Hart sged 07 years 11 nud by the brethren and the writer

Tromae B Wexace
MEIRKEY In Littio Nwathra congicgation Berkveconty．Pa．，Oct 9 an，187a，Withe Merkey，ngoul 2 yrara， 7 anos wad 25 day
 Stou is 19 Bervices by the brethrea WITstoyer，Also in the tame neagrega
 moa．and 21 days．Ocrasion isproved by the brethree from I＇rav 11 as

Daxizi．If．Kban．
SllwNEY Near Mi Mrvet，floeklagham eowoty，Va，Jan 3，1890，Carrio A duagh
ur of ficed Reband A susuey，aped he ut of fieced Reberd $A$ sultecy，aged he． Ila fous sas tire yearo．
 day and meghty．Tbe bereavad fomily belougs


 81 goarshand 3 moi
He was a cnoslateat momber nf tbo clasrot and sorvel in the Glice of dewero aboat as yours．Cate to than place with brother Quioter，the firnt one of the thelteren tiant ever preached in our eounty．Ifrother Jawies sarely ontricoeed a goos work，Drother
Kriaor contended ta the last for tle fath of tho Goopel es it is io Chum．He leaves four chiareo the lare of a kiod futbet，dut they anarn tho lar of a kwed farbel，dut they lle arkel tho brethrer aed fotert to med him in ticerat 114 chaldren ale sh men bern of the chureh．He sattered Tor the theree last yeara ternbly．The will be matsed is tho eburch by all Faveral servies by the arit－ el aed the brethico to $s$ tarfo nat attentive roggregatlon Brother Keizer cane bere

BILLIIMBER - －Ia the Middie Fork eharels． Cliatos，rounty．led．，tas 1．1850，ont dear sistor Bsloma 1：whe of elçe Jasac dear
Bullita
dnys．
St

Thstaso congetion of alomach sad hemela． She was sick arse daye durag which time bor sufleriags were grest，but sbe bore at whithot a nurmir．Sbe was a coosastent member of the church of the Mrethren for 10 yesye She leaver a biod husband and
 beve in lier eterast gnio The funeral was
preached nt Fliag Mills，Jan \＆by elded
 4 （oor． 51 is conuertion with kcy 2914 of py anthatizag fratod
Jons E Netpoze WUISLERL－．of beart difetse，bear ML Crawforit，Rockioghan connty．Va，Nov 2A1．1873．Henry Whisler．aged mbout is
grars． Guars．
Fuocral he writer，fros by xolamen tiatber ab ther，theo too susoy ottens，arglecled ba down withont five minuteh nariog Ho Wate cedeasoting to enter bie lenusa not fift on the thon－3sips apd ixpired before any eanly poriod io life was tricken wath at on and ou hus bed of safteriog be promaked the
 to the bervice of hod．Bat misul after beig blcsed with ifptored beztel，be forgot bis telembe ublignivon adil hever mate aby pos． cevols of（xith，hat enciutaged las ctuldreo and others，to texd and follow the teschiogs of the bithe bryige that taleswons weso frues， $7 . e l$ nane whe read the apare the good spirlt，but atteod lis vuice
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Funeral sosiesa by Daviel Waitz，（bay fa． Fer）frow 1 Tuess 412.14 Bhe was 4 family，eapectally withe ber benthors May tod belp theta prepare to meet thoir lnved onc tua belter werld

## SONEY LIN：

J P Barases 260 ，Aoanias Hensel 300 Stepben Bildebrand 7 00，Wos W Hen－ dricks 3 10；C＇＇arras $225 ; 12$ Smulat Lichey 9 v0；Cluriatian Wibáum an Wealey Adanas $400 j_{j} J$ B Wampler as 50 ， Jeusa Liebty $1000_{;}$Jscob $\$$ Royer 10 Cath Craire 50 ；Tbou 0 Lyon 5 U0，Jat Auldiuger 6 od； 6 W Dowser 1 NN ；Jac Kibtoer 120 ，Dapiel Brower＇s thil A Ahra babe Darshberger 200 ，issaco Barta 8 no A L Bowman 100 ，Jiceoh Babr 1001 ；w
 C＇risman i 10；Solomon Pierdor if $1!10 ;$
lanac J＇rice 1 00 ，Joha Brubaker 105 ； Alie Mloomaw 10；Joaiah A nherofoluer 150 ；houfa M Emuert 160 ；Miss Gra－ bill 465 ；Jotra Mobler K 50 ；D H Hirase if $5 u_{j}$ Amands Whitmore 1500 ；Homy Myeta 34 ，John Maust 200 ，Slik Richel 20；George E Stoue 600 ，Jobu Wolf 1 thy R A Doon 3 alli；Lydia Bal
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Datial Kpanedy fob，Namuel Wimer I 04



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$150 ;$ DG Heourthat さ 1it，Geo Mer 100；it M Kuodachash 3 00，D D Well－
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 J E Metagn 1975； S WV Tonshaugh 3 oul Abram Pefley \＆ 50 ；Oliver Wilions



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 I 50，Jac B Anrobart 130,8 Axtill 1 30，
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## ONLY ONE CHANOR OF CARS TO KANSAS CITY，MO KANSAS CITY，MO




The Young Disciple．


THE BLETHREN＇S NORMAK， HONTINODON，PA

HOMF，
$\mathrm{SCHOOH}_{1}$
AND CHULCB
Cor young people of bouh rexer Miecthrea＇s． are aley admutict on eqesl footliag
GTUDENTS OAN ENTER AT ANY TIME EXPRNSES LESS THAN AT OTH－ EEF GUOD NCHOOLS
The palronage of all，sod cspecially of the Brethren，is rexpeetfully sol＇sited．Send fort Circulari of caclose twa 3－cwot 3tamps for a

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Bhan S．P．Kelau lisamg thatwhere th Nerth－wertcon kun⿻ara well jhane liren spaines，Xencea consty：Obin， Any of char thedrave knowne blitad－ tress will pleyitin

Eeb．Julma Kumbyy，of Dlymouth Ind．，whorms tr thut be and him wite novt sureace if spatel．Wo lipe
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al the Herulive hoque



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OUR VIBIT TO BaLd Eagle Valley Themy is is thaptiot vhembe in Balt Koglo Valles，sectatron mile tran Tyome if Marlhns．Furnuce，in the Bata Fapde Yallec Katroms It be entll


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 situm lhat it was the latter haml．Opr thont point wan shombl it be porppetas－ Ital in the Chuch＂We Jum the beat atheation from the mengreyston，sad the meeling wemoil to jose wif fleas ，
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Wh folt cumfurtefumbelt，atial a gumi ding nevert to fertarle tbe comgre－ gintion．Ont vi人 sta＊pleation to us， mul atpinnstly to flase also wham we



 Eut wey mathat，we thonght tho ocen－ an dit tur call for a mblitic ealleetion， ini re－peretfally derlinerl it．arknowt evtrong the konduc－that pamppred it． WH－toqued with lavelior ly yers while Hor Matirla，in 4 liste Fomily we

## FBoM OUR EXOHANGES

Thes guytrament of Greece bas order ed that the Bible shall be read is the patilic schoola from the origiast Greek

Pin the year $1 \times 79$ l＇eter＇s peace semoubted to over a mation of dollara Of wis sum the Ubitell statea rained $8180,40414$.

Finut oue of our excianges we loaro that stace the year 1800 ，ode buadred tbousund Jewa bave bcen couyorted to Chrintianity．

Wive，suox College bas had a religioua revival of five weeks，and it is mid tbas nearly all the students bive professed the aew birth．

[^0]Is rpeaking of missionaries surgeoa
-We peed rell bot moln, white hot - who glow with intense beat; mels Whom yon eannot upproach withont feelige itht yoar heart th growing warl pontions straight on to tha dealled Jehoratis hand, crasking throusis every oppoing thiog, till they buse renched the sorget they bave smined at; nee im pelled by Omapotence.

## From an article catifled"boble Wines

 and Temperance un the -N".The Her. Jappes 33. Dana, in a truet on the sulyect, sayn "Of the paranges is Whieh wine is dastiactly Epuher of an a biesting, there are thiris eight in
which the lachrew word Tirnh is trape Which the 1 llorew word 'Iarnh is trage:
tated 'wme.' 'new whae,' 'sweet wiec,' yet not one of which denotes any liguar at pll. but means minal finit, the jrosume of the ribe, io the aohd torn of grapea rom adhlil to liquid, they beromn "geon wise" ustil fermestation begins, snd then the iatoxicatigg yonlify is created
It is the 1 see of the latter a bleb the It is the use of
Bible denounces.
Finm the 'The thate Invithen wow wo give the followiog pointed tratb EThure are ao "short culs in God a TC.
beening pion. The king dom of heevel beening phom.
mast euse in regencration of suala, one $\operatorname{lof}$ one, and act by the cbristemiag of eathons with in Christ King, wlicre it in tone ns in and uot one ini b or bant's breadth for

Tut Frigntu warmanty uoder the bead, What We Want," eays: "We
 our Kruleemer We wat Christinos who can loak beyood tha hovited aptere and bebuld a werld beat dexo woder the iron heel of Natavic Mojesty + Yea brethrell, we want ull this, mad thea we
wont a cbureh that will stasd by tbeir side to audint fa enving pobls froas rain In parts of lown they love what is call ed a 'Civil damage law," whied obli gates the liquot seller to pes for the ecotel ard tpade a lypuor seller joy ted theapauil dullare fo re imbaren the mion ey ber Lusbasal liad squandered ond two thamund ware by way of puasel peent.
will pay for be jutned saoll Tue man hat phto the flata to bis nolgbbor a lipat, ia warke thun the mhisutight assas former destrogs both soal noid hody

 no zame effict thar doneleoling:

 litt his roiec be.omst suphrflums atol) into the eflemnate +ipocak, while the

## cian hoal thyoelf

JOLNED THE OREEK OHUROH
An Eplacopsl Olergiazan Depased by the Blichop at hie ows Request.
On Wielnealay uf last revelk, at diinc wabl Chan Barmatiar Protcstant Rpteropul Chourh, Ihshop Piskney derequest, Rev. James ("hry ntul, th piest of the Chureb chaining retillene bere, but of Jate rvasdene in Mrur fonsey: my, Rex, Mr. Baeon and Feve Stryker Tere present as attenalable at the depo Shion. Very litte is hnows of Mr insing the life of Bishoys Whittinglom be sest in a letter of resigantion, upon which the biskop took no action, the first fithe on betount of a doubt sation, and the seeond time, it in


 Clf form thut latinti of the Jowy Euthelie Clourbh hawn wa a the I'rotest. ant Epinetepul termatmatinat. Whess Epinntipul mimbter, and he numply walit.


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was juesented to Bishup Piskney; whe It lamed to at upun Mr Clary*tal


## 比55al

## A bible lissons

avelatio

In Rev, is: $1-14$, we have recorded y John a henventy nong, as revedici $t 0$ hitu on the lalabul, 1ratmos. Ater
the message to the soven charches wa lehrered, be fuokel and asw an upen door in beaven, and byurd a voiec as it
woro of as trumpet talking with bisi Whieh guil, "Come op higher, and I will sbow the things whicb must be lereafter." Immeilately after beanng thees worla Jobn wws in tho Spirit anal beheld a throne net in berreo, nad one that sut thereon, roned abont
which was a rainbow an un Emerald atone. Mound abont this throue were twenty-four elders, clothed in white ramont boxing crowns of gold upop their beads, who, by toe way, nalay bo heavenly reprosentations of two curtbly Church throagh all ages of the workd;
not only dul thuodermgs and light. ninga and loud voices proceel ont of the throne, but theto were seven lamps Let ne paveo just here to sotice. that wherover tho number soven is ased in the Revelation of God, it is used to devote conyplinesy or a hathy. Thns we bave the 8 even chorebes of
Asia represanted by the ecren goldon candle-sticks, and their zeven abgels ropresented ty soven ntarn, the Feven lamps of fire which are the eeven epirits of God ; the reven seale, the soved trampets, the neven thnoders, the eeron plagues; to which may be added the seven nocoriptions of praise, which wo notiec in our lesson propor.

Lbrobe were four benste fall of eyes leanon sboutd be send living rrenturn and meane a ereature foll of life. The Girst of these creatures wan like a hon, boe necond was liko in calf, the thate of a man, and the fourth waw like a flying eagle.
We notive nost the horange and de. yotion that is praid to the one upon the Arrene by theso fome crentures, and when they thiss give henor and thanks to live that ot upon the throde, the twonty forar oldors, which ropresented and worship him that 'liveth foreser and even." Thas now brings ns consideration of the lesnon proper reconted in tho oth chapter from which we will now sak , ou to rend carefolly. We may record the subjevet of the entire lunson an the Ifravevia Soyn, the divisjons which may be giv couthy to opea $t^{\prime}$, recorded from the rot to the egglete inclusivg, and (3)
The wom song, begianigg with the pth

The lhoold blat John enw whs roll much as was ueed in sbelent doy $H_{3}$ and unalise most rolls it was written within and verthout. There wore seven seals upoa it, abil as each of
these were opened sonic now riten these were opencd bome wew wellich wo find reuorded in the sueceeding ulapters May not the sucusaivo oponing of the seabs it reptesent the gradial unfolding of the conmeuls of Godin tho world's bisto. ry? We may loarn thistersan from tho opening of the look. No one wab nblo to upen tho boak bit the "hon of the (thice of Judn, or Christ, and sinch the roll, the finct atows thas the futare of the world and of the Cbarch is in bis bande. Finad Kate xxviil. 18 We notico again " ${ }^{\prime \prime}$ the word seren

## in tb enec

bavieg zeven and roven oger Now wo may learp from this, inasuait as the hora way be an emblom of power, and the number seven denoting
eonploteness, thut Christ has porfect power, and thas tho seren "yes may denole perfect knowledga The belinsing, dovout Chriation may fiod it a verse, wherefn ts recorded the dact thant remes, wheren ts recortud the dals wher
these odors of wheb the vials were full were 'the purgers of the puints,"
thos dhowing ther necoptablesess to od through thenstercossen of Cbrist We now aplinemel the latt division of he subject, "Ibe song," the beglanimg wheb in iovorded in the 9 th verso, and we find by reading the romainder of the lesson, that the song in nuscopti-
whe of three divisions, ail beginnagg with S , the fiset of which is the Svin UEL) of the song, whelb wefind in the Oth verse to bo Cbrist crictiaed, tho Laun onee slain, He of whom ull hearen sings, Ife to whom all the promel of tho world are directed.
Wo will notico tbat Clurist is the Crentor of the wurld, (Read Jobn i. I 4 rind as such bo is entatled to arear glory. Bat it is as Redeemer Hat in 9) Next wo notice the Srastasice of the song, which is redeeming love Mist of all shoutd the redeemed enjoy the song of rodecming love, and not only ehall we enjoy it in the blest eternity, but if we avo Christiana in
decd and in trath, wo Bball want to tell the etory of redecuing love bere below. David pasced a good resoluthon upod one oceasion. It is recorded in Pankm xxxiv. 1, will hess the Lowd at all times: bis praise shall be contipually in tay moutb. Suruly
chat resolve should be our resolve, if that resolve stobid be our rezolve, in derful grace of Jeas. Please* notice in this eonnection, tho soven ancrip. tions recorded in the twollth verse Thie brings us to a consideration of the third and last point in our lesson-the
doublo chorss, Yerse 9 th and lotb give the bong, veree 12th gircs the irst chorat, and vorso 13th giveb the sconit or grated chorns, wo notica hy roference to verse 19th that every
renture which is in leaven, earth or ea joined in the second chorus, thus the whole unarera may jose in the horus of blessing that followe the ong, bat none can sing the song itseli ese thome wbo havo been releemed and if we ure not permitted to sing the wong. of the reteemel, we must hy reecting Christ, utter wo unecasing wisi of woe. Let eacb one pask himself thy ucslion, whith shall bo mag fate Sball I ntter tbrongh all etemity the song of the redeemed or the whil of the lost ' Whter

## "GO WOHX IN MY VINEYARD

We are sometimes made to think that there 18 notling we can do, that omplash nothing that will be appreciated by the Chareh and bamanity at farge, not tbinking that God has so congtitnted us and endiowed ms with apacitica that will enable us to lobor a soare useful splecye in hifo, and our efforts bo 1 egarded by fim Lalleness ather antl to biswon' Go wourk to thay in my rincyard," and our lather in helave
lay, $\qquad$ orkng te-day -
rorking hard-bus they aro on the eido of Kutan. Jestas says, "Go work in my vuesard." The sioner is cormmanded to seek and secreve the salrawhen be entris the tjeymud h butl bus a work to de God dous not ead toon tato the vineyard to do noth. ing. Tho commanil is, "Go work" Tbore is muroom for idlors. Our livea
mast be dovoted to his service and the promotion of bis giory se the ealvation of otbers.

Simaly catering into the Churcb and thon folsing our hande in idleness will not moat the aplroval of onr Mastev. We must work diligently and in overy way pessibte, promoto the well-
being of thoso who are on the downward road. We canot afford to be at "ease in Zion," whole ull aroned us ar sonls persobing, wad who, by our efforts, might bo reclanaed Then let ne labor on cheonfully, over sucking tho wd of him who las prowised to strangtben the weals, ind, by-unif-by, in the bur-
vent houto of the ansels, we may tind that we hase been mentrumental in

## fuld. <br> fuld. Lanurk, 1 in

## Corresponilence.

Prom Plameville Oregoa
Det. 28 1879.
Hou Finnk.
I am not a meraber of your chureh, bat for tho inst yoar harse been in intevested reader of the Biethrint Horh Abont one year age elder Daurd Brower of Sakem, Oregon, tamo to bis part of the State, in connection with an extended trip, to misuster to to spinitual wonts of b a people iv gh in Wablington add tuhn rerrito beac wild muncuinans reriuns, be toppai off st Walla Walla and eamo ont to our vicinity, about nine iniles bouth of the above named place, and while visitug tho fomily of Darid Dasbore, with whor were residing his wifu's parenta-David and blizahoth Keaster of Corro Gordo, 11L-bo beld fonr adrvices at the Lawrence whool bouse. These were the first meotings of your people ever held in this part of Oregon, and also, the first knowledge wo bad of the residence of ady of the Dankard poople, in oue
onnty. Hazing beon tortaerly acquaintod with them in our bative

State, wo wero per8onaily anxious to
htriko glad bands with a pious, God fearing, and God-acrving people, with whom one carly reoollections aro fond ly associated. Eider Brower preached four athe and impressive disconnes, awakoning some intereat and makting neveral warm personal frionds. A foe wecks ago ho cloted a neries of meet ings at the same place. Thene meat inga were vory well attemded, Int vo onconraging interest was manifester Elder Brower is an earacst, energetic wouker, filled with the holy zeal of call ing sinner $t o$ ropontanee, and faithful ly luboring to he mecounted a wortily fervant in abo Muster's vineyard; that when the fioul summons shall come, It is enough, como up bigher, it may be baid unto him, 'Well done, thous good and faithful mersant " ko. The difficultics and wiale attonding a ministerial life in the West, are a *icge witb which tho pronebers in citics, towna and denesly populated dia. trots, are wholly uasequainted. The fistane from Satem to thie point is hy milrond and sleamboat from Walla Walla de Moscow is about eighty miles. The first part is comparatively cacy to periorm, but from here to Poracroy any menna of convegance in anally accepted, and if no other is iffered, the stage is the fast alternative, and wrotehed enougb it is; brt hod as this inay be, tha remsinder in finitely worso andin periormed foot, on an Indisn peny, Oregon cayso, a freight wagon, or any other wesne that ean be found. The hospitality of the people cannot be questhoned, for, as a role, notr countries are
proserbial for cordially, offering all Woy poseess. The only tronble heang boir great neod and acareity of boneo roum such an it is. But being a pio. neer, and a faitefal old soldier of the rons ulder lirover posolutely faced all thrso difirnlties anal fnithtolly prenched Jesus and Him crisefficd, exborting repentance nisl rightenusmess o God. He worlea faithfutly for tho Pmimitive Curisplan and tho Buithring THork in conncetion with tis minterial tabor Nlthough the mutiter is not turned from tho door, is many ularea, abd is not ofien subjocted to the tortare of preaching to orapty benches, yet the masses are carcless Insintorested listenerk, scouling at the minister's apyonls for repentan'e. Thowe a ho aro luboring winder the vein dolueson that tho great West is a for-
to enjoy Chriation eociety, nod relig touk privilcges. Lying in tbin valloy are beveral large tracts of agricultural fine etate of callirntion, and are own fine by by a fow indivaduala. In this vicinity lies the finest and largent of nucb tracte, containing seteral thomand werm, all of whels we think con bo honglit at a reasonable figure, and When divided ato comanon anzed farmarould farmsh bones for a large nam hor of fomslice in one soldd body Through tho request of eldor Brower Mr. Of Whannes bas consented io
nel es Weatere agent, to memerima picer and loration of lande for any ench colony that reynito bia assertance
Ilı nddres is Walla Walla, Walla Walla county, Warbiagton Tonitory Mr Havtsess lives in Oregte bat ro coiven bas mail at the
ulate.
Respectrolly,

## Froul Mny Hill. Olua

fhiul Premition Jan. 292, K44 series of meetings whulb began on the
erening of the fith. by our dear lisoth. or A J Jlason. Nover bas the Fath anl puortice of the hrotbren been as
dently tangbt and held upe os it was done ly ubr beloved broblet dunas the sliteen days be labared wath ae Xon-roastamo, non conformity, bonjumaphes claarly proven obshide the prosiate of Chriet'e peoplo. Nover
was tbere a chinuch moto cdifical and Was tbere a chinreb moto edifict and
built up than tha church lowe on Berab Crock. Inaring the firt eight daya the chureb became fully awnken. ell, and ontered mint cooporation with ty lliree precious sumb weme linnod
 wat latt to bo bapiticet in the fu-
thro, and two bibtors sentonces. In all twenty wir In this mamber we recuiv. ed some lour of the twader ege of four teen and sixteen and bome lity years of aj g 0 .
We has tolece noter of all the butb jents nad by our brotbed, but it would
bwoll our repart bejond ith intonded
 We eluculd bive previously stated tre meolatge were heid at the bretb-tebool-hounc it night, ynil in Saturdays and sumdaya. 1 The great rombousl, andlyand und pazaed daring surnte, th tho phesethe of our best prove single inmacrion by the lawn of language and a proper rendoring of
 in part gatbored in, and wo fondly unticapato a goodly latricest in the far
twre. The clourth bere in ill lovo and amon. Keop up regular prayer and nocisl meotugn Moch of the vitatity maans of grase
The wise zonn of the Kinst, guiled by the star, lound tbo young cbill and les nother, anil when thoy bulloned them, they proqonted to the Cbild
(Jesian) gifts, of the costlient corthly character let. Gold. 2d. Fravkin. cense, and 3a, Mjrrh. We in the tbe Surior witb the same gifts. We must give bim our timo, or mitber ded ucato our time to His serrico. Timo is the wost precions thag wo bave in life, and therctore answers tho type uacd by tho wise men. The comply. ing with $\mathrm{H}_{\text {Is }}$ commande, fuiti, ropent-
onee, baptiom, $\delta \mathrm{c}_{\mathrm{n}}$ is the frumbincense wbich will ploakingly aseend up to God the Father so a bweet-boelling odor. All good works, sucb as charity, vieiting the eick in theiralliection, ote, is the myrrh, that will preserve thu soul and body agt

We are anthorized to Bay that Bro. Hixson purpooes laboring as an ovanChurchon wisting his gospel service will confor with bim by lettor. Direol o A. J. Huxtob, Higbland, Highland connty, $O$. Fraternally
W. S. Jion.

## A Vice from the Frontier

Jan. 14, 1880.
Frim Thecthen It bas been quite a long tmo sance we bave secen anything from the Western Statey, and one Ilesiac
the at all times to bear moro especially from the frontier, us there it Heoms to tw that eamest, encrgutic, and continned labor in word and doctrine aro more especially, needed, for the reason that many have nover yet heard of shoso, who in a church eupacity, wa wilhig to mumit to the Word of tho
lovd, anal hereby follos 1 ilm who Las sad, "If any man will bo my difer plus, let bim trako 1 pp beseross and fol low me' Nlibungh your unwtritiy ornesprondent hud viested oight or ton Stater prior to coming to Kansas yet and he norer finad the people whom fret emignating to America I sottled it a sounty in whels, I hinco fearn tbero bas long heen an organivel
eburth, if bave dreet roforeme to the Vermition cluwed in Liviogston county, Ill , yet I did not find any of Gem until coming Went, to uybint my paronts in tho setthing of ther bow ginieg farm who was xalons in the Fausc, and adrocated the trath of the Master with a commendable seal. Many times did we wben warking tohe Bible, and cepoceally that part thut 'onfuma tho Master's dirvetions to las fillowers. Jirening niter even:ng os hoot, and often the envly mornigg boun
foand as cngaged in conversing over tound as chagaged in conversing over
the truths of Gods Weust. Thus we iec tho puechatly of eavent live work ens in the raunce of Chrast: those whu sue not ashamol to speale of word in lefense of the glor unx gnapel of Jeash who are willing to he spent in the
an-e of ther glonious shend, wnd who are not ashumed th be found oximpara 19g and Ecarching the wonl to se

Our minds havo Lntely been tram out to the necesenty of a moro ronecn tratod plan of advaticing the work as shened the chonth, and an many of thic
churchea have their on guisal maission whurched have their orgunizal mission
socsetres tu the L ant I nuo not why tho brotbron in the West could not organ
o so that twoo or moro hethren could to kopt constantly in the fiobl, (erpeually in tho Winter) to help tao home ininintry in the jromulgation of the Liord us the mirlst of las people, on touruging the esaints to a greater degree of entnestness and zeal, amal awakening sunnota to a monse of them
dneyor in staniling away from God, had ont apon the harren roeks of an beliof and seppticisat. Ob, may the Spuit of God fu work unon the beartof H lis childron, till we all obill come in the unity of the futb un this as on other pointa, and labor woro cirnest.
Iy for tho salration of those uromat Mn' filon de we moot with thoee whon have experiuned tho same as our
nolres, who have sogubt for thase who, in simplicity of buart and pur pose, is urbip Gol according to the teaching of His revericd Word. Whon
wo keow these thingo, and aro aware of the fact thut many widb to follow rutb,-and, when we liear the rejeated calls from the people, (brethren and sisters not oxeopted) is nearly all parte of the West expecially, ob how our bosrts should hrob with anx iows expectation and dosiro that the
way beoponed wheroby wo can buccona fully epread the truthens it is in Jeaus But tho great trouble with tho brothren as a donomioation is, they have so
pending a few ceate of dollars in the cause, seems to be repagnast to their' catertbe dene al meuld darc to ndvodoubtless bring upon himself the bard pecoles, and perhaps the ealumniation ol hasbrethren Yot thin in noee the less truth, for F'anl wonld 6 ny, "Lay by an the Lord bas proepered you apon the
first day of the week: and again, "Ho first day of the week: and again, "Ho
rohbed other ehureben that be might have wheremith to do others service Comparo the apontle's worde to the different bodics of boliovers through. out lhe churches, and you will bind to your Burpriso doubtlens, that often did the Great Ajpentlo of the Gentiler urgo uph the members the dutice devolving apon tbein in this respoct. Broth. res and aistens, both hast and West, et uh natake to out dutics, for eonthinonch boldier should bo eutuipped and clad io the armor bearing the aword of heo spirit agmasis sia and ieiquity, and by so doing, "work ent our own
tion with fear and trombling," mombering the advice of one of old, who sbys, "Continue in then tor in domp thes thon shelt both sare thy 15. Fapceially bretbaon and nisten3 of the Weat, would I varnustly appenl for an avakoang on this all.important enomund of tho Master, 'Go and
leach" lmperative as is this com. mand, bow little it is boeded! Shall we be cfear ot tho blood of our cotlow-man, whist acting apparontly iniliffured" Sha! wo wait to bco the inlaters do nil in tbrs work $\mathrm{Hh}_{\text {, for }}$ godly jealon-y that might burn finter, that they might awaked to tho
 ceith avas foldes) and complain, weither thep, bint awake' uwnkel semil turtls the gosjel trompet. lut it give forth na uneortain $\pi^{*}$ hut tha batte for the Lordania
flown of beavel. os upoued, and a blessing poured out se that tbone will lo hardly roon to sebeive the same Juel 2 - II. I. Bankworvi.

Prous Carman. Bekall Ooumty, Isd.
Dhur Rirlherst 1 ani notr in. Dokall
county, chano horu a wook aga. Commoned meding tho pime ovebieg in the Ceilar Lako distriet Congregations suall. leoads bive been bod. Brother Mhiels and brotber Jear did the most of the proaching so far, bus tboy ate notw gane. 1 expect to preseb bero thin oyemang, tomorcow and tomorrow cyening. Noxt week at sevcall other plates in this county. So fur so addations but rood utcontion. Brother Jutnes Bartoa is elder in thit listriet. Brotber Georgo ikupher and Samoel Williams pue lins bulp in the ministry. The macabers peem to worls sogether. They mumbur about manty dral of tenfitory. Thoy have a vory commodians metrag-howis. The and seans to bo promery Fratemally

Samefl Mumay

## From Dosctangh, Pa

Drill Lurikurs
Jan. 24, 18alt
yon that the good work is still aroing on, Brotler I) F. Nambey of our mectiogsat one of our appointments known as the Gillio Hill, on Satnurday Jan 17th. Theresult is, ton boule have been added to the church at proecht
writing, with good prospects for more Thanke to eldore George Hanswalt David Hihlobrand nod Jobn Marshborger for assistaneo ronderod, and to aft up nobly to the and Mera that cam up pobly to the werk. More anon.
Sinmet J. Gipyin.

From Yendawalle, W Vis
Doc. $9+4 \mathrm{~h}, 19 \mathrm{ct}$
Devir Brollop $n$
caanot like many fiom thor parts of the brotberbood, give tbongh some ndditions bave been mado sinve my last. The chureh aconse to bo fin unton. 'The brethren accm to rally in otieying Hebrems 10:24, gi Why is it that brdturen ecen to liaso the fath of Abrabam until sonno hitth sacritico should be mado? "Gathes my buats togetber nato no, theto by nacrifice." Sucb, Seriptavo suys, will te the language of God when th comes in julgmont. Oh, bow matay liod, but they practically sily, I wunt to be a Cbristian and of there in no sacrifico to bo made I will be a good ovo: if tho wealler is frvorable I wil go to mootadg. he, Poor prepther
what a bard roul you travel It is ap what a bard roul you travelt It is ap
bill wil the tume. But if pooplo can get to hoaven without making any sacritice, the largent part of the world "Lovd, who bath belloved our sepore? Oato-morrow ohr meding bill monco at the Pino Tree mecting bonsi wbi-h will cootinue matil Streday, the 2sth. We potripate a good and nue cessial meeting. On the 28 lh tre coroin the Stilo wris. Siny the arm of tbe Lonil be laud bare atoong 11 e, is my
prayer. $3 f$ Well

## In Memorisu.

By request of friends 1 wall given brion aletech of tho lifo, claracter un Thith of brother James Nimkoy

Hamiltas eopnts, whon, fict th, I Why, fund when yute baut mowed with bis parents to Amanda, Butier connty, tame sute In afior yeari wiozed to Hajtoas, whote in 1852 be Mary i Bheknere la nat maryied Mary A Beknore fo lats be und with becano members of the Brethren.
Here they remanod a fow years uthel tben rotumest to 1 munda again. Fbes he diesl, Jan. Whh, leso. His consort preceded bun about four ycars. FuneTnl oc cwith laproved by brethred writer, from Jsey it - 12, 13
During the groater partot his Cbries Sina life be was nomowhat risolated frous The Bretbren, as there is no orgautyn tou within fwenty-five miles or $A$ bull da. Ho mamiested an unwavering ceal fir tho causo be bad espormed II. was steadfast and abounding in the works of tho Lord. He kept convtant wateh upon the old Nenodard, the Woth of God, as tbe gaide to thes oter. nal ealvation. It was sand that bo had wecono so famillar witb it thut it wos a matter of face, that bo conld wall th memory any portion be bades mind to. Ife was kind-bearted and celtemed h no little pilusure 10 entortain bis bretbren. His company was sociable agrecable mul eatertaining:
Borenved friende, asd it 18 to part with the good ant noble.bearted, yot what i receding great ploware it is to recall to momory the many kinel derds, the ploanant groetinge und the firesily entertammentrot auch who bave "woll done" and are gone before Aad abouv sll, what a swoet hope you can obtor: tain that they suall enjoy (be glorioss folieity of the Golden Gity, the New Jerusalem. Thus us it gave you great plensure to sprak of the goodness of this dear one now in eternity, eould you not with ervater pleasmere take "pon yourselves your yoke and follow bum as he fullowed the Kavior, that it raty alro bo aaid of you, "Wull dobe, thou good and faithfil servant, entor into the joyn of tby Lord" Ob, may Fe all obtank a

Gro Hozlef
Brithert at H'ork plune enpy.

From Blitic, Otiotoo Co , Mieb

1 take this opplarlunty $f$ letting the raaders of your puper car sothething of the lation of God's people it Melagan. We veresvel a ard of invitation to be present with the brothros in Ctratiot connty, Mubs, on the lith of Janiary for cburch oubeil. Sot in conncil at ten a'vork, when, ather prayer wo wero intiormed Wat the objoct of the meetiog was to all forth move laburers. The eluresh ggreed to call ono prembor and twr Watons, with ellicen lsave Miller of Barry connty and Georgo hong and Ivana. Nairich of tonias connty who in The finst drgroe. 'rbe voto wius tuk on which called Duvid Whito to the ministry and Whikan smath had Jon athan Chanbers to till the offiro of deazona AH seom to be prominell young brethreb. Brothel Daniel c'bam hers was lastalled to the full mianarg.
Iny they prove fanth fis in thefr eall. Dg. Muetiog on Naturday sigh, when the brethren wero wformed of the anpronthente thut bat heen wadr Ome Far whe (weaty miler away wbeto thern are miven mombera, Brothes
lairivb ventand wraeded mons fior ticas. Brotber Lonje wemt birien miles ont where thoro ano two
 will the bedy of membere living thero. Oa'Tacsilay mornang linuther fong and larich were back wed leld ane meeting on the neighlorthund o Thereday nifbe and startel botue on Wednestay. I staged until T'bursulay morniag and brotber M Aller wan eoity to atay ubit Piday. Altbongt this rualds wero very bat wo had pood
 ble territury We haised bome vately und found all well Wefel thanktul to Gud for His puetection unid earo for our hamacs when we are uhenent Today attetuted nucetriks, und bull a good congregation of ultwative besent ren pray for us that wo may all be como strobgur in tho trorte in the load. Vraternally

From Yeiloow Oreck, Pa.

## From Ween Virgiais.

Jan 11. 185u,

1 lett tume on the 221 of
Wectumber, atcorling to arrangements previnusly mand i.y the brethren of Dobldiupe, Ritebre and Wut comatios of thin state- Wo wolk the train for broddyndee cutmis frit, and epent the might wath benther Cocturan, foanal ovopme preached at a taur rongrogatwa th the Baptint churde. I was in-
vitesl homo with triend Taylor, a momloer of the Baptiet cburele, und wus labdly evtertnined. Friend Jaylor ham a dillt bully attieted It in near
twelve genvs of no but caa mether Walle war talit I toonght that chatdren who loave the uso of their habs and aro healtlyy unghe ter be vers bappy
If nume of our chithen coald sece the
 botter loya and girk, Next dey ball not civer aguin in tho samo place, hat Cliprotnian and nest at hand abid at
sicune: that peopto caced but littlo nbout the one thing most neediful, and atil dowed to hare al hast, and tho red moall Kemwanel all digbs with lnotb. kens ly brotber ition Miller wintien miles wbulo thero whe 1 mecting in
pangen. The bruturen expectod no the cremigi betore, hut an it risised haral and two water- woro bigh. I did got get thito until the ovenng of the Eith Tbin is on Strait leork if Sonth
 ton I porm ent all seemet eager to
thear the word preutbed There were deop, natil lope lasting hapressions ntulk ot the minds of nome, anil fit the result Gne poor soul mude the come confoginti and Wga limhed with God as thut loe lady ever piove farb.
 lima munnferetal by the menaters and tovere I teader ing thacks to the heorer kioulnees and hioblality
Prom bere L weat on liok Cimpl in fitcorthed in $n$ nehoolbouse sear tiratb. II Jobn I'uedlys Ihis in in Rose bie home stating that my hetle lube won hot well, but in the hetbren were Inoitme for wother l'riedly and i, af The itnuteruble mellitation and con'ieded tes कtart tor Wirt comity, n dia Wate of aboat fiter milles, bo wr wetreat. Traveled all day in the rain aritl through paed, and late in the ovening wo arrived, wet and mualdy, Found ua within a mile or two of Thia alieth, the county peat of Wirt county An a mattor of coarse wo bud to talk alowt ponsothing and it was not long ntill tho sutneet of religion curne ap fer. so it wan with uk. The differ ence botweer mo was, one party want ed all spint and no body, wbilo the ther party wanted looth. How trange it in that pomple ie tbin age of hay world have growu so stary that than tion is wble to zell tbum ' It is blall uater heaven, bat be that doeth Eve wall of any Pather which is in bearen
fis, crand 5 we racked our jour. Eivir at Flikabeth, a nico little town, bul from all aypearances considerable Lsizees tione Abont 102 a'clock a cluy was expecting an Wo wers gain amone the brethrus and folt quito at bome. Meeting in tho erening ut the I'roaperity meating bounc. when, making bevee in alt. C'onsid. rato bursinces tume up for diaposal
things in order, Gosl boing our helper and so folt that be was present with as. Firergthing pavsed off ploassustly, and indeel more no thas the bretliren anteipater All seomed glad. How ever things are not as we desired, as prite had got into the chareb and We dian zot destre to eat them off hast.
We agro to lay it asidd ily, hat give them tine th comatider Some that were procest agreal to lay it awdo and promised tw do no no more thar prayer to Gor it that all may to
the fane, and that peace and proxperiy moy prevail aotong tho thembers of the Iroupersty ebuych. Tuesday even.
ng, Jnn lith, we prearhed our farcwell aermen to o crowdod house of atten tive bearers, ant we hopo the thate hasy he heen in 4 t
hat resull rection
 we luectume constdorably attarlsod $t$ have to pralt stayed all night with bruther timit and nest morning sturt
at far bune Traviled tharty five ut thirty-ulx miles, and lato in tho even
 the tram at Caisosnd hero parted watb nother Firedly; whu had about thir Iva mules to go boluro vachine his innter Intrived home in tho evening Sult tumbl all well, for witi-b 1 thank codel 1 We日ty-three naretimg over tivo humbel nud tifty mileo hero tender my thanha to the is ethere inil so-tess fiop thelr kiaitness shomet noanh their liberalites

## Frow Oheny Bor, Shelly Oo. Mo.

Ian 18, 1val.
 paper of untedd merit and worth which I prize nexs to my Bithe ifeel that loocly and solitary mediftation upon the scriptaral und divine thing", affords pesce sull elevanoo of wind, whiek Stuald the sought after boore than it is eajeccilly ly the brethrea sud sinters
Tbus ta the firot tume I bnvo nttempted to write nuythiog fur pablication. Lave been engaged is the Christisi Garfare about oight montbe, and I enn say that I bave remombered the
my tod io the daya of my youth.
I belong to the Novelty congrogation of Kaox and Sheilby counties, Mo., which is coaposed of about twenty four meas. art I thiok we aeed anome veteration sol. diors of the eross of Chrish, to have the rersight of ue. Asit is mith a young laat, so it in with oar coagregation, Fe aeed wateriag. if the Pasizave was more geperally detributed suong us tbare woull be less coldaess exbilhited. Ibe Bllle tearhea us that if we yot waprobtable sorvants. I sum pleasel gith the rbange of the P. C. ry reapectivily, In the Fielia,
alan. 17, 1.sut Tbis pleneant dey bride nee at tbe home of brother Satenct Baker, 1 ano in grod bealth und enjoging myself well m the eompuny of
the boloved members of the same the boloved membors of the same
lath, and also the usociations af kind friends, who aro all doing when they csn th frako us foel welcomo and comTortable. Our meotings in Wude's teaded, nith mariked and inctoused intrivel We eommoned nit the seboolhonme buar bruther Georgo Myero' on Priday uvoning, the the and cloved on Thurday weruing, the 1 ith, with a rroviled hooso uf very attontive bear-
ance, becauso of the deep interoet and vere no acecssions by baptism, wo cel quite oncouragod, having revelved orm promise from four that they the Lord eoon. Hay the Lord help them to fulflll their promise. Our faith has locen stapptheacd and their Shpe tountmed, that they now nco and anierzand our sloctrine butter that they ever itid lefoce. We foel that then such is the result of our laborn In thank Goii and take rourage.
We axtrived at Pleuaunt Grove on We 1lith, and is the ovouing ball acer ceca in the hethoon's large and com pertapes the best houso of woratip then perbaps the best houro of worabip the to lcel happy in the thought that tho anso of our Master which we binvont heut sa adraneing in this conntry. Thre cbincts in moder the caro of Bro Janica Hilkey, and beern to bo in a hepltlay and prasporous rondition Pbey have two bousos of worslap in rou bero ato naking mranjgemente for us to hold $n$ ecrios of sncerting in the Cuty of lawrobeo lefory we Icave
theth, of which wo wall inferm you is our thè Moroanon.
M T BAFR

Froun Union Depasit Pa .
Down Rombren, Jan. 24, 1880. Brotber Dasiel Llollinger,
of C'umberlaud coanty, bas beea preseb iog several weeks io this rongregation strong meot denlt ont, nod wilk as well, and tremendoas blows laid on popular uboly Brober J. W. Mohler of Lewis: town is now with un, preaching io a acw sanctury where the Bretlirea bave bitberto bees regarded as 'the field of world and the oflscouriag of all thiogs" But God is iollio "ine of light throsigb the conamunit ward is hariag
fall cout -. by many. The is wide spresd and untease. I'eup'e waule for willes tbrough the aud to hear these lachl and forcible expositiona nf 'the iruth as it is in Jesus" Brother Hollioger boptired noveral. and in unmber are atanding on the shore, looking wistrully iato the saw ered lavis, bint not yute willigg to give tbe face to spittigg and buftetting, the bark to the beourget mall the baads and toot to tho nails. Baptisum menta mote Lhas three dipa. The grave is aweet When sta is slaib. It is easy to wulk With Jesus whea the devil's yoke no longer draws the octer woy. Tbere
is "a rabiag taighty word" payging over us just now, and we hope for hving stoocs to rent the Tenuple of Jehoral.
C. II. Balanatoll.

## From Bleamiville, 0 . <br> Jae. 26, IRBa. <br> Dhen huthon We bave nerer had an revival to report any great rasalt of chorch, from the fact, therlops that wo have uever pat fortb any very great of fort is that direction. God has provided the means, but it remaias for his people blesaing. Wo look forward with bopefol saticipatioas to the 7th of Febraary nest, whea we expect to commence s aorth of Moomeville Bretbrea L. 11. Dickey and J. A. Memultes, are expeet ed to conduct the mocting May Gud give theas divise atrength, nad the <br> ialliene of his holy spirit, is my pray

$\therefore$ A. Walker

## Fromi Itman Howard $O_{0}$, Mo

Dhat Nrivara Un aceunat of bad ruads
and di-sgreeable weatbor, we, the breth
rea of the Howard efareb, bad Wu
rea of the Howard elareb, bad $W$ is

We expeot bim bore as sobo as'the roads I). Yonace, from 1 Poter 2425 and weather will permit. Ism well plessed with the Patwitive, and espo think if 1 woald bave receired the fir nomber sower I would have got more sulav-ribers


Wm Overbolase \$t So: Oath Leibole 200 , lasac Kunkle: 00 , $16 \times$ B Barb 320
 is 25 , Joo Wogighly 2001 , Maggie Qolor Ino, W A Weaver 1 no; Elwin Harley


 Atary Bowlhy ss liblbe Lesie $32 ; 8$
 B D Mook lit ou, W B Wolf 6 to; Brillantl 1 tio, It tinac 190 , L It Brall er 53, Michool bick 140, , Sppidlo of 8 c Eliker I 30, Jno Roinasa I pij) W Fity gerald 1 sh, D : Reploglo filj; Sarade
 Bectace 200, I W Tooter 15 ao; 'erry Brumbatigh 2 in) Cbas Poister 1 Gn
 Kivek $5, J$ \& Net $604 t_{s}$, Ibran Derman +10., Thes Montgoatery 2 4ini; 3 \& lloger II) wo, J B , ibroyer 3a, I B Hesenberger 7.). David Philipe 2 bo, Naml I'lough (00), 1 L ibesulort 10 土 5 ; Joho Rogiv $210 ; 1$ neat In llitiger 450 , David Krow.


 E IIors 10 thl; Imase RRager 2 ve, Joad
 Uriab Fiak Is, X ' Marrias 11, A Suou,


 Brombangl 5 tin, 1 N Baerer 20, Lee lionnuer : no. M J Browea 2 lif D

 S Morellock 20, I © Wampler
billow 20,12 TVidenhaugh

## Jonib.

Kimvent -la toe Berlin congregatoa Jnu
 geary 10 mootbs, adil 29 daya. Fiverit ker aual lacob Honeb, from Mnul 2444

FEFTER --lo the ('oriogton charch, Mism
 Mobler. sister Barbera lleten, aged Go yeark, in meeth-and 2 dsy,
Slie wis a dasebter of 1ro Iavid Decter, hut died oe the 2515 of 3 Pog 1849 lo but died on the 2514 of 3fay, 1849 Brothoy Pa , in casly tife, where they tave nuany Priend and relative, sfill livins Fusern friendy nod remativer shill livins Fuvern by the
eoce

## Sanukl Voun plesfe ropy

WINE - कiven Itarbars Wive theprated the

 besband apwards of 0a yous Was a bacen hor of the ebsersh 67 year- ta fult fellos slus and molos. She leaves a bustanal anal 11 acilareo to
consen by
rom 1 Thees, 4 I' $t$ a a lotge concourse of peoplo
HUMMERT .. Dear Nepges Muls Yok county, Pa, Jat 15, 1880, Dseiel, son of 5 M aed wiktor Catharino Mummert, aged by beetired P lifowo, A. Birar sed D Racher

2ARUEAR ..- ia Cbatnbertblarg, Frankhn Co
 aged 74 yeari, 6 toonths and 24 day Poter 2427

MOUVELI - Io the Salomoo's Crest ent Erogation, Ioil. Dec, 20, 180.0. haman wi'e uf Jacob llimene aged it sath montios and 4 dayt
Slu leswes o busbasai chllurom na: ghamit. cbibren to thumarn thelr lots, nblobs is, wo
 nords be a tastieg Waruiag to ber cellugres.


## goney Iist.

the cluaretu-bot io Tauruespple diatrict, is gettiog aloag in
the Clacistian warfare, ts well as can be tbe Claristian warfare, ts well as can be
expected Our iuctea4g io rburcb memberalitp by letter, for last year, was quite nise, lat by baptines we reecived bealth bero, bas hecu nuite wooll dutiog the Wiator, eo Int, onty reven bod colds We bad about eight or ton days goca sleighiog, watb some Eve iaclecs of soow Two days after Xete lear we had ame sery bear rains snid an open Jad unry to this dato, with very muldy yet The metcuast has hardly beea dowu to s ro yet, no baow of bay a
conat smee Sew Yeac We wite we plessed with the tonat, nice nod clean

Tournia lovo

## Allar.



 406,1 sase Myller 7600 Jarou) Zarley




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They Paur-.-The Prodizal man ly If B Bromblauth.
venn Pa, - - O, Why stonulal the Spirit of Mantal be Moxid. Toin the Raptivi-C: ti Jdut
 Me. Stan and Ray bolim
Fon wru Pack-Falitonialo. The Wer ant Whan showle 6in
 Prneipl"
on Patiz-the Mayer (d the Fin
 Chomelh, lat
wham PGe-Ceftey (11 Bon Bul-
 I handh, Kinnas, Fussu the Month
 Fıan l'oiple i'sue, Xels. Prom t'e



## Sumon Bepartatent.

TIE PRODIGAL'S RESOLDTION
By H. B Brnmbang
Beported By W. W. Coton

1 call your antention to the liat prat ff the 1sth veree of the lath champe if 1akk
On lact Sutulay evenome, we has the shject athut which wo have juat teaul


Tha* *uly inly applien at the time when the fole
 feet in the Buble that so lespolifully amer and ho return in fioliTheve nro differnat sulijects in this $n$ ablo for ur to eonsder low we ebleer-

 dettiane. We have serolvell tina sull
 that we nomild hirtale val ovit
 mato und ane juet as ean)ly latakin. Nodouht harims the weck that is ghe gast, sluse hase hees bumpels, thon
 wonach The begiming of aunther ww yenr recons to be the most poop
 loabitmatid to sint, to tho iarlalgence of



 unvarisfoul with onr preqeat ermatitinus 1 ow selident wr unskiv cosbatimos x lot 1

 sut atisalies with out condition han hete
 is selflom slab we realse that we will
 we tha th thate withene ane tealve about it We wll sle it of the apor of the wownem shathontagtemptation sad by kealacere of the then


 is fir aneny from hoare 1h. stuition how bow be bas tallen, mal thea thate Lhe mapuatiant itsolation, "I will art

 anatio ther molathon if he lad lued life " If he hail lat the rajomenents on
 Wie will mangur the young man (ronelit tip us ho wha, his tather bemes



 elintlied will thevery lont of garments Thas young man, who hat engeyest alt
 tre: We know the deat of the stoty
We later ham non leviere us reanty in fast anay from it Ilv malues at reve Jution, und that remelve is 'I will ative aur ind to ny hither
Thers ore many
thmy lath shand have tumbe this res relutam, dunt wer it is wath wery sin
 Gin. Tlute was smanethity wroang in ine mate, anil that is what wo wat exels vinner to beed. Until we cas ret
 punci rexthotions of this bomd. When Ghey arv able to vee this, then they will Wuke the poult mestee llat livey will obly be dune when they feed that there Is sumetbing wrong with theis prean

are har anay from Gul, that yon we in
a woug condition of Iffe We would
ontract is delaned. It we weo in the

Natan. If, wo aw in the employ if Satan sie cam do,
surn him bulduce
your minds that you are far at ig foum furn hin latlung him. but that yom deare morithitu

Again, we make the remark that he shaused of his condhet. Ho wh
wlamel of the ctarmace an which be ball ineateil hus father. Ilis father was Tuadoubtedly it unol mun. ITe was sery goord to bun *hi, what nutuithatandias all this hindumo of las fisther, wa ungratetul enmugh to zor iuto a har com try imbl leave him Ite wamlerval The vasom than lami of stranger II wa- lar unay fiom hoane. All bixan reviate were sepmenterf trran lim Hete na- time in tho lamed to comfina flut wos totheulateri 10 pale life lap ib) Neve hew war nolmaet of hivius
 Wht His no bo buger :the ntille
 toward his father Parhaps his livBeer, wha lovesi him. was lient-loroken n leen hise mon lest him. Jtum, hathees ant brother the in the rame contl? Theit Juats are lroken liepans
 lavis sme The venner men, attheme


 it the futury Mary I at making Che motho- Tremhtion thet bu Clisl, iletes abimally gos on in the thal
 cint int th hirld lee haul committel. C lus makine the to have thoundt lis futher und mat
 bard 4ill Thas muy have leen ?
 away from at unte isiluigeat Pathe than fliz wise wis God is itet Puther We the hio whisanil thaghters by em ation, ware hioly prevervatom. If, - tarelime the us hie a fathe
 how wngrathal we bave licen Hon many iof os have wanulencl awny finm cher Piathen \& house? We are awoy ath In the wornil. We aro waity off in a

 ects tir an tuakind ruasder. How many If as lave luen as mahle as this youns
 nohbe is sumulve is ho diai" Ther mantision. We know that war are fise
 fines ver acep tihe thas soong real asor cour ins, hask anesy A' os thes bahy and for to nerr Pathor, of slo we eso fina 16 our siosy Herr is is very bean chal remple for uv flire iv wha oup Fatherve lumes, who thexe wen

 -huald de Iatar the prodigul mon hugy of where carnod mel thw fors hition mul wamatas is llfis, noul when
 poritest aut nude the resolve to un to Gud mid ask, hit furgivencer while some of our heirts have thas been nof. tonerl, others atre laurdencl and hoaskeneltatil fibere mecins to lo no bopo at coltening theth. In-temi of wousing
 thas fishororable a velline this divhonEblde servilnols, and contime to sary Iwe evil onse. Why iर it? It seems sa
 (hi ) hot theink that it in whange flat thin
 whe, when he comadered that law tat theq's serwand hail phesty to ent und hiv revilutan than wo lawe hate he had forfeitel all right to lin finher's hume Iliohand reccived bis own sand had grone swas; sow whon it val Rume. Ite nithed to be unly wemenat If evarlil ant expect anything more We nee tha slaflerent condetisis We In but espect to be roasilenel ahacd scrvants, lan claddres in' 'tiul Whean the extive to ciol unal akh bian to forgive, he wall lective to watb mpers aras tual take lay Into hi woble, ated Mance tathers wond
 vived hita They remblil lave clowed a-te dum actingt him hisanno be heal lweal bugatiofil This poung metw thatght that hiv lither would put ievive lum agana is it now. He arppor
 I. wastal go to bis oll lante agman. sut He salyo, "i will eat the hrear 4 lith uy fathe' sernanc eal. I will he sutiolietl with tho clother whith fluy went " With this fechug in his hoint he wateot to mulle revals It lit an he woolseri-he wowt.
$1 \cdot$ then thi 40 obles to yam. We lan Father fin whan wo can phee ins pildot conflidente, Whan we nake at
 hime Intend al bineing a geakun otales huather, we unc tabl the bueta will

repentes Mare may latse born wanther caluse, Tlo buth howe delkim Any whe why
 of this young man. fle man jlowed in nefl a porilima that wes lavurable th produchag a fecting of thiskind flow acconifitatile we fed when we ame primed the that ven wher Meamle! by Einal ant lowine tricade? Wor dis sut hate naty tative to feel ans
 Kumi father and is firing mothet Houglot of sll these thiuge usd
 Wive und zo lowne fis oll hather' The are uepy lisnecobly Perhaps this
 not tronder at it If ho wabs Let it (6). A ymmg masis in l'enngyleanis. We +int ait 3 rich father henves his Weatorn Statese tio opicida all thi Woncy states then aporsat tat hio Woncy and thell goce to mone wellito


## The Primitive Christian

Weat It to now Fall, the Summer's trone lay 10 feell the stonk The farmer tells this yomage wan to gin out to the cerral whel tient the swiac. Supfinno inotems off giving hime a phare ati
the lokese, the farmer twils bim to take up hivpherle in the cormb, instead givhug low frost, mith us is finsal at farmer's table. Jor trita him to rat in
 woidd not take bitu belge to make up Jus buinal to sumberse If lue lourt in

 hend. Dic Wed ypen the lask whink the swime did ont Wis
them that he ent hometh

If you had laven satiobed in an yon


 thase kistan wae feeding yout with the




 Whant a ball many phyle hirce matio sunse tollope tit Gionl. We lave been











 Cuin Itam inews or the tian and
 b.apl9 asid aisennutortable. Wo ber ambe
 at han In Gud's banctuary wo fee
at lumen in perfunaing Goid's serviee and we fent at bome in the paryen
monding Law-ily we notice that lew and anty
male the resolve, I witl srime and go to ruy haliour," hat he put it intu oxc cution. We are not sold bove long be whe awas from homa. It may have becy wacku, months, or yeark He hast bet was nway from lentine, that he
cese unt of money, that bo a at oces. pyibet a degradud und low porition thint he was bungry and naked, that wanke bire dhasthatiol nad causu him to muke the renulve.
Romat of th have beon away from God lung ebough to teach ua the Eame levaon. We have hat the asme oxperi-
eese that this young men bad. The

Holy 8pirit is teacbing as that wo are
sinnurs; that wo are acranta of ain
and nre laboring fur bin. We are thes thown that wo are degrading oun elees wo muat fool that we abould bo whate ed of oarselves. Wo did fecl this; $x$ kend Yather who is llensitig as every

Thus oung math would nover bave rearhed bome if he bad not arried bre resolution into executson. Many of to pot do nt this goung man did. We do not slart right sway. Wo leave it untal next week, next month, next
year Wo tay, "At a momo convenient nearon, 1 will arive and go to my Fu
thor's bonbe" This young man bad fed awine bang enoogh, bo bad eaten thi- busky ling enough He mays, ' execution at onea. When you find Grive. untend of stiming you sit still Sou dwire to mako your own time
We bave examplea of the every duy: Many men with the hest of intentions have resolved to tarry out their vesolntione but bave faiked What would heve hapuened to ted. What would heva happencd to chis
young man if ho hai not r'sen up when he made bre re-olve
Many of yon are way from Goul now Curist, you intend $t 0$ go hume, you
have thombbt (he matter over oat bavo crane to the concluston tuat yuin are
away from your Thther's bouse. You bure brotbeis and simetera who wo in the Clumbik. Yon bave mado up your mudy that reme duy 3 on will be
tbere, but insteall of riams :al omen and going you base halced uatil the rewdation is hroken Yon are Etill ge$\mathrm{m}_{\mathrm{z}}$ forseral in the same downmard result of coar waitag. This young man poade the icsolse und put It into immeshate oxecution. fou in pastugg and your resolntion is loroken. This young inun, altbougb be ounsed bis mother'n eyes to fill with teort, was tmore notle than yot pre He went to bus lather and akked the mured parents forcivenc
Tibere ave thany
Tbere axy many sulbs renolves made God hav brought about nuels a tran of couso stiset vosolven to be made Simetinues bo takes awoy part thing unon which we bare placed our atrections and beans. This was causing our eternal destatection. God took part of it away ond thas awak-
ened un np to it mense of our duty. We ened $u \times n p$ to it nenso of onr duty. We
have resolved to go bavk to Chirist. He hans boen with us is all our aflictions. Wo io ready to roceive tea again into lis faser. When wo are in the proper condition, wo whould itert at enryy it ieto exer ution
hometimes proplo get neck with the Ther my the dingerons discaso. They pay that if sboy are eppored this Gol heu they will return to Goll with it. Ifu shates the fever; they toen forget their resolve and thank that they will go on a littlo longer. Thue the usolse is broken. Instead of going to God, they euntinuo in their aith- Thore nro manay such caeos
around as, Mag personn tbus break their most eolema resolution
Now, my dear friend, wo want you to give tho sulject the eonsuleration
that it Jemath You aro away from lind God calls apon you to return Ilo in willing to recoive gou with opon anas. IIe will nut mate a bived sercunt of $y$ oon, but bus promiesd to make jou a bon or a Uaughter. Wbat is your condition nov? You aro withou: God and ralration in the world, you
 or thuse tibst lovo bita. Sopposo that you have boaght a
bive no title to the property. unto Zacharian who made known to whooce was it from, Heamen or of menv, Under atich circurnatances you would bim the following. "Fear not, Zecbe- $\mathrm{T}_{0}$ arond a thfficulty into which not clove your oyen in alcep for thar rias, for thy prayer is beard, and thy wife Flusulicth sball boar theo a son and thou shalt oail his nsmo. Tohn." The above was tranamitted to this gooll man, by tho angel Gabriel wbo was absill mention nome of the peculiar thinge that were to follow this predietod cbild. Verso 15 : fior bo shall bo reat is the sight of the lord, and risk, and bo shall bo fillet with the Hor Y Guows even from him wowher's ouib," Wisl When the time bad come
His With thet she should be thelivored, the brought fouth is noe. Hor noighbors ber, and then tho eighth day cume, they came to circuncisn thibabe, and they called lim Yacharise, attor han futher The mother ninmwer Joho " The neighbmy reasoned with ber, eaying, nono of thy kindred are so namenl. Thoy roforred tho mat tor the fatber of the cbild, who of writing table shawered. "Hia name i Jabs," (Thes was the mame that God and given hila bofore be was hatu and thoy all marwald
The 1ccular Thas child of Elizaleoth was hough into eotonety-ovon ut so carly a day, furecy un to the conclusion that bo fas to bo Lonked upor as one of more then ordinary ebaancter and purpose The took up his abodo is the denerie
until be bommenced bis prosibuep Jobn the exapgelint louks upon tha son 4 Whiraliects es beng acht tron Gent. This is bis longuage, tst chayt Goul, whis) nate was Johen "That this is the Jobn of Elsaboth is elear from what follows in the same chapter and that he is the John of tho proppeta is atso clear from whent St. Johin in the lst chapter and 2 sid verao rcconds, in answor the the gucstion who are thon?
He sad, ' I any the vote of one eryligg in the wilderDess, proparo ye tho why of tho Lord, as suid the prophet Eritton in the prophete, behold, I send my mestengor betore tiby face, which shall pirepare the way befoye theo The rowe if one trying in the woller mass, propelire yo the way of the lion spealeing of this Jobn, as recouded by Matt, 11-10, whas sote bim forth as tho John of tho prophets. Hear him, "Yo thia is he, of whom it is written, be-
hold I sond my meesonger befiore thy face," Refer to Mala. 3 1. Igutub do 3. Thono Seriptures sbaw conclusively that tha John of Zacharnis and Eites Loth is the one that bas fultille I the old prophetit Serptures, and thin being so, perier ar io witesp powler, nor in warthices representative Itiv tenchiaga must therofore be meceptet as inspired, as mucla no as aro those of tis succebunt, for botb were fent of God, and bolh wero ropresonting proh phocses, in that they both tulfiled proybebies.
These sam
partes bave a good des ort of then, sent of God, Exlongn-whethor lio bo
lonest to the old or new Testament Ecripturey. The reason why is, they wish to got hin away, or yather hin preaching nod practice. They tried to connoct bim to the Old Tcsfament Seripturcs-and of course now wc necd not to beed bis preachingbut thoy lound that by taking that eonirso, they would necessari ly dostroy circumeision, and as a consequence, infant sprintlinge wonld bo injured thereby, and to put bun to the New, would establinb immor. Nion it onco, and that only of belferers.
of persons that bad no zso for Joho presching nor baptiena, (and the vory famo elass did not baro mueh use for Chrat's preacting, and wore saked the
chey wortd have planged themselvea, sald, wo cubnot any." Chur friends of today bad hotter roturn a similar anower 1 take the powition thet be no more bolonged to tho old dispensation, nore bolonged to the old dispensation,
or Old Testament Scriptures, than bis or Oncesaor Christ did. As far na my knowialge goos Ctriat is beld up an beng the Chriat of the propbete, fot So fultilled the pumbecics relative to his htionad teav lung. Juet so with Jobn, the fultilled the prophectes, lay his life and teaching. Ho wab the rwece polsar of, be was in the wilderner= awny finm tho buay hauthe of life, wad from Chere thes roico whs to be beard, Ac He is certanuly one that fulfillod pro thom. The very tilue that John and Christ hogan fo fulfill propheries, a now was begun. 'Tbia bringest Mark'* languagn proporly in plack "Tho be ginniar of the Goancel of femas Clariat the Son of God," and then follows tbet whels tho propliets und concerning Jobn, the prorbinger of Cbrat. And goid, the law and the prophets wero ustil Jobn. Ho wns the end of them, beepase he bugan to fulfilltbem, Nestbor did bis presachios end with bis lifes, the toachnara of C'hrist and then the the toachnagy of C'hrist and thea the apostles. The leading theme he proached wan taith, repentance and lapatisma. These beemme the ground work of apoptolical cuncerstor ITaha presebol ricmuste, on ald ctrint, but not the prophete of ohl Ho prenthed bapinm io thed 'briat, but nut the prophyts.

Thes in elcarly set forth by the evangeliste, whieb was to tench neil beptize with water, and point out the Mewsiah. By bis preaching be was to bring the high and silf righteont , hariget and ecribe down, and rasibo up the poor publecat and binnor, thereby making straigbt pathe and lowering Go bigh, avd eloratiag the low placos. But uefortanately then ns now, tho phaisees and seribes rejerted tho counadl of God, by not being haptized witb robo's buytism. But the publicank and sinnors justutied fod by aecepting
When tho time drew nigh that bo kas to finish bie mission, Jesus eemo bants, and ou that particular oncesion and. When the Morsiah was mude kuown to the world by a genoral acelamation, and a bearebly vision. This av do is in biven to Jobs, "tipon whom then abalt ree the Sparit deseoving ond remuning, the same
is he whoh boptizetb with the Holy Chosi had I baw thd bene rocord bat thin ur the Son of God
Thar acetas to bava been the oxtunt ho wat appreliended and put into preon. Althougb he opent but a comparitively bort time on earth ns a tember, yot has abort sermons ant bis acte giva no ancertain fonnd and many a Theo logan has beon braugbt to brib wi's thre hohe the Baytis does not mean Jofothe Iymesese. Vuin have boon the attempts mado aguinat thib man ent of tiod. If Jewnh Christ had put as low an cstimato apon the origin, ife, temebarg, arul baptism of John, at torso of our unoro modern Cbristiank do, IIs would bave bover gone to Joha and aekel water baptasm at hia bands Hut as Jows himself, being Divino and knowing the arrangements of his feavonly Farther, know that Jobin wai is forcorunner, ond tbat upon them veated the grcat purposes of God to salration. Tuke Jobn away and wo have no prophotio bogisning, according to IEaiab 40, and Mal. 3
Many will cultavate quantitica of Nowera, bat never tbink to give thom to the aick and prour; and many will dase wil Dight, or attend a hair on a prith the stek or attend prayer zoocting

## WAITIGG

## by hemeie Lexhik.

Eigbtoen bundred years ago, in the auple at Jorusalem, was an aged propheteaf, wbo, for the promiee that God bad made to her people, remained there day and night servieg him with fiesting and prayer. She cared naught for the pleanurks the preeont might bave everned to afford, hat was anxiously maitiog for the fulfllment of all ehe beld so prectons.
Nor, was abe alone in ber watebing and waiting, for the cotire Jowish peos. ple wero esbsorbed in the prospects of the futuro, th the advent of their promised King and Messiah, was their only bope of rodemption from Roman authority. We, ns followers of the same King, now look formand to hie seeord with upas a a guide and comfortor, our fondeat anticiputions will perer bo realsed, watil the benvens being rolled baik as a seroll will reteal himap. proncking, necompanied by wommoriv the blood of the Lamb.
Inetailying mankund in apy age wo Eay, We fiod that they are constantly looking fortrard 10 the roali/ation of sometbing beyond. Thas our chiof
sourco of onjoynount is in the setempasourco of onjoynuent is in the antienpa bolds up before us, the past in vo longor ours, and even the remombrasace bligbted bopes; the preseat racely bringe the pleasures anthypaled, bence wo are continually bookng into the futuro tor the eonsumosation of that
from whioh wo expees to derive profit and opjoyment.
Though this principle undy bo beneficial in promoting our growth in Clariatian grace it may prove the revarse. We too ofton defor opportunithea for spoaking an onconragng word to the sin-troubled soul; we besitate to tiatit the poor and distressed to-des, tabor in Christ's sorvice, all becauso to are so prone to wat for s more suitable time if poasible, crin more Berions resulte than these attend the
abuse of this inotruetive prom-iple. abse of this indruetive promple.
There ate nome who will cyen peril thear oternal bappiness, waiting for w more convenient beason to embark on fing elose in burbor for bas been the many ycars, Othery again are wating under the delusion that by ard by they may grow better, and will thon
become more efticiont luelpers in pro polling this grand hfobost o'er tho turbulent occan of erior But there are atill othern that aresimply wuiting. watioig-ah, my frecolk, for whaty so often sporned the warning of Christ's emblasaudors, and hat caroleasly listened to cho iondor, touching ap. pealn watted shove, is your bi balt, i certainly was tuclesn to preseat buy
plea, but the wetorcst wheth we, ha tumbers of one common family bave for each otber, is too atrong to be overWere it our own persunal interosth for which we are pleuliag we would indeed feal timed in presenting our eause, but it is yoars uy frionds, your
ehernul huppuness is at stako. Chris! is waiting to gave you a title to a
bow in "that tats whose buildcr and maker is fiod." Will you scecpt now, or will you wail still, still fon ger, though fit the riak of losing whl? An wo have said, wo boleve thes to he an natural iastuct, to regard nome-
tbing yot to cone, an our chief noured of buppiness in both tomporal and upiritual affairy, nor doen yoer siator tbis rulo. From our caihost knowh. edgo of the organization of thes nethool, int bigheat earthly ambition was to nbars the privileges whieh this or a
smilar inatitutuen night provide. For this I waited, workel and prayod. At
thmes the prospecto were mieod glooany.

Ones we had rolinguiahed all bope,
bitterly realizing that traly "God'e waye are notoar waye." Bat througb the numerited favor of beaven, the goal for which I strove what at latt at tained, and my fondeal bopes hare been more than roalized. Indeed, I have ofton thought that my appreciation of the edacational provileges, and the tras Cbristian bospitahty of all bere, could never bo expressed; for only ho that eecth all, can over know bow decply I bavo fele may malobted.

There sre satne thosghts wo utter net, Deop tressored is eur iemust heart. Never rovenled, but acer forgot?
In nickness or in benth, gon have manifosted the mont tender regard, and When the darknean sround mobecame Amost imponetrable,
Chriatian vympathy that enabled me to realixo that "behind tho choudt is tho wan still shining," For all thie and wheh moro, wo can only tender our sincers thanks, truating that a more
excellont rucompense, from our Father's band msy at last be swnyded you,

But thesa ussoctiotions will soun lo bevercal, and our pathe benceforth must widoly diverge. Nover bofure bise I for I bave nover beforo hicen callet to purt with iriends, whom conatant ussoatlo Las ronderod bo tear, With bo ittlo prospect of a futereciarthly meet

Truc, we bave left the inmated of Cbristian home, for whom we bave the moat tonder attachment, but it wee not whthout bucyant bopes of a hapjpy re ution at the bome frevide But, in tho wisdora of our Pather, this plan as been rejected, and if wo are again pormitted to gathor at home, we'll not all bo there. One face will be abseat
and our eirelo will be broken. Oh, it is all a daric mystory, und we ooly eat know,
ithint Gind is lose,
Is wise
A anto thought dos brethren and㱜cre, 1 would look farther into tho trie, I konw thero'il be rone misitig there, thare onr hand will be no-

Tbongh the thought of parting, to mo et lenat, does soem painful, I know it aboull not be sa. We pll have the sume Pather, Iaith, aod Mediator; and bo will not keap the waitung long before be will sgain unte as, where thore will be no thougbt of soparation. O. wo love to thank of what our futuro
associationar racy bo if we ene only bo true, Wo fondly beliovo thero are loved, ub, deurly lored ones, who are now, "waiting for us there." Ere lovg somo of us will he called to go, it be your unwortby sister, but it will certainly be consoling to those loft behind, to know that when our number ie climminhed on wath, it is made lar-
ger is hearen, and aftor a fow yearu inuthy well all bo there

Mumar at methog of our illo aro repurable, it is ungratolal. if remedi lesu, it ar тaib. A Cbristian bunlda bis fortitudo on a bettor foundation than
 coutd wot happen wilesh it had tirst pleased God, and that whach plonses him must be the bost He is nssured that no now thang can befall bian, and that be is in the hands of' a Pstber, bat restgetion caonot connmer, of thut deatha wannot cure

Fuith and works are the two winge a biud. Using but the rigbt wing. warth. Weing the left wing alone uarth. Weing the len wiog alone.
thore it the same remult Bat plying both with repual vigor, it plumen its fight hoarenward.

BAPTIST-TUFEEB DIBOUESION



## stein's hivth necative.

1 ask Mr. Kay' (1) Are all focountWas the Spirit of Gud not upon Baslal (2) Was the Spirit of Gud not upon Baalam and Saul and bis messungers, impart-
ing the gifte of propbecy 7 Num, 25 : ing the gifte of propbecy 7 Num, 25
$2,5-9,17-19,1$ San $19: 20-24,28$ 6; $15 ; 16,18,2$ Peter 2 ; $15 ;$ Jude I1 Rev. 2 14 Were they "ebildren of God $7^{\prime}$ (3) Cath one who dasregards Chrint's sayinge and tommande be jus. tified?

By refuring to anowir my topeated, poiated, and pertinobt questions on the war subjoct, Mr It. is virtually forced to admit two things. (1) That war is atterly incongutiblowith Cbristianity
(2) That bo cunnot soower then with. (2) That bo cunnot soower thend withbo is not afrnid that his penwal indigtilics and permatone violation of ing to muet my questiona, will not in. ing to muot iny quetions, will not in.
dheo someliody to think that be is confounded'
I ath wot nu encaly to mDy Baptist know that Beptists and their etherches were freo from the guilt of war But Mr Il's flat douial that they who gulty of war and carmal weapons dnes not inseatigation and disinsaion the liy faur relation to and disensaion that thei relation to war does not involvo its
gailh, I wiil glatly retract what I as two sosere. I that fair? He will Then cortainly fot refuse to sinnwer a few plain qucetion (1) Do Baptixth wor in the dormpons avd engago they livo" (2) Cus Buptsists ongage in war on any account withous oneouraging doveloping, and doing those Jubls of the flosh, vif, "ba
tred, variance, wrath and stifie"? Gal 5: 30. (3) Do Baptist cburebes not justify, pray for the- iceess of, and followship those membits who go to war and fight and till peoplo? (4) Iro Baptiets chorebes freo from what they watify and fellownbip in thuir mem"Tbe ordinawies ot
Tbe ordinateces of God that reguired tho punisbmeet of eril doers" in given to the vaints who bave been
"eboeen out of the world," but to the nations of thin world, who aro to bo udperl by Cbriat and bis chosed
Mr. Ray admits that Christiane are mis to the powors ithat be. He grants thon that the commands of Goal and thoes of wordly governmente may somotimes confliet. I ack him of the Chriatian Scriptures to not Herictly condemin war as an eril and an of tbe
My beliot that the want of organic sucecssion does not invalidnte tbo
whaims of any eburch bas notbing to do with' the false claims of Mr. Fing's cburoh, upos which I based my argument. Will the author of 'Baptist just like the Baptists that exided an just like the Baptists that existed during the firat fifeen contaries of Chris. tiantity?
Notwithutanding, salvation is all ages has been the git of grace and
the purchuse of Chriat's bloot. Mr. If loses the forco of his Mhl an gument from the considoration that be in bound to admit thut intisess wro not made its participants, on the eondition of the name, voluntaiy, frroual exorcioes
that udulan aie, and that the aceountability and duty ol midules vary uecord. ing to ther abillwes, ofporturities and the conseyjuent iequinoments of tiod at maken another utiack upon whe Dunkard, 't wbich in no pars of hat sulyect or argument. The Brothren boh that chureh membership sione will suve no woc are the vonditiona of eburch mern bershap This mueh of tho other sido of the debate. as Mr It is mill on tho negative.
Mr. H. flils to najport what be calle
lus Ind characteratic. $\Delta s$ be trues to
Jraw me to the defense of trine immer Jraw me to the defense of trine immer
sion, which is not under conaideration I simply refor the reader to my allirmative line. It remaina that be casnot iranslate "ch baptisma" (liph. 44 I bave not contended that "baptizing" Hust be understood before "Son" and thinksirit, in the commiesion. H tbinks if bupfiso is frequentative we blaptixing them frequently in the name of the bather, abd haptixing them frequently in the name of the Son, and baptiong them frequontly in the name of the Holy Ghos
lan This criticiam in hoth empertinent
ship.
. Bercuso "bugtizing" alrcady udsite the idles of iecredso or repetition of actiun, which idea is limited only tho titree qualifying adjuncte of the

Tbo idea of repetion is ishor ot in a frejuentative verb, $i$ o, a part
of tis very natare and therefore of tha very matare, and thereforo
boagh its rign may bo added to a thoagh its rign may bo added to a
simple primitivo verb, as thapto to make it frequentutive, it casnot bo ad deal to eno alremly so. Sueb a ont risus, therofore, is about as uexubolarly as miding donitle comparatives and ma perlatives fogether, or as nddug tho jectivo p pept

Hecaune no rerty, is aby lan ganaje, can convoy more than one we tion it a time, bat a given suffy or
onding can donote reputition, incrase or continuation of the netion indicated by the root.

Because do oljection can be urg
ed againat the frequeatativo toreu of whefizo that cunnot he tryged with equal proprioty agamst tho whole eluss (cevural thoueund) of Grook verbe ending in $s$, becanso tho suthorities testuty as this, ws of othor vorbe of tbin kund thoreforo bofore Mr . R. ean invalituts tbis argument and show that uDy thanber of repeatud dips (ii connectrd in one administration) aro contrary to
 D Greek, for aH Yong an the privesple remians, that verbs in zo are irequent
ative, and it in powsble for any other írequentatave varo to adalt of repetition of action, biquizo may do the anie. Jint he trice to beg the quastion by intumating that repotition don't the question? That an action repeat ed obee, twice, thrice, or a thotisulad times, is repetition, and that a saggle
$d i p$ calnat be is apparent to overy one who thiske. The rearler will note the true issue. Wbilo trine inmmeraion does involve ropotition of action, a stmthe nature of thin verb

## "One" (cn) in Epl

ive describing "taphamm" io an adjee-
arobebds in itself the resulte of all that is compressed in the frequentativy notica Inta the nut me of the Father, Sprat," Matt. 28 : 19, are advorbial ale. menta qualifyivg "baptikinga" and "soven limes," 2 Kinges 5 + 14 is sleo adverbial, qualifying the sorb "rtajpises

Thus a umty can be unade up of Liree ur seven or any ormber of parts, and ntill be "mons" il the parts are con Gool" are "one spinte" or the "ehereh Gs" of Christ are ofy" whurch" of the Fiuther, Son, and LVoly (ihnst "pre ome." Mr. 12. thinks tha lexioogtapthen jucted worv sumbera of trine nomor ton thenbes, and wetines langerse $t u$ trine fimmersion chareh were thay membore? Av scholurs, rabber thad Celvafinstus, they nought, according to hear own prolession "dydurutly to en Grech," shd eome have labored Lard to wate eath errule a huvtory of the rood rifcrrod to giving clatate roferenco fur thoir uso of Apithsu as well as other
osly carefully noticed the peculiaritios of the moat distinguisbed autbora, bat have drawn information from bundreds af clasale writery Mr. R aqys Tho overwhelaung weight of Greak lextcograply is now against the viow that alptiso is a frequentatire." I call for he testimuny of bstirons. Aut Mr. Eal. Robuson rogards boptizo as frequenta ive in form but not in fiset" 'This an not stradge, alioce his cburch practicen the ragh whtion, jet bis weblurebup ompels bian to concede to it the frezuentative form But Mr, R. reminde is that the late editions of Latdell \& Soott bave loft ont "tepoltelliy" atter "dip," and "givon ap" the freppuents. meanag.
Abs. The is only in keeping with the praction and degoheracy of tho
"perilous smen" of "the last dayse" whels have hot only fiven op "ropecte. olly" after "dip," but hase given up the "d $/ p$ ' also. Isa. 23 : $\overline{5}$. Doer Mir. Ch. bohove that right y But he thinkr the sugle dop if Ilke Chalat's buriul, Ac in the sepulchres abonat Jerusalem the haces for doponsing the dead wory stmply niches cut is the perpondiualar
faces of the wocks T'bese wero hori faces of the locks These were thori-
soatul, the bodien busug shat auto thom, mat hy down.' Soc Sansed Geography and Antiquities, p. 97. Rob Bib Rev. 1 p. 3aks. In a tomb hown ont thas at
 ho third day. Does Mr. R, baptize peoplo afler this manner $\begin{aligned} \\ \text { Dot } \\ \text { be }\end{aligned}$ side thom boriconlalily into the wuter, and keep thom there potil the thurd day? If not, the two operations are not aliko
My thirt reaton why the Buptist thurches are destitow of Carmotian

Che Brimitice qhristian.


EDITOR / ELD.JAMEG QUINTEB

Buas. Silhe Hinwer, of Somerset, Pa
ayg, that dornage liv- hust trija Eats eventeen revo bintell tu the Charel Nitle Mif
Eno. J. W. S. sumase mforms wo then


Ir any of our pad ens. huse any news ur nugarnes that hing wish the






 ตmer it cuntams.

 exeethent. They wers lirey handme


Bina 12. \% Nizhloght of Nea Pute
 Thetimge with an in mavery nuthot milicatrons me thut these nill be mace Notuitbstambinge the lect wrathor mod roms, the
atteriter
 ruyel in a mambe white chew inches piegant whes urather. The iodirs-tion- are that throw will he urighng
tor a fow tay-at lea- 1 temar of uns agenta sant they tomata ant det stomem
 they will han howle to thur seighes ughat to remi the Pasuitior Pionse do need threget thi: We mer mivious to
 hew thome


 work Ihurige the lat yank iners st

 paman latio. Nearly balt 1 millina
 viep 1 jpwash of finy hutcories niul toppeed i mamine of pemeos base becn lronght tu trime aunl pumithed for preesumber vice of the hium n-ferred to, .mil of whin hi Mr. Etomentark on the treat worl:
 in the market, amb latorei it ano wrain thesw were in the vorioningranaries
ssign was to divpowe of it in Entopuata merchants at an sulvancell price. Sour It is as maturit for thooe w bo love Gion of fuel a concern for their fellow-men, and concern for their brothers and sis ters. But while it is right that we should be interested in getting roen and womes unto the ehareh, we sbrulld not forget that they still need our help. It was immeliately after baptian that Sntas presented vely suvery tempta-
tions to our Lori, and hkewime he will conge to the dollowers of Christ. We should still, after kaptimm, after all cll. tranee lutu the clamela, huse a deep concera for the new horn unuts thut
they bo mat led astray fy fmplation Don't thiuk brethen mul niaters, ihat afler wo get people into the chareh
they are sate. Thay atill nued our belif-unt prayers aul mympatior it tor ottes hagepens that this is ueglectchl bull ifomed of lutping one yuak

 ut fise the lambis of the Anck an well as for thove that are without They need our sampathy anl cheonpgement in
owder that they nay walle worthy of theer veration whenctuto they tro think thut thowe ven bave lutely the teloch the whrive axe atq able to mold tomptitmen as they the The fanes wath frecones stong by excrene, by
mesting temptretion and overemping it atel it -homili therefore not he expect vil that than who ane yonng in Christ, who haves nat had no many twatlicts sith arnas, will he ne atrong as thowe

 le mandy naw willog to betp leater the
bandene of the weak. In thas way many a pras wol migher be helped wey the hallests of lits.

## THE TEST AND WHO SHOULD OO,

A some of orr mather aro uaxions that we shall fult'tl owr promiso made, to give ond $c_{i}$. wal in regard to the amb ins so, lint in thing it me ats for comandeäble livense in what we way 4ay; at the show antas of' mur viat conld ant colable po fo mento to very conert croclusiois as th the nevits or deancrits of the comstry: Onr opiaions will bo
bated largely upon the expreased opininne in thoue of bu lave liesta there ling chemath to know
 attinetion ne will sontine our oleservathore two Stutes.
The hual of the "notern pubt of Kan
as tuking it from Nisrth tor South lsoth us to liemtion unl fertilty of aoi seems to be about all tbat could be de-
 stund wal gaze ouel the broul rexes In every diruction, ow only woncter is why them se on unds of it yet mentun al loy the plan-why these bundects mal thousands of ferrile aczealiventilled while in the Ravt "'very ueve of the most hareen land that is arable is cager a gryat disurivantage
A, to terelinty of suil, taken as an Mrersace, there serms to be hut little diflenenry excoppliag the river bothme
The slimate of cumes, varies some getting bilder as we got month sud int home veasone phevall Going vest, thera does atot seom to be much of a houge watil uo get heyman Ifotchisch the elat alogroes on lingitude. Buyoust this 'the land is in' a lizkhter chanseten
 ble bers,one it patitably ratect murh diather west. Wa might in tbis eonncetiput uptat opecinal mustion of the vicinities of the Gisent Bent, I/arned hal Kinsley, enal nurth of ther phaces.
 grass is sailt to grom insmiantly; while

Cbanges of seusons however, may
make great changes in the character of the land.
While passing through Peno, Rico and Barton conithes, a gentloman in and Barton conntu's, a gentleman in-
formed us that the tilling of the soal formed us that the tilling of the soal
greatly effected the elimate-that by the brosking up of tho sod the main falle were retained and absorbed, thus filling tho ground with water which in time firmed sprogs and they fed the styeans, keophng tbwn full 'till warm wather sef ia. Through the evaporaliwn of the waters, main edouds nere
timmet, and in this way mose abund. ant ranfalls wore, producod dnring the growing season of the year. Wo do nut kaow how grod a theory of this kinat well prove. bat as the minister
tuld the diging man who wished to nave lus wonl, ly lequenthegg \$10,0k6 to the "hurh, "It will bo worth trying." Theycurtaimly neclled sonuething tocoax the rain to tall in the webtern park of
tho State chwiug lact Summel Froms what wo have lompidd fiom onr own olsorerafisalk, hand the experiesue of to go luyond, civalantion simply bomine land is shap <\%). Hers ss wiel humtreis monke (ho funt mindate, and
ouly leara it though vxpurience when If is too late Land pavtully inprote
 810 por bete than that which is far away ut 8100 , or even nothing-w incan, If if in to remain in this cemalition Those ulos ent venture ost, and Whe liecky conongh to focuate in a phace where a suhoud will lie buit in a
few years, make a good thing of it. hit theqe are streaks of lack that are Hot struek by every saiventherethat can be had at fair prices nlmost any ahera enat of the middle of the State, either inproved, pavtly mprovd, or unbrolen. Thix Faries in puce accorling to the distance from market.
imporments, \&e.
Farmes shretunded sith it three geur
old heilm, half of it broken, with the old hedgn, balf of it broken, witb the mprormests of a cotton wood grove 1 pple nut penels wrehand und a small sut vain ho bought from 82 to 810 per sere, athin five or tom miles of totis or railroiul Withn is rupius of veght mike of Pesbody; onte twenty farms
 at juices numying fomm 81,400 to $\$ 1,600$ for Itie atre pluts, It may be axked, it
the lund is so fertile why wll thesa farms are fow bale? Different trasons are amignell mat they aro finmsible chongh to those mbo an Mermbinted Nith the utensing circumaslameer
Onv of the first and tealling chuse og tleir means. While in the Eient they have the glowng neconats of the firtile howes is the West, makn sule and wbtan bavely casugh money to thke thera ubt and give theme w stare in timenng. On landing at their destimu-
tom, mytewh of renting a farm, which 3n the done on very faverablo (eras? arul tor geon mivantage in different Wuys, they bry unt pate all the money hey havo left, in land, givang a mort zage tor the bakance. The result b they are vompelled to enmoresee bor rowiur money at onec, und that too, at exorlutant rates, to arect the fanily ex-
pernses, 'till in ryop con is rajsal. By poot coonony a faxotable sensen and goonl prices, the ende of the thrat year may be mule to meat, but a maserop, of suemas of amy kinal eppoth the whal arramgenent and the vestale is, the suceps tho whole, meluling thes fim provetuonto, if auy are made. Cupital will prove to lue the grect puapera lion
 houes the me will nuluuse to be an
 ine at the section rould cerners - Tm:
 canuaand fitum $\$ 1,000$ to $\$ 2,0 \mathrm{~m})$ uhowe
liuras and settle diown, to enjoy the comforts of varal life, with in goonly diggree of usatratue th' succoses. Thobe a ho have more ean do still better, bur those who have lesd tonat expect to
rough it or meet with dispppoint
ment. mest.
Wiastom dreahas merer grow intor xcalities by tukitg them Wist, nenthey loose to be pieked ap at uill
Wbile rubuing west from Ireabody - Dougge City; we notieest bugre numbers of teadis, hookeil to covevel wngons, "elstward bound" We were in formed that the greater number of thecsi wew emigntals on the "hane Amoteh." Iant Spring they went ausay ant leyond "ivilization mith just maugh monsy to carry them to then ilestination-some, onough to breah usul jate out a crup ut' sod corn. The 4enton proving wafavorable they foul ine erops, of at lenst vory light onter
and as a result, they were left it at ent vering romhtion and the imly shormit tive was, to returu. Of coturso, Fromi home No omas will get an verelasting City we met a lauly in the truis that was zo attorly dinguvterl with the cauntry, that she saill sho rhal not mixls te even how the nabu "Kausas" meal
tionert in her prevesee Wu pitien hor, as the hast fraly expertienceal grent many harchlifur sho was marvied in the vanly part of the year unal her husliand wishing to mulse tio fines Yous took the famon Gevely advin e "Xoung naxu, go Woat," anll conclutel to try their fortune in the firy West.
They startel, she noul, s ith 8500 and stopped off at Spearrilles we think and went ont somue eight miles fiota the villages, wherv they iavested whit monoy they had lelt, in is praiter woes tion of land, saviug mongb to buy s rem and snane feen and seed. The senon out there was so dry that they raised nothing, not ovest eporght to fieall themselves and ferd their tean To make tblagy still womat, they ball Fiekuces in the fomity-sho fha not key. what kind, we ghessed "llume" is:4 the first part of the antme-and she aind the naly aiternative waw, park what litthe they hat left and lenve, an remulan to storve. Nhe prefervel the
firmer sud left. Sho took the (rains, white beve lanshand followeyl weth the wam Wo auggested to leer the pho wricty of them stopping in tho nam antern jart of the slate mul trying heir nuck there, hut she had evitently woul nhant Lot's wifie, nell was tuter minal to get beyomi tbe plaing Khe eported it number of othery who hum wet with the sume mistortuncs As:
result of wach cireunstanecs, the beal ities in whel they oeenr get a turbhlt land icputation abile the persone hensedved are more to blamo theu the and or the conntry. If they han hat mough muruin to siep thein througl sother sasant, the eavo night bave feen very different, The woming sea (cas) many lie an favorablic ase the pust was mafayorable, und latel they been whle to reman, ther oquinas of the ut While all this ont
While all this maght ho se, he sure in finced to the oprision that tho extrome wostern gurt of Kansis is mut, un yef very promiaing fichld fow the myrical mast Better not risk joning tar beyoud the rentre of the sitate, unilest aig buyoasi llat for graxing abil rac Ing btutk, the taso muty ho very differ. ont Mee of means have dope veryrall in the stoek lmpiness where it wall avetilly managed, as the gesse that Howa there seetus to the eapecially alaptent to the wants of stock, entthe and sbeep, of wbirh latge herds an: ruised. But this is almanesd that in within the reach of onty the few, aml bank be whardel no the execpution ather than the rule
In sar next we may huve sumething to say abont the advantuges atri disorleantuges of the muse rastern part of th. Sithe

## FROM OJR EXOHANGEA

Tee Jews thunk that tho last tribee of Iarsel havo been found in the At gans. It is said that they bave the ban down to the captivity, and al though the bulk of the population has Ween converted to tho Inlam, it was not
antil tho 2 enth century that Judnism was ontirely abandoned.

ThE following is Free Will Bapties doctrino on the subject of baptism Baptism is necossary to eburch nuemtership, immersion alono is bap pedo beplists view it, benco immertion is necossary for members in Preo Will Baptast eburch; bence imhaptist ctarch. Freo Will Baptist! nad Pello.taptists do not resd the lew of baptism alike. Honce, ovor this question wo divilo. We recoguize
them as charebes, not becanga they harm as charober, not becanso they understund it, but beconso they bar
obeged tho law an thoy underitand it.
How etragoa thing thes law of haptiem must be ${ }^{1}$ When seen tarough Baptint eyes it is inmacrsion, bnt, when
neen through Podo-baptist oyea it in xprinililing, yot necording to Ireo Will Eaphat theclogy ono is juat an gooll a the otber, only so each one looks
through their own oyea. If we were Mr. Freo Will Baptiat, bellioving as b Hoes, we womld don Mre. Pedobaptist's glanses at once and necept aprinkling nient. If epriokling will save a Pedo. baptist it will sawo a Baptist ns well That fiod as the author of all tho dif-
forent alavies of beliof is an absurdity too greut to be aceopted by oven the most tiveral of men. If iminersion in Chrotizn baptsam, aprinkling is not, nad if sprinkling is Cbristian baptism one baptiom.

## THE NEW HIND00 MEsGIAB

There will be wailing throughout Khristendom over the latest more of who ten or moro gears ngo orgasized the theintic bociety known as the Bralumo Solauj. This socicty, com-
posed oxelacively of educated men, posed exelusively of educated men,
ngreed elosoly in bebalf with the Tnitanans of the western world and re-
gariled Jesus as a jrophet, indeed oue of the noblest tributey to the eliar acter and influenco to the Poander of Clerintiunity, as well as the most subtle analystie of the mental organization o 5 esas, is from the pen of Kenbut
Cbunder Scn bimect. Pronouncing him a tree Oriental, the writcr insisted that none but Orientule could fully un deratand His teachings, and that no other mpiritanl code could to perfeestly natisty the neecmitien of the Asiatid mind. The Brahmo Sompj gained ime rountoly in number and twtuenre, and now comes tho intelligence thut it leader claime to be 3 propbot, or a re
ineareation of the Diriee Spirit incareation of the Dirise Spiriz
Whether thic claim is honestily rande Whether this claim is honestly raide
the claimant having been subjeced to one of those deluyioss that are quito common to Oriental minds in a stat of exultution or cestass, or whether i is a enening bitt of priwsteran, decnot get uppuar, but the kuown charas the former, aud that his istenne patriotion bas led bino, after nach waver ing, to try to learon the old religion of Indaa with tho sparit of Christ instend of attompting to forco a new faith upon the people. As be had just econt out an immetuse army of misetenurice the next adriece about thin great re ligious moremont will be anxionnly swaited by thoad wbo bavo for yearn then stadying curefally the sect that lins auggented the onty possible nowt-
ing point of Oriental religions nond
odesitern seppartment,
 ladoga, isd.
Benmikz George Cripo will commonce a series of meotingy at our Pebrasiry, if the Lord will.
We are glad to learn that our fiuth fil old brother, John Motzgor, is well mongh to bo in the field agtin. Ho has beon preaching in nowe now places in Cbristins coanty, ill. Brethren Sollow the example, go to now places that is true apostolie milesion work.
Tue Brothren's Adrveate ble many gool selections, and some good editoriIns that give it interest, and we thank rother 11. H. Fahrney for tha prexerac and beneft. We bato no prorenul ac quaijtaneo with him, but hinve lad the whirh his paper abounde.

## DLATH OF JAMIE NILLEE.

Our danghter died of consamption
 and thirty daye. She bad dolicatu
henth for ten years, frum eflects of Dlammatary rbeumatiom upon foe heart. Tour about threo jeura the yraptoms of consulaption bave bend growing upon bor, till at last that It weuld bo more than human to bear ublhetions with greater patienco than Whe did, not a murnaur of complaint at Dese, not esen growing impatient or childith when strength of body was gone. She had beon a menter of the church over two years, nad a worthy xanuple for young persons who make that profension. Sbo bad all the noble qualities of miad and soul that could adorn one of ber ago, wo think, in that
all ber friends foel she had no tnperior and we hopo she may orer live in our memory to mako as wore as she was. Is way ussure triat upan us to givo ber
ght seem thut ber long amiction, und the cortsinty that she mast go, would lightee tho burden, bat not 40 tho noble gualities of bor soul
raude her grow descer to those wbo witnessed ber putient enduraneo of all, till, like the fiding dower in quiet Wating, the died as ono fulling askep. This trial upon us is greater becauso to so boon aflor giving up a son, neer tbo wame ago, whoso wind and moral qualtios wero full of all the promiso bopefial parents could wisb, bo much 0 that it wss frequently said be wai superior to any of his relativen. To
gIve ap muck childron is fall bope for be apirit world, but ob, bow sad nad shlowy it leaves tho string objects of hie, obtil nothing momms dear unless it Undur thuse sorrows our pathay must bo lonely, and wo can only lools rivt when wa look beyond the
collt river, made dearor because Jenas olld river, made doaror because Jenas
and Jane hare passed throant ita watere. Wu bope our biothren and notors will romomber us at the throme grace, that God may bruig goed out chenr iriola, und that we may
The tuseral will bo pruacted at Bothel eburch on the 15th of Februs. dar George Cripe.

## BASED ON PRINOIPLE

Frimeiplea are the fuundation truths ction and bred es the low ur rale of raciples Withons aone setlell trithen admited as the spirit and principlen on which meo set, and on which they ugree bere 16 wo certaibty is heir activn Tbe suivit, and trutb, and priariple of the Goepel are the fowadaticu of fuith and pracsice, umon and oneben of the church. These trathe add pripcuples the charch has nethut the rigbt oot power to whonge, but they are to be arried out in all their detalls and mantthe clunch bus the right to decide yaes: thons of policy and expediency, wuch as

When, and where, and boz offen the meet. It is a pripelple settled in the
Gospel, that the Chriatian aball eing, and pray, sad preach, \&c, but it is not sald juas st what timo, and on |art what cecasion each one ehall be doce bow many shall preach, nor any apecified time, but is left to circumstabeas and the bratbrea to determine. The chureb may decide to ebange its pumber of meetioge, preachers, and many other
things that pertaia to tho proner mapifestation, or cstrying out of all Gionpe pripeiples.
This sabject is brought formard now because of a namber of lettera we are ro ceivng, asking aur conasel concarbing certain petitions that are being circulst ed in some cburches to bave some mens. ares enforced opoa \& M on a achibat io vo made, whick leads as to look is the principles whieh ure in them 'and whicb biss gorerned our brotherhood from the bogianing dowa till sow. If a rsan कrites or upesks ou this sibject or hay there is no certbiaty fa what be u, ll say or do, only that any course to nccoar-
plish bis eads is likely to be taken. Above sl things it is importaat that we be notcled down ot principles.
The litet prisciple we want to look at reference to these petitions nod what they mast, is the natare of A. M. Ss to
its decistons beiug infallizle, or unshungeable. It has been the sottled pribecpla of our A. M. to reconsider sal smend its former docistions, bence it vever beld its owa decisions as being unchangenble, or as equal to divine ser-
thoruy. Whe namo this princinte bo eause we bave read bome hard tbriasta at A M. en accosant of recoosilleriog and changing some favorite decision.
Now if thes petution devigas changing thes prouciple sad making its former decishons like the laws of the Medes nad Cistons cquel with the Gospal is po its deare against it, for it changes the principlas on wbich the A. 31. has etaod from the beginding But as I kcow tut wbat are she priseiples is these petitiona, I chanut do more thas call the brettren to look carefolly and sec if they bave any priaciples
coptrary to the Gospel and order of the brotherbood
The sectend prineiple of the blotber involved in the petitious mbich we notice, is on the extbject of feet-washiag. What bas ever been the priociples of the brotberhood in regard to what is called the double and siggle moole of leet-washiag? It bue always beld that
both-were valid and weceptable with God, and it bas held in full fellowsbig those who wasbed by the slagle modie. The principle they could well maintain, because there was in reality but one mode, that of putting the feet vato the water to wash them, becce there is no principle violated. Agsia, - . M. bas always beld the principle that every one who commuved should be washel, but nover made eithar node essential to proposes to make one order potition and expal the other, 1 am againest it, for it is in direct vialation of the prisciple that bas always obtained in the clureh recogniziog both as valid.
It oray be said, the old biethren tried to have the double mode to tecome unizerssl the the brotherbock. That matter of pulicy and expodien'y, but bever made it a satal quention. Tho
name thing they armitted lism grown same thing thoy arlmittud lisn grown
in the brotherheod, until why mone now use the ningle mode, but the prib eple bax nut cbabget. It the Fisstern
and far Wextura brethenen fir more tham " century conild be beld in Letlowship, on the owne principle We num that fellownhop bretbren who adopt the mafae uade. It may be said
the single asode ia itecruung. That 18 true, hite if the brethren fiv the Vast and in the West may bave che liberty of thear owa conercence, and the ohd bretbron gruntod it, tauy not otioers
bave tho same liturty oan the samo principles Hence we seo the petition
cannot have any prineiplo on the subjoct of feet-washing in haraiony with the ofd brethren, anloas it fellowabips the single mode. Tho complaint that it is increasing and making trouble does not involve the vital prinelples, or the validity of the ordinanee, but the policy or expediency of tho canse tak. a by oxtromists If tho old estat lishod principle, that either modo is walid, shonld rule, thero ie no need of principle in it. Honce all tho serhismatic writing, and talk, and potition. perer hoe matter of mumbers, or ex pediency, not of pribciple, for no on as dovisted from asy priaciple the old fathers allowed in the ehurch. Bat tural pripeiple in thit matter when tboy took the pusition tbat all mast be reashIf the diecinte a sald commanioa, ro washed whon it was iasticusted. Thin truth or prineipto was sottled then, tien tho order of siggle or doable ac tion in perforbsing it sas not then ess. listhers did not presubse to make it eo They hald the grand truth that re tial geit, bas aiminiserior them the utficiating work, that migbt be varied by circumstanees. If wo could reach and comprebond this great prim aple, it would show our schismatie
trouble orer it to bo all of polley and not of principle.
The third quation of primeptes wis will notice, is that of supporting or belping the ministry, If the principle owrong, it nhould bo put down, it not. the schismatie trontlo shonld be prit
dowe. Wo appeat now th the scruptures and to the old hethren to tovide whols zrong. In Phil. +15 ,
when Pual departed from Macedonis, tho Philippians communieated to hom io giving; and in the loth verse, while he was in Theseslonica, they sent twied to bis necessitica, Hore is threo sime ove charch befpel the apostle. In:3
Tim, $1: 18$, sposking of Oneapiorns, ways: "Thou knowsot in how many tbingo he minutered unto me' In
Pbil. 2: 25 , apoating guais of the Pbil. $2: 25$, spoaking ngais of the bol
be received, Bays "Your mosouen it abl he that manistored to my wabl? Acre wo have it repeadedly montonel that the cburch, and that indivulual ministered to the wante of the apostlo In Lake $8 \quad 3$ we sue that Mary. Joanna, Susamaly, and many other women toisistered onto the Kiavior of their
gubstanco wbile be was traveling and roacbing. God bas *ebt His angels to minister to tho wants of boly mon. Thero cancot bo any prinesple men of God receired leip from these souls willing to bear some part in the greatest work on earth-to save tho world from sta. Besides this special belp to these holy mon while preuchinga tbere was a general belp to the poor shints, of wheh wo need not denied.
But we sabt to yee if this sume rinciple of giving and reveiving belp whe admittod by our old breibren. Nearly forty yesm ago we heew one brotber to give a minister forcy dollare woother gave him about fitty, und an otber gave him still moic, there was no ono said anything ugamet it. We have beard of others who received help in the sumo way, wat it in under
tood gonerally that the brethrun guve brother Nead help to got a home, tha be could bo in a butter sondanim. bo
devote bia time to preathing. We d aot anention thas to g -rrsonate, lut to bow that the sume prieciple of the burebes minsetering to the wante of burcher ministered to the wher the brotber Nead. We feet rad to think of some other bretbren who have gone to their reward, as brother fame Tracg, and otbera that we conld menton, who labored lathtulty in the calse lut their wantu wore not supplif ed, like the apostles and brother
vasda. In that das there was no ry of aslariod ministry raised, not one sid anything against it, for all admit ed the prineiple was rigbt. But now petition agaiest ealaried minitity circulated, when there is no sish sing to our knowledge. We are pres ig woll acquainted in the Middle and Western Stater and we know not of single case, All tho help we know anything of is on the eame principle of the Savior and the apoutlen, whose wanto wore suppliced by the fremwill donations of the frithfil, Now if the petition offers to change this principle am beranet it, beeavec it io in dircs ondiet with tho Gompel and tho pria sple of the old brethren, when they allowed the cburebes to give such belp to the miniatry at they felt was their
duty to do. And now when theie duty to do forl now when there is not a singlo cave of a salary for any mimator in Missouri, Indians, or Ohio. to be making a grent matter of it in a petition, veithnat giving a rimyto vase or brother giving or xecolvong belp, wor anfy other principle than that of' the Saztor, tho apoatles, brotber Nend and other ohd brethren, doea look to me hise making troubio whero thero pa bo eason for it Tho proist made hore is full of importance. Does the pertition ay down a pueseplo it maintnins? W:Il it allow ne help to the mematry at all, and nayy it wus wrong to help.
brotlier Nead and tho aposilen moro than those who did not preach? If $s$ allows aby belp does it suy on wbat principle, or how it is to be done? I vould no more consistently bigna petition Lat lays down no prieciples, or tettes botrutbe, tban to join as society withont kowng its pripriplee
The fourth matter sbout which sone
of edncation, that compelle us we educats our childres. as wo are compelied to at the improved maschinery of the age
We can po more tie down to the illiter ato and enlearned, ancultivated miod, and expeet to preeper as a church, than we can hold to the unimproved way of ferming and prosper in that. But this is dealing with expedients. The principle is that nothiog in troe eciesce and the prlaciples of Cbristisuity, because both come from Ged, one through tlon, the other through revelation.

But in this matter there is nootber priaciple brought up, when high echools their time, when the query was asked in 1831, whether it was advizsble for a member to have his sen elucated at " $\AA \mathrm{ndu}$ uby?" Do thry say education is a bad thing, or ipconsiateat with the Goa pel? Certaisly not. Bat thete is another priaciple, that of bumility, and the pepular college dues not teach it, Lat rather tencies pride and fabbion. This
is the renson given for not eeoding to the poputar bugh echoole of tie age, pad we daubt ant in the least, if the sume quastion was hrought before next $.1 . \mathrm{M}$, of a menaber beodiog a son to the popular colloge of the prezent disy, it woild
rective the asue answer, for the very ssme reseon, hence, we do not beheve thete is any chanbe is tbe priaciptes hst query nad answer involses
The question of a high sibool, iv which the prinerples of bonulity are
 it, vecause tbere was net then so much nectesity for it oa nuw ; but tbero bo
no princtple in tanality which is incumabtent with eduention is a bigh sebool, of the true principles of humility are taught in it. The geostion now belere us is one of seessity. Situll we sce our children go to the poppotur high school, as matay of them lave dese, and are still doing, where pride and vanity are tought, or shall we bare ent bretbrea to make, osd teach a bigh school where all our prinerples of bamility abd oor religlon are tanght? In cor brotber hocslitien, in the matter of phide sud fashion, bat that error does not grew oat of a proper education, but for wabd papere, and our mitantry atriving (ogeth er for wore harmony, hall union, and bumility, and plaidopss in dress, in girit, and in crety thing that manifeats the trae prineiples of ebristianity, bat otry to accomplish that much desirworking precisely in the wrong direetion The primitivefatbersacar the spos tolic age, in the duys of Clement, Ter tulean and Bassil. took the onily succees fol wey to establifat sod epread the Irue prineiples of C'bristianicy Tbat was to eiples of Chrietinoily, second is the atta and sciencee Cases buve come unde our notice where childrea bave the benefit of cormmon wheole, and desire to
teach ncbool. To do so so many of the Westers States, they ruwat go to bigher schools. If parents spposa them as some went aoyhow and bave jetaed other churches, with the feeliug that their parente, tbeir preachers and their papere oppose edaration, which bes driven
them from the eburd in their feelinga. This state of thing is growang every year in the wost We munteducate oar ebuldred is the true pelaciples of relig. ion, aud science, to weet the circum stanees in which we are placed, by making our childret an iatelligent, and as well doveloped metatally, morally and spiritually, us any otbera. I'thim ment be done in Eehools which teach oor priaciples, or we must krep oar chlldren fron school, raino them below othere in in decline, neakuess and death to our canso in many places $W$ bile theee twe Waya are before os, int we mast take aac or the ather, we bto decidedly in oad or the other, we bre decidedly in
faver of the way which giree ua ail the
priseiples of bumility, and evary other Gespel truth, tsoght in sebools by eor retbren. foomer that keop our cbuldrea bebind others, in ignotasce, or allow
them to go to the high echools of others where pride and vapity are taught. A a matter of real advanisge, we aro net in fiver of the higbest gradea of edacefob, it is too much thrae spent for the advantage it briaga; but we do lavar the education of the messer, general im. provement in tho traising of all meedtally. and sach bigh sehools as are
aecessury for that porpose, atriedy seacbrag atl our religioas priaciples, we believe to be a atrongth and asfoguard 0 our cbunth
The sixth poist of objection to the Macral order whith wenticte is bolding p the queation whether there is any pripciple of ithe Goepel siolated If contianiag the meeting for soseral days. Aoes not conilict with Gospel prizciples, ben th is not wrong, but rather a mather of expediency, to be lefl to the Bretlires. ornl days, without violating say prociple of wardip In the epostolic ag tbey costioned daty in the templis
Jesus tanght in the tomple dady Iests tanght in the temple dand
It is nut bund how long they rontimutil these Indy meethig, bat it settles the principle of meoting thily ny bean right, and as they were not hambed ly
any divane haw, or precelent, we ens not molnat the right of lumad haw to
of the old brethen, we find meariy forty years unco, the question clowe be-
tore theas. They woth not tunke a five, where the dichsel male none in
 vory eantives, and at all tiancs beep yood order. in accoskance with the loctrine and examples of the ninas. then, and pot to introduce each innovations, hke mourecrs benches, ofe. Ansual Mecting now, if brought hefore it, for tho prieciple in is is, to use that care and eation,which makes Gospol uniler at all times, but does not for bid the protracted mretinge. If theso potition- forbid, the bolding of series of mectings, tbey adopt a principio con trary to the Gospel and decision of tha them, bat thould they only oppone tho them, bat abould they only oppane tho untroduction of intovations, they might
jutht 1,4 well come up in the ordinary way of bringing queries, then it wobld erento no disturbnace, snd have

Tho sesenth poiut of complaint bich we mention is, the manuer of holding our Annual Council. The pripeiple on which it has been beld, in that it be free to all present, though there be delegatese; they propare the business, and bring it bofore the conncil, but all have the rigbt to apeak and bas been anfringed opon ly somo de isions, but they bavo never gone into iffect. In 1847 it wne changed bat did bot ntand a your, and in $18+8$ they re turned to the principle of havini unabunity in the council Chungos of converuence and policy, but leaving this prinelple as the foundation on whichjthe business istobe done. At one lime they bud a communion connested with it, st another they met on Firiday for the sonncil ; at another they mol on Saturday for preaching, and cousat on Tuenday, and at another they mot on Monday. But all these are matterd of propriety. wot involving council, und such matters may be hatyed for conveniento, but the prin ciple should not be. If these potition propose changing the priaciple, we ar aguinst them, but if they only pripose changing same mattors of expedieacs or policy, thwy luad then bottor te brought up in the ordibary way, and tors.
if they can thow a moro conveniont without changine ite priveiples, they will be adopted

We way nothng about Sabbuthan artirle on that special subject, to which we refor, es it will be publiehed oon. An our advice bas been asked in some ebarches where these petitions are causing trouble, wo would connsel brethren to take no setion, or 4tenaons measures, bat bear with is, though it is out of order, and wrong 0 do bo ; it is better to bear some rong than to be too basty in resect ig it. Thew borg potitions circuated, athey are, will likely got up disision among you, 34 fnok as if they were intended to do Hu, But you
bonld remember they were pot and (horized by the council in Obro. Tbey thing to make trouldo in the charehen It keenm that thoy are the work of onte ono who is deterwiaed to take sume strentions medeures, the council is Obionilvibed not to be takeer. We bope you will not become excited or ilise great praciples of tr ath. Bus faithful to them work on with energy worthy to them work on with energy worthy for the consasuls of the brotherhood, and with love and charity that step lightly on the feelings of your erring brethren, and fiod will cause tas trutb

## araph and proapcr

3 jome Bepartumat.
TRE PRAYER OT THE FALLEN

| Goll of tac helybt unsllen ever, <br>  <br>  Te wheatey val emin turn bat then: Thoulb rumed sed nethowed by lifth, Thougb falle oll my poltol elisma, If rulsed Tis lat for thatearih, <br>  |
| :---: |
| A. the atiotkeagle of the F/ath, <br> Eraptaved upe tho te aili-sodd dert. <br> Looks up of the blet aky ogoln <br> That hut to lately waresd lat hests. <br> sa the reent apitit heris betsw <br> Yesmon fromitedat to One divtes: <br> ADA oh boy \& A A <br> That out -jstas I am lhiop I |
| 1 ran lie moeblain tise on Mkh <br>  <br> TDey row up plaflinas, tat $t_{4}$ <br> I lay fallen al hele fens below <br> 1 caw tho brisule aitulo he bed, <br> And an is tidethe willow leee; <br>  <br> To hifore platate the tho ate. |
| 3 y yollet dfota me frum bar doot. <br>  <br> Sy farbet bide me enme en tharl, <br> Fitiong to beaves iel unt is 1 <br> TVo maplered in the Mitler street, <br>  <br> The trot has maked ury bleotlak Feet, <br> Thether is boustn, vh thke we homel |

## SORIPTURE ITALICS.

Pesuliar to the Erglisls version of Holy Keripture are the namerous Nords and clanace printed in italice.
Not a fow roadere presume, nhat this differens typo denotey omphasis. In Seripture, as in other Engheb books, it is thought, emphntic words are italcised. und not unfrequently auch Fords and phrance ate read or quoted ith special stress of voice, as if the ed on the italielised ladguage.

## ed on the italictsed language.

Italietbed words bave bad a place in
be Eagliwh veraion for jwibaps thred huodrod yesra They appeared in
what was knowans the Behopis Bible, and were alopted and continued by the tranelators under King Jamen, the suthors of the Eaglish version now in common nse.
So far from denoting omplaais, italics aro uned to designato the worde and clauses which bavo been added by the translator* to the original text, in order mone acrurately and fully to ex prose, according to thoir judgmont, the sonve of the llobrow and Greek. These words and clausen are not a part of the Scriptures, and chey nee pridtedin reador, that they are the words, not of isapired writers, lot of the tramelan tors.
In mady chaes there in a nececaity That a word be udtled in Koglisb, in the translators were not plaverned rig.
dily by suech necessitied Vory ire anowtly worda and clausen are intorpolated, when the expression of the meaning of the originsl in our lan guage does not require it In other nastances thoy servo to obscure the meaning. Nor is it nojust to eay, that, in many patageg, the italieized worda are equivalent to A comment; and the Hebrew and Greek. Any Euglisb reader can satisfy his own mind by an ramination of the common Engheh ext bimself. Whilat often the itali. oined words arc ascessary, he will soon find, that, in very many inatasces, they are altogether buperfluous.
Take, for example, 1 Cor. xv, 41 , For ove star difforeth from anothar tar in glory:" The words one and anther are itterpolated, and witbout cuasc. The Eng ${ }^{\text {bish }}$ would be just be god and oven more forcible, if the treek were rendered withoat awy adontiong. Then the Engliah woold be For star differotls frose star in gloryT'urs to the passuge, Heb. H. 2, "Looking unto Jeass, the author and finisher of our faith." Here tho prehoun oill supplied. Not only is tbe word not if mocsary to make plain English, but
and limits the neaning of the anthor, who is declaring Jesus bo "the author and finisher of faith. rang the word farth to denote the ases the samo word many tumes in bie epistio to the Galatians We refer but to one paesuge more, Heb. ii. 16, "For verily he took not on him the onture of angeln. Lat the reed of Abraham." The exprensan the nafere of is not in the Grack. Nor do wo Doed it in the Euglish. Besides, the tenso of the in the present, whilst in the Eaglisb We have it in tho past tenso; perbaps because the past tense may more read ily be eonstrued with the interpolated clawee. Uaing the sume Englisb words, we may render the Groek thus: For be tuketh not angels, hat be tak oth the seed of Abrabam. But this i oomewhat obscure. By taking nsoth or Eaglist vorb the racaning will be cloarer. We may veuder the passage For he belpeth (or reseueth, not an
gole, but he belpeth the seed of Abrs. ham

The Eaglash reader will, ns a rule, get the sense of Seripturo more dehisitely, if be will read our execllen Finglitb verson, omitting the itnlicized exproseions. Then he will bave word for word, the meaning in hie owa language of the word of God. For, takee as a whole thate is no modern veraion
more faitbful to the Hebrew and Greek than the Englieb Bable - Mre

## PULPIT-SFRUP,

It is a common notion that a Chris than winiater'e chief misition is to brine of wheer to them, to try to make thom heppy. But that was not the propbet Nathan's idea when he broughs home the "Thon art the man" robuke $t$ King David. Etijah bad a very ditter Ahab in the way, and told bim that be was the man who bad brooght trouble on Israol. "Let this man be put to death," eaid the princes of Jeru. salen, concorning Jereminh; "for thus he weale war that remain in the eity, and the hands of all the people, in apenking such words unto them; for this muan
seeketh not the wolinre of his people, but the hurt" John the Baplist wae is most discouraging proseher. Psul's otters to the early churches are fill of tinging reproofe for partionlar aina'Thoy couldn't luaco been altogetber pleasant reading to those who received them. And how the lored nud loving disciple John did not etir up the eeven oburches in Asia' Making them fool good seemed to be the lant thing in his mand. IIs was a great doal raoro iotent on shoving then what thoy ought
to do, tban on encouragigg them 1 be happy over what thoy had done. A mininter is Goil's meaqenger to declare God's ruth, whethor it rofreshes or haturbs the bearer. There are few persona in any congregation who ought never to be made uncomfortable by what God bas declared coneorning their present course of conduet, or their inaction. There is no congregation that is beyond tho need of the explicit rentifder by the man of God of bhorteominge in duty, aed of dangor from apathy or solf sufficiency. Was it not John Quincy Adams who said that he beat liked a rainiater who sent
him away from chureh feeling disactisfied with bimalf? The minister whose only pilptit medicino is noothing syrup in not likely to bring up ehildren in the fiith of whom ho zill be prond with whom God will bo plensed. 8. Tima

## THE ELECTRIO LIGET

The value of this nethod of illumiation in showing the color of pictures has beon demonotrated in at exbilition beld at the Roole dich Beanx Arts. A number of Jablochkoff candles were employed for lightivg at night, and the success was so great that it has been propened by M. Turquet, Director of Fipe Arts, to open by night the oxbibition of pictures now held at the Pa lais do PIndestrie. It is stated that not lese than 250 candlos will be light. ed on this oceacion, whicb will require an engine of more than 316 borae pow-

But the expoose, although conoiderable, will be bothing in comparison with the reccipts expected. The atrangements were to be made during the temporary closing at the vod of May, and the electrie light was to be out in operation during the month of une It is likely that the arradgemente will bo ntilized by tho Jixhibj-
ago in this plate. Finally, my brothor und I went, and we rijuice in tbe Froan the general expreasion of almost overy one wo know the opportunity is excellent to do a vast amount of grod here Almost all you converne with on the sulject of religion, exprors them. -clvee assdetermaned to join the Brettiron wheu they join any church. Andas fur an good order from theyoung ladica und gentionen is roncerned, it us most uxpure word many be their delight to obey, nod that, too, hefore many days to tome. As for kondaeses und charity wo nover bad the privilege of enjoging community that oxcelled this, and Whon the parting bour osme, mavy "pay for us," "como migaith" "s. How wo felt the emotions of love when we beard so many of thoso no rocently aro going to work for the 1 Lord in earnowt." May God help them to boldy adranco the cauco of the Mastor, for
truly "the her vest in gruat and the ln. borers are few." Many more told us they wero alnoat ready. May they Goon go to wark und sot their bonae in neder, wo that to die will bo only to live agan. The joy of brother sud
sister Dean was oxceedingly great when their negrbbors came to the throch. They hate bewn tring to tesch by precopt and oxamplo for il then, and now they are permitted to Liebold the ripo fruit gathered into the Fold. Myy God continue to bless them. a aul may they witb this encouragement continuo to prosecute the good work, unif all iball bo gatbered into the fulid of Cebrist. So myrh oacouragenent
for bome nutuon work. We wouid say to tho mulisteriog brethrea, go to work at auce 10 your arn diturite and you will the much geve. There sic the tumo to go fur from borae w preach, sa orgamera jour home misaions ard Thwde too libor und go two by twonto is meeting of ten or heora dayn, and jou rull be natonizbeve at the reanle If you bavo tix or cight minintura, bold the noetings at different places. Two ministers at one placo it sulferent to do tbe preaching. More will have I tendency to dimmash tive interest of
the moetionf in tho ministers them sotros, and will dypend too metch upun one another. Bretbres, try bow mack
good you oan do, mind may the Lerrd uttend yon, that your labors may bo crowned with ruecens.

## 

## Letter to Brother Eidward Messa.

## 

97th, 1880, 1 notwe an artacie Jan. your eignature why hy polaph needk some explanation. Several zears ago by requet of batbor Sny dur of War-

 ly to condart meetiogs, und in due time quite un interest wis awakened sod a considerable number were recrived ioto tha church, end fo comes inother David Snyder elected to the mininterg. At the Detrict Meoting of Northea-torn Olio in 1570, the "Home 3 aston" board was instructerl to sue
that a mivister be acat to Belmont ahout once a mooth dunng that year. taito a number of the churcbes kugutfied tberir willangness to pay the expensec for ove esach this. The mimstera Were bont in accordance to mid in-
stractions until Sutansn, wben brother K. I. Yoder was there bo ruported in one of our proriodicats that tho Belonont ebureh
Lad mado choico of elder Grorgu irLad mado choico of elder Guogge ir-
sin, of Wayno county, to bave the oovarsight of tbeir eturch. I then
that tho Home Minnion now ceased to hase oharge of the Belmont cburcb, ns bad church was properly organizedto take cbarge of them, and that ail matters in connection with sud chureb showld theroafter be uldrested to Bro Irvin as their overseer. Now at the
District Mectivg of 1479 , brother 1 Irvin requerted that the Home Mission should ausist the Belmont chureb. The Scetructions Luwaver from the Distriet steoting to the Home Mutaton were, that they should proride ministerial sul in such places ax the Brothren had or others laved as isolated placer. Tho Board however concluded to noml a preacher to Belmont at lenat abce darang the yoar to conduct a nerives of D. N. Workman, of Afbland, O, was asvgoed to that (al!) I wroto to Bro. Siyder to that effeces, nod requested lim to corrospond with brotber Work.
man un rolation to the matuer. Brother $W$ ngroedtogo, the matter tharoford reats between brother sigyder asd Whaman. 1 would fartber suly that at ence bo repar woir chereh shond (burch) to the eider thaseng oblarge of your charrit, and the cundition of the hurch be roported through your delo. gutea or by lotter to tho Distrint Mooting of Dortboantern Oha, and your and properly cared for

Vows in love
acon Mavarab

Freal Plenzot Grove, Kas.

Gear Mrornutur
I thonght 1 would wot in trult ot your columph no enot $\mu \mathrm{E}$ Lhis but being anwols interested and built ap of lates with my brothren, an wo hasd necins of ryyding by ons deat
and belovet lrother Monen Barr, tor morly frum dimbigun bat now from Southern Kanese. I could not relruid Gron wromg. Hecame to ux on the 16tb snd preathed fiso sarmons He ahnned with such powor that it
 but we have reacon to belheve that there were deep and lasting mipres O. F made.

Fiom herv be will po to basrence, the county ouat of Donglos commy, to the true Goquil to the city people. Thero are somot twolve or fifleen mem. bere living in thas enty: May tiod bleas bima and bis labora. Bruthen fray tior the giorious ranse bere I, 444 yoar we had wome twelve or fifteen mecetiona by britism, fineen or twonty by leter, and red rocitad, eo you toe the work of the Lord is nooving alowiy. Thero aro
of the ark of cality.
I will may tbut I am well phoused with the P. C. 1 have been a reador of thin paper in ita present form and ${ }^{48} 5$ tha Guspul Inator for swenty.fise carr, no you wee it is an old friond to wosk
The
Tho weather is warm and pleasabt with good rouds. The moreury stond but littio telow freczibg ance the lot of Jamury. Whent looke remarkably well. Health gencrally good

Youre in love,
Pr. W. ILemb,
From the Weatington Oreck Ohuroh, Deog tas Consty, Ead.

Jan. 30, 188il,
Duar Itrmitu.
By sprial requent ! will mion in your many rcoulers of my trav.
cle ned the probnithe revile of my in clu and the probahle result of my in
bora. Sy last was dated Jan. 1cib at Grother Samnol Baker'e, where 1 heid

Musay harenom, Nasuat the nocel on the 18eressen and the attention very good. The brethron but made ar meetings is the Cuy of Lawrenes somatonemg 'Tuevalay veomig, (yutb and bad proeured the tniturina I was taken there by the bretbren but foit not a little disappointed the first evoning at thers was not a holf docel vilt, more than bur own mem bis. Howeser I was not altogother discourgiged when I ascortainod all the gecte. First our appointment was bot as extonsively circmiatol at I had thonglit, and secondly thore was: a very oxating rovival aboting io prog. ress at the Buptint charid, located oearly in the k amo part of tho city Whero our appointments wore. Those Hoody and Kakiey plan by two las crn then of grost renown, and they bed the cily wlll io on uprour. Nox the Presbytoriass nlso were conduct-
mig a rerics of muetioge, led by one of beil famous Fanterbe epenkers, Ales the never idw Metbodieta were bu-y so $1 t$ lonked rather uefaveruble for our anaysuminy spoakers to got a benring
 the second uroning we bud an mall angregation which steadily jacrenaed
at the rutio of aboat thitty pur oubt delivered aight slikeomrsea wbile there, mootly on doctrinat subpeota whith of rouro was quite new to the beakers, but from ony observation and from what 1 could buar, an to the ef. feete, 1 foel to thank God and tako - ourage. 1 left the cily yoatorday aff ternoon and was conveged by our old bright to his home, $\overline{4}$ diritanco of fifteon fathe, where I ana at present writing 1 len brethren tesept Mubhel und Kphrnim Nhavk to watinua the nuet inga a little longer to geo what the retaliv maty be
Whate in the eny ! fando my chicf butue and stoppivg place with brother Samuel Fratce nul fimily. They of late came iromi Obia whic betel Blao formed the nequaintance of Bro,
Joho Suplee atal fumily, Moses Flory Plemas Winey, a brother of our of teemed brutbor and eo-taborer J. G.
Winey of Mhel. May the road Iard Heas our duar brethreu and liriends fon all thear kind und affectionato trentmont Tintortunatesly juxt bufore the commemectuctst of por maceting, broth. is M Flory, brother suplee and tro of his sons were taken quito :HI, which prevented their attending the meoting But wo left thena nill impwosing, 50 bort cocertata no fosts int what in a low their thoy will ail bo ablo to fol. aflernams to tho Bight Mile eluarch io Pracklio county, my nost field of lobor, a dibtanvo of wen milces. My bealeb bas been tolerubly gook 1 giod the guneral bealth good. Weather vesy torld and plessant.

Finterually,
М. Т. В.аы.

Rnthrea at Howh phave rapy

From the Mooticello Ohareb, White Conots, Indians

Brotber Dasid Bochtellentaer of Sovavtapol, Ind., comranered a sories of meetingo here at the I'loasiet Grove etbeol-bouse on the ovening of the 17 Lh of Jan, and doliserad titheen ducourses. He labared cailhfintly in the Staster's canas, and preacheot the worl with powor, wbich resultud in bur prections houla sotning ont on the noro good inppressiona were mado I think novera! mpore ars counting to cost, and wo hope they will ero long muko tho gaod confession. During ny brother's stay with es, was the whec of our quarturly charch mooting
nderuble buaibesp adjuated, whieb passed off as woll ae could bo expeoted Ih. Millor of Wolcott, one of our evan gelists for Middlo Indiana, was with un at our conncil mootiog, alsn the night before. We is also a zealous worker in the Master'r cause. He has oeen in the field but a thort time, and 1 undorstand there bas bern abont thirty brumgtt into the fold of Cbriet Some of onr bome minietery sissisted T. G. Noyer contiened ito bere. Bra Ho bunhed thros discounter brother Beebtelbemer lef us. Broth r Joaph Amick acooepanied brothor Bechtelbeimer to the Boaver Dam chnreb, Kobciusko county, whore be expects to hold soveral mootiogs, the Lont willing. May the blensinge of tho Lord be with bim that some good any be done in the eame of tho Holy Child Jeane

The cburch leere is in good working order, but ond thag we bave to regrot is, our beloved oller J. S. Nituw bergey od fumily hre going to leavo ub in it ww days and moro to Nebraska. May the choicest of God'a blessingy go with thom to their now home in the for
Weat, that be gasy bo an inatrument Weat, that be rasy bo an instrument
there in the bands of Almighty God in the convertion of sibners and the apluiling of the eburch of Cbrint
 Jun. 25, 1840
Rothou Ehlifnos
I wrate at tbin timo $t$ report tuore udditions to the brotherbood in this part of the country. Thday two more waro recolved into tbe cburch by baptiom For tho benefit of their acgnafatances, who jurbapa take the Bretbier's papera. I will 4as they are llifus Wootas und hia com posion, This raukes thirty alditions to atis srm of the chureb during the lazt two!vo ronathe, end we feel to express our joy ued best thanks to our Trua durime the putat fow fuanthe, and thoo to pray to Him to help un in the inture Beother Manmaw und wife wore Intptied is the Jaroc4 Rever, 3 tew rods from tboir door, and on ec toont of it notbiag known there wer few ejucetatore preatnt. The good diater unformed hi that she bat beeb make the aturt is the good work ind I feet truly glad that her watitigy wnd bi ranaleties for laer belored busband hing today come to an ead, espersally so far ue his repenting of hifs sins and Jonning of the church are concerned
We are told is tho Scripturen that lifo is very uncertinit, and that the present is all that westan call ours, and thut we sbould improve it tas andy an pos. siblo by luying bold on eternal life therefone 1 would auggest tho impro banda or busbanda on wisea peren not waiting on clildren or cbildren on parente, but whenevor we fect our solves improasel with the iunportunce of religion, netend to it at onces. Wait on moone, and do not rorgut that pro crustination in the thief of tione, and aleo robs you of your joy ou curth and your bliss is henven.

1. F. Peratel

## Frox Salem, Oregob.

Jan. 2:3, 18xin.
blater I'rimution
On the teb of anumy
कw houl $n$ Aorove etorm of wind. It is and the velocity of the wind wate fifty miles an hour i greas deal of timber was blown down. In places it unroofod and tore down some buildngs ant thew dawn a grant deal of foncing It In sain this wan the sevorest storm ever known in this valley. In our neighborhood it dial not do much damago, only our fonces running cast and wiods licing from the South Nipirity
ally epeakigg the beath is gonorally quite good. Love and peaco among the members gencrally with a few ex DAvid Rhowen

## Frem Purple Oaner, Web,

Doc. 10, 1579
Druer Brothern
As an item of news from thes pert, I will say that the chureh i in love and ubion. Wo number wome thirty-four members, with three speak ore and lour deacons. The church territory is very lurge and the mem bers aro very warh seattorod. We would like very mueh if some of the brethren would move to tbis country We bave bect living here for pitic years nad from expurionce feot conb. dent that this country is well edpupted to the wants of the brothreb. Farmitg is a very mice oocupation here nothing fo the way seemingly, sice for working unwhinery, and we setier ally get weil paid for our wark. Will harthor shy that any pereons winting to trove Weat, and doesre to eorre-
upond for firther information, whll ad drese the at Purplo Cuve, Dodige Co Neb. J'ratercaliy

Juby IkENuFriy.
From Oedsr Otove Oharch, Hawkins $\mathrm{O}_{0}$ Tean.

Jun. 20, 18-0
Duar Brithrew
1 roturned bomag gesterday from a visit to the Plearant Valioy clurob, Wasbington county. We rom menced meoting on the 17th of Jun add attended trobty-threo meeting

honse 1 will \#ritw a thasch iters from the Monocary chareb. Her territory in alout thirty milics trum north to Ontb, stad from right to twelve niles trom cast to wert, lying in Prederick
and Curroll counties, Md. The bummit of the Bouth Mopntum being tbedival ing line between tbisand tho elanehe nountannous This monntainons territory bowerer is noten untiaken aphear. ing of the eartb as mountuins geber and broken into detachod imgraents of serves of rmaller hills, shoutuding in miringe rud atreams of water, und
Whero the land is clemred of rorlt, So is highly productive, und tho land being cheaper than the lovel, it is in pacen thore donacly popalatod, and In thio territory ore ibirteon dillerent ecta of roligionists, nll baring theit churches and Sunday-endools orcanid
oft, sua witb their bired ministry cat one is dring her utmost to mako prot The most "xhonairo. inntitution the Catbolicn have in tho Unitell Atate a louatud witban euren milce of on yription tho brothren shroall will con Alade that the brethiwn of the Hono my chereb bave a hand turnory it
whit h to latd up a wereb. This how wer :o the only eburch is the lastern Disirict ol Murgland the committue lrom A. Dt. last jear declared was in the order of the Gospel, and the general bretberhood, and needel! no commenter to act lier in order. AB Becaus of our land anroubdinga, we are one
Fisited by nos-ronurics bhe some of tho old cburcher in whach the outside fuciety is composes of brethren's chil dren and their aswemtes. In tomot of tbese what bere inisuandiries comes a upon the andther's beds. In theso hurches the prtactaer has the bretb erea thiden by tho ncorca, yea, ban Irods to preach to, and in some instan ten an exbortation to the foolrags, vith a well toid meident, or eixcomatrnee CT: alson, sowotimus louses op thon leenis, and many are ghtbened into the bureb The kind of pracheng with IV, hwwever, is is asoless whete of time forrounding necte that it ban lowe We setnt bretbren whe wor able to de fond the truth as the Sunptercs tene It theome to us, athd with urgnasent convine and convert the painabyer
$W$-muat baze nound, solid doctrino whuther there bo any present blitcosh or nit: paliput theatrieal pertarmance will do tha no real good, though apps. modse Minging, exbortatione, prexsing worn thead baro by our merroundin ecele, and the folly and vanity of then utade fully manifert. We waht noed of theth amogg us. Stiesioneries wbo wo invite them not. But ministor who make ronverts to the trith by preswbing the pure word nod doctrime atell belp ure eordially instied to comn Gopel fully preachod all ofer onr tor nimy se wo wathet a brother who it
elite 10 do defend tho truth against al our Hilrounding inms at last one fiontb, to preacb owe week at four dif
fivent puants, For thie work we lied the promse of elder Jeabe Calvert tias Full, but bo lailed to como to tiad through clarity webelieve, not beeauk
tw furch our surronodinge, but bo cathe the Holy Sparit suffered him not at that tume. Ho hase promi-od, by the Prtur. lime, and wo nre willing to

the moeting were beld. The opposifinn this young brotber entombtered, Lived to tois state thod $]$ abant 8 yana the readors of this will not fulls know lit the worl of God whist brotber powerinl, thu with it ho fhereswitlly Vithetoon the storns
frothten, It this work lant ficen done by same of ther popalar sbecalid Fangeliste, it would the pablabed in ander the citeunstisutes, and $t^{4}$ brefaren whath by at lusse been et trange ministors sonest attend to on Dute eflorts in promulng the Goepol Brolber Damel is too unassumidg to blow his uwn trumpot, and I hacin: no part in this work, for the encem grrent of our botnc minitury oder a grest triumph of the Word of God preacbed in unassuming simplici.
D) P Savapa

From Brother Mobler
Jann, 13, 18:31.
Dtar Brataron
The Lord nsid
Praighencell a migaonaty meeting in Prough Crovk Valley on Baturday ovening Jan. 3d, avd closed on Wedves.
day erenang the 13th. Two wero baphzed. Tho meetiag was wollat ended sid a reep istereot tuken by quaintance of maes kind Prionds while (hore. Thoy did all in their power to Dare us ficel comfortnble and nt homi carmest hogards for ber kindnens pluce, ot regular borae, was with hor and family, and a lcind-bearted, lovemy nothor she iv. Hur boa George is a grother in Clint with us If Georgs vill continue to grow in graco, and is be knowlodgo of our Lead ated Savios esus Cbriet, ho will tpake a "atrong bammer." May the lord bless tho e: tho iruth as it in in Chriat Jesus

## abetine is watphin fuesyy.

Pob. 1st, $18 \times \infty 0$

## Dear Buthren 1 inct with the erotkre'

West Hawover dibtriet, Dauphit ounty, Pa Biothor Jobn Beter is bour leador. Conemoncent musting houso on Monday evening the telth of Jan-, atul closed Subday uroning Fob, lat, with four bapligal and four moro gure therr voico fur desms. Some uth cre said they would ronsiler the wat.
ter well. We bal plenty of a ain and quite su churdanto of mod, zet me find good uttendanet
mux M Monlen
The dectased was a klod motbor. and a
iffectionste wifo, and a great deal of ter bre
abe liod theeato of the formily alobe, es her
bubbasil tuaveded mach, calling upes ziuvers
ovirgeluero to repent We beheve she as
now gonc to teap the reanatd of ther labors.
as ato conapiged nuth all requircbeeth of the
Gorpel, eved te the atocinting of ofl, by the
lirctirea, ond whes if wee applicd, obe ex
clilated, nurdibiy, "Lonl ioctease idy forth
Biocalled the family to ber, told ber bues

10n, nave of the care of the chitdren. So she
Cle give art chagey to tho children, begia
Goumg nith the eifett sot Johe 1 want
yany. und ne bed inngunge, nutced shared
abd Netilath sclooi every opportuunty, nud
rome everesily $r$ utcated that to juts the
charvhand work i re tistumo wivstinn, that he
gratify 1 Dg to bear mon promine te do soct a
geud work To the danghters alro, she gapd
a similar charco, nul even to the young onna
stuylug nith tbeie siou bal suck s knod re-
gad tor kan tiant sha tallect to bun enncero
aug bil elecusl interest, with the amae maty
en mit Fhe tid to ber owa chilitren, and nther
well The tho fatuly, shie bid wens al sare
Well Tue fuostal serwicen wree improve
by bretheren G. IV Cripe, butland Sayhic
a latev congregulen
W and $0 \%$ Jons spakity
ROQNET LINT
Cyros llucber $\$ 2.20 ; \mathrm{J}$ H $\mathrm{U}_{\text {deger }} 150$;



Cua $30 ;$
Wine 1 inf; $J$ D Moder $10 ;$ Anua Trout

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Whitmer 1000 , C Wioger 7 wh; 'Nonb



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mus 7h: Gea Jrabuker 2 at, Apoa
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I why ${ }^{2}$ Dil, Joha Worf 6 00, \% L Lather
man Slt, E F W olf $150 ;$ A B Wallict


Sam Gechaour 3 30, A E Wults 7 50,
Inaniel blyerar 16 Oit; Jubs MeCodlonab
$150 ; 1$ WU'lery $2556 ;$ Geo Virbauzb
10; larael Roop 5 b0; I J Hoterman




J Hrabinker $\$ 00 ;$ Saru Feigbtuer 5013
Fohn Fritz 760, Stian Wetdean 100

Jooes T9, Levi Milter lof A Solails
$160, W_{m}$ McW boster 6.50 , I P P'barley
10j D N Neyder 350 , J H Larkia
0in, LT Kenul Gois M Grobnickle 50
E M Horber 3 po; D W Statler 230 ;

Fy $200, \mathrm{P} 11$ Slagie 1 50; Moses Buat
is out Jesse loarg 5 50; in Shellar 50 ;



smat Muter $151_{j}$ Heory Brumblumg





THR BHETHLKN's NORMLAL, BUNTINODOR, PA.

## HOMY

## THE PRIMTIIVE CHRIBTIAK

SCHOOL,
AND CHUUCHL


postact tuoledoh
Thy swept the Now Tentimot as bet ooly





Quintra anduanvor brus,

#  

$\frac{\text { VOL. XVIII. }}{\text { TABLE OF CONTENTS. }}$

sionama by Eld. Jas. Quinter.


Fister. Cindennert Aitister-Xib 1 Thing in the Clurch,-f" MI. Bale Thing ${ }^{\text {Tolbig }}$

Fete
Fornto Pagk-Editurals, Elunation4) Deparlme"t

F'uth Page- -'hai Xext hamanal Meet ing: The Religions Prose: ©rphan
Honses Tu Sinter Relicect Henn thaff, Opinion, Keep front Cum

 Dr P. Falumes, Wales-Eilurard
Miton, Nor Stamiketh in the Way of Sintres- 1 \& Mobler: Fvon thatis Powe-The Stawhing G'ves

 The Bethel Chareb, Nebreska: Fyons Mavikleyshure, Virginia; From Love land, Colmato; A MistuaderstandMumball comuty, Hinois. Frone Con emaugb, Pema's. Froon the liacheler Tun Cougregativn, Carvoll ematy Ind.; Dawhh Mistion Reporal; Motice
Notice; Fiom Brwher Bulkenugh
 Theath
Witer
aetting free from sin

Eermos by Elder James Quinter

I bove real the $y 2 d$ chapter if the
Pan's deficumes, I enll your nttent of particentirly to the I6ti veraen "And laptized, and wash nway thy sums, eall by uron the ame en the Loved:

of Panl'is cenversion. We have thee whe. is anppones! to le: the by lind The Alनa; two othus given by the upostle Path hinusell. The accoont lions wheh I have relected my ted hone given by Paul
 mation we tan concerning the crave We may in thic way get a more fall ac

The fivent thonghts ou regavel to the This fact is cleatly set foyth in the whe which we lowe under eonsulemation This trues a remoulalale couscovion, hat 1 tha not lamow Ibat there wab a specia!

## Sermon Departnient.



## Beported by W. W. Catto.


 the anmbitum in which he wav plates We huve hase reinnicel the tact that
 va . It is ctange that hagt sleoght hive -theh juwer. In meh nat the ef lowt whieh that prutareivl by at W People axe oftes un rffeeteit ly thix that they die. We have veen the then: the effecta of Jimithime. It Int fond cleetrinits me elementonf the material world, late the light abhieh in reforted to hores is anatler kint of clenent Gol thret this light wromel Panl amil le fell fu the varth orergonered. Thio Iy abetregeal the -rght, but albo atowed

 wa mit cfily pro-tiated in the gatomed bive he tid destrosed, lat for the IIf wa weak cat an drink naytheng
 Panl was sull hand lowt it was paid that hi- gelat- wate open. Mir sivion Wa- stilt ginu. He was in the want

 are revtulte. It was heeanse ot hio
 If lof husl wot been a tinner forl wonld Tas liave struhen hive to the enrth. Te wa- 14 simuer and tiod allictest lom




 leup, se could mot enjes, the many Wrosing- nuat chanint of hifo that any rowad ins Ohr neemattes ne eqnat to Patil:, It is tran, our condition sh not
just like bis lant the necessity in war cran is as great ot it uns on his Yoin I hase suil entr trantitions ure wit athe vas samacoluat pecclias. Dut thught wiconsertel juivple we not lihe Pand, mather ay it ryary- their altay
 man lie loom main, lo eumbot see th kingthan of fut! All men meed Goult's Vurghemess as well na be did.
he spuans, or with the leatou Their theatla wereso terailite that pervon coald hardly remsits in the下אs) Othere have died with the ent amptina, Drath canagrulatly, Its Werle way done as quietly and gmolual. y a* a cuntlic ubiels hav ingmal out

 Which if fonbers it mase conte ta at
 mighternimers is sm, IJohn 5 - 17 helonine Poitl wisy a perccoulur aul gun, my thernivertel fricmla, mus Arink ithat gon bave necere beon guibl i' that -14 Wvill. if you have mont, 1


## poetri.

## JSSOS EY THE WAY

Iy Jehts heeph tue compary Mong the $\mathbf{~ a r r o w ~ W a y ~}$ 'the pall shat's beat for nae ted though it serms a muged was Yet cheerfuily $111 /$ slog Fur ther'a nueb rest in toil a
 Yes, desun, thod art ontre. Witb coostdoace I ellog to the Aesare dtod, 1 ata thite Redeewed from inn nad satat's ptwer, Hought rint thy precious blood Kurts bas vo ciamer apod my woul
For it belong - to God. For it belonge to Giod. My Jesua keeps the
8o I ma ent atoos

## thangb enitily fricede sasy torui away

 dud tesve wo ne by an Thero ton I'v loved and trusted nont. Aod thoaght were Claraitan in Mane, till the journey colsren. Jesus koops me corapery Fricedhns, and pont, and lope And elaims ne for liso Turn letrice worlk desplace me He luver me juat the ssmod, or Jesus Leeps ne coniqnay. Avd Jesis heows my banc.

## 

HOW TO Hatge forde.

## ay 1 nwis w. temtra.

io all our aflaira in lifo, and for the aromplisbtaent of all ends, whother piritual or secalnr, if we can select Irom the Loly Seripturee, a precedont
or an exumple of boly men in gaming artan wnils, and ndopht theve manner of provedune as the rule or prineiple to most suecersinl.
Tho lifoly Seripturen are fousded on pripciple, conecquently bumblo and no. changeable, and thordoro are not for lign to cunses produce like effocts. The causes that produced vertain effecth oighteen bundred ycars ugo, will to day produce tho some offerte
At a curtain time it becane neceras-
Jeruarlom. Panl instructs tho Cos at Jeruanion Pin "Now concerning the intbiens toll collection for the raints aA I bave given order to tho churrbes of Galatia. EVEN SO DO YE" -1 Cor, $16: 1$ Tho manner in which a colleotion wab have worked well, and bo makes that bis preculcat and prelaces the praposition that be wakes bo the Corinthan with it, and wo therefure conclade tha If Panl were hore how, giving instrac-
tions bow to make a collection, be would suy to na, "A+1 I bave given or der to the charches of Galatia and Corintb, EVEN SO DO YR, Upoo the firat day of tho week lot EYREY OSE of yon (not a fow only, lay by him, that thete be do gatbering whon I come "- 1 Cor 142 .
Wben looking at the eveation und organization of all thing 4 in nature, so far as we can romprehend, we can aed that all of God's works are founded on ultimste principio. und that one princi ple is in sympathy with nnotber, proportion to tho defendence that expart of nuture appplics the want of nhotber purt Goil has fin urranged vature, that oun part demunds of anather part that whith
There exista then also is syatem, and tbo workinge are perpetuat. Wo pee Syetem, 3i, Perpotnity. Then I need oalysay "That when wo baveaproper apprebension of onr daty, anil a ntated rule or sybtem by which to execute it, and persoverance, mounthins aoon become mole-hills."
By the works of God, one can know how be workn then to bo god-like, our worla atiould resemble bit. Therefore, wo conclude, that the plan proposed by Paul to make coltections, whith be gave by ispration of God, is the most ocomsmieal, the most general, the lenat
ltable to ollend, the most aucecsaful, conecquently, the mat likely to accomplish the dosiretl end
Then to sdopt Paul's metbod, it is necensary to realize sereral fuets, to make 4 a liberal, und "eheerfol givers,
for sucb God loves. Ist, That the for sucb God loves. 1st, That the
earth, and fullinces thoreof, aye the Lord'e. Tberofore, \& $d$, That our piosperity is of God-tho giver of every "good and porfeet gifh." Now be calls on un to give lacks part of it "Let cyary one of yon lay by him in
ntore, as God hath proapered him." 3 M , Not forgettiog that "we walk by faitb, not by sight," so that it' our ba tural sight would sec danger th giving, our eglirituth sight (faith) would
ns that "The Iord will provide.
Now we will compare wesulte Wn will auprose that a brother ean give
ondetenth of bis inegne. The brother whose scarly incomo anounts to $8: 200$, would contribute to tbe tresoury 830 An inermac of $\$ 10 \mathrm{~mm}$, wouhl put into the treakury 8100 , making $\$ 130$. The ordinary way of contrabuting once a
year, the brother $u$ th tu idecose of year, the brother with an incone of
sisno. would give not moro than 8900

The brother with 81000 income, would
give not more than 810 . From our give not more then 810 . From our experience this would bo above an av-
erage, amountiog to only 813 . A difference in favor of Paul's plan of 8116.
or inatesd of contributing one-tonth one lay by, dive or ten, or twen-ty-five cents a woik five cents week wonh amoust to 8260 a ycar ton cents a weok to $832 a$ a gear, and
twenty five conts a weok, to $\$ 13$ a yean Taking 85.30 as an average, of congregation of two hundrud members would at lenst havo soventy-five contribntore, amounting to 8370, at least double as much as the ordinary way of collecting I an confidont that if wo coald adopt Paul's mothod of making ollections, the grentest labor would oot be that of rassing funde Misuion work could he forwarded. The poor plied.
I whated aay in contrusion, that encts astrict Bhonid adopt a syaden by regularly, and by littles." The prin iple of Payl's plan is, GIVING LITTLE, HEGULARLY, AND OFTEN and thina be folt but lotle, and having a condertal effect in the nuteone. But
wine may may, "i can't afford to give 6 ve, ten, or twenty-five cents a weok Wo lon't know our werength antil wo aro tried. Suppese wo ask that won whetber he can ulford to two or thres monthe, or a year, be would of courec ay "no." Neverthelean if he saust, he oill and rlops afford it.

Ask the man that is secenty for his neighbor for 81000 , whether be could uflord to pay that amount if be bad to Hu would say, ${ }^{4} 0 \mathrm{no}$, it would brenk me upp. At the amme time if he mas? pay it be coll pay it, and lives on about as befora.

Now bretliren, lot ns labor to roplenah the Church treasury. Iut each individual membegr"lay by bits in stose on the first daç of the week " accord het to his prupponty Wo need not run to tho Cbarch troasury every
week, but 'loy ly ymu io tore," and call it the lord's money, and think no more of uaing that money tor our own individval aflairs, than we would to une onr noiglsbor's money without bia concontrilute to the treasury or give to Hee poor, wo can do it with ease aed cbeerfulnees. It will dhequalify we to excuse onrselves by naying, "l havo no movey, or I would do nonsething. have thougbt sometimes thust we ar glad that wo bave no moency, when op portumties of charrity are presented This appears to be "Having,"
sery unprofitatula to the Lord.

TYben the congregational
fall, the Jostriot treasuries will are full, the be filled, and any other treasury that Mhatrict Meatings or Annual Secting shonlit entablish, woukd noon bo fithed, nod the eause of our Redoenor wonld prosper, who pand a grinter price for us, than aif

## COMDENEED ARTIOLEE-NO. 1

That man with two acres of gronesl vats just iwenty fire. Tho ono that Has twonty-five, wants just fifty, so hat be can keep two horser for he con tae a doublo toam and bave aersant If he bas a farm be wants two, und if bo bas two, be wsnte four It he owas 810,500 , ho wiets 820 ,pan) If he is as rich as Vanderbilt, be onvies a Rothsebild, and Ratbecbiai wanta a little more So 1 concluded wat man lias not onough 'till he has a little more. If the bappiness is not in the acquiripg it survely cannot be in nioying Trae bnypincost then, Es oftener found anong the pool than
the ricb But Lord, give ns neith the ricb But lord, give hs neith
or ricbes, nor let ua beg, hut gives us onough with contontment

HEAD OVEB $\triangle L L$ THEFOS TO TRE
OHUBOH.
dy C. H. balabaEoh.
To Eld, Jt. II .Willer.
This is ear hopo: "1so, 1 aim witb yollalway, even anto the end of the world." Not only Head of the Chureb is Jesus the Chriet, but ${ }^{\text {1-Head orcer all }}$ thrags" fir the bonefit of the Oharch. Eph. 1: 22 "GOD is our nofurk and the ; therefure will not we the, ther bie ; thenefure will not we frort, though the eartb be retnoved, and though the monntains be carried into the midnt of thesea, thongh the watern thereot xour and be troubled, thougb the mone(fink shake witb the awelling thereof" With sucb an Omnipotout arm to lean apon, Oanizelence to guide na, and Infinite Liove to cherish for us the deepeat purposes of peace and bolincer, let ths witb glowing besrus of gratitude
snd faitb, add the Pralmist'e kignifiand faith, auld the Pralmist'e ki
"ant "SBLAH ${ }^{\text {" Paa } 4 G: 1-3 \text {. }}$
Itracl has never been without ito tchana. Josh. 7. Gohlen wedges avd Bubylonish garments, and shelecls of Fvor are as alluring to-day as in the genesis of tho Leviticul chureb. Self eggrandizoment, nelf-dependence, nolf antallation, in one or other of its 1 1ro tean forms, hay been the bate of ha Bden to this bour. Brazen morpent are exalted into gode by one class, Jeboval is substituted by a goiden call by anotbor, and the vais conceita and barren epecutations of Hontert dogmatints are offarel in hou of the dortrines
of the Crans by another. 2 Kinga 18
Bx $52: 1-6$, Mat $15.9 \quad$ Men renown, fumons in the eongrega Gon" show then pedigroe by thes surpation of anthority, either is tho ying the objective, or in deifying bemselves and thus depreciating the olyective. The luw that eoaled the Gate of Korah, Datiana, and Abiram bas lost none of ite wfringency, but all hat appertain Lo thers go "doown alivo thto the prit." God bas many kinde of pite, and many ways of engulfing re bellious elf-exalters. Num. 16. The horch mast be vigilant and exacutive but Providonce does mueb in ridding the vineyurd of thorns and thistles Snase errors and hercoses and idolatrica action gigan pod divine interpo thion ean break their power and delir. or the chureb from thoir cured Pbur ikai-m, Kndducum, Formalism, ath prattica Atheism, were the eonstant themes of prophbotic mimatry, and
ngain und agma reduced larach to bandnge, dograrlntion, and raieory Human nature as still tbe mume. the Divine plaint to the cturelues of the binetcenth centnry ns of the firt, wive, nerbapa, nome poor, numerically innig nibicant "Smyrna," of whorn Heaven know thy paniry, but thon art neh." Westill base tho ienbecile Pbilatel phians, ("thou hast a litth' atrongth " and the puapered, eclf-batticient, arro gant laodicesns who any, "I amo ricts, and ineroused with grool, and bave need of notbing." What do they cire sbout miesions or the ealvation of cit ies, or the evangelization of idolatere, if they bat bave their lnxuries fine equipage, and the flesh-ticklugg rabbu,
rabibi of at olserquions pablic. "1 will egrew the ont of my month," is the soul-sbriveling anathemathat waits its dre consummation in those "w bo trast in uncertain regenes" "A rieh mauo shall hardly ebter into the kingdom of heaven." Not impobesble, but raro. Fer of our masiod metnherx believe toat the best investment is in soula, und that Cbrist pays bigber interest hunk to ebrnsted to Him than any bunk to which an cartbly financier bor the key. fow bard it as oven llis love and power, to peraunde Hus people that "the silver is mise, and the gold is mide." Hag. 2. A. Mamtnongold in mide" Hag. 2. A. Mamtion
nanclification of the chureh, and ber efficiency in making the Gorpel the power of God uato the salvation of the world Fe enuat be able to say in
epirit and in tratb, "Oer Father;" und to affer ap as the puro awoet isconeo of the soul, 'hutloweer? bo thy Name,"
before wo can pray with unction and effect, "Thy Kingion coue." Many are $t 0$ wodded to coin and greenbaeke, "houses and fands," that thay might as well pray, "O Bital, huel te." He that does not know how to disburso
Heaven's hounty for has own pernon and tuble and family, eannot glorify God with his dollars and conta. Ob how beart-ronding to nce the Cross as kuch a discount with tanay who are erapowared to du so manch good with "the mammon of unrighteousness and thew jermonal infloence. The bay tism of money "with the Holy Ghool and whth firo," is a pressing want of the Brotherhood.

This form of sin, great us it is, boing "the root of all evil," does bot cause ranch exocative troublo is the ebarch Covetousnoss is a chumeleon-liko devil, and as convoluted and slimy und polytonguod as the old Sorpent. The charch cunnot babel it as it does adullery and drmokennees and frand. An "wrothly" man is echsh-he ripy from the grip of ecelestastical discipline in spite of all vigilaneo. A "serrathenf" bas levs freedota and variety witbir the lixaity of safoty. In cortion forma , itenk, and effern are as lewd and grosa is the world, withont any fear or halishty of arrifignment at a hurata triThansl. This is a mighty obstucle to the fragrexs of the Gospel. Home-inearnation, individual infleshing of De ity, thin is the prower that eubdocs and wins the world. Tho manetity of the human body an the temple of the Holy Gbost, is the ereat nursury text of the alled of God. Tho pursione and appetites munt be yoked to Jesur, and made to sorve mont glorions parposes in the economy of redumption. It is baster to convert the woald to the ob. jectave is Chriatianity, thun to convort the church to Christian uees of the hody. If twolve saint, and then esvonty, and then five hundred, and tben bree thotsand, will emsecrate them solves to the Ideal of the Incurantion, so that Gal. 2: 90, will coraprebend every power, faculty, mender, and w-
tion of body, soui, and egirit, 1 proliet in the nume of the Lord that the burch wili enjoy and the world be bolid unother Pentecost.
Eut benther wohlaliness nof setisuah ty is the moat beinous type of ailh. Dovilisro is the cupstone of iniquity. Fathyy sexsual, DEVILISII." Jas. :15 The deopest type of xin may io sume form und to some extent pre ani, and y ct be wholly beyond the gination of the uhtrob, "Whoscever Juhn:3. 15 "The Devil wac a merderer frota the beginving, and abud fant in the trath." Jobas 8-i4 This "a "devillob," and shows what murder meals with God, and how wo may be the oflapring of hell whale wo elat Duvine putcruity. To theacongenithl elemonts we must give oer incst attelitost parging tas remplo of the Most lloly so long an "the abomina ought not," in she form of some in ought not, in the form of some intion, we lahor to littlo purpose in veba tion, we latior to hutco purposo in what is external "The sxo munt be lad anto the root of the trees" Pride 1

## buttoned under a round coas and

 etraight vent Those thinge muat notbo oxalted out of their God astigned position. I wear the authorizad garb of the church, but do not take it as a matter of counso that I amo a Cbristian "koop the ordinutrios an thoy wero dolivered to un" These are "forme of rodlinees," but the Kernel must be God Himedif. Without His resl inboing all our religiou is "nounding brata,
or a tunkling cymbat." Christ in on tho hope of glory." isazes is kimplicity of apparal as naturally of the rap in the vioe cuiminutos in grapcs. Tho progressives ao entnestly contond aro to moro the product of the principle
of tho Cross, than e poppy grome of the Cross, than e poppy grows ous With just approbensions of the char actor and purpose of the Iocarnation, a minister would blush as deeply $t$ plead for bats for misters, an be would thage in oar pablic worsthip. Therv is no liberty is dives, nor in anything, but the liberty of the Cross. In thas
the Chrintian glories, bacauso it allews bum no hef but "Ged manifont in the flesb." He that demnere at the atrioyency of this condition, has no alter nutivo but "moathoman maranatbn Not ooty andue or disproportionato criminal hankoring aftor tbe flesbpleasing vanitics of the world, bat perniclout hercsies also are being promal
suted, through the press, from the se suted, through the pross, from the sa nation, the Atonement, the Pereonality and work of the Holy Spirit, aro spocially mierppuetended by a largo porhorg" that bas aprung ap in liatio horn" that bas eprung up in Kansas,
witi " mononth spouking groat thingn," is but an echo of the most Wla-phomous anti ebrintian factiona of the presont century. It is arnazing and humial tersity in publiekod a paper whicb rechashen the infedolity of euch monster buretice as Theodore Parker and O. B Frothingham. Such viewa of sin sind $_{z}$ and atonement, and genoratiob, and regon-
cration, tcar the heart of Jona eration, tear the beart of Jesus out of
the Gospol, and leave only a putrid carcanx of a mythical bybidid mado up of huranity und bestiality and impos. sibility. Even somo of our other poriodicalis advortieo booke wbich aro corneratone ont of tho econoniny of Ric demption. It pusus me deeply.
church of the tiving God, hest tho church of the living God, hest thou
proved recreant to thy high truat? Inet os consecrate oursolves anow work for Jesus sod with Jesus

## TAE GOOD FIOHT."-NO. 2.

## By sons xten. <br> Prup's meteratages in hearing - Toln the Buptut ant Chrot <br> Igvoraero may be excurubio on con-

 ditions, Many may not have the facill. Lies for acquingg an cducation. Weare jaelined, bowerer. to the opinion that Saul bad very remarkatio advantages to beeome indoctrinated in the
tartice of King Jemps Snme of these
 nent by God-prencbing faith in Cbrist - preaching the baptinm of repentunco for the romiseion of sian, nual un-
der the sonnd of his thrilling tones, der the sonnd of his thrilhng tones,
maltitudes came out from Jerosalem maltitudes came out from Jerosalem
and the country round about, and were beptized of Johd in Jordae confensing thoir sins. Saul remaias ucconvorted, may bave been among that cleps that
Joha told to go and show worke meot for reprootance
2. Christ in the tratele--Taking reisoobable viow of Saut-his atanding among the Jowz, it is not at all nuprob.
abte that be or sonte ol hie instructora wore of the rerg elass of lawyore and wore of the very elass of lawyors and
doctors, that were so offoctaally con-
fouaded ty Cbrast in the torpplo, ut the ago of twolvo yoars. Yot it is a
romarkablo foature of humatity to-day the same as thon, that if a young David uteps out in front of the malin rank and 6lo of the Lord's army and proposen to compliabsome good work in the nem ried! So the ohd Sanhedrim profeseor may bavo looked upen Jesua. Broth ron, lot wa bewaro, lest in our kesl to Gght the "good fight" we be found 6 ghting against the bright exnmplen of Dasid and Christ whito in their
Clarsf's Baptism - This in a very ro markable ovent in the butory of Cbrietiasity, and wo cannot enterlain tho ides that Saul did not learn tho particulara of all that wan going on in the willernoss, and indeed may bavo Jordun asd bebeld Jesus and has barbinger going down into the water, wat appearanco, and the Fatber's secom panying voice, theia is my betoved Son a whom lam well ploaned" Saur 6 ght is thus far, good, only in his onn He remains unconverted. He romains unconverted.
of Pan! ortory within itwolf kiany important considur ations, and in presenting this, we only expect to tourb, and if 1 oossiblo, start tho mind to thinking, bow hard it is to convert a mano or wowan againat their Will, and, we have also seon that it to therr early training, oupecially if that training bas beon of a religious chayacter Henco, wo will jubt arme or beard of. The reader, to appreciate the situation, should convider the following thinge as oceuring in bis own noighborboed, and thon magize tho ansation, of "wator turoed into wine, "lopor cloaneed," the "sick healed bat had lain thurty-eight yeare "Tho oyos of the bhind opened"-one that deaf nastopped '" tho dead raised to lift-the young maiden at her homethe young man on bis way to the
 "His death"-"the darknem, and the ronding of the rocks." Yot "umid all
these seches, Sunl romaing "finting against the truth.
bey would witucen such thioges we huvo dolinested, they woutd change well, mertas abd become convertedCbrist waid too, "if wo had been in the days of our fathers, wo would not bave been partakere with them in tho blood of the propbets" "Wherefore, yo be
withereses noto yourselven, that ge are the ebildren of them which killed the prophets" -Matt. 23 : 30, 3I
Chercan, Iowith.
BAPTIST-TONEER DISODSSIOA,

## 


-ancond aytuant.
rovo, Mr. Stein is too etulbboun to withdraw has falso charges ngaiest Baptint thurches.
 with granting "legal livento" to do "the worka of tho flest", be chargel that isaptimt chare hea 'hold that wo may
to evil, fight and kill' do evil, fight and kill'; he charged
that Baptist echurebes are guity of the that Baptist elurebes are guitty of the
"crime of perjary;" and bo charged Baplast churcher with iustifyier the "rapactons, cruel and tiendibh,", "ua bridted caraal luate and passiona"! W agein repeat, that Mr. Sio'n nalkos so uttempt to prove theso exabdaton. clargef! But he talke about t
lation of our rules of dobato'l!

and one becomen so far bes'do himself that be charges his aelgbbor with
udultiery, then, marder and troanon.

And when be is called upos to proke or
withdrave be wo ford biptize alose meana 'to dip withdraw bue foul chargse, or stand as a wile anid toilfut slanilerr, be bogins to
makes a pitiful complaint that bie neightor is violating the rules of debatol Juatice would sny, "Let tho aco divirim of the mitfult tlandere
Thougb Mr. Steis wakes no proonso of proof, te calls on tus to "prove" that Baptist charches are not grilty of these crimes! Baptiet ehurch. as bave no rolation to mar. Tbey leave the question of war exactly where Cbrist and the apoattes lof it. This answora all his queations concernng Baptist eburchen and war.
Mr. 8. complains Lecaure
tho lise of contrast betweon the Bap. tiet abd Tunker chureh doctrinces. an wo pabs. We wre nst narjrised that bo 18 anbanded of bis miseralio doctrine, that connghe all to daranation xecpt toembers of the Tanker char b While on the Tunker charch question. Mr. Stoin oc cupled moro that as whole colamn in bis $19 /$ othinnative, perverting Raptist bilitory Hle vontimued to mierepresent luytist authori oll the
way throegb, but if we meation a point of tifflovence, he complains. Wc are truly sorry for himi.
Thero in no
Thero in no need of tranaluting "or, Sorptrsma (Eph. 1-3.) ane thy," bat it would heur that rondering beter than We have a copy of Rotherbamp ding. cully Transtapted and Emphaifed No Testament, pablished io Loudon, by Testamont, pablished io Loudon, by
Samuel Baxter \& Sons. The critical Tenteraent translates on taptizma by "one immension." The Bible Union issalators have reodered the en happo immerrion." When the aspired Paul bays, "One Lorll ane fiath, one immersion," for un to pracWhee we thowed that screond
he ar gument baved upon the ideng to toe argument baved upon the iden that kers must baptize frequently in the name of the Fatber, ahd baptizo fro. quently in the namio of the Son, and baptize frequently in the name of the Holy Spinit, Mr. Steie was hrown in confasion, and eaid
have not contended that boptsiang Holy Ghost' in the before 'Son' Hoy Ghost in the commission
But Mr. Stein, if you aro a Tunker, vou do anderntand bupprisisg threo times in the commission. Mr Moore, the Tunker autbor, in lis work called Safe Ground, p. 18, fille up the commrsion so as to read, after teach
Il nations, "baptixing them into the ame of the Fatbor, und baptizing bem iato the name of the Son, and baptizing them into the name of the name of the Holy Ghost" Therofore, the Tunkera bave three baptizinga in Loir commission. Bat Mr. Stein coneveds that on "baptising" is plunut, froquently-more than one dip ; therefore, be mnst bave nix or more dyms for one immorsion, or bis argoment goes dead. But Mr Stein dud contend that "baptiziog muat be anderatood before Son and Holy Spirit, in the commis$\stackrel{\text { sion." }}{\text { Ia }}$
Io bis fourth allirmative, be gives as illastration. 'Dolivening you up to the sypagogues and ioto prisons" lake
21: 12 . Here deltretimy ochme only 21: 12. Here deltrenny ot cms only Were thoy not delivered up to symagogues? and delivered into yrisons? Ho made his wholo argument upon the claim that the 'Tunkern haptize inor zarh of the names Futher, Son, and Holy spinit. But now when be
got canght in his own trap, he denice hi own chatd-hiw own argument
When Mr. Stein pertorma his thirn immaraions, as the rudidnte, he cays, 1 hinjitise thee inte the name of the hautizr, and purfurma tho authon do manded, "into the name of the Father. Now if baptizc is frejuentative, requiring more than ode aetion, he must bap. iis by thene represtod actions unta the name of the Fithcr: otberwieo te has
apoken taleely. The same must be apokon talecly. The sume must be
true of earb of tha other names if
the word biptize alose moans 'to dip
repantedly, then trine iwnorsion muat undoubtedly moan "to dip repeatedly three times " Therofore "trice immor sion," aceording to thas "ropentodly" argument, inust require eix or moro dips to periorta "oon immorsion"| It
of the Savior being "alid into" the per pendicular facu of a reck for burial, is uaworthy of notice. The Tueker Gemselves admit that baptian repre soets the burral and rosurrection of Jesus Christ. Therofore, "the one immer aion" of Baptist chareber corregpondn with thise domand.
It muat be rememberct that the Chastie Greck 18 the foundation of lexicobk Not obe inetance can be found uned Greek iferature where baptizo it aned as a frequentative, Dr, Conani, in his Bipulizin, has collected the ex
anaples of the use of the word thaptico anples of the uso of the word happliso
by the anitients Greck. The first exsmplo describes a sea battlo botweon the Romane and the Carthagonians, in which it is said the Carthageniana suntmurght (baptised) many of the veuseia of the Romans. According to Mr Stein, the ssme ships were repeatedly
sank । We ropenteour cight faets whint snnk ${ }^{1}$ We ropent our cight fats which
Mr . 8teip promaned to answer at the Mr. Stein prorowed to answor at the
proper time. They remain unanawer. ed as follow:

1. It is a frut, that bo example in clumsic Greek can be produced whore thun uno suitmeraion
2. It is a fart, that no examplo in
whero the word baya to prodnced than one submersios.
3. It is a fact, that, there is no mon. tion of "trine immervion" in the 1hble four apoanolic fathera mot one if the tour rasos.
4. It in a fart, that thero is no menion of "trine immeraion" in the litor ature of the world, whether saered or profene, till about tbe cormmenement of the third contury
5. It 18 a fact, that when trio oitramersion" first made ite appearksac in infant baphism, anfant communion, and a swarm of otber traditions.
sion" was rygurded by cariy immer writers as only apostolle emardition.
an bo traced outy thine inumorsion an bo traced onty thir and Greek Catholics churebis ap to
sbout the beginaing of tho third contary.
Raptict sim thr
"bristimin laptiom,", hermuso "the early chareb writers attritute the origin of single imbiession to Eanomins and lis coworkers of the fmutb century:" Beenase Baptists with not oley the Gabo nnd and foolish statements of the (ireck Callotic Pedo-baptist, Mr. S condemns them. We must follow neither men nor angeis to set avide the one immession of Chriat and the apos
tics. These Grouks, quotell hy him, wew as corrapt as the Romisb lealum in the drrikest ages They holli jidinat inaptism, monkery, numery, null threc ammersions, with n wazrh of oth sit
 vytimeny of sume enriy Grects.
One that can formake ('hriwt anel the ajuytles to follow neme upersatitious fiom henvon" sluald festisy for trine" immersion, in the face of the $\mathrm{H}_{\text {on }} / \mathrm{Vu}$ "Iot him be accurned."

## lot him be accursed." "J,et tiod toe trie,

"herein the bint every man an "trims immelaios" in the New Tost mont. We mana npa lew poiats from Ne Notr Tentament se follown
ches wan baptized-ionmorenedbus oneo (Matt 3: 13-17) As we muat recuve but "one baptiate."

The huptrine of Jihle bofora tbe commibson was but one twmersion, tiam of repontubeg (Let* 9 4). The 120 disciples wont into the original
3. The comurission derozida bat one baptimm as airondy proved. Mark and is taptizod"- not baptizod thereo times. "He that belioveth and is bapized." It tho act of baptimm muat bo repeated to the numbor three, then the act of faith must bo ropeated to

The deatb of Christ is calliki baptism. Euke 12:30. We aro bap-tizod-"planted"一"u the liketoss of
his doath." Rom. 1 : 6 An Chris died for rin only obee, faptimn, "tho likeness" of it, raist be performed only

Baptiem in catled "a burial and $^{2}$. esurrection," peinting to the burial and resurrection of Chriat. Theretore aris wan brried and robo but once imm must be performol bat once.
Baptusn is a pletigo and monament of the resurrection of the drad, 1 Cor. 15 : 29. Therofore, an the dead aro to riso but ondo, wev reuth have hut

Bsptato to represent it.
Rom, 6.1, 3 , Thares death to die to sin but onice, wo are to he "buried with hirs in haptism" but once.
"The Tankors make "born of water" nean baptiem. Joho 3-5. Mr. Miller, be Tunker autbor, in his work callod Doctrine of the Brettren Dutended, p 5T, suys: "No two thing could be of the water in what $h$ wo bave heen buriel." So the Thnkera anust be born of God three umes'

The puasoge of the israelites ud der the cload and tbrough the selt, was baptism unto Moncs, and a type of Christian baptism 1 Cor, 10:1,2 Thd they come out of Fegrpt three imes? Ind they pass through the 10 The sulv


Bro. E. L. Yoder, mays a perree of mertapere elinect in the Manom
Ban Johb R. Rnowlierger, of MoutiEelle, Inhl, expectell to nuwe tow York comby

We lewn fixm e privateleter that thete weer thityoume ulditions by tuptian, to the flam h al Xen Einterриіче P

Hote 11 wa, anl Mallice bive bought nut the Progeretwr which homenfer will be



U4th in the Xamly chareh with nine addtiono
Bur 1hwinl clem, of Walkertal

 persmantod to whe

Buan W I Suigam, bas fual retirru ed (Pck 10) Inima a visit to hiv beane Hesequerts Lie tather iwpoving sonic-


Ben J. 1. 11:*rie, uf Pmbadelptian, Pion ay there is murb surknems on
the ealy, Sister Musters daughter or Dr. Beachly, of Myendatu. Ps, io
 des. S J.
Buan Rohert Tate mind lion thataily, haother Wuyne Thonax, hund soon others of their neightiny in Mifflut com y. Ph. ntarted for Kalnsa, na the eve to mulke his home in the Weat

Aut hasithen rellating io milhoad ar
 wishumer aroansebents madte on roads Arading to Ammul Mceting will write to him at Lamak. Jll

Freses Bro. Jolun Zuck,
Jowa, we hive the followng:- We ex, frect to conmonee a mories of buectings Gour mites sonth of Clarence the 20 th of Feb Exdi. D E Brabeker, of Iowa "aower of the word."

W $\boldsymbol{x}$ dinver speciul artentima to Bro. Teetersarticle in another column, on how to raike honds. It is the right
plan nud we hope ouy reakers will ac ept it 1t is the Seriptural plan, and will eanble to to gire mory to the church, milui with preater cave

Brom James a Buker, of Bangor, When., (Feth. 5th.) nays "they bave had a sery thid winter, bual very little
snow. Health has bein grod. Spirit. nal wthais are sevminely very dull. We are sorry to hear this. Are the norkers dall? If no. they ought to wake up. Thew 1 so thime to be iulle. Sortix, sottly, brothel, don't knoek a man down bernuse he drters with the wen-rebistant principles. When we aro reviled we are not tor rovile, but to atow that we have beell with Jesus
and learned of hum, by fiving ron answene Christibu courtery will not allow us to knock a man down to teach hina goot wathnews.

Mno. Jacob A. Marray, of Waterioo, gracey, and the muits of the Spirit Iown, siyn, (Feb. 9th.) they are having All sery grod. We will sce how well remarkahly fine weather for thin time of year The religions interest scems to be rather low. yet thinges are moring on whoothly. We autielpate a revention whieh commences on the zoth inst. We expect brethren to be preyent finm
erluea!
W $x$ etill have on handan tew of Bro. Muwon antives om the Minales,"
wharch will be published in a whort

 Wherin will trat of the groernuent, garphe of that country. We mulere thult thas lowher Mason whan untive of Walco mul his wrtielio aill he interathy null hathetwes.
Heu Geo, W. Chomans, if Tvathenly, Kansalo, ufforbs ins in in yetent letter. that they asc having beastifil weather and exedient ronds secoral brethens buve bewa with then Jately limhing at the coustry und buying humb. He thinks our prospests for a large con-
gregatuan of brothron theme mie thattering. They tove a beautial sito to a muectung lomase of atont two natey hut most of the sis

1) tembetum witb otir innulery we
 ture pencil tiblets, whifl are nowexcoriespendento, mand are '-p cinlly ndepted to the wants of oms common nud bigh selools. We manufacture two siacs of 100 pages or shest e cminh. two sians of 130 pate or sheyts emb
for 84.00 and 88,00 pur hatifed. A sumple of ench on the iereption of five 3 cent stamp. A hberal discoment will he ande to the trade

Sone time aro, one of our ugents inFormed in that his posimaster ceftisod mogise bin a receipt on ragisteritig a etter, stating, that nuder the new arrangement. veceipts aro not given. Oar puetmaster instruets ne to ay,
that anch officials are ether ignornat of thoir duty or dishoncest in their intentions, as all postmasture are requirct to give a reesipt for evory regintened letter mont ont, and nay who refuns to do ro thon
partment.
IT is ratber ditilienlet to keep Nruadry school scholtro from thewwg and staoking tobaceo when the suporintendent and minister nee it. We should try to jreath by example as well as by precept, ned thin the nimisfop or tracher fande to the that uses tozeco. We are gind to learu that a number of our mixinters are abumbuning the use of it. They should do it, if not for their own sakes, to set a good example

Alle one patroun as far as bearid fiom re well pleased with the Dierople It is surely in good paper for the children, and it is to be hoped it will neet with earouragenent on the part of onr
brethren We nre using it in our Sunbrethren Wo are using it in our Sua-
day-school, anal we thinde it is a valma do sid in the nork. We think no family, where there are childrea can aftord to do without it, for the samall sam of 50 cents. Tbe time to get saltcrikers for it is now, and all through the year. Active, energetie agrats are nanted every where
Nu. 3 of the Mirgintia Missanany in
befure ue It in pailished at GordonFille, $V_{a}$. is an organ of Diselple Church, and perperts to advocate the oflowing: 1. A cenaplete restoration tolic church. 2. The union of all believers in Chrint os the common fath of the New Testaraent. 3. The conversion of tinners after the New Tostanent modele. 4. Holiness, C'bristisa
his missionary will carry out these pricecples in bie preaching.

One of our ageats says be was bo well pleased with the P. C. thest be concladed that it was bis duty to make aspecial effort to entarge its circulas. day secured eix now subscribers. How wany of our ayents enh do likewiso We nould be wuch obligel if our ugents and friemus would muke na ex.
tra effort. No ranter how many otber papers are tukon, the Phantive shonld still have a place in the thmily circle.
Sone thane age, lrother Hotaingetr, of Tarshall comaty, Ill, semt men moter that brother Lemacel Hillery was coming Ebst mul nentionsl as number of burelhes in which he would stop atd preach This wax done hy the request if buther Hillery, but nas ho infurne is that he ramat de no be eapectel to do. On aetamint uf muib falor ho to two mind expecte to rest for neveral nevibs We monke thes explanation ni his requet, so thant the brethron may hnow that it was hisis intention to coms purt of brother Molsinger

Mair J. W. Swigart will stast East a tew daye to work in the intervest it the Brelliren's Normal. He will grobahby visat Montgonery, Chester, Iabuum, Burks, Laseuster, York and to solicit Mock and thomations for tho ochonk, as thero in yet not enotagh to whon, as there in yet not enorgt to pearrul. It is to be hopred that tbe brethron will do what they can to rid this enterphse, ow it is certninly doing a gooll work. He will also bo plensed to risit thone whan contemplato going to sehool. Bro. Sxigart i6 a ministe.
ix unnsual whown of car letter containing nuney nan loot during the cavly purt of the year, and for stuse time there eonld be no the formal as to where the lenk wax Detectiven wore ant to work and lwo of the mamble fingored gentry base cone to grict: Ont in the Hawn burg poot antice, eavi of
un, wad the oflyer, ono of the mail uy, wad the ofber, ono of the mail burg, Pr . Since then, onr mail is un distarbed und we bope to have no further trouble in this direetion. We mention this so that those who hnve sent money not received by us, with know Where the tronble nax Wearesorry for such lossog and hope it will make all nure cantious in sending money in lefters withent beng registured, or in postal-order, eheek or dratt. We conthace to be goverued by onf former rulc, All sunas under 81.50 at ourr rink
if varcfully pat in the letter suit sealed I'outago stamps revived for sums under 81.00 .

Tur Innstrated Christian gives the folloning reason why a minister should he careful in personal nppeasance. - Beemuse as a Christian ho reeognizen the fact that his bedy is the temple of the Holy ciloost. It is a building eonsecrated to God and in which he dwells. The most snewed st rncture ever built by mortal hands is not so sucrell as this structure. It is a repetition in nature, in whet Clarist onee was in muther. Whatever takcs awny from the dignity of thes body; therefore divllonors Gonl This should thake scrupulous pernonal cleanliwss a religious thought. Witboat cleaulian there cathoot loe a ligh comition pbysieul health, und a num cunaot gumeat is applieablo to all Christians, but applice with stronger firees to ministers who stand before the world it an times, and at all piactes as tiodrs thosen servants."
usual in the Normal chapel, for Billeclats. Bro. Orkermain is the tencher, and seemus to be interested in tis work. It is opened ly singing and prayer. Then the roll is called and each mennber reaponals to his or her nume by nopenting a pastage of Scriptate, of hia or bet own selection. This vo thum angood exerciso ns it directs the tinest mind most expressive texts are mest mizel. In allifition to the regto ar leseshn, we hat two cesyys, whicli containel grod thonghts. This closs A part of the school work, tho ethients are required to be presurnt is at ny olaer clase, ntuf us mamed ns possiho all sue rulled moto artire somes thy -school. Romictimes there nev over
 all the stalenth attead. nul otw yonngs are topaged us teachers, nul thon that wre bet thus cuiftared are in the Bible clasevs. In the way, in sonneor on with our pablice servoces theve is inatymetime sud fupporvorent.

Ox accont of ynuting for a mure xtenvise suatice, wo neglected to chronicle the death of the wrife of our died suthleoly, on Satarday, the 244 of Janurgz, and was buried on Modday the 2bith. Hev funcral was quite Large nul moch xympathy wus felt by riends and neigbbors. On ateonnt of Bra, Myers being anay from home the greater purt of the time, she wase the mother indeed and ber loss will be Aceply tedt especinliy by eur agod brother, to whim she was a help-mate in crery sense of the word. In speak. ng of her riatues, he mand that in nill his goinge the never snid, no. If nskod at tineen wbet her she thougbt he perhaple lad better not go, he said nho wouhd not say anything for fear shs woubl saswer wrong While it is a
great les to lime such a compaum, it aleo a joy to the beart to bare the beasel insuranee, that her tife-work Wars ur 1 hat the thaner 1 would pot tring bet back to stuter again." We conld have muct to say, but as the Miends promisal to rend it a notice of it the noceastion, we will let thum spruk,

OE late, we notice that a number of ou exchanges aro priated on much ligbter paper than formerly. This or account of the great advunce on the price of this material in ite last three months. Paper bas gune up in price from 25 to 33 per cent, and nearly all other printing material, ax well as la-
tor ti) nhout tho same proportion, so that the price of our paper, to keep up the proportion, should be from 31.87 to 83.00. Iet we do not propose te raise our price but ouly nas our patrons to continue their ellorts co enharge our meet our loss in the rise of paper. By a very hittle cffort on the part on att uur subscribers, our list conid be onlarged severul thonsand, nad thim wonld go a gent way in meeting our extra exponses. Tho Paluifive in it new form, dress and other improse bounded satisfaction, and all that will se necessary, in tamy cusses, to got For this parposo, \&anaple eopies will te pent to all such as will use thera in this way. Thank a little, alld soo if there are not some of your brethren, siatern, neightors or friends that would be bencfited by rwuling tho Promivise If so, show them a topy, and aak them to sulsentle. Sutseriptions can comemence at aby time. How mauy will lead us the helping hund? Lot us hear fiom sevoral thussand willing hearta ut oace. Who will be first?

## Cducational Dequartmant.

We are gliad to leuta that the Ashlatid and XI. Morris schools are both getting alung fiuely, with good prospects for the coming yenr.

- Bre. Harvey P. Moyer, of the Brethren's Normal" was called bome a the loth inst. to attend the fonerill of his kinter. He has returneck grite.

The columas of the Literary Nerord - Friday evening fas grooed With a ieco of correspondehoe from our encomed sater Labbic Leale of North Mamehester, Ind., and ex-Normalite. V cloome.
-Sister Mary Bowlby, a Normalite who is tenching some four miles sntrth of Ifuntagrion, was with us last Sunbay. Sto is getting ntong nuecly and ill retuan to schook as soon as ber piesent term tlosses,

- 33 ro J. E. Ookernum, phe of the Nurmal" tenchers, was calloal bonte in seconnt of the illiess of his father-in-law. We has returned, but sister Jekerman bis wafe remained home with bor father, expecting to retaro as thange for the - For onr last priyer-mecting laed in the "Normal" chupel, we had for a subject, 'Fullowing Jesue uthar off." The meeting yax conducted by a athdent, hoother D. P. Bowman, of Va. Quite a nuniber participatel in the meeting and some very good sughesions were made.
-The Whater term of the Normal drawing towards elosing, and prepaations ate being aunde tor the coming pring term, which promises to be very large. Arrangements wilt bo uade for contrenient pooms ontside of the building, so that all cun and will be comfortably provided for.
-Bro. Gans M1. Bumbuygh, one anong the first graluntes of the ${ }^{-}$Normal" is teaching in Weatmoreland wanty, this Stete. Tidias newas business, and will wake bis matrk in what-
over povition to is phivel. We are flad to learn wo is plared. We are finely and bis seturn is looked forwand to with pleanare. IIe will enter the Acientific coarse of the Spring tern.
-Bro. D. Emmert, tho artist, draw ing teacher, \&e, of the "Normal" bas been mpeading the Winter in I'biladelphia, to moro fally qualify himself to teach hin specialitios, and we fool as suled that those the cone nuder lis it


## THE HEXT ANHUAL MEETIRO.

When the Ansual Meeting was beld Northern Iltinois, in 185t, it was so early in the eeasoe shat mony suffered from the cold and damp weather. So great whas the anfferiag that many ruombere then and there naid that if the Annual Mocting beer came to Northera 1 llinois again at ebould be eld lator is the season.
There boing ne call for the meeting the close of last A. M., Northern I11sois, aftor constaltation concluded to rake it for 1880 , but did not, at that time, know that Puntocost como so carly in the scason as it does, or eleo matter was mentroned at our District Meeting avd it was generally conclud. ad hy those present tbat if Pontceoat would come enrily, the Anoual Meoting bould be put of a fow weeks.

As Peotesost comes very early this jebr the Committee of Irrangenente have decided to hold the next Annnal Mecting the lat of June, which will be Thoy do so for the following ressons: This scason, Pentecost comes thy 16th of May, atd in this Northern ofimate the weatber at that timo is unue).
ly quite cold, damp, and ofto vory disagrivable.
. It is the gencral belief of all those who understand the outuro of this elinato, that the meetivg should be put off at loast twe twookn.
3. It was thougbt, by those who at onded our last District Mectiog, that if Pontecost camo carly the $\Lambda . M$.
should bo pot off till the lat of June.
4. Those who attended the A. M. in 856 were fully convinced that if the C. M. over came to Northers Illinois ugain it rhould not be bold so carly in the soason.
is all probability tho crowd at oer next A. M, will be very large, and
should the weather bo cold and damp should the weather bo cold and damp
it will bo extremoly difticult to eare for the people so as to keep thom frem suffering.
6. Pentecost comes right in the midst of our corn planting, and during the A. M. Wo want all tho farmers to bo througb with their workso they aso holp toke eare of the people und
also got the good of the meeting. Hence our next A. M. will be bold at lanark, Ill., commeocisg June Ist 1880. By order of the Committed.
J. H. Moond, SEnartary

THE RELIGIOCS PREXS
The Chrotion at IVohl, in trying to Hhow the Baptiets that pedo-baptists have as good a right to change immer-
aion to apriakting an they bave in sion to apriakling an they bave in
chadging or ignoring some of the othor ordiasnecs, makes tho following Lort eut on tho Eramiacr (Bpptints "On one ocession, Chriat took wator
and waskod his disiple's feot, and then
camo his commaed. HI I then, your camo has companad n'If I, then, your
lord pad Mastor, have washed your feet; yo ought also to wast ons anoth-
er's feet. For 1 have givon you an examplo, that vo should do an I bave
done to you' But the Examiner does not hold to Scriptural feel-wasbing, ab though the command is every way as Christ gives both the command ani assigns tho reason. If wo ero undeviatingly to follow the goapel of titeral
nass, there is bat one thing to do-tho clergy ehould wasb the foet of the be hovera-thera is no cocape from the onclasion."
To this the Fitanimit gives the fol owing roply:
Yory geod. Whon anjbody shall tonded this command to bo hiterally oboyod, that his apoestles litorally obey. ed it, and that tbo Cbristina charch for centuries followed their example, we pledge our word that Bsptists wili
practice the ondiosnce of fect-Washing prictice the ordiosnce of feet-Tashing
as faithfully as thoy do apestole bapism."
This may neom very fair oo the part
of the E camaer, but where is the conof the E'camaer, but where in the conplyin uondultorated Scripture iself not sufficient?

Tue euitor of Zan's Landenart urgan of the "Primitive Baptints," pubthed at Wilson, N, C.. ways:
"In this State some churches obsorve fet wasbing litorally, and others do not. But thie is not made a ent of
followship at oil. When it in on the miods of bretbron to wash feet they ordinance as baptiem and the Lord's Supper. Let not those who oberrve this example fall out with those breth-
ren that of not feel it impreged on ron th

Turs Now York Ebungritat goes tnto tho following calculations: "It bas been eatimatod that it woste onr Gor-
rament $\$ 2,500$ and two lives to kill an Inding. It is ettimated there sre about $330,40 n$ Indians left in tho tonit. (00,0no lives and ssit,000,non to setule tho lodian problem in thut wny.
would bo minteresting to know ho nuch it would cost to thaib every ln Hian boy nod girit to nethy 10 lhast
and make good eiticons of them" "

Ture MChôoluy is ivformed, on good authority, that Hh . Fowher decliras that he does not wish to bo prometed oflice of editor of the Nor York

Wo ate alwo informed that proparatione aro making for the livelt at raco ovor mado in a General Concrenco election between bum and Dr. Daticl Curry. The latter is willing to go hack to his old chair io the sldrocotr
office. It is sald tbat tho contest will bo close, and good poople belliere that the hest man will win

Somz of our Motbodise cotemporafies are putting fortb the namos of prominent ministers of tho denotmana tion for the vacant bishoprics. Among these are 1ry Pagne (or Obio), New. mon and Fowlor (of Xew York) and Todd (of Pbiladelphia). And now the Mathodist suggosts a "Bishop of Afrias deccent" Considering tho number of colored Mothodiste, nod in view of be fact that Dr. Haven wha preemis aontly their reproseatative mas, we are not sure that they cnold do a beter thing tban to supply bis place mis


The Christian Inder in apcaking of iraying for editors says.
"That Divine Spirit that searcheth all things, yes, the deep thipgs of God,"
in juet as much oeeded in the sanctum of an oditor, as in the etudy and pulpit of tbe pastor, It it jo jutudy imp pulpit for the colvemen of a religious newspaper to evolve the edors of earnest pieiy, ne the scrmone of a godly ministry, and those who fill betb ponitions may equally say, "Brethren, jray for *e.
How much better it would be for the poor editor, if instoad of gotting forty lashes for every littlo mistake ho makce, or allows to be mado is bis paper, he could have the assarance that 50 many or more prayors wore offered ap to God in bis bebslf. Yes, brethron, pray for your editors. We have greator aith in prayer than we bave in fanitficding.

Faom tho Chnech Ideroufe on "Mno interial Qualifieations" we olip the following on the oubject of Gestures whilo in the pulpit
Gesturas cannot well be learned by rule, for nothing to the whole apbore of pulpit work peeda to be to free from Thannerismes and ntifi, studied effort, grocofilily out of the purtioular phat of the anbject being partioular phuse when the eflort is made to engraf a movemost forvige to tho matter in hand it becomes as rideulous ue placgit a pine wood board on an apple truo with tho vain hope it will grow there.
Tbere can be no raarriage in this cese Tbero can be no raarriage in thit case, parnah priegh cannot weld the incohe rent qualitios. The arme are to bo uned, but thoy are not to be worn out beatiog the air.
There is sothing that oulds so much power to a Bormon, otherwias good, thas gracoful and appropriato gesturos serious conalderation of our ministry.

Colestern : \%fepartment.
KLDER R H. MLLIES, EDITOR
L. $1000 \mathrm{~A}, 1 \mathrm{NBL}$.

We reecired an interesting letter from brother Isaac Prico, foll of eympathy and lore, but not deaigned for poblica tiod. We are glad to see tha old broch or agrees with us io the way to sueceed in temperance and Cbristian work, by begioning early with the chlldreo bofore the powera of aic bave fastened their the powers of ain bave fastened their
ruin opon them The church sad the family mast be the oureery to raibe temperasce geacration, bofore the Gov. ordmest will be made to quit anstaining and defendiag thar swfal sid of intempersace.

Bno. D. J. Whitebead of New I'aris Ind., fays

Brothor O. F. Yount of Miami Co, Ohio commenced a meeting in the Whitebead chnreb, west of New Paris, Jan. 28th. Proacbed sleven kermone. Five were added to the charoh by baplism an they bave atarted out on
the good old way, may they rul the racn that ia sot before thom with pas. tionco, and those that wors almost perbnsdeal may the arrow of convietion eink deoper and deeper into their bearts, that they, too, may come to lifo frealy."

Motive is tbe principle which gor eras the actions of mes. With son persoss, the motive which goveras them Is their own confort or pleasaro; nothing will satisfy or beright with them except With that motives the they combrt or pleasure. With that motive they are likely to be
selliah, ond get out of hamor with overy ode who doce not look to their intorest or feelings Bat tbore are others whose motive is duty. It decides atad ouatrole their actions-will aot allow them to be always seeking thoir own oomfort, bat maken them regard the happinees of othera Daty aboald te the great motive to determiae oor cooversation and
actions, and mato oa of mome real bonefit to the chareh sed to the world; liv. ing not for self only, but for the good of others, in the morul, religione, and sociul zelation mude by our spiritual na-

## ORPHAN HOME.

Thie subject bas been attractiog somo atteatron anoag our brethren, and sheald be carefally looked at in its importance. It will require a good denl of mooey to start it, and it will likely require more to koep it uj. Bat tho object of it fo o matter of more importages still. If the object be to teach the orphan is
epiritual thiuge, to make Cbrietians of them in all the fulioess of gospel truth there is no higher objoct or greater work ia which we can spend our time and money, bet if the object ie simply for temporal good, it is doubtrol if thero is onougb io it to joatify tho exponao. A home only for the object of tak!og care of poor members is alao a doohtfol poli cy, bot sa orphan homo to tesch the religion of Jeans, and traio up the chit religionsly, will bring the richest bloas. inge to the childron and greatest rewhare the brethran can maker, and home we would udvise them to do eo bectusn it wlll be giving lasting ao jermadeat belp for the poor.

## TO GIETER REREOOA DEARDORFF.

Tbasks to God ned you for the wit mi your love sud charity, It calta by tho Gode raven wbed Elijah was parit brook Chorith. 1 Kings 17. The ger io the Heab, is conaiag from a strac Hat conditioas magnify its value, as they did the raven bread to Elijsh. All Whay too late to help our daogbtor, onily farewell to earth

## OPLEIOR,

Faith reste on divine tentimeny; it is the reception of divine truth ; it looke to the Word of God for its autbority But opinion rests on conolusions and inforences drawd from buman renson. It may be projudice, ambition, cuetom, tradition, education or ignorance, that bends the opinion; Whlle faith takes Christ, the power of God, and the Wisdom of God, on every subject. When we are governed by faith, Gode word controls us, wasing uxion and onencss "one faith." But if opinjos ion, but rather division will result frem tho determiuation a man makes to tol. jow his own opition. Then be earefin and do not follow your own opinion, and think it it faith in God, when at
most it is only faith in your own opinion

## EEEP GOOD COMPANY.

There is acarcoly a boy or min over encbes erimo or ruined character bat Fhut had conpany led bim there. Bud company offers many inducements, many valo pleasares, mauy temptations to
lead the goung and unsuppectiog into in and ruin. Parents canaot be too
lean caretal of tho company their chilidrea seep $A$ man may be koown by the compaby be eechs. The effect of a man'e company will move hia when be is oot aware of it. Tbo moat important matter for the safety of yougg Clris tisas, in thair faithfulassa to every pria-
ciple and trutb, is is seehiog the com ciple and truth, is is seehing the com-
pany wbero that trulh is the chinf and raifing power over to conversation, ite character, and ita object. It in in duegerous and doubtful coarse for the yonag and bat little, if any better for the o'd Chriatian, to be seeklag the campany Whero ite converiation, character, nod
object, has basiahad or igaored the principles of Christianity.

## OHUROH GOVERNMENT.

In all the work of ctarch gareroment
there is to one thing to be guarded more thas the use of ite power is mat privilegee grasted to manbers and privilege grasted to members. If in
ita govarameat A. M. takes the gights and liberties of aay mombers from them, whea the rights or libertios are granted by the Gospel, and their relation to the charch, it in dangeroas, and to jafriago apon thom by any power in ebureh govparseot le fatal. The leading object of goverament is firat to eaforce the obligations each member owes to God, the protect and to maokiad. Socond, to proteet the righte sod liberties of each momber as they are granted la the Goepel, and given ia the priaeiples of equash reepans novet sllows ono perann to maintaio the highest eateem sad eood dence of all, A. M. muet not take awby the liberty of coascience, or freedom of action that is allowed in the divloe Inw. There is too little time spent, sud ofen too late care taken, in tho decision of iouriea, which involve tho prineiplee of rights and liberties belonglag to membera sad charches. These queationi should be coosidered with great care to sacure the confidence of alt. If the power of ehurch goverament to protect itself, by a carofill and olose investigs
tion of every violation that infriages apos the righte of the church ns a bedy If the ebarch goverameat does not pro tect and defond itself wher a member violates the obligations be is uader to it; if it does obt have and mee ats powor to put down error in prineiple or practice, whes advocated by eag of ite mombers, ite own safaty is endangered, ond it mest gradnally lose the conbidence guard the libertieb of ita meabere and branches io all itg setions, and fte own
liburty and safety with more etrictnes

## ITGERBOL/ IIFIDEIJTY

When we began to read hls work, we new he was able to abuee and ridionle aoytbiog be happesed to disapprove. Bot wo determined to aee what foundation he laid for his vlewa in acconnting for the presunt orgapization of things, We hpew be minat give a reasonable exWasation of the cauns which prodaced he organization of rastier, and the ioalligeoce of the buraen maind. We locked Fith intereat for that anbject in his writlaga, and soppoied be would avoid it as much as posaible, but conld oot ignore it without ieaving bis cause Fithout even the show of as BEIrmative.
Wr the came to aecount for the or
gani, I of matter, he began to as but maike we thought be would do, ascumed that "foree" wat elernal. Then force acted upon mather, produced motion, and thas procinced organination of matier. If we aduit his premise, that matter and foree are eteruai, we have only arrived at his difllculty, beig , or fact, or exumple, to show that force actiag un master ever produced. any vegetable or animal organization. If a man should telf me he had seen it

The Primitive Christian.

BUaIsEss ARD RELIOIOA

Gen. 39:11; Ilom. 10̂:2; $\mathrm{Pe}, 107.23$. Do busiaesa in groat watorn--Pror,22: 29. Soest a man diligent io basiocne-
Eccl. 5:3. Dream through a multitude of businena-Luko 2:49. Must be about my Father's L. 'nefe $^{2}-\Delta$ cta 6 : 3. We may appoint oner tbis basi-neax- IRom. 12:11. Be not elocthful in buniness -1 Thess, t:11, Study to
do your own busimes. To be inay is busideas. Man it netion from the time of conception to the ond of life When people are cot engaged in bnsinese they will be at war-
Butincersen civilization sud is basul on religion, war is a rellis of ha-" "Yaneivilizastion The farmer is a csaness matina well se tho banker. The boy who buys a toy in in buainess as well
na tho mercbant king The enly ques. tion to docule is how to apply reli. gion to busincen, or rich that-what is
juat or uijust; wbat is rightems or unrubbleou* Here is a fich that is prodnctive of nusch thought, sod wor-
thy the attention of able writers. We are hiving in timies when bueiness is
run by oteam and lightnog, thas run by otamm and lightnvg, thus
keeping rourt and logislatares huay in the work of muking new hws and deevding gucstions, growing eut of
new kinde of bustness. Fiery wan's newtal capacity is taxed to a certain If groo by bormething new. The cronta ntoa gear Tbe ancients over-taxed ther phytital atrength, while the people of the present time aro likely to tecome necossary to build numormas paylums for the treatronat of nerrous linenses, caused evidently, by too mach incutal, and too little physical
work. If not by the patient theo by the parent, and thus the sins (or im. prudence) of the parents aro trans. mitted to the childron.
Oar Chureb councils and Innaal Mectioga are not unfrequently callid npon to unravel complications growthat which was in former ugen sotthed $\because$ the sword can dow bo adjusted hy Eivil and religious loginalation, and all this has hoon the work of religion
Let no ono complain therefore, whon Let no ono compluin therefore, whon
the Annual Meeting ta prolonged a day or two, for its work nud deliterations may lenefil generationc yet unbork. Lot not Lusmess complications be overlooked with a beorn, but liko faitbful
Ctrietians let ne qudy how to unrsvel byeinces mystery, bet os be well ib-
formed on things in general, so that so are at all trmes able to roliove meotal kufferings growiog out of buainess complicatiose. For instanse, a fariner may unwillingly dina a atrenm eo an to force back water nuler tho siller', whects, wilhout knowing tiat bo in
violating a commen law. Tbo miller may orenflow another mari's land and not know that ie ie liathe for damages. These casca are too cotnmos, however,
to oceur without malicr, or forethought, yet thero are business com. plicatioos where either parly thanke will bo eansed unless others will atep and bring alout an underatataling. The Corinthans bod goten themaelves
into rather a bad shapo at one time, for they did notsoem to bave a wise man tanongat then. (Sce 1 Cor. 6.)
What a pity! What meatal sufloring was permithod' Fortunstoly they had so steam prituting presset, ho veoctric keop them on the look-out for what may come next to intermipt a roun's busimess - no water rights, trade
marks, or other righta to defend. Now then, if is that ugo of simplicity, Brother would go to law with brotber, and that before anbelieven," ( 1 Cor . $6: 6$.) will it be surprising if coptentione arise between hrethren in this read: "Nay, ye do wrong, and defraud, read: "Nay, ye do wrong, and defrauld,
and that your brethren." Xo wonder
the upostle apoke to their ebame, for
they had no wine men amongat them. How important then, tbat we port ornaciven, so that we will bo wis onough to see where the trouble layn when wications between brethren
eomplications
(Wimgo, Ill.

## WALES <br> ay EDYARD UANON

We often neet with mbort paragruphs an the papers, concorning the morality, nil roligions zoat of the Weblab people and tbe luck of anything that bas cendoncy to advocate the pribetiples of infidelity and immorality amongst
their literature. Thiphing probably that a turiosity or desino may bave
 Condition Wat Was, tho wailer to tho Wendition of Walls, the wether, at ask of giving then a clort anconut of the politicsel, social, and religious state of
bin eountry and countrymen. Ho docs not know whethor there are any Wolebmen awonget the brotberbood. If thero aro be apposals to thein for the truthtuluess of the following remarks, and bope that it will awuken withio ne spmputh thy, that will not romsin sal isfed until the phre, unadulterated
Word of God uhall bo procluiacd smonget its ancient hille and ralleysand tho true worship of God to its pristive purity again restored. The Welsh peoplo invite the mervants of the Lord Jesus to "come over and belp them" that the gloom of error and superatition to diepelled, by the marvel ous light of the Gonpel.
-These romarks go forth with an osrnost prayer to Almighty God, that many carnest Cbrintians who are zesl. oas in the Eervico of the Lord, may be induced to put forth their onergien for the extension of Hia churcb, that whlule wo have, and do pray that the Gospol of our Lord and Master in ite truthfuleces and purity may be proelaitreed amongst atL ontions, lot us coneider bow mucb wo can do our sulves to liring about the desired befsy
iog. It in the actipe and earnost eflort of bis humble sorvants that God bas promised to bless, pot tho passive, meuningless prayer, withont the so-0poration of the snpplicunt
We will now first consider the polit Cal stute of Wales. Aba pinespatity of the Evghash Goverament it enjoys the same immunities and prrvilcges an Eoghand iteelf. There are many und divers opimone respecting the politica!
condition of Engiand and Walos, and a great many of thori are erroneoua. Sur information on thit aubject will be necesaurily ebort, ns wo had nevor boun a politician, and our knowledgo of Ringhsh politics merely extondn am ar an they contributed to the welfare and happiness of the peoplo. The of reet rathor than the enube will te the We know from experience while tras. oling aunong many pooplo and nations, tbat the babite, castome and condition of the people are the last and sufest mothod to maskure tbe political grade the conatry
Tho English Government is called Lisated Monarehy, and there is some thing in the word "monarchy" that to the mind of an American born citizen But this is a mistake with renpect to Fogland at kest. The power of the wompreb of Groat Britain is limpited. Outaide of the title we osenot aee that hero is any moro authority invosted in her than in the Prenident of the Cnited States. The Queen in as bisble to impearrbment for mak-adminiatration os the l'reandent. 'Thes there are the two houses of purliamoot, culled rappectivey the Houso of Loride and the Hoase of Congress of the United States. It is necessary to be a lord (that is, any-
thing abovo a baroner, which includen Viscount, Marquis Dolke, Se.) to take
a seat in tho Houee of Lords. These aro not elected, tbey aro eitber confer red upon individualn by the Queen as - reward for some public sorvies, or inheriled from their ancenton. Th mombors of the Houso of Commons
are elected by the prople. To be eligible to vote it wan neceseary to bo a houbsholder, paying a stipalated rent Many Reform Bills bowever have been paseed, whicb bas groatly reduced bis, that slmost bill are now ablo to rote The lawn of Grent Britain are rigidly enforced. Rellgioua liberty is njoyed there to the fullest extent of
the word. the word.
It ye not
Grouch any of the wile traveling through any of the countrios subject
to tho Eagliab Goverameat. to bave to tho English Geveramuat, to have on the eontinent of Fiurope. I'rovid ing aone of the lawn are violatod a person can travel the maplucrioned whent ollivials. There in another fea-
wand tute that is very notiecable in the po
litcal atmosphere, that litical ntmopphere, that is the lack of that noiversal exvitement so prevalent and country during olection times. the mafority, are unealariced The med betupying these positiona aro gonoraly men of wealtb, and are atove brib.
They tave their whig and tory par Ses there, but the projudice, and wo may say tho better animosity, doen not borno in nind that we aro speaking in ageneral sebse, for thore mast un doubtodly bo individusl excoptions and then we aro equaking of our expefience amoagat the people of South Wulen. There are many more things that caa bo anid upon this nubjret, but as the political influence affecte the socual topdition of the people, we will bo able to notice it more fully $\Delta 8$ we proceed with our romarks concorsing th social condition of Wales.
her standeth in the way or SISMERS.

## By य. s. moniza.

Nurnding in thr way of simenes, or the way in which they go. A ma ray have a reputation for temperance but if be trequente the saloon, where drunkarda meet, his roputation be comes suappected, wad yet, he may not oouch a drop of untoxicating drink
 Anotber peraon may be freo from the rice of gambling, but hie presoncent the gambling don, will zoon bavo endency to lowor his charaster. He -standing in the maty of sumperz. Otho may attend the roce course ; the ghildy dance, and otber unballowed aseccitions, and not particpatwin any of the this kind, ytt they are just where they oughl pot to be. Their vory presenco ut places of doubtial propriety fixen a staiv, or apot, upon thoir charactor tion. Thy achersion wrong dire

Members of the Cbuxch may atan Th the way of sinnera, i, c., te a a stumb ling block to otbers. Tho member who uses filthy langargo, is atauding in nents bie goods in 14 contract, or re sorts to scleming amoog merchanta to extort from them a bigber price for bis jroduce, than the markot will bear, or opyreesen the poor in their wages or uses intoxicating drink in the
presonce of thoso who are addieted to presonce of thoso who are addieted to prajoriess bfo, all such are cortainly ztendiag as the way of sinnors. The unregenerato bave a right to any, "I am an good as that mombor of the chureb. What ase is there in my connection with the eharob ${ }^{3}$

The lifo of overy professor of the roligion of Christ, ongbt to be Auebh, ae Lo draw otbera to the cborch, instead
of drawing them away. 1 latted of teinding in the way of aioners, wo ought to slend in tho way of the igbteous, i. e., walk in the waye of t ays of the Lord
Individual
aen we mosilifity is groat when we are alno reaponable for those in whose way we have stood; it becomes doubly great. May God of bll comfort over guido our fect in the right way, and finally bring us all home to bimnelf is oar sincere desire.

## (4) orrespondente.

Frum Deamark.
Dear Whitors:
1 want to pen you a fow lines in the now yoar and wish you for your lure and for sending the pa. ver to ns without money and without The churcb is in love and uniob and trying to bo faithful Wo baptired a young lady Jan. 2d, away up north at a place called Scogev. Sho enid the bad tried to fod a more secommo dating church, but bad to gield at last o God'e commands It was one of our most soleme times whon wo read
Mast. 18, and asked her tho usual uestions. All prosent, inclinding ber aged paronts, wore much affected; a ervent prayor was offerod and we wont in eearch of waser. As the oceas on our three sides of the durrow point taged fearfully, wo went, a hittle band of ua, along among the quick-sand
bills nbout two miles, and came to a beautifal hetle stream whob by provious raion bad awollee considerably, and hare wo gathered and prepared for bapturim. We united in prager asked God for His bloseing, went dowo into the water and did as Cbrist told on to do. Aftor baptimm ehe pressed my hande sed said, "Thank you, dear brother, yous bave helped me much." I folt that it wan not I that hetped bor
but the churoh in America, whose ser vatt 1 mm ,
Dear brothron, I wish you could witnese such scence. The day bowevris coming whon you will rucet all those, whom you bave beon instrumen-
at in gaviog, in glory. How tal in awviog, in glory. How happy
we will thon fock. We will not then regret what wo did to bave the Goupd presebed to every eresturo. Brothren and sistors, let un all work wore carnestly. If we cannot preach, we can donate nomo of our means to thoso who makes us acceptable to the Lord. Those who bave this world's goode. sed eeeing others in need, alhat up
their bowela of conpassion, bow dwoiloth the love of God in them? Yos, how 1 It ia an importad question.
We see our brothren in Amerien are becoming more and more active, and this gives us mach encouragoment.
bope it will continue to nereane. I bope it will continue to nacreano.
will certainly be hard, on the eternal trand, to meot millious of once re deemed sonls, lost becauno wo fuled to go and tescb thom, if there wha any poasibility whatover that we could omply with tho cormmand, Go and Brethren have only one missionary in foroigo landa? Ia there not one armoog ono bundred thourand mombers that in
ablo to go to teach any of the enstions? ablo to go to teach any of the nations ?
If not, thon there is an excure 1 am sure bowover thore are plonty of thom Casnot the oburch afford to sustaio soveral rimaionarios? If not, that will be an exense. But it is frequently af. irmed that oar fraternity ia the most able as far as "filthy lacre" is coneore. od. If this be so, and it cartainly is to a certain oxtent, wo canoot be oxeused among the many bundred ministern in Amerixa that will go? I think thore is, indeed Itbink tboro are many
loat. Will not the chucch esend avy 7 is often saked. I dony thia, 1 tell it seos is its duty, yoa, moro, 1 know it from experience. What then in the roason? I think it is not properly managed. Mavy see that it ought to be done, hut they go to work and blsme ond another because it in not dono. This 1 feol sare is not the propor was to do. Let all our brothron and sistery whether of German or English origin, go to work at onse and nrge their relatione and friends in Furope to turn to God, sond them papers, traeta, and books thats speak the
truth plataly truth plalaty, then go into your olosots
overy day and ank God to convert them, and in a shorter time than yon anticipate they will call for ministerial belp; report the call to the ehareh, the ebures to the district, and the distrist will not lare to refuse to act in the matter. That in the way the Danish Mission origioated, and since then forty have beon baptized in Denraark. Had thone who felt for Denwark only agitatel the minsion matter and blam-
od sometody for not taking hold of tho work, it is not likely anything would hase been dene Let nas all leara not to blame one another, bat esel one go to work and do what be can, in sincerity, and the Iord will bring up the ratter in nach a way that the eharch
vill gladly do ita part. May Gool bless us all to perform his will now and herenftor. Yours is love.

Camistinx Hopr.

## Missieanty

It makes tay heart acke when I see brethren epond their money for uefoss
tbings, and when seked for a balf dollar to help rond the Bread of Lifo to starsing souls they bave pothing to apare. Brethren and sistera, awake, the time is not fur distent wben we will wish we woutd have done more for the grod canse. I think the brethren in West Virginia sloould try to do something in tho miesionary canas.

## The luating Oonmithe

Many of those whe bate sutended Annual Moetings aro aware of the great labors usually resting on the Standing Committee. The Commatieo commences its work on Monday morn. ing. works sll day, and somotimes till midnight. Early on Tuesday morning the work is ronewed and contibued till time te open the sersices in the Couneil bualding. At noen an exira sonsion is hold. When the Coonall is udjourned at $4 \rho^{\prime}$ 'clock, the Committee men, instead of resting as ethern do, must enter their room for bubiness and porbaps intay thore, hard at work, 'till after midngbt. Than they work and lose sloop till the mueting clones. In some instunces brethren fall seloop during the acevion, and mithat bo aroused so that the work can go on. I bave secs fromincent members of the Com-
muttee fall aslcep whale silting at the table in the Council room-they could not belp it, thoy were completely wora out. Then, to make it atill worse, the Comtaitteo is aumetimes eovercly consured becsuse it does not do its work right. Cussidoring the advantager under which they labor, it is a wonder
to ino that thoy perform their work as well an they do.

But surh eufferinge as the Atanding Committeo thust ondure is upealled for. There is no use of neth working balf of the mght, losing shop and Wearing themedrea ont when there is quienty of time during the day in which to do all the work heceeary. it is adopted the better it will be fur both the Standiog Committeo and the Andual Mocting.
Lot the Standing Committee reach the place of meeting on Thursday orening before the Cunincl, alid commonce thent work oarly Friduy morning, and by sustaraay er bing they
would have most of their wook somwould have most of their wonk eonn-
plesed. A short seanion on Moeday would enable them to tinisls their worle and have a littlo time len to enjog themsulves among acquaintances as other members do. This srrangement would permit the Brethren to open the Anonal Meoting oarly on Tueeday moraing and commence basinehs at fiem duy to day, ourly and late, withe out wasting hours walung on the Standiog Commuttee
Our Committee of Arrubgouents dineussed this matter pretty filiy during its lant bession We would hke tho Standing Committeo to med at Lanark on Thursday evoning befote the A. M. no as to be ready tor wurk early Fridhy morning. We were confilent that sheb at arrangement woald meet the upprobation of overy meinof the Standiog Committeo, hat fieally concluded that it, was not our privilege to make that change; it would be av-
owaing lather much anthonty on our part. However, wo trust thas the propriety of a cluage in this reppece will be brongbt before the mext $\mathrm{N} . \mathrm{M}$.
But beforo cloring wo bave this mucb to say If arrangements eun yet be made to bave the Standing Corrmitteo meet at Lanark on Thursday early firiday suorning it will bo juat What the Committo of Arrangoments would like to beo, we will welcono the Committee avd make aH necessary arrangowents to ontertuin thom. The
commattee ran buve tho uso of the Bretbren's meotivg-house in town, near the plare of meeting. Wo will see
that they aro boarded aud base confortable places to steep, Now brethren, what say you? Aro you in lavor of louving tho StaDdigg Comraitteo meot in Lanark on Theroday evoring before the next A. MI. If it can bu
dowe, the A M. ean get throngb with its buifuess in less time, and wo bollove all will be mush tetter satinfied.
I. II. Mooer

Lamath, ${ }^{\prime \prime}$.

## From Maple Grove Oolong

Dear Brethren:
off on the 24th of Janthy eotncil catno is in love and union, and is making forta to epread tho Goepel in this wer. tern eountry. We average aboat tive publio meeting monthly, and the of fects of them are becoming spparont Four baro been recoived ante the cburch by laptiem since wo organized plicants for baptifm, and seversl otbers are "almeat pereuadell."
Feople here ate very busy almost all the tume, principally in suking well for wator, whech is very good, but sometimes it lies protty deop, from twelve to une bundred and oixty-five leet deop. We bad one month of the mont deligbtful weather here that conld be imagined for the winter season, but now we buto shout at meb of soow which is about all we buve had thir winter so far. We have had good and
solid roads bere all winter, and searcely ever any wnd in the summer soasen This coubtry is improving very fist, nearly all the land boing taken thp

Wo have establistied a traet society for the spread of the Gospel by means of pampblets and tracts setting forth the doctrine of Cbriot en taught by the Bretbren. Our dear brotber Eli Strayer is quate low with consumption, but is etrong in the fritt, and has a bleseed hope of eternal lifo. May Giod comfort bum in bis great diatsese We bad the priviloge of lutcomg to a very interesting and inatunctive aermon les Ameday on 'Christian Unton," by Bro, N. C. Werkman, which wae jurvented in so thear and furcible a way that it
made good impressiona upon thuso without. Thia congrogation has ap pointed two regiglar rorseopondentu tor otir rhurch papers, benee you will likey bear none regularly from thas purt of God's moral vineyard. With prayer for yotr suceefs in doing matb
good in the sulvation of bouls, we will guod in the sulvation of eouls, we will
close for the proment.

Welf, Xouton fir R. Holsawiekt

## From Sonth Eoglinh, Iowa

Peb. 2,14811
Dive Pronecto.
Un the erobing of Jun 293d brother Solomon Statay froan Lim cuanty, Iows, came into our midat on was very limated to preached only five sermonis. We biad good attendance and good order. Although there were no accoskions to tho church, yot wo boje and trast some of the scod anw fell upon guod ground. Tho brethren and snatere acemad wuch resived and built up in the faith on bearing the Word so earbestly delivered in its primitive panity. Ob, that we would received during the meetiag. May the Lord bless our dear brother, and raly his zealoue Lators be the easce of maby striving to work out their salvathon "while it is day, for the night Youns in the bonda of Christis love.

A Youngs Simter

## Frow Yulbery Grove 11.

We bad a conzel mooting in the If hrricane Crook congregation on the
Lat duy of Jup. Business paned of Luet duy of Jun. Business paused ofl pleasantly. Ono reclaimed who bad been out of the charcb hir a number
of years Maby tears of joy shet when the wanderer returned. God b prased Wo aro having sotue good meetinge. Some trouble in the charob. Pray for us.

A and accident happened is this plare on the 5th inat, A little girl about fre years old was playing wids firo. and ber elothes easight and bormed ber so badly that she died in is fis hours liet jaregto take warniug.

## From the Bethel Obarob, Keb.

Denn Pramatuce:
Brotber C. T. Holsinger and the writor wore cbosen to travel and preach the word for ene month We first went to York county, Jan. 10 1880. Had six meotinge and baptivod ono, a jong wister. Next commenced meeting in the Sodtown ecboel-house Had twelve meetings, geod onder and good frelings. No additione, bat some are near the kingdom. Thero aro no hretbren living near bere, so our prenching seomed an idlo tale to aorse. Wbile we earnestly plead for the Werd of God, we believe good was actomplished. We expect to held meeting here twice a month. Wo number about filly here now with four minis. cors and three deacons, but wo greatly boed av elder. Is there not some elder in the Rast that would like to come West? If bo, I would like to hoar Irom bitn, perbaps we can belp esch other and do each other good,
Our chureb is still trying to draw poaver to God by uriepting the order of the Brothren in dress. I hope the day is not far distant whon wo will ce all of our bretbrea and sinters lay aside the fumbions of the world and be "thaosfortised by the ranewing of oar mintla." Brethrun in the mimatry, lef na aot the example snd the reat will follow, if eot then, wo an rebake, exhort with all long-4nffering and meoknes

Thomas D. Tan Burek.

## From Yarklephourg, $\mathrm{V}_{\mathrm{a}}$

DCat Butthing
Wo commoseed a scries
of meotings in the Marklegabues church on the night of the 24th of January, conducted by bretbron J. It Myors, J. Beeghloy, and Fm . Buika lew, our bome ministers, On tho evening of the 26 th brother Thomas Migmun from Gartgte eounty, Md. atne to their assistance. Brothor Dig ata is an sble trientrér. Ho did net bun to deelare the wholo counsel of God. Erotber Solomon Buekalew eam to their ansibtance on the 31st. Ho
prem'hed on the 19t of Februaly in the forenoon and also is the eventig, and bo beld forth the Gospel of Cbrist in its sumplicity buld parity, showing to nonors the dangers they are ith, and how to avoid thein. Brother Digman continued the meeting ustil the night of the 31 inst, when, owing to the itclenency of the weather, it cioned.
During the meeting there wore threc precions nouls zade willing to go down into the cleausing otreare and bo baplizel Tho thuroh soonsed to bo revived and built up. May wo all be wore earefal and ware prayerial in our Naster'o eause, is the Prayer of yout uuworthy brother.
A. J. UMEETL

## From Loveland. Colarido.

Feb. 1, 1880.
Durr Primutive My wifl and I woro over
to mooting at Longmont. Tho brethron were all in reasonably good bealth, had a pleasant visit and as splondid
naecting. Oar much belowed brother A. Hutchison from Mo., proached for us, it beigg tho firet time wo bave boon ham since be lofs ne in fexas, where he unted us to the denr Brothren charch, ant I trust tho church of Chrish $\mathrm{H}_{0}$ opoke very forcibly to hoth saint ind eliser, showing each juat where they stood and what was their duty Ife was followed by one brother J. S. Fiory of Lovgeonh.
Wo have bad a boatatiful winter so far. The guveral bealtb is good. We buven poor noighbor woman who want tho write and seo if you wonld send ber paper She belongs to the United Brethron cburch, and is seoking the trwo light Plearo send Ler tho paper for
1890 . As to the forma of tho $\mathrm{P}^{\mathrm{P}}$ C, 1880. As to the form of tho $\mathrm{P}^{\prime}$ C. We
brought as the heet of food sad that is all I wanh. I am like brothor Zack in rogard to belligg the mattor down, but I am woll pleazed with tho way be hard to got any more sabetanco out of the same sizod papor

John W. Chambeas.

## A Yiroedentacling.

Dent Edthors
I write to nay that in ref
orence to the eirculation of petationa in the difforent eburches to bo present od to the Muami Valley, Obio, theoting is March, that elder C. Horner, one of the corresponding committee for said
 of the November meeting of Flders, or of sad comanittee, to bave any petitions whatever circulated prior to the Mareb meoting alludud to, and that in viem of the active circulation
of potitiona in some parts, and the conlasion and urritation created by the circulation of these potitione the commottteo will likely be obligod soon to truko and publish a correction of the patition rumors us no part of them work our parpose.
S. S. Morl.EM.

Cobington, $O$.
Irom the Pugoon Oreck Charrob, $\mathbf{Y}$ ariball Gonsty. IIL.

Fob. 1st, 1880.
Dear Bicthren:
Brothor C. S. Holaing or
pumbened a series of moetings in
this church on the 1 15th of January
and preached eleven sermona, and the
result was, three woro added to the ehuroh by baptisma and one more made application. The placo whero be preached wis a pew one, and tho dootrive wah new He had a work to perform which vook labor, but the brothor did it with a will, atd gained for bimeselt to mopect of atil ma Cbristian man laboring for the good of nouls. May the Lord holp him to still enatinue to labor in the tause of the
Manter. The place where be preached was about three miles from bis regular place of jreachiog. I heard that some said be preached the truth, and I think there are good prospects for members here Six bave mited with us ameo brotber Holsinger moved among tub, so you soo, by the assisting grace of God, he work ts still moving along
Brother H. is well liked by all. Ho is E zanloos workor in the Master's caan it kied-hearted, and gains friende for bimeelf and wiss boule to Corive. May be bave tho prayera of all God's ehil. dren. There is still a great work to be done anal why not ail talco bold and holp to do it? There are none so wesk but what they can to something. Let ue, one and all, take vonirsce, and pross on toward the mark for the prizo of our Ieord Fratornally,
II. C. Loxa

## From Oonewaghh, Pa.

Fob tht, 1880.

## Dral Pripither

By request of the breth ron of tho Gialin IIIll appointanont in our ofta (Johastown) congregation, consonted to labor with them for 1ath of January and closed Sundny vesing the 8tt inst, Thu Lord was jalenstid to blass our labors, and we had the satisfaction of rereiving twon-ty-four by baptism, one reclaimed, and three by card. Tho first ted days we held meetings day wid night, und the brethren and maters laid aside their worldly affairs, and nided us not oniy by their premsce bet their prayere also We cheorfully commond tho breth ren and siaters of this plave for thoir onconagement and interest manifented during one sorios of meetings. The
members reecised beloeg to no opecial mombers reecivad belong to no opecial
middle agod mon and their waves to old man and women of three score and upwards. The work in tho Lord'e, to Him be all the honer. Beaidea help slready acknowledged by brother $\$$. J. Gifin, we retarn thenke to olders Stuphen Hadobrand and Wm. Byers of tho Conemangh coegregation for assistabee rendered. Wo go, the Lord Willigg, on the 16th to the Benshof Hilh, to aruist our bome miniotry in e sories of meotinga at that place. Pray for the that tho good Lord may blewa our weak efforta, Fratermalty D. F. Ravses
Inalty

From the Buchelor Eon Congregation. Our-
afrald to aweep like an avalanche over bia time in bia favorite recrestion of endured his agforiogs witb Cbrlathe forti the man-eoncocted, flebb-bamoriog, Cbriet rejectipg religions of Cbrlatendom. It does greek ridden, istio bobbled, erced wedded sectarian shoket bis bead, mun bles anathemss between bls tecth, and looks fire and daggete Be goes calmly on like one whose conimisalan is direct from heaven Ste bringe down bia
"thus satth the Lerd" with a weight that cracks the eksll of the mant Golish. like D. D. thet ever anubbled tho Sien of logical patest rights for oaviag sonla,
He turned Latherdom, and \%uinglyam, and Methodima, and Calrasiom inte a Midincile rout-Jndgor 7:2125. Tbere 18 a grest Sebel just sow bred clergy fud tbeir wits too short to ananer the questione of their latty Which have been
Tohler's preaching
Four were immet
Four were immereed, ond othersstood on the shore whose hearts longed to
share the lifaid buris), but the reproact of the cross deterted thets. May God pluck scores out of the elutebes of Apollyon.


Suldea Death of the Veotrable Samuel
Witter, Mir. Samuel Witter, ode of the oldest aud most rospected citioseas of our county, died at 110 'clock Wedpeaday is m. at his resadeace, $\mathrm{N}_{0}$ 30 Water etreet, ol congestive chills. He hai keen salfercog for some time with a tumor is the bowels, but was feeliog wuch better Tuesday und was at the supper table that eveang At 9 o'clock be whe seiz.
ed with a droageative chill, end mamedied with a doagrative chill, and momedi-
ately dropped tato a comatose slute from ahich be never ralifed. The foacral will tuke place to morrew Soturday) foreaoon nt 11 o'clork, Eervices at the boasc liy Wider Jawen Millar and Rev John R Wraghtamas. Ho will be boriod in the cemetery it hatasad
towabtip, Which lays partly on the towsabip, Which lays partly on the
Rereau Brown farm, whicb Mr. Witter formerly owned, and partly on the I. C. suect farm
Mr Witter was a native of I'enasyl vosis, uad was bora is Frabklia county, in 1804. Two yeare afterwarde his pareate moved to what is aow Vuron county, this State. In I896, at the age
of 39 yeare. Mr. Witter was married ta 3iss Cetbarime Laddey, who still aur Fives bim. In 1899 be nad bis family nuoved to Cass eaunty, Wheb, east of Xiles and pear Pokagon creek. Mr Witter remained there bat a littie wore than a year, when he brought his foaily to Portage Prarie, this eounty, end setthed so the farm now owned by Henry simith. Mr. Witter opeaed ap this farm and lived there several years, bat faal1y woved nearer this place and occapied Is is a handsome place, oaturally, but Mr. Writter did mach to imprave K . 1s this buwe be reered a large family of children, and when they bad grown to usathbood and woniunbood bo sald the place, perhaps eight vears ago, und saved to this city to reat for the re-
usinder of his duys. He was too setive s man to be idfe, thougk, and potwith. standing bus edrasued ege, he made one of twu trfpe to Colorado where several of twu tripe to Colorado whore several
of tis children tire, oal spent mach of

## hunting. He was an excelleat shot,

 and a very neeessary aceomphabment it then frostler coantry.Whille a resident of Cierman townabip be whe several thmes elected justice of the peace, and was an netive participant Fance the interenta of his fellowmen, and in all the relations of life wor a ruodel buahand, father, sefighlor and eitized. Mare than that canaot be maid of any man
Mr Witter was the father of ten chlldren, five of whom are yet living. These are the Hon. Dapiel Witter. Hiram Witter and Jobs A. Witter, of Denver, the latter of the well known Sirn of Wall \& Witter; Min Jeature Dana, of
Csogoa City, Colorada, and 3trs. De. Wrightsman, of this city. His ehildren were all no bonor to his rasing Be sides these and his wife be leaves threo brothers and foor sisters. The latter are Mra, Catharime Gibson, of this eity and Mrs. Thomas Laogley, of Clay townahip, Mrs. Mii Roe, of Bacbanso, and Mra. Mary W'sgaer, of Kansss. The brotbers are Mr. George Wister, one of ship, Jacob Witur, of Dempins, Iowe, sod Abram Witter, of Kansas

## gltar.

MLLEH - WESTEXIFAVER - Dy tbe na dersagued, at the evide wee of the bride's
 Ciry to Mlas Eraias Westuabaver of conn ty and slate nawied nbove.
TULLINGER-HEAGY - la the UPPE Cumberiand ebureb detrict, Pa , at the tividevee of the bridm's parobts, Fob. 10, 15s0, by the undersigned. Abram K Hol Hager of Altoopa, Blair county, Pa., to sister Eatse a Hengy of thootsville. Cum berlaul cosnty. Pa

## IJomb.

Heltabaver -1 in the Tohnotoma congregatoo, Cambria Co, Pu, Dee so,
$1 \times 79$, Clartes 1 tuchashagb, aged 0 year, 3 monthes and 8 days.
Sto the namo day, laus Riebshaught, aged 16 yeare. 3 moatbs fand in dayn
Also the 29, 1s:0, Fintan Ruclinkagib, eged about 15 years:
Also Jan. 27, 1890, Rebeets Richardbarga aged 3 years and 4 months Tbe abore werehshugh
HODES-Io the swe elurch, Dec ath 1879, Susan Enama, divagteter of brothes Eenanuel and alater Mary Rhodes, aged 0 years, 4 mouths and 28 days.
Abso Jaa. 13. 1880, Jolm Rhoder, sou of the above named parente aged about 10 yeors TUTZNAN.-la tbe asme eburch, dan. 11,
1860, , Nater Jaze, wife of Jacob Stulzman, nged about 24 yests.
STUTZMAN - IE the Conemangh congre
 Nary Etulman, aged 6 gesth, 1 month and 3 doye
rred from that ions laproved by tho lrotbron.

Braj, Gectovodr.
LONet - Is shurloyaburg. Huahagdoa Co Fa. Nov. 24, 16 th, sister Polly Loug, agel Funeral sarvicos improved
 chusch for almost wxty yeare Bhe trely wat a mother in larat she died firm iu fouth of Jesus. and with bright prosperta of glortous immoriality boyond the grave.
Jouns SpAsounk. HITTINUER - 10 the Msrinh Creek coophe
 jears, 4 danthe adal 0 days.
Hrother Kittringer wiss boca in Ndaisas Co, 5a, Kug 27, 1730, mod mitatiod bemself $\omega$ the chareb at Marsh Cruok. June 1826. On bas birth duy, in 1841, be wan cliesen des
cob, and also acturnd is the copacity of clerth awid treavster to the congregateis sbons tho yespe. Mrothei Kituloger was a a inast to Uio Wbes is beslat he alway: ulled tis ploce en the asectisery. Ile was beld is higb cateen by tho frotberboed asd all \& tho knew bras. and $s$ i a selghlion likbly reapected Ifo

 dren, brelbrea and vllow beinge Who cannot holp but admase tuch a life? Fraeval tervices by the brelbrea.

KELLERT - In ILagerntow $\mathrm{a}_{\mathrm{a}}$ Wanhington couoty. Md. Dec 16, 1880, our dear nod 71 yeara and 20 days
Ste was buried In the Peaver Creek grave yard Tesh.lob 7. 17, 18, Elders More absi $\Delta$ Cosh, andressed the friends nad con Cbristisa virtue Us frith sod hope sofirm in the fiod of her valvation, that wone of bor trisls and aflictioas coald move ber, though passing through bunay eloomy and desert places, bavieg lont her luasband in early 1afe, foilowigg six clatidren to thal: graves, the was heard to eay orten in the voice of intpirstion, "Thought the Lord alay me yei will I truat ia bre. He thall deliver mev in eiv troubles: yea le sewa there shati no evil toseh thee." Sbe bas left a large conote thoe of freends asd relativen, who are is deep synapatby with her family. Hoping that alde has joiaed the eldureb of the firet bore in hesven, and la bow anxloasly wating for
 her again whate sickner
deatb can nover enter
giteravy 3lotes
Tto North Ayurfien Rendue for Marib, Black and tbe How. K. W. Jutpoughere. o the thistl tetin question, and a popor on oar poillical dagers by Prof slamn Xoweotab.
Iftumbotet Library of Fopslar Seicmer ant Lotended as a popalar exposition of sciesce
 Hours," by R. A Froctor, asd No. 2, "Fornss of Water," by Prof. Iolin Lyodsll. Mublished by J. Fufze
York, as 63.00 gar yesr.
No 2 of the Practiont. Imericas is befusa tas, asd afters besty examination, We best.
tate got to arying that it is fall of faterout and coeralas minch valoable information for the geparal reariers. The editar promisen the abe geparal reanicrs.
publisb nothleg bol' wbat iswoliable and aneinil to all who are engaged lo industrial parswith. This No is prueticel and round. Sis per year Na 41, Parle Row New York
The Proocher and Homilitic MontNly, for Februsty, contales a zupaber of jateresting resdigg that migbt ptoms so untold beoelte
reme to our miontarial brethreu. "Bledy tosbor thy self spproved," is s duty that should not bo overlooked, and therofone every oppor-
 paper agoecy, N. Y.

What Webater's Unabridged 1hethonary a to the Eoplith Language, the Phernologl? truly the expositar of tbe livisg age, anal mo advanced thlaker cats well affurd to do witleoul it, The Februany No wf full of bigh toned and Inatruetire matlet S E. Wehn | toned an |
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| $\& \mathrm{Co}$. |

## MONEY LSAT.

 W N Sheller 10; 8 I Garber 2500 ; Mary
 Clark 10 u 0 , Robt Dare 150 ; J 万im. meranad 500 ; T B Wentick 1 i00, Jacab
Bare 1 at, B F M Brouse \& 12 ; S II Bare 1 it; B F M Brouse 412 ; \& II
Caylor 780 P P Haltz 33 ; 105 Beach
 Wm Lindley $100 ; \mathrm{J} 11$ Soyder 170 Nas-

 Sherman 150 , J N Sbelleaberger 200 : Jos Kook 150, D A Klepser 110; EId
Geo Wulf 30, G S Balshaugh $415 ;$ Hi R Holainger 1500 ; A J Hartipan 1000 ; H $\mathrm{l}^{2}$ Moyot 150 ; Jacob Shively 1 00, D F
E 201; S H Spragla $80 ;$ A Wise 1 00;
 Seihart \& 15, W B Roby 2 60; ThaH
MeKenzie i 50 , J B Nicols 10 00, Ibrm
 I 50 , J K Zook $200_{i}{ }^{\text {S }}$ H Fontz 2 40 ${ }^{\text {a ppleman } 100 \% \text { Ab Hear } 3 \text { 00, J os Fyre }}$ 50; I F Barkbart 5 oin, W Alexasder
 K Uekerman 50



 IFaverstitu I $50 . \mathrm{J}$ Milier 160 ; M Statz
 Namuel Burall 240 , Wnu Myers 1 u 0 ; L LI Diebey 1 no: IT M Gerbart 10, J I Fry 1 30. Nancy Stover 150 ; Joba J
 1) W Younce 2 no, Jobn Brambangh 1 in ; $\Delta$ manda Tarber 50; B Furgerson 1 50, Barvy Halo 50; D D Sell 1 60; J W Rawn 9 it ; Heary M Sherfy 1360 , ©O Keias 1800 , Nabnie J Sbelley 150 ; A M \%ug 200 ; D K Hicbaria 2100 , Jennie 1F Fby $-54, \&, 7$ Noee 50 , 3 Flory 8 150; A Yoantee io, J P Wberley 4109 , John Hollhager 1 km ; Mary J Blongh 150 John Isenberry $\ddagger 00$; ME Tyou 1 on) Abre Sarabberger 20; Martia Nehr 81 s Abraw Eunk 310; \& C Banders 160 ,
Suanda Turner 1 18: Eli, Trout 130 ; W \& Tobey 25, w \& Beaulblossom 1 tho; 1 O EWiog LS 00 , R F Darst ; 50 ; I R
 Reimhart 150 , WG A Moote 100 , Oroms 300 ; Mary

| Jan 22, 1880 |  |
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## HUNTNGDON, PA., TUESDAY, MARCH 2,1880 .

NUMBER 9.

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Fiast Pdor-Man IVis Own Julge.
Erosp Yage-A Isist Each Otber;
The Buptian of Johaz-C. G. Lnht, A Tmiker-Seet Bubhruc. - W
Tmane Pato - Rteqn anit Ray De-
hate
 Who Sboulat Gos
 Know Thy self, Si luola, Pree Specth
and Vree Piese.
 libiton of Celeatial Jutre- 1) II
Replaggle; Condensel Avficics-Nu. Replogele; Condensel Anticks-Nu. - It IL Lewering, Make Hnstel
One Pieec of Kindnes; Tho Art of Tulking: Total Ahmtiseme in the zee ut the J'hilsdetplain Zous
Pursth Paer-Fall of an Elerntor, Phble Buildibet to be Rroelted; Contwraing the Pennsylvanat Nasbond,
From Clwer Creek Chathed, Muir In the Jlasigital Prom the Central Illinois Miswore Frelt, Frim Musco-

 Whatrin l'aee-From a Friend of tbe An Alplial, Notice, Xowo Itom

## Sermon Beparturent.

Man his Own Judos
Eermoa by $\overline{\mathrm{W}} . \mathrm{J}$ swigart

## Beported by W. W Oetton

"For with what Joulgmost ye Jadge, ye mete, it
Mall 72
$\qquad$
 in also the alater of hat own eteruml
liestimy Man s-a very finfite ereatere, Wht thete is it grvat drul entrusted to
within his custrol. He nut only bas the gurlane ut hinbeing in this world. but he hats, in a nonse, within hio paser
the dertany of liell or hemvat. Ite nay pronounce judgment bot be k al-
an to bo judged ky hiv own mexalire:
 dungenthe Aus ate we mensore, a
deall it be mazaval to us bgain, az vo juiles so shall we he jubleat jadye. The point we winb ter parcat is, than onan by hin judgnesnts evtalhisheos Ifo catablithes the measure by whir 1 I shatk he menswetl lowe to him gain.
$\qquad$
 -at whd poser. An! thos istrue wat
 our uetimbs are makingt, barsh und no-
cluaritntle, we can expect to be thented wikiselly ast learebly. If our netfons aro kind, jent, and ebariablas, wo comb ably. It is well known thout pwiviwent to be effentual rutst be adapte
to the character of the ofletioe comb
mitted. This will bothe wuy in which our punishment will lec meubared on to we We desamething to carr fellow-
men and it comes back to ns main.
 man who fried to destroy their fellowmen. They lath their plaws sul mule thair arrangements, bat were taken in their on us sehenee, In tho luok of E.her, wo tead of one llatonn who made a gonious tity chibite high njum whith
to ling Hordecab. When the day of (xocution cance, the king Ahnsucrin eunamanded that Hamsh lroubt he
hanged instesd of Morvterai There are a great many people, who tike Hacimiual is bex own ind gallows. The own sentence The murierer us bu trikea the fatal blow which robs a ha and boing of' life, is firging lais own
 Tho indivitual a ho contenitss wrous which aceeveitates hive expulsuan tron gannst himasilt He is the unther his awn mistortulle

## In the lysoik of Kin.

that $A$ hat the Kingse, it is teenders ineyard. IIé'w aspefmed, 子ut Jcedole] his wife, had trose hagenuity than ine had, thel procured it tor hom, by the crich maviler of Nalentls. Wat Elijah ond bim, "In the plane where the
 and the doges thati eas Jeachel hy the "Natla of Juzreel" The aenonne-ntemt Gindead, and when the prond Jeseliel ans throng firun the siudons to he
 bark,
Ali wher are living in st me nathong Ahes! on ll condemindual
 ins, that iv evalled minener Thix is going ent to thase arotml in- 15 sur inthase aroand us, good will be reftrmed to ur and what a theply measanement hewh. is flam retriounness if laving hanglat in thic congection whieh 1 wish to jrehem Any suth who buth bewn liviats its cin iluriue his whole lite, as exertad an conl intlucace vivin oflsthugh be muy not fuel any comicens in wgian to himbelf, yet there wee men and women, who are tunk to fiot liwe cat doptha of sin, who if his ex monte laal nut influenenel them, mught have been good, tirtmose ath mphtenns med and somen. 'The fbrught of' this is the mu'ative meted out to herin As to him A wan may ferl hike rejent bag. He may rejent, for the shlest -hater may neturis to forl. The wan>t But nof nithetunding the faill that he nasy the "good man, what jurucrer cath
 mesos example is natale it farty on the whole lifes. Hese is a man for vxampik, who tun luen as ilruakant He re forms He hecoumes a regenerated man, hul when bo looks athtud bim. he muy fee inum whoivleadingerbrunk grave and to tbe drunhaml's hell. Sn
to his mitul, "1 lead that indisiduat to
take lise frome thas of wine or beer take lim frat glacs of wine, or bees.'
If will be imposesible to rind himself of anch thoughts, The thought of men's intuenoe will cotse to them, w Let her that nutluenco has been to encomrge personts to tume to Cluist and reform, of Whether it has beas tending to lead arthev away from the path of right. The tuxt apples to the good aetion of men aw well ax to the bail. All the gond pien do, will bo nemsared lack to
thent If w. sows themats. thent If wu sow iberally, wo will
tenp liburally. "The liberal sonl mhint be malle fat" The rufurn mety not at. ways coanc in the way in which we wopect it, lint it enanes nererthelows. We maty howeirn. hecomo solfivis in
When Solomon had that dectin Whon le low the privilege of chomaing What he wishos, be did not ask tir loage lite, or great riehes, but hor wis. lons Peuple, when praying, otten make that regurst. They may not bat they chanod well out of their thougbls, the fact that Solouron gret thece thing anyony. Tho wotive gives cluaracter to thic moavure. Opportunition for liaflitening the lascicus of ofls"ly, of auting the worthy, of contrilating of our means to the supprat of the cbitch or any worthy cause, wie the aray numbe of grow tu ser ulthongh
 willing to lise If we wa laherally; wo may renp liberatly, unal dombthoo thore aro few pursons who gater ta u good canse, with good motiver that
 the enlargenien of the zoul The sonl will he enhargoil. The liberul
mall ball he mate tat Every bure jut mablo a visit an the lewly treandu to reliere the wands of the stifterers. every' tinse yon wait the sick, every that you dit min, act of frodsesw, yon
 be motect to ynut ©apportametion
 was asked, "Whao is wy weight. bon ho tohl the Atary of she
 neighbor, whom yous use commanalet
 metactete, fuld will never rease to be aciovired huck into Jiv luson, pure is the duatrime of the relighan it Jeha Cinit. The res arve whal su- wele will lie buscd "if ois bur uetome -1u ifongy it wh

 with which we julpe vilocers aill give chancter for Cord's jndyment of us, in the final day of jutganent
मowers hase been given to mans which thary in his dealange with ment ary-


Hpassable. 'the parter of juilgong of the uthons of oflows is onte. This in a paber that we all extelace We julge lemation ape one fellowmen W lumbld wennenber that thinat fells is
"Wirl what jut
The exerefe of this julgeship muly hat properly emnimiderel under two caces. First, in man's thaling and waro of lorutes, and secmut, his feeling and deeivion towawls nociety, or his fellowmen: firy judgting implies not only decision in the ense, but also sentence or condersiation
Men are responaible for the reta whith thery take of naimale fai mals aro kiven to men to in fonsention of cmelts to aminuals ane from what wese, we should way they are aecessury: We shoukd remembel The relation in satich westund to the animalx I have sonctimes thought, is
 is towarles the brate, deep and terroh will be the charactey of some ment panisbuncat. The livute is inationnis anl eanued consider. It cantoot be expected to knome u loat it shonid do, Is
 take the hrute |erratiounlity lato we
The othes shy I saw n oan leating C tow with in gariean pale The gate wak (qien wit) the cor thut wis cimply tollow ing her iastiact want wh, shich
 tumb Brute, The nuan wat a mationti belug-tbe livete was nut 'Ther man salkes tbe naster anto lan bauck and bunskes the betate for doine some thmig, whelt in fiteli', was not morally wrasg. The binto wav betivy upon badt This ma viry luth , julatiment A Love mas stant ail day, stribing at
 ymin the longeg tirnt of lis master forl the loone will revetre a boutiog the anmething $u$ lieh was vight lior it to su-mive the setident. The butse montunes thous shote selme than the matert, rud tot unfrequintly get gaver it "- muctithl matu wegardeth The hifi of hins hami". Weat get wat of Lumas nud thed vent their sples'n upon
 fulgenents of the least that is irration ol aud man's fuferiur, how cim atach
 nighty, whon is infinitely anpeator in
We noo alsa exerciving thar, jablatent with re"peret to there whar are plased



 if othry wowls, vonthe and life. If vel raily to combian We an be
 ake indo cussublenation ull tho circum lansiaess. We otten suy, "If e luight wave wate leen thing- letter. I whath
 hitis th hank ils hes vor, and prosoumes mandemation span the poor man on the put, who may le trying to sedeem we dombly to willing to sympatlifize with the shemer bietuad if -vill an
ing tho "wompti" in the "simner," we see only the "sinuer" in the "Koman." Men toonoften judge tho actions of murviduals without taling into ar. const what their surwonndinge have boen. We do not know all thing4, we do not know the tempations that were theirs. You mako your commuede People pont the finger at the untorth nate one. All the kinilly feeling ure driven out of him, and ho miat fail in to aleeper in Hold sut to him it lame of sympathy: Try to suise him ap it is mothing lint the grave of God which has prevented you from doing some similar act. It you luul hat the same ailluemey at work ypun 50 on yon might be ba how down is sin it that ones. Our circiumetablese may may hure been dereloped muler luetes atronmamge To what com wee attri lute a bigher avier of life? To the gownetod which God, when by his grave Wo htnonhedet ne with holy influenees Wo may lins: hal the frainiug of at religions fither, and the pragury und tem lames of a pioun mother, who gave be good ronawel, mut set 135 gooul evan Suh of prety When we seo an indi Cihlal fitl, a hwo was not sarcoundeal by sel favoraine influctees, wo are fur,
 inl (an we wot toke intor aceumat die circmastanees which lave anomilded the tharacter of that individual? Nrong why. The barid joigment ribit Fuch seprom to in' nthers lave shati bo to Io in lasatomber hin tutat ruin then nolgramts dionill be formesl only whea we have faken into carcfitl consildern fon all the ercmastanery of the ense God obly knows the temptation to od, find only krows Low vial the ebing henart of mangy are of all kinuly intucsece, tiou only know boss litthe theve bur been to cultivate good the the beart and chumbter ul' thouxands, God mily kanes lou cobl and unchartithec he woth las been in prononsong it.
 how manch lutloweber al kitul wail, it stesd of a barsh jutgenent wauld have hall in loingome the eving umb unticring one loack to gutalnese in thifist. Ah. co have mot only the dustiniec of our achion lout the destinisu of thuse
around no dangling over our pathway arouni ng dangling over tur pathesay
I kind worl anay rumh tar out and it compli-b great gooal in the re-flaimot of a binwer trom the elletch of xith 1 luad rather subrait my eate in lie puited hefore fod than to the world. Woald ather leare it $\$ 1$ God who thence the weakness and fraily of mun. Mos do net sto thiv Thes for: Ect all the cheum-tum is which have yndgeth reghteon- julyument. We

 is, so will tival's jufgment It ub fee If achave leen haryl hand abrelenting thrn from Gat.
groud judge ought to have good apatity in parion We ofla eontemn fremple when wat theuld have for-
 own ferns with Goil We way in the lord's payer. Forgive at ans tres-




 toward him. Wo law an we bI ferling



 no might le forgowa ciem in to inal,


 anen their trespowely yog witemy
 tous frebpaces" "This it the euly pinit of thi"
To all who
Too all wholet the werletiane of tha meat, these words whiche wh opoketh ar mon their trespaceve yomit heaven









100 pence againat a fellow servant who
on demand, pertitinned for time sobl patienct, but loe wanted his moncy, mul took the sconsl servant by the thront, to cmmpel him to pay forthwith II
would yot have embagitsien apon him Xon tho fisat mervant hul owell $10,00 \mathrm{n}$ talente If these talents were of dilver
 Tbat is ubout the wny io which man forgiveder contrants wath God's We of one another. We gondemn, wo cofowe we judige unnaerctully, yet do not think bow mued forgeveness we beed The grast amount whiel the
one sonvamt had been fergiven did pot catuee hinr to bave any pity on the second Now rark the reenle of this action. The lellew kervanss suw this, and told the kuly who became very Fioth and delivored bim to the tormen cons till be sboutd pas all that he owel. To the zarable is nppuended this sotuark 'So whall y oar heavenly Fathor do n'so nвuи you

I'loas note, from your houfa" We are to forgivo fiom the buart Do wo do that when wo tongive lont to hot forget ne this: forget the heart Tibindoctrite of for giving from the heart applies to ull things, whetber they bo largo or mmall It doos not ayjly only to the big things of thbs world. bat to the little thingnalso. It voen not only mena Whea und matton goes to wha watb them. It comes dow a to a closer point than that it derte not nobly incan hat wo are pot to "nexak in in htieet trust it dnev not anly meun that wo
are mot to trike a man. It compre becula our vety words and thonghte The tongue fo ote of the most eruel weapens The nword may out the flesh, bint the poson of the tengne ate tho beart The hogue tilt aro Relt defense is the first law of nature, This is developed first in tho tonguo Wher one feason asbaild you with evil woveld, you inomednately feel like roestivg is ilie sume way The tongue aound the vely nual. Cnless we can
arnairate ull hutud from our worke, aradirste ull hutud from our worile,
we do not fully forgive. Whon we fas do tbir, we tul firopenly aay, 'For give ux ular alns an wo forgity there whe tan ogainet 11 y inge that we ourght 10 bo good beeo inga that we ought to bo good, heculuat around wa And this is Irue, but while We lave surrounding that are cendacive to a "better life," "Lot bim that etandoth, take hevd lest he fill." Wo may bave temptations that aro peeuhar to eut hie Othe rotamuerica ours. In yourdeares to oxcel, feclipge f too atrong emulation may bo excited and a desiruto 'keep even 'rany prompit others, and in your hearts pronomber severo felgment Xe eno can feel ab. कolutely safo while in the theshWhen wo aro strong, wo are weals, Sben we feel that wo are woak, wo are strong througb "hraet" We may be asulted in an abetant; we muet wath these muselus of ours, that they strik hot, and wo mint wath this tongue, that moot unruly of members, that it revile cot, we must watcb these hearts
whit b are decent ful abovo all tbjista, and so desperately wicked," tbat tbey think no evil
It is sard, that mati aun made in the maga of tied some one has and it is Gotlise, it is Christ-like. It in the noot fodlike thang that wo ran do If we tan rian abote evar thought
which mores in to vergeance, we are assamity the imazo of (ied That is bow we wre in the irange of tiod, ly Withg finfllh, and il we forgive, we Ill be fiodhte. If wo forgigo frem
thivgn that it is possible for a man to do. "Revenge dwells in littl minds." Whgn a man no longer has a desire for
rovenge, bis mind is bocoming enlargod. It is in the denire for rovenge that we see the hulleness of ment Tbe mind bevemen nurrow in cherishing feelings of vangeance Whebevor comes narrower in its viewe. How broail and great the uinal of God munt lo that be can forgive no much. If of revenge will be gone. And Gid xill give jou powor. Weaknest will then be ablo to trivmplo over atrength. It is in thin that the groat ostrosgth of the roligien of Cbrist live, in the prower of the ('bristlice manner By this, Yod ran congther your oncmy
Tbo doctrine of turtubg
hacek to the amiter, hun been the odke $t$ by ean pot one man in ton thoussal has the meanoese, sud is so lost to the finer fectings of lumanity. as to strike wother a fecond time, if ho, in meek. he other clieek. Sach a man will bo the other clacek. Such a man will be
fat wolse panished tban it you give him a beating You think that you liave many triald and provorationflere again are those uncans of grace Tbe religion of Cbrist does not robsis alowe in attomg io the eatictuary of God, und praying preachieg and emp Dg It cobsasta in loviog God su prenely, and our neighbore as our nelven, It consists in mit drong, (1nd achmy, whd followisy chind What are the means of grace? They condint no only it the sorvice of the eabrtuary not only 10 prayer in publie or in our secret chumbers, Dot only in tho pri pate devotional exoreses of the inmily, but also in the triala and provocations to which we aro constantly sulbjeeted. Thoy cuttivate a feeling of charity and forbenmbee in the heart. Every time yon are proveked and thel a denire for rovenge noming into your beart, if you conquer it, it wignione to be a means ponfect image or Chriat Theso meane of grace are vory bhmerous. We.too often discaril thom. A fretful whild is is thenze of grace to its mother, if it polfects ber in patience and love. Tbe tadividual whe wrenga ue, will forgive him from the beart and our forgiving will re act and prove a messas of gnace to bum Is all chese, onr thiThey cultivatethe spirit of ebarity. We must train and mould our characters. The bbilding which we ave putting up is nuegmanetrical. Theso trale will amoath the corner:. They will remove that whieh is unkind and oncharituble We then grow up into the beanty of the image of Christ. Sometimes it is it were, with the stroke of tho bammer: It is sovere, but it does its worls If we forgive, and bear and forbear, it will make ua bottor. We have our temptatione, they aro necossary and should net be considered as calamities. The an asd norrow only come throngth giolding. Do you tbink thint you are jodging and treatarg yonr lellowman, ge that God, the great Jndgo, will for give yeu your sins? Do you think of the fiteon millions set up against the fiteen dollara? That ia about the roiawo shonld rememiter that we bayo been mueh forgiven.

Weve I much? Itumbere fergico.
I'ea a miracle of grace
it wo torgive othera fod will have mercy upos us. "For with what theas. are ye mete, at shall bo measired to yo shall be judged." Let is be romembered is our jedgmoets that wo must ono day btand lefore God, und thon is wo bave beon churitable in our treatwont of othere, the lext will be a pose that you have been tid, sup. poor, that you bave vivited the sick,
"Iassmuch as ye bave dene it unto one of tho least ot thees, ye bave done un-
be did" Then I take this bypothesito me." Beczuso goll have jndged righteous judgmeat, I have accepted
you. Because your judgownt bas net you. Because your judgownt bas net
been barwh. H cante you bave not beet eppressors of the poor, nor yen bave forgicen fram the heprt, be cause yous kept baek bitter werds, and put malve from your hearta, und torgave, for these reavens, I tbrough Chriat forgive yon I will torgive you frefor and forever "Though yoursin" *ure as "rimana, I will make them as wool, thougb they le us scarlet Whey shall be whate ne now " "I will vernove your trangigesbions from you Whll blat cut forever lrom the book of any remombrance your sins, and you ahall huve "nseasured into your bosom full measure, prossol down and sbaken ogether" "Enter ye into the joy pi your I.ori."

## poetro.

assitr laot other

## Lebal a hasid to ose anotber

In the daily toll of tifer
Wbea he geet a wesker brothe There in bove bo tich tot mate Io lut turs be forsed to bers the pana man's care to day May breome por own ta marto
hand a baed to vau navther Werk suaspiclons oa yumer brother De not prompt to cata a stood There is nese ea good but may fles notritt in slame end horrow Aod the lest of oen to duy. Say become the wast to marrow

## feud a based to uac anotber

 Is the race for heaor's crown: suoublt falt upen your bruthe leeud a hisod to all, I say, Io their sumbline sail their sorrsw ind the prope we've lose to day May became ear owa to vortow
## 『゙55an

THE BAFTISM OF JOHN

Why the baptism of John bes not Christiun baptism Tho assertion is ivequently made that hie bapsism not "Cbristian" But I do not now reassagned but the following, and I for ose must suy, that they ere net stronjs ougb for me to accept.
Because if was practiced before the ame "Christun" wis introduced. If lina is a corrcet pesation, 1 tuinst not Hevept of the commumion and tho oth or ordinances of the bevee of God, for ortil after the teaching and proctice of Cbrist. If was introluced at Antioch beut A If 4l or s?. Hebce, ull instiutions witurior to the tume, aro oot Christiad
A secend reason is given, becuuso Paul found cortain distiples at Ephesus, who, it is wild, were haptized with Tobn's baptiom, and he (Paul) ordered intori be baptred again. The barfed baptifed with Johs's baptism. That they were not bsptised by Johin him eolif or any of bis tisepples, is elenr, from the fact, that thoy hud "not so artheh as Reanip whether thero bo any Holy Gboat. Every Biblo reader snowe, or ougbt to lenew, that John,
in all his presebing spoke of at Holy 'ihust.
These wurv laptixed again, beedued their werls was wrong, and gives to wa a clear and banastabeable evidenee that when men sue wrong in their proctipities, thoy may and can gel hight. A third renson an+ignoed
cerne ho dind not laptice in the oame of the Father, and of the Son, bow do Holy Ghosk When 1 ask bow do you know he did not'? tho avand I reasun becausio the sacred pages
are silent it must bero. And I apply it te the grest commesion of Clrist, no corded by Hattbew, and I follow the anered bistorian dewn to the end of Rövelation, and undigg no inatancom where it says that the three Divine names were used at any time whore baptisas was admibiatored, therefore, not used. This the sober misded rendor abd believer will not accept John recoived the formala of has baptisn from God, anet bow it was I eancot any, Fer Hevolation ie milent on it. But this I do know, ho was meetiog with the approbation of Hom that nent hom, as rav be scen by the action of Cbriet. $\mathrm{H}_{0}$ bumbly subuitted to $\mathrm{it}_{\text {, }}$ und callig it a righteons act.
Anduso Sobris prew anaigned in, 10 g , belonged the the ohit dispenation. And yet these same partuen bring up circtumeinion froun Abruham, which was inathtuted over nibotuen hundiod years bofonc Clures, to establith 4 new Obribtian practico of tho clonreber Thbs I tainnot secopt, bectuse of its incousistency The Followiog might be aulded as belps to ebtry the ramil fartbor into the antject
Fixat Beeause Jolne haptized nene Wht these that first mato a vonfession of their sing. Now a large pertion of the baptized make conforsion after baptisul|
Second Bectusin John bapticed none but adult Whilethe Cibrintian world to a Jurge exteat, baptize intanta-

Tburd. Becuaso Johr baptixed by immeraion only: Now a largo portion of the Christian world baptizo by spribkhing and potung.
Fourth Becanse Cbibl aceepted ol John's baptiem And we do net wunt o. For it will demolish our theory in mode and whlyects.
And lutly, Berause John's baptiam and ont present order of Cbriatian buptism differ mo widely in its unte codents, boode, und mubjectit, with onf present asstem, that overybody munt see that one or the other is wrong Aad as Jobe was alone and had lint a fow discuples comprutivoly speaking und we are the many in numbersand xecl in liternture, be must be sel arife. it loast so wo have done, und vould bo perfectiy at rest, were it net hast soobe of bas friends octastonally briog hill foresa i, no beang a man sent rom fim, and theretore should not bo lightly spuken of

## A TUNKER--SEOT DHALOODE

## BY B 3 3 AB

Plense define what conatitutes Tunker
Tunlin. The Tunker religion is a practical commentary uponevery dok rinal Ineution of the Divine Law ar riginated and propogated hy Jears

The Primitive Christian.
endowment of men to bisptize in the
osane of the Hely Ghost
S. Bench roligion wis hirat dixcover-
S. Bench-roligion wua frat dixcover-
neveral centurios ago by as Eagliab ed neveral centurios ago by as Engliah
Protostant-eminent for piety, and of th komewhat occontric tensperament ot characyer. He save the English people wattered upon the hills and Fslleya of Eingland destitutc of religions culture. And to reclsim and instruet them, be erocted so altur of wood to which the people speedily hatook thecosolveseagerly partakiog of the fire which the devoted parson inspired in bis sssembllies, The project meeting with anch signal success, he determined to migrato bither and plant his prodigy in tho fertile coustry of Amorica Having proviously learned that the colonies had no minister to aprinkle tberrbodics-deoming that in that partichlar at leant, bo w
the Itorican poople
T. We have purpeso hut ionaficient snace to combat tho evile of this metb. od of conversion Though only a
moral leaven by emotion, yet it elaims to move is the highest spbere of spirituality incalenting a theory
which utterly ignors slmost all the Which utterly ignors almost all the
tanglibe priveiplet of the religion of Jesus, who though bimeclf the Jedeower could nos pass the Jorden (ful. fillugg bis mission) without laring his anless body in its pure waters. And it should be knowa to all that this of the boveh, not only repulintes baptiam io the majority of cases, but on-
slaves its subjects in , haios of bondage wore sbject than ever clasked on Soathern plams, Let then, wo befecper and deeper into the abysa of ite native sbsurdity until it becomes so thorougly "blackened with the and kindred sod tongue slball regard it as an imago beggar than Nobuebad. nezzar eot úp in the plains of Dura.
exclersiveness. Secte do not dogmatize To erorgetically as you do, they are to the Mundane.

Exelusivencts is one of the chief characteristies of the bietory of God All boly won spoke in langeage like this. Wo know wo are of God and
the wbole world Heth in wielsedtrees. Many are called lua fow are chaseo." And "as at was in the days of Noab 50 of Man" lod as for scetaryan courtesy it is not as a rale very complementary toward us. They combat
dogma, but not unfrequently aro dogmatio it the extreme Hear their rambling benrties invectives, "The
Tumker creed is a most damnable hereTunker creed is a most damnuble bere-
ky, and they are straning every nerve to keop this wine from leaking out of the reat bottles of an abrogated dis. fenkation. Theirservicesare in somo proprieties obtain." Inten once again to that dark portontious Ray in the
Weat. Hear bis invidious refletions ujon the Church-l'splata, muanuen, beretics-and yet the society be repronenta bave not a Plural number of weed

It is ouly thinatire who make such Cbrunte
T. Then your leadere naust be prin spally fonstice, for that is their hobby
$\&$. It is their privilege 1 presurac

Thero is no direct probutition fore at this time but in the end it reigns
K. It is mantained all through the
domsia of conseience that it; dietations aro divioe
T. Then the barbarous tribe that kille the massionary, and the Canmbal that eats him uro justitied, hor thoy verily beliove that they can do $s 0$ with inpuaity. Conscience is governed by the judgment and that may be prejudiced, as instanced in the conduet of conacience of Sorreus invadieg the
realms of the only orthodox charch realms of the only orthodox chureh
and persaading their cotanumicanta to
violato thear foviolable and uneoding
covenant-cansing them to commit as upecies of sacrilege, and for which per. 8\%hous sianing the atonement doen
seam to have made any provision.
8. A religion, to be effective, minister must be qualifed to minister to the sicknens of the noul as well a to the infirmities of the body

That is the religion we emabrace the religion of every day life where prayerfut penitonts can be baptized into the doath of Cbrist, and at tbe in. stant come in cobtact with bie atene ing blood, as it flowe from tbe Media torisl Tbrone, and is the likeness of
 life gublese as angels, But as mans
cannot live witiont ann, bo has ao nd vocato of the Immortal Father, even
Jesus who has provided other remedial Jesus who has provided ather remedial
means for subsequent sinnugg, of which we shall notice several withont exoluding others. "Ilo that is washed (baptized) noedeth nut save to wash These processes yanlify the parlieipants for participation in the Passover and comminion sorsices. Tho laties
beibg in itself a renovating end life. giviog sscrament.
\& Tunkerb seen to have a yreat doal to nay ahout baptism. They apeak of it as though their salvation
depended wholly upon it

Measurably it tocs, it is a promal privciple in relignon. The religions tentier, to bo orthodox, can no more
exclude this prineipic from his mission than the literary travoler could nogiert the alphapot or book of aceiderew anil his olocation not be idionc. So alno agan of the Theologian who omits she prinelpies of the Book of Divinity. He of necessity prononnces againat
buptisal, add substitatiog for it the nodern's ansious-seat as a coedition of ralvation.
S. 1 percesve yon aru one of thoso Who believe in the Jewital Pabsover as ${ }^{4}$ Christian inetitution.
T. That is one of the groes muareprescataliona thoy cirealate ubout un, but wo are accustomed to ealumny
and searco ever lesent or despucit. We do think, bowever, that the most ubberisted inteller't ought to be able Christian passovers. The Jows wero equired to eat boir passover withit heir own housce, and to romain maside subsequent morning. The Cliriatian passover was caten in a large upper room, iarnished for the occasion, in
the City of Jeruablom. And on the solf-anme eveniog the participasta went out to the Mount of Olives. The incident and the eonstituents of theas Wa oventf being so disimilar that we seriptates portray them all in suteb a plan and unmistalsable manber that rending pleake observe that the sign of the faithtul performanese of the Jewieh passover baved the Jewn from the bor rork of that dark Egaptian night, Wherein the deatroying Angel passed babitation the penalty of doath where the ordinance whe not observed. So shall it be with thase who do not obancre the Chrintian paseover in the
lay whorein the Great King aluall come upan "a swift cloud' to vindicate the Myjesty of IIis Law. Choose then this picture or that, but be ibelin da to tuke that whieh is an full of sun. ght af it is of trath, and avord that
wbich is verbroaded in diemal gloomy and unystic obscurity.
baptibt-TUNEER Disotbsiof.



Sr. Nay, by devoting ant. bis aixth altirmative to me personally. and onc-foarth of it to the Tunkers and
trine immersion, shows (1) a total dis.
regard for his wohd, whon be agreed
to be governed during the dehato by the rulea laid down is Hedgea Logio 2) his dissatiafaction with bis nega tive work on Prop. 1, (to which I again rofer the roader for a refatation of his sttacka), and (3) bic oonscioun inshirity to enetain bis propecition on ho gronnd of its own merits
1 ask bira again: 1. Can "Baptat rharcher" justily and fellowehip their renting to and virtusily licensing it? Suppose it wan a cate of unpopalar and dingraceful vice, like thef, adnite ry, se, would not ull consider the charchen it that easo respensible? Rend a Cor. $6 ; 14$, Eph. 5 II; Thess, 3 : 6, 2 Can Baptiets ongage
in war on any accoont wathout those luate of the flebl, viz: "batred sariance, wrath, strife $\psi$ Gal. S. 21 puestion to Mr. lisy, the whth thine Will ho anewer?
He aecases me of zlandering the Buptists becauso itoll Che truth, that they go to war, and that war is rapa-
cious, cracl, A . Truth which overy. body knowa 16 already proven.
1 do maiutain that nona whose atlo ginnce has boen plighted to Chrint in the solemn sherament of Cleristian baptiam, can owetar nillegrance to uny
inatitation which in any of its cesontial foaturea is contrary to Ubristhanity without exposing themselves to perju ry. I attirm, whithout foar of success.
ful contraduetion, that Baptist church. as to sllow thes nembers, with re buke, to swear allegianee to antl cbris tian inatitutions under the most borrid seerot death penaltion. 1 I repent it, that Baptiste, by taking oathe of allegiance to any other inatitution, do put themelved uvdur obligation to obey it,
whether it commands thera to ditoboy
Chriat or not. But Mr. Ray thinky this is accuaing the Baptist chareben of perjary. I plead not gulty, because 1 don't believe in the frat place that Chey bnve over abbmitped to the sache the lapgunge or quotation io which I the lapgunge or quotation in which I
bave "pracitod Beptist history," or'
 tist bistorion" and is is bis tuty in de bate to expose any anch efforts, and I bow call upon bith, before the readers of this dehate, to prove his grave He nayn, "one dipping" in a "falle reb. dering" of "en buptisman," Eph. 1:5 We call lor the proof. The Emphatie Diaglott gives it "one dipping" Lu her gives it "eine tavfe"-our difpengy.
With this the Gothic of the 4 th centu. ry, the Danivh of 1524 , the Swediah of 1544 and the Dutch of 1560 are said to agree. But Mr. Ray can't find one translation giving it "one dinn", which
is the prnetice of his church. The "ouc interr /sion" doest't help bim. Ins. mersion is Latid, and the Latin Fathers trabelated the Greek frequentative, "buqutar" by "untryta," a Latim frequent. atwe See Jodiow's Latin-English Lexicon Andrewa and Stoddard,
speaking of Latin Verbs, nay, "Fre-
 and "are formed by adding $n$ to the third root, as rosno (downt) downit," "and the primitive, as mye (ag) wite? of Lat. Gram. ह187. it. 1, a. b, To this clase belongs " mergutfu" "Baplizing" ace expreased in Yatt 28-15 like "hefratrang." Iake 21 : 12 repeate its
action joat as many timex as it han ad. juect modificas Mr. Jay's erithism on the froyneutater, is a fullure, and be bas grown signticantly silent abont the weight of lexicography" It is "baptise" bofore 'of the Son" and "of the Holy spirit" in taptizing, bat dip the candidate into the water at the repetition of each uljanetive modifier of tho verb given in the commintian. Thne wo satisfy the frequentative na-
tarc of baptize, without Mr, Hay's reduodancy, ane the exact language of
the Savior and do erractiy what vec say quibbles ir. May in landy not repl in onr hast, to which be could writo my name in the woald pay, I thew, and of Marik, and of Jule" Mat ther, and of Mark, and of Luke," and hen write it in Lirke only. Would be not atate tico witrulhs? To make bif word good, would he not be compelled 50 write it in the book of anih of the hree evangelists : Necordingly, when he says, "I baptize Fen in the name of the Father and of the Son, and of the Holy Spirit, ${ }^{\prime 4}$ unge exsotly the sarac construetion and the pame parts of apeech, joincd together in the same roapeects, joined together in the same ro-
lation ns the foregoing, he nhould make his word good by doing what he says.
If there in aky 'mookerg" about the Baptists protead to baptive like he was buried. Seo if Mr. Ray will venture to deny what I said about the burial But he fails and maaner of burial But be lais to show that a
harrud or a turth is liko om thip. If IBible figures did 'go on all fours" they would not bo like bis practico. Neithfros, any woro then be can prove Israclices, or Noath of John, or of the als consiated of om $\quad / l_{1} /$, let alono a harluand mec. He thinke the Martb geninae baptizel the Rowan vesbela by one dy which every reffectiog mind dipes i. r. by alternate and repeated of forta, so that its "one xulonurneni is ne complisbed by repeatel dips
1 bave already adduced one example in wacred and classic Greek the cane
 lupplize means more than whr di $\mu$, pror
ing Mr F's tirst two facte (an called) to the is orvect. I give asother from classic Greck, showing the relative use of hetputy and layitizy soveral bunadred years before Christ. It is transiated from Hippocrates' worka by Dr. C'onant. "Then dipping (horp wit) the pes-
sing into the oil of roses of $\mathrm{Eg}_{\mathrm{g}}$ ) ptian sing into the oil of rosos of Egy ptian
oii, apply it doring tbe day ; and ulival it begins to ating remove it and arain immerse (bapptizin) into brenst mille and Egyptian ointment "Baptiapty ped only moto the "oil of roses" be dijis verb nevor ueed for baptian) in is enuploged, but when it was to bo in morsed 'into breast-milk and Kgyp tian ointmont, baptizo is need /a verb
universally employed in the New Tes. (amont (ireek for baptiam). I akk, conld the pessary have been dapiced ooig "into breast mille and Eigyptian ointment both by one dip? He show. od in our affirmative proposition that trino immeraioa was comranded in the commiasion. Matt. 28. 19; which condemns Mr. 11.'s so-called "3d fact: The apostolio fathore make as mucb mention of trine immersion as the sinthen in tingle immeraton was no such contradictive they no R, knows that tho apostolic fathers do postively condenn his ehureh on the deaigu of baptibr. See apostodic fath ers, pp 21, 42\%. So much for bis so
called "th fact" Monulus, A D, 200 , informs us that trise immersion had always beon witb the chareh and malkes it just as ofd as the comanand to preach the goapel. See Work of Cyprian, p. 210 , (quated in my 7 th aff This condemns bis so-called isth isel, proved in my Sth aff by incontro vertible testimony that the Novatian-
who existed in the third century, whom Mr R has been comp thd to adinit were free from papul corraptions and superotitions) were (a)lert trine immersionists. This deetroys bis so alled "Eith fact," I gave the oxact Monuolus, Chrynontoni and fathers (see my ith aff.) abowing that they anderatood Curist in hio original of Matt. 28: 19, plainly to command
trine inmersion. This proved his focalled "7th fact" to be polse. 1 proved that Novallons, Donatizets, ancient
isth, (see my 7th and 8th affi'a) whiob proves bin wa cullod "sth fact" So much for his erght unnupportad as. wertions. That I "promised iottan as his (my, fath and practice tesumony of one oarly Grcek,
In the abacace of proof to plain testimeny
bestorisns whe
tac hereticul and poad apoatolic or of of the single immenson, ath who heve iept for thirteen or fourteen coeturie in their graves. Mr. R, doea not hery phe to wasault their chanseters, and by bare ansertion irapeack their persotat veracity and brand them with false hood. I ndinced thrm postive wit bersch showing that Janomius was the author of single imareraion, and be fally to silduce \#tr to the contrary My fourtb reason why Baptiat tharlh en are destitnte of Uarlstian liaptiam tho Eitat apon thu coasideratton that tion, wrth the in angle immer sion, wrth the langrage of Cbribt'
commisson, Matt. $28 ~ 10, ~ w n u ~ b y ~ t h e ~$ authority of biegory, the Pope, and the th Catholic equesell of Toltdo in pain, -1. D, bu:
Crchard says. "In casce of dunger sregory, tac Pope, allowed ono isamer now to bo vulad buptinin, (Mist, of
Foreigo Bujtinen, jp. $221,32 z$ ), and decculed that trine immervion and and esental to salvation." flem. P Ifit Cbr
ory'stul says "Gregory in the firs. orthodox veriter who deomed that trine immornon might bo changel to angle for obvenienios," Hist. of th node of baptiam, P - 1 .
Inntat mays : "Thbo p
Inntoth nays: "Thbe practice of trine momersion peovaited in the Wost $n$ well as in the flast till the tometh coun eft of Toledu, whels, actige under the advine of Chegory the Great, in order 50 futtie some disputes which had arne inamernion that benceforth only ond inmersion gradially becane frurtelt
thonghout the Wostern or Iatin chureh" History of baptism, p. J58 Dr. Wall tays "Ka the sparineds kegit to the use of one immersion For sume time, for forty yoara after," (ite

The Primitive Christian.

Che frimitios Qhristian.
 fareh 2, 1880.

## 

Buo. Beer lanving retired from th his tome traveling and pesching.

Bno. L. Strayer, of Johnstown. Pal informs us that their tuw chatech is progresuing fimly. The ylate rued i being $p^{\text {pat on, }}$

Bbo. Swight ' B nota travelang in the East is the intercets of the Brethreo's Normal. Brother D. Eme timo.
company han part of the time

Ban. Quinter roceived a daypateh on Tuesiay laet that our aged brother Buerthly of Meyondulo, l'a, had died. Ho webl out on Tucsday menning to nttend the funcral.

Him f. S. Keins, of Myervdrle, Pa , in a busines lotter of tho lifh inat, ly suffered two parulytic stroke\%, wal is not uspected to recoser.
Bno. Ewing, of Akhlawd, informs ns that wo has just rethrised frum is westbut is hotter atad expects to resume his minusterial daties scon.

Joafis Holder of Bionntrillo, Itud., Feb. 18th, saya "Ehlor Davind Beebtolheimor has been boldrag a mooting
every night and will cootiaue for a every night and will contikue
woek or more. Good attention.

13n. M T. Bear writes from Owing , Kansa\& (Fcb, 11tb.) "Our meeting has juat chosel in Franklin county. Hall a sery groil intorest. Four wore sadled hy laptiom. Mreting rhased too вй(
Frow brother Daniel Hayes of Moore's Store, Va, wo leurn that elder
Jawot Wine is st thes writing (Fob. 20 ) dangeraualy ill. Firat guddiness, delirimm.
The denomanation known as the Cbureh of fionl founded hy Dr. Winebreneor, eelelirates ite eemi centonnin! thin year Among tac lems of tho for a elamisal webool.

Ben Davis, of Watervide. Betforal ernaty, Pa bas revently moved to Huntingdon, sal expects to make
lig bone antuan ins We will be chisd to bave others of uth brolleren walk their lomin here.

Axy huamese relating to the Dirciplc, neth as change of autdrew, or failing to reeove the papar, whmula ber netheressen
to Quinter is Shurp, Ishlam, Ohio By so toing the linemest will bo at ienaleil to promptly

A batt sucerenafol mievtigg whs held recently, in the Fine Crock chureb, Ind. Sixtecn wese receivel by bap-
tiem. Forty-wenen wers weetved in the nowth of Amatury. unal it is said from appeatanes, the work is only les. xan.

Bai K C. Keim, Elk Late, Po., speak- of an imerasing interest is
smging manag their peonplie IIe aloo mays that they havw good bealth, beautiful weather, anil that they noo ontere ing the sugay seawor 'flue "sagar senoon prebably means more int Somerset,
than in any other eganty in the Statu.

Bro, Eruanmel Sliter informe us, that a addition to is visit from brotber

Maryhand, were aloo with them. They Maryhund, were also with them. They
had mach good preaching and quito an had mach good preaching and quito an
interestang mecting. Fivo pertona were alled to the charel.

Tue brothres of the Johnstown conregation base beou bokling a serioe of mertingy at the Benshool meectingbonse. Ilave not luard the result. Thus evogrogation hus latcly hal a rofrestmer showor, nul it in to
the good worle will continge.
We hine reseived somo ordere for the debate between Irother Baxbor and
Mr Bervestiesser. We will intorm all Mr Bergstienser We will intorm all
anch un have orderol tbat it is not yot pubhalect. We bave not buard any thang of it recently, and do not know bitore lung
How Sohn if Batienaberger. of Char Springs, lork connty, Pa , says
they aro trying to keep the Ark of the Iamb notoving. One has been abled sinco my last. I get the Plaminive rogularly, and lile to read its contents Idmet ked how some of the brethrem fet aloug withont, at least one of ont papers

A contaletron to the Chrolian ay on the guye that during a controver loge of speaking and prayiog in meeting, is sister anid 41 they dectde that Fomen ohall not opoak and pray is meoting, they tmay as well clone the doond of many churches on prayer meoting ovening

IT As athl there is at present a refigions awakening in Frume, und that Protentuntism is gaining gronnsl rapidy. Many of tho Cutholies nee attending the services that are now being beld in Paris, aud many are renoaneing their faith mod aro uccepting the fanth of the tionpel. We lupe they will make that fuith offectual throug
cdicneo to God's rureaicd will
Tar Colorialo Guite Post, is an neutly gotter up Builetion of information conererang Colorado. it ainse fo answer ubran all ono would wish to know aboset Colorado, and suited to the in-
qumes of the capitshist, stock man, miner, farmer, cmagraot, usaluh, toverist, hatorer, ke. Sent by mall to all who may apply for it, by sembung 10 who suny applat to the Ifome Morsor, Longthont Cal.

Oen prayer meeting on Wodnasday ovening last, was well attcndel Tbe nubject was the "Breisd of Life." The importance of partaking of that hread how we partake of it, and the effeet it bus to $\begin{aligned} & \text { levolop the epiritual or funer }\end{aligned}$ man, were points that were murloprom-
inent in the subyect. These meetinge we regavd as exuellont monas of graee and are someres of onjuyment is all Chrestan hearis.

Tue Kew York Herald has ewen 8100,000 to fimmine-stricken Iretand. It is sund that thero are on quarter of a mell, ar peogne ir thes, need potntoes anil Indian beal ary nill the food that is left, and in many distriets not even this, the local resonreca are exbanted, flood and fevor bave abliled to the lintress frum fansine, and aweral

Trantre in an Anti-Profinity Society Sayannab, Georgis, and as a distim guisbing mark, all its nacmbers twear a white ribbop. Perhaps the ribbon is not strictly essential, but woukd wet i hamactub bo very expessino or? would bo an emblem of tho comblition of their hearts and of the future state of the profane. All Chrintian peoplh onght to be in anti-profinity rocicty and their avowal and profession of
Clirist thendd bea euffeicut sign Clirist sbould be a euffelicut sign
their odium for profanity.

Some time ago wo published is our
columns an item of news from Colifor nia, in whieh it was atatel that the morcury hod fallen 18 degrees below zero, which was a mistake. It should have been 18 degrees ahove zcro. Bro. Wolf informes ue that there was thecker ico this Winter, than thero bae been since he has been in tho State, wlach has beon twenty-throo years, The jrospeet for it good erop this season is not very good, as there has not been a sufficient rain fall. The charch in love. There havo been sixteen adlitions within the lant two months
Fhos brother J. II. Manre, edtior of the Chuldren at Work, wo Jearn that brother Bablomun is sick, and it
Carva ho will not be ahie to tlo much work for avdille. Bto. Llarrigon is in lows visiting among his friendle. The artangemente tor Aumal Mfecting aro bing mude. liso. Mfoore gors to St Lonis in a few thys to arrango tor
tents. Two tents will be nsed. One cureular toht 100 feet in dinineter The other is a disning tent 62×160. Five wolla are to he timg. Bro, Muoro also informans that everybody naluares the Western department, and adbss to Hy efforts on prineiplo are trutbfol.

Tan prayoss of every Chastan broth$r$ sud thater is volsited in behalf of ar Brethron's Xonmal College, that It lasy toe wholly deroterl to the glory it mey be cuncerted to Christ-faculty studenta, Inborets-that fiod nay own its inhents and leail it to greater suecebs. The eontributors to its funda neesl the Sensing of God upon their bencfac tions, that lle will own them to His glory. Pray for the Primeipul, that be may be kept faithiul, for the members of the faculty that they may bo more devoted who have professed Christ, an or the speetly conversion of those w. B .'
have not.
$-$
 of wny kind should consult ue beforc purebnsing, as we wan probplly got
thems cheajer than yon can. We have terns with a number of the lejuling publimbers and in every instunco fis oish them as elwep ats you ran got orne instawee, furnish them a lithe rheaper. We have jnst received Kittoc's Bible llustrations in four vol. unurg, which we think is valuable to every Brble stmient. We can furaish it, boumb in eloth, for 8760 Wo ena
furmab the eonathentaries an cheap as you can get then from the phblisions Jubir week wo snill, that all railroad arrangenvents wew given into the
hamis of M M. Wsbicman We mennt to kay west of Chreago. Wo now state that brother Howard Miller of Elk Lick, Pa, is the only one suthorized to tanke arrangemente east of Chictgo All applications for tickets to Antual
Meeting vant of Cbirago, must be male yceting vant of Cbicagro, nust we made M M. Eshleman, editor of the Breth. rea of Worh. We thongbt we had runde the shatement correctly, and did
and notiec the croor until the issue whw printed

Bso S. B. Stift of Cbamblissburg, İa informs us that he bas boen stfieted with rheurastum ned bee not beat sblo to get around much thie winker sents us to inform the brethren that be cannot go on wecount of a lark of fuads, He shys. "I bave plonty of calla for presching but I really bave not clothes ift to go from bome. On aceount of sieknoss I coald not do anything lnat 1 aill and this in the rea Chamblinaburg, Bedford Co. $\mathrm{Va}^{\prime \prime}$ We aro pot personsily sequaintod with brother Stifl, but wo bope that the brotbron in tho adjoiniag congrega tione will ene to lik wants.

RELIOIOD8 MEETISO AT MABTIBS-
Last night being tho occesion of the dolivery of the first of a eorios of ser mons by elder Calvert io the Dunkard Church, that building was filled to its utmost eapacity, and very many per sons woro compelled to stand outside or goaway. Such a crowd has not bees seen is any church here before within the memory of the oldeat inhabitant. Tho meetinge will bo con tisned daily morning and ovening, it IUtoena Tribune.

## TO OUE OONTBIRUTOR

We propess, is the futare to com mano onar corrcuponience, en that it will aecupy less space. We hope this will meet the approbation of our patrons genernly. Our correxposdents will please bo nt brief as pasiblo. There is alceady a thended improse mont in this reepect, and bith the exthing. the corresponslence is briefly utated. Thow of our correspondenta who travel, will please state the cangregatinns in which they preathed, the icsult of the meetings, some iweidents connceted with tho meetings, of samo thought that may have especially in pressed thoir minals. It thay tro of inpressed their mings. with show you loalge, but the mero mention that you atuid sll mght and the next morming at a eertaill hour, and by atentain conveyusee went to anuther brotbor's bounc, and staid then went to meeting ant preached from a eerain text, and kecp on in this way throught is long tour in not incoreting to the general renter. Lot is have more dencription, more thought and less outhines of yonr journey. Nuw we do not refer to this in a falith finuling or with $\pi$ iligrespectful feoling We merely wish to mako with the kimtest reolings to ath, is suggestion: We anant to do the very beat we can to make ous paper interesting to all, aurl we think by eondensing our
chureh reports, de, und goving moro chureh roports, de, and goving mon genter variety of reading matter, it will perlaps be inore weceptable to all Wo want, howefer, some ofte in every oongrogation to give us short repurts, and we thestre to have them mare fre
iguently. There is doubtless something becurs in your comgragntinp or nefigh borbood, warly every week that would be of general interest. Per hapn it van be stated on a protal-card at any rate, it is not neresbary to sil dowhad wrice a long articie. we would saggeal too, that there be sorac times hrppens tbst we get several re. ports of the same nteeting, ned if there was samo one in every congregation to do the reportiog, this would not oecur We stall have on hauds $n$ ntmber of in teresting articles firom kome of our ublest pens, which will be fortheoraing Do not think they are rejected, ant in the meantinue, we solieit all our contributors to write. Mady of you lave more time now than yot will have in the Summaer, and if your prodgctions are not how jnterted, we will have them on havis.

## TEE WEST AND WHO SHODLD CO,

In cur lust, to promised to siy Sibatratages of the West Many of thene are largely the result of the cirumatanees attending those who go thero. Bat white this is so to is eonsiderable extont, thore are sonue the are naturol and are met by all alike
In spenking of the aivantares, thall do it as compared with tho oldor bjeet of the peopile always was, and is tet, to promere a lume that
call their own. To get this it the thickly popalated Statee in the East, requires a considorcble amount of monoy, enpecially if we wioh to procuro a small troet of land. By taking his money West, three, four or five imes the arount of land can be bought with it - and of a much better quality. This is quito an adcautage to parents who have largo familiea sul sain to proearo homes for thern This. is the reason that a great many people give for leaving the Enst and going Weat. Thoy wish to be able to got farms alad bomes for their thataren. In this, many bave succooden whik others have failed, bat it must thways be remembered that these ancerences and failures should bo attributed, perhaps, as much to the charnctor of the yersons as that of the soil, and the at-
tenuling sulvantages or disudrantages. Tbe greatest timancial mivantrgo reapod by thase gong West Emi buyug wretotore, was the unbniecment of the value of the lant Farms, that ten yeary ago, wero worth from $\$ 2.00$ to $\$ 5.00$ per acre, may now be worth from $81 / 1$ to 8100 or more, owing to loeation. While this enhancement of real catnte forms the exeeption in the East, it to the rule in the Weat. This boing the ease, many reap a large pev eentuge on their invertanonte, even, if they do bot at tirst, make more tban a tring, on the land parchosed. The gan eonviats in the improvoments foade, and the advance in walue-

Another advantage is the small moint of latbor necessary to got the land in a condition for cultivation. While in the more chatorn States it vequiros a vast amonnt of lahor and time, to get the timber off, and eight or ten years to get cleur of roots and stmmps, saying nothing ahont the stones, nill that is nocessaty on the prame, is a good team to break the and, nud you are reaty to put down seed for a corp, thus vasbling tho purchater to put out 1 large erop and haryeat it the first year. These aro adantages that will be appreciated by those who have settled dowa in heavy timbered sections, and sqeent nearly a lifetime in getting it mader astate of cultivation.
$A_{g}$ gur, the genvat lertiity of the

## Efducational Zefpartmut.

my a. n. n.
Some soven of oar studente oxpect gradeate in the Normal Raglish Conrae, at the closing of the Spring term, which will end Thntwday, July term,
lat.

The stulents and friends of the whavol bave inaugurated an Aud Society for the benwft of the poor of the uppor end of town, and are, in a quiet way. doing quite a good work.
ill these who expect to attend the Spring term, should make appluccesamy arrangunents can be maile uecesangy arrangenents
-Dountiona to tho "Normal" Labray aro kindly solicited. Auy book or tookn that would bo proper and profit. whe for our stuilent
thank fally receisel.

- Some of onr brethrot and sistems wo donating quite liberally townords ketting suitahlo npparatus for our
rthool. Such pormons are highly nppreciatel nal will be duly mokhowl pulged.
-The Litorary Suecety of the Nermul in continued with good intorest.
The meetings are well attended nad tho exereises are generally both entorlaining and iustrutive. Exerelses in
literary drill are bero afforded to tho literary drill are bero aflorded to the
atudents that may be of grat bencfit to then in after life.
-In a late number of the Jrdepend eant, wo natice that the truatecs and managers of Borrdoin Collogo bave Ifen discusuing the mubject of the eoedueation of the soxes. The opinions of a number of the principala of
Collegen have been nsked for, and out of some eight responsen only threo aro upposed. The sentiment in fasor of
cocdecation is growing in favoramong our beat educators and the day is not tar distant, when all of our edueational justitutions wil be open to both sexces alise.

We cull attention to Bro. Miller'4 idess wh what our sebnools sbould be, and winat they shoald fach
hope the tirae will soon be bere when wo, as prechts, will be as eonscientious in rogatd to wheve we send our
children to bave thens edraterl as wo now are, in regard to whoro they roecire their retigious truining the wolligions fevings of parcnts, who would rend their wons and daughters to solookl where their highest
may bo endangered. We are gial that mut nged and pradent bretbren are Sooking at this matter from a triw ntasdpoint
-We had the pleasure of bearing the recitation of several classes in the Nownul, lant week. Onir fint call was
witi brother 1heery, who had chargs of a grohusar clases. The lesoon was in the potentinh mool, and sonne of the pur. puls sideas in regard to the tenses were deeidedly of a patential eharncter. On
the whole, the yocitations weye inter eating und Bro B. manifintel considcorable aptuess in conducting the lesern. We noxt eatered Njater Wiaklog's clave elass werve copecinlly intereating to un on aceornt or their charweter: The Kessons eumaisted in thort selections
from choico Enghish poens, (mmu American). Each member was ealled apon to recito a recitation, sive ite author, and heomed to be well propared, responded promptly, and recited well. The whole exartiso was quite interest wig and the period spent vory pleavant ly, and we came to the cenclusion that atudents, under mels training camat
well fail to gala sume proficiency in liserary drill.

## Thestern Zeppariment. <br> RLDAE R H. MILLER, EDITOR.

Thange to brother M. M. Esbelmas for the Brethren at Work. It looka familar to us, becasse we obse bad some consetion with tbe paper. Thoogb we are now with snotber, שie do not wan to rian by pattlag otbera down, especial ly the paper we belped to build up Wa bope it may be a means of mach good, and ever contiane to labor for the intereat of the gencral brotborbood. We are detormised to purane a course tow. arde all tbst will work for uosion and

Woans of comfortand encouragenvent may be found for thoee you meet everywhere To reform the erring, words of admonition and bope may brightee up
tbe pight way. To the weak, worde of kidacesa and love will nsepire peracerance. To the aorrowing, words of kym pathy amooth and cheer tbe rongh path. way of hile. To tbe penitent, worde of promise in the mercies of a ripen Savior lead to trust in the words of bope and sconragemest. Ged bas gives to all

Thrax are certaio essential principles in all organizations that canaot be difregarded or ignored, without danger to the iastitation itualf. Soch ie true of pel To believe and ohey are the grest asentials to the Chriatian byatem. To eoparate or ignore either, is deatruction
to both. To spresed aod exalt theae principles, is the great work of all wbo foald labor to blese sid save meskind. To deny, to diminish, or dieparage sithor faith or obadience, is rebellion against God, which receives bis diaplensure is overy ago and diapeasation.
Bro. Iesace H. Cbriat of Clear Creol barch, Christian Co., Ill., saye they beld thoir communion meeting four miles boutherst of Pawneo in a tent, the or Whitmer wher called to the minibtry We now have two speakers, two dea cons, and shout forty members. In November lant brethren M. Stouffer and H Kuns of Cerre Gorda, 111 , One sonl was added by baptism and many good impressions wero made Land wells here at a reqponable rate and tbero aro prospects of at railroad. We peod a church-honse badjg and hope to be ablo to build one before long. We need presebing badly, and wo hope thowe brethren that bn
partly promised will not forget it.

It bas been a common ides witb many Protestants, that obildren eboald be toft free from roligious training until they are grown; then let them they profor. This error has often been fatal, and should now bo diecarded ; it ie a fruitful nourco of infidelity, Wo do not tran our cbildron in the truths of tho Goepel, thoy will be tomas of the ways of alis rork of ovil with the chald when it io young, and it ia our duty to rountoract it by our faithful continual efforts. The great wrong in Protestante, is in not
beginning foon enough, not working hard cnough, not spending time onongh, to reach the sacred prineiples of Cbrustianity- to our children, before apon them.

Some porsons neem naturally inclinod to tiod fault, abd criticise every thing they see or hear If they bear a good aermon, they can pick out nome aw, they can fad nome orrons in your actions and conduct whon you do your beet. Such persons masy not be bo most plessant company, but they may do us good when they tell us our fanlte for a good purpose Sucb per-
tons too, may be of general benefit

Wben thoy work in the right way.
When you bave writton an artiele for our papers, and it oomss ont with some Wrong words tbat do not make good subse, just think that your proof resd pen, bat good natored, and inelined to overlook errors. I do not know of any oertain remedy for you but to When you find words that do not make good sonse, juat take them out and put in thoss that do It will not do muct good to scold the proof reader ; be will just make apologies sed do the same
thing over when be as so burried that be easeot help it.

Syatem in dolog businene of all kinda in the only assurance of the beat peace able reralte.The opposite of ayetem ie confusion, ated it will aboand more or less whero there is ao byntem In
chorch bosiness there is no one thiog Bo much seetled as system, withoat it ere ry elder bas bis pecaliar way, aod every case ite special plan Witbout it, favore or partiality, prejndiee or epecial parpose, may come op at any moment of point to ereate confuation and trouble. Without it we can have no assorance of saceess ia difficalt minter, for aaything may come in by chance or scbeme to stop or prolong the troubles Bat witb a good nyatem, well obeerved, the butiness of the church muy be doee as smoothly, and as surely as in any well regulated family. And we now have great Deed of coming to a regolar sya-
teas. It given each one all tbeir rights, sad puts down the teadency of eldere and ebureb ofticers assuming more an. thority than belongs to tbem, or laying planes and makiag order to carry some perat, or effect nome special object Witb a syatem of doing business, the officers are the servante of the ctarch, to carry out the rales as they are in the asatem. Withant it the officern become alers, to make some special plan to suit besir viewn of each caso that comes ap in the ebureh.

Tempebance is an illabserbing themo of many taithfol workers for the good of oar race. Bat the partial work leavea all is doabt. Ta reform a mad in driaking, and leare bim otill to prac(ice swearing, gambling, and many other Eins, is only a partial work, that rea non and experience proves to be a goner al failure The prectice of other evile soon deatroys sll the power of temper ance virtues, sad leada back the reform do old channele of ovil, where one in begoto another; for the weaknea of the partial reform in driokiag oaly, the Marphy morement, in blue ribboa aocieties, makes an excibmont that die 4000 , to be renowed by anotber when kindred ovils. The true principle of reform does not stop with tbe evil of intemperance alone, bat tohea all sin and
overy appearance of evil. A thorongh work in anything la the only asearase of saccesa If a man has balf a dozea acrofolone sores, to beal one ouly amonats to little. Clestse the whole ayatam to wake a cortaia care So in reform, to cale one evil oniy is likely to fasl, bot cieanse the comunalty from ail th ovila wbleb attend places of dranken
ness, sud we bave asolid reform becanas the allurementa ere pot away. Let ou ollorts in reform be on Genfal groande, to put down everything that tende tow ard driaklag and all the erils that are ansociated with it.

## ENOW TGYBELE

There are nome things that binder, ad often deatroy. s growth in grac and koowledge of the truth, which abould bo watched with all diligence.
They wo the more dengeroun boeause thay are like an onemy in the camp. aed often uniformed in tho likeness of a truo soldies. The first in prejadico. when it rales light is phat out, reason is of littlo foroo, argument is of no avail, and if the truth and the right in
ily tramples them down as the vieut
orror. The man full of prejudice is to orror. The man full of prejudico is to
be pitiod as one with loprosy ; as it marks on the body, prejodioe rastk
on the mind whero truth can only live by chabce, if at all.
Second. Jealousy is a terrible oppoaite to the pure prisciplos of eharity. It aproads its ovil imagination all over the heart-darkens, dampens, kills all aome ovil omiseary after the innocent ansuspceting, and draga them with itn longue of slander, to be ascrificed on the gulllotine to eatiafy the evil surmia. ing of jeslourg. It ean Wast the family, injare the charnb and eripple the ministry. It will over try to rise by putting others down, it bunte for sometbing bad. It makes a man etrive to put others below himeolf, instead of improving bye ows mind, to grow in grace and in the knowledge of the
trutb, tbat be say come to the statamo of a porfoes mat. It is charity to pity the jeaious man, who oan 860 no good, or worth, or merit, in any one but bimeelf, as wo would pity ono outon by tnchina, be sees no bappiwest and pence hitaself, nor suffers Third. Solf-righteousnces is astrange and duadly poison in the mind; it in how in its work, bot it worke contin. aally, it is a moral pest so terriblo that it makee a man believe be is erving God whon ho is but the eelfish servant of Satan, becanse it ao blinde him that ho thinke bis own notion are perfeet truth, though thoy be its perfect opposita. The ppirit of folfrightcoukness nover allowsa cman to bave right viewh of himsolf or of nth

Progudice, jealonsy, ell-right of these se aelf.rightcounneks. Sbun them all it you would grow in grae and in the knozledge of the truth

## 80B00Ls

There ia ao tendezcy to eril more to depiored, when it ia fally underetood, than the daagerons sarroandiagy of tbe rieing generation in their eduration. The common scboola of oar age ars, many of them, a common placu of
swearing and protane lasagage. The moral safety of a child seat to sach achoole, is the least thooght of We do not oppose the common bchool as a nys. tem of edacation, bat we foel deeply the degenerate morals that many of them spresd orer a community. To send a child of 白ve geara to a sebool where swearing sod profanity with kiadred vices are practiced, sad coatinoe or ten geara, there are two cbances to one for that ehild to eome oat trianed a the profanity tolersied in the sebool. As well migbt wo place him among serpents and expect him not to be bitten. hat the common echoole are not sil bigher schoole are as bad or woree. The growth of infidelity and diaregard to the moral principlee of the Goepel are ridence of the ovil, and the immoral aurronadings of the present systom of edacation. Keform is nowhere necded more thas in the moral influence ant rounding the education of oar children. Parents may tske great care at home, bat when overy day at sehool the to. moral language and condact of their clasmates greot their eyes and ears, it so bsbituaten the child to evil eas otten
to overcome all the power of home in flueace
On acconst of these facts, wo feel that our brethren should ale erery available menes of having their childrea are strictly where all the eurrounding are etrictly moral, nad the true princi
plea of the Gaspel rale all the trainion Aad if our brethree wbo are condacting seboala bigher or commod, will make the moral and reingious training and all the sorroonding sueh as to iosare the asfoty of oar cbiluren, in motal and rehgioas principles, they will be a bicas ing to the church and to the world, and
asfety for the yeung. We tbea woald advise oor achoole to tard their greateat
eflort to the moral and spiritgal wallore of those asder their care. To fall in
this is to fall on a level with orber acbools; and neither we as individuals, are cboreb, cas bave ady Epecial inres ia twe sobcol tbat doea no mose cbildren.

## FREE GPEEOH AKD FBEE PRESg.

The idea of freedom and independ ooce may essily be ran too far. At prosent the tendency is toward a kind of liborty dangorous to the ehurch and society. Every man in under ob ligationa to God, to the church, to so cioty in goneral, and to each individual 7itb whom ho is related religiously, moraly, socially, or politically. To claim a liberty or frcedom that ignores any of these rolations or obligatione, is eimply that mareb infidelity or robel. hon, There are many obligntions growing ont of our rolation to relig. ione and political government. In the political,mon clain liborty and freedom to drink, gamblo, ewear, and practico many other vicen on their owa fadepondence regardless of tbe welfare of othere Tbeg elaim tho right to soll whisky on the ground of liborty, thougb it may ruin, starve, and kill otbera. The practee of any other ain bringa similine reanits an communitios, ven to the glaring wiokedness of froo lovo" or polggamy, elaimed on the right of freedora or liberty, is a mockery blaspheming tho nume of liborty, when it is really rebellion against God and man. Froo spaech and free prees elaim the right to advocato these evile on the ground of liberty. If such right or liberty exists the dor. il is its autbor To sdvocate tho ain, is only a less degreo of erime in law. It

## OBTKH-BAEEET - HO 0.4

"The continual dropping weare away stone." Thae adage an old bro ther used to apply to children begging
their parente for fashionable drets their parcnte for feabionable droess
He used to say that as the conturuat He used to say dhat as the eontitual
dropping weara away ntene, oo the
ornevering, tho continual begging of childron, weald finally brvak the will of the motber that she will coneont to
the will of the child. Io lamented the growth in the church of methers dreseing their children after the fashlone of in ungodly world, and not of tor the roodonty snd chustity of womon profesaing godliness.
The uppliontion of thas allages as
mude by the dear old brother, who has pasped to lats long bowes, is proper. Many nae the mothers whe are in such a mannor, won by their danghtory, to their own
danghters.
But 1 eftes wendered if thes nuage
would net worix as wull tho other way would net warix as well tho other way
A pour ande is is tbes dove nut work lieth ways Suppose parents were as pormuvering towarde thetr thiliden as they nut as wcll win them e , Could the childron the parente to the usorld Aro childros's bearts harder than father's or mother's? fe the eturdy aak
casior bent thas the tender inig? Wby is it that parvals are sooner wou by there childron than the children by the parenta? If the parente will learn a wheb, by its continual droppung weard ply its cmptivanty in love and ktmilnes to their chaldren, they world find is solutary effect upos tbeir bearts,
The troutle is parenta are not perac. vering eneugh. They are not enough When the chiblren do nut want to Whel the chbluren do out wank to
obey thers, ufier a tew ettuts having been theflcetualls made, parents will
perheps impatiently nay, "Well, if you udriee, you must do as you plosse."
This is not right We mate be mote persecering Wo nuet sot hecome wenry in woll-doing, tee must not ceise to proy for them, and to admon. Ish thicm. Our prayers to God must
be alcorving to the petpercrance, the power to presual of Jacob, when he
wreetled with the angel of the Lord at Pestel, syying. I will not let thee
 dien must be in like msharer. We kindnuss, to admonash them to leavo the broad road of sin that lwadeth tryto destruction, and to give thor hearts
to Jequs. Our alanonitiona mast be carnent and sintere, in firm, unflineb. ing persererance, teling then that we
will not lesve of praying fur them, and besceching thees to sura to the Lonl, and cren when our boilica reat is the silent grave, may thon our ad nohitions follow then, our tears barn
upon thetr conacience, add our prayers carry conviction to their sinful hearts, until tbuy flee the wrath to come ield entire bubmission and beartfelt obedienee to Jusus the Captain of our fil and bave all thelr conversations senaoned with falt. They mast bave Bosha, zth in all, anil all for Jesus, Bat listen to the
${ }^{4}$ is it not a terrible thooght that have a meethera in the church, that aocing their daughtera in fashionable eirclen, and gay associater, instead of barers for Chriet?
This is indoe
lons a lamentable truth. And thero are not ooly eutb mothers is the ons. But wo atk, what is tho easuath. all this? There is no eftect withont a

We could see the seerath of their glory. I wonder bow wo will teel
bearts, sk the All-Recipg done, wo when the oncelitely bat pew bighly
would be amazed to find a "pecret lurk. ing" love to the werld in their owna bearth. They are themeclves not contented in the serrice of the lowly Jesua, They do not servo Him in love,
but mors in fepr of eterani panish. but mors in fear of eterani panish-
ment. They have not drunk so deoply inte the well of palvation, us to
taste the sweotness thereef. They have never topetersted theofselve They ly ante the sorvice of their Lord and Master. They bave s divided lowe, and a biddon upfaith in their hearts casees the diviston Were this hiddon
unbeitef a litule etronger, 80 an to be come predominavt, they would them. solres throw olf the cany yoke of Ctrial, and join in with the idolatrous wonslipers of the goddess of fishiens
Am I Haying too muab? Shonld this Am I kaying too mulb ? Alonkld this
come to the notue of noy futbers or metherss that prefer velng tbeir dangh ter move in the fashionable orrcles of a gaid-saying world, to hwving then the little band of bumble followers of didiy examiee your bearts and see it the atove is not the condition there of. If you base fastad the swectaces of geod redecming love; if you lenrned to know that it is bettor to serve God in
fellowship with Hle ebildren than to serve Ratan with tho cladren of the world, yen cabnot prefor secing your children in the warid, to see'ng them in the ehurch If yeu asse undenbt ing faith in Christ and bie doctrine, if you sincerdy love Him, you cannot
prefer sceing yonr daughters nssocibte prefer sceing yonr danghters associate
with those who disobyy Him, mork and hagh bim to ecorn, to secing them in commanion with those who lose bim, an lobediently follow hifn, Such a preforence cananot exish in the belier. og beart ; the heart that is conseerated to God; the beart that is filled with
love divine. O God, create in us all sueb a beart' May we all be smearc, und experience the reality of the ro Lgion of Jeas ${ }^{\text {Br }}$

FEET-WASHING AN EXHIHTION OF OELESTIAL LOVE.

## BT H. H. BEFLOALE.

The ordixance of feot washing duly obeorrod in utriot accordanco to that model given by the Son of God, por trays to the mind and mirrors forth to the world one of the most sublime ex. hibitions of velestial love over exhibit ed below tho skics. When the hour Was come for the observation of tho ordinaneses of the house of God, supper boing ended (or served) Jesns sat
down to the Lord's tablo, but lo, be down to the Lord's tablo, but lo, be thus showiog wh how he rose from the ever satiefying foys wbich he bad at God's right hand-with bla Pather in heaven. Ho land seifle his garments which represents His laying aside the glory be bad with the Father beford the world was He girded blmeelt with a towel, thus exhibiting His hum. ble submissiun, thougb he was the Creator of all thioga, yet be was among we as he thal eerreth. He poursth water into a bacio, this mir roring forth how he ponred out his
soul unto death in order to open a soul unto death in order to open a
fountain for sib and for unclennness and began to wash bra disciple's fect thua again se beantifully representing bis unparalleled condcreonsion in wash. ing away our sine in bis own blood, and to wipe them with the towel is garments was gerded. Ho took more illustrste bow be took unlo bimelf his majestic glory, and sat down again at bis Father't colestial tablo of Divine Love.
My daur brethren
doubt you bave often conternplated with wonder and ecetatio delight that glorious tima, whon all tho sainta of God shall. atund on the See of Gilatss sod the permitted to eurround a tablo with sueh dainties that thoir sstisfying
delights are usepeakuble and full of
when the once lotrily hat now bighly bis Kiagly Beanty and serve bis peo. plo and wipo all tears from their oyea! Yes, dear brethren and airtars, we will bon join in one band to sing the song of Mosos and the Lamb-the song of the ceasoless ages of blissful througt ity.

## COMDEMGED ABTIOLES,- HO 2

1id you over try to got nul of an old batit? Dhd you ever feel that some of your doings wora only bad habits? ind out how fiet them off, did yon man who stopped using tobaceo for hirty years, said when her aees nnother halte a chow, his mouth waters for it hould wo not therofore avuid bad babits, and do ell in our power to kepp our chaldren from nowing life-centracts
for thom? Man fa sometimes called a bundte of habita I et us ther-fore reject the ball and obly tie up the natatit, it

## tiome flepartument. HOME INFLUENCE.

Who bas not shared in the old yet ver now romance of the sacred hearth-stone, or felt the holy comforta and joys never found beyond the bal lowed limita of the bome-world ?
The weary man of bueiness atmid he busy eonecrns of the graat world, well of rofreabing; and to the toiling Waylarer it is the one green onais in the barren wante of bis life. To the young it ie a soolal nursery where they are suagly sheltored from the whinds and blaghsjeg froats of life, until thoy bave nequifed the wisdom and experiance nesessary to play anteceesfolly their appointed parts in the grest drama of existence
Eivery true peet ban an ideal firceide upon whicb hat imagination tondly dwolls, as a spet sacred to the purest and noblest emotions of the heart. What hae ea much power to diepel the petty andoyances that cross lifo'a pathway, as the kindly smiles and loving words of encouragement wo meet on our own threshold; and the unseon in. fluence of a sunny domestie circle is the beat aloguard a man can carry with him through life.
The sufest wey of communing with our felliow wortalsis through the bowe circle, for the roices of wisdom, gentheness and love heard beneath the cloudless domentie beavens, have not ooly the power to woo theri from the grows piensures met with is the bighways of society, but aleo ennoble ther chnractors, and strongthon thoir virtues. Eren whon the beart has beon bardened by vice, and long acquainted with the world it is etill bound to home by the strongest ties. It is asid of Oardinal Richoliou that whon ho buit his nagrificent palace on the site of the old family chatesu, be nae-
riticed its symmetry to preserve the riticed its symmetry to preserve the tivo of the fivet that the eaddest ehorde of fecling are often awalened st the romembrance of departed brusohold
Wh
When the Emperor Cbarles V bad oxocuted bis memorsble resolution, and set out for the monstery, he stopped
at bis youthful bomo for at bis youthful bomo for a fev days,
to indulge the tender melancholy that to indulge the tender melancholy that
arese in his mind. whin min
When mingling amid the busy ecenes creops over ven as we gradually oftimes the selfishnese of gradually dietern line solfishnesa of mankind; and as ifo's cares and trials close thitkly aroond us, we thon thrn to the haven
of home ae surely as the needle turns
to the Polar Star, for Love is the great
he "myatio circle."
Phithablelphua, Pa .

## MAKE HASTE ?

"Make haste. Nellie, make beste the door is not shat yet" were the
words that foll upon my ear one merning in the sarly summer of thin year us I was passing through a square in the west end of our great metropelis just as the chumes of a neighboring The speraker was s the bour of nine The apeaker was a girl of some tex or twelve years old, who waa burrying towards a block of school buldings at
the further end of the tqoare he further end of the square. Sho beld firmly by the hand a tiny thild, whom she Wan thes urging onwerd, frarful lest the schoel-bell should stop, and the door be clesed to all iate eoma ors until afeor prayers, when the marice for punotuality would be loat. The
littlo one was almost earriod the last fow remaving stepe to the sehool. house, for she was too young to undurstund the less of a few marks, but with the elder girls masistance she kept pace with ber, and, bet and patht ing, the two clildron roaehed the school juet upen the last atroke of the
elevk, and only a fow scconds before elevk, and only a form
the door was cleeed.
Do you know of what this reminded me' It was thas cost: "When once the Master of the bouse is rison up and bath ehat to the doer, wed ye begin to stand withoat snd to krock at us, and be sball answer and say unto you, 1 know yon not whonce ye aro .. depart!" (Luke 13: $135-27$ ). Then
it will be too lato ; there will be no re It will be too lato; there will be no re-
opening that door to late comers. When once that great door of heaven ia cloged, it will be closed agatest all sin and simnore, and all sigbts and consds of earih will be forover whut
oufly shat in forever God's cbildren in a bome of untold happiness. Little onea, on which sido of that great aoor will you be on that
day? If you buve nover put that solemn question to yourselves before, do so now. Remomber, the door of beav. on is atill open, aud a lovirg Savior aays "Come" You caphol tell how noon it may bo shat, no floo to him at once, ask him to wush you from your aids in bis precious blood, and receive you into his foid, of which he bitmeolf is the door. But if you have already taken bim for your Savior all will he woll, and you muet try and follow the little giri's example of whom I have juat told you. Help others omaller and wealrer than you to reach tho door of heaven. Cheer oowards and
encourago them by your example aas well as your words. Aid them by every loving not that lies io your power, and you will aome day hear thoac blessed words apokon to you, "Come yo bloseded for innsmuoh as you have done it unto one of the leart of theed my brethren, yo bave done it unto me. -Lundon Chistuan

## ONE PIEOE OF KINDNESS.

There in one little pieco of kindpese whieh almast all people, old and young: have opportunities to perform, and by whose practico they can very materialy add to the comfort and happiness avoid looking as deformities or marks of disense when thoy ale mot is the atreet or at bome. If a pereon bua a mishappen foot, or lacks an arm or a
leg, or beara opon the face some dis $\mathrm{j}_{\mathrm{k}}$ leg, or beare upon the face some disig-
arement, or is evidently suffering from disenye, we may be nure that the foet is stifficiently impressed upon bla mind by his own thoughte and by tho mark ed atteation of the unkitd or thougbtleas, withont any ntares or romarks of ur own. The keen suffering given to bonaitive porson-and all persona With a notiveable deformity may weil subject-is such an one wha on that subjeet-in such an one Tha han felt
course it is the moest naturel thing tor
the aye to fall upen tho aye to fall upon that which is
marked or unarual; but that is marked or unysual ; but that is a peor
excune for unkiadness. Wie eught deliberately to selool oursolves not to add, by look or by werd, to the unhap. pibess of those who have slready

## the abt of talizino.

If we notice closely, we shall find that the people whe are the moat pepular in soeinl life are those who dindorstand not only bow to talk themselves, bat how to malso others talk. This is a very valnable gift. Fo be able to direct converation so as to draw out the pinions and quiekon the thougbts of thase with whom you tolk-this is an
necomplishment indeed. It makes ewob a contritator to the opjoyment of all, and it lenvos with each a ploseant Bonee of baving paid somethivg which others wore glad to besr. There is a good deal of this eort of conversational misbiunary mork waiting to be done, and the time which we spond to chattoring about the weather might bo vory proditably devoted to it. It shonld bu borse in mind that there is searcoly aby ene of average intelligence whe cannet, if be is daawn ont, talk intercatingly and instrnetively sbout at least one thing the thing with which he is practucully mest fifrogular or which is connected with his regular labor. Whoover taik much
thus with epecialiste upon their chosen dopartment of labor or thought, wall get togother a fund of valuable information sot to be kearned from the books.

M/SCELLANEOUX.
Tota! Alurtiaence io the White Honse.
The ladien would gencrally voto for Mra. Hayes for a secoud torm, It i sto to uay that no lady in the present generation bas' preduced a more favor athe impression by the grace and simpheity of ber manvers in proaiding at tho White House than bas she.
place thera by meothor couple Ar -
raingonents were accordingly entered into with a woll known animal dealer in Lendon for two nore, whielh arrived in Philadelpbia on Monday tent and were kiven yuarters in the doerboune filuategint the extreme end of the carden It was noticed then that botb werv Holluring from colde centracted on the vogag. from Il,ondon, the Remale being yuite ill. They were given a not whisky punch, but it refured lorco to compel them to take it. This treatmont, for the time, piroved tenefia ul, but in $n$ fow days the male grow were unavailing. On Snturday be was nulloring greatly, and duriog Sundsy nugbt expired. lis materb now very Weble, und it in feared abe will live but
ut ghort time. These animals when ut short time. These animals whon
bealthy nre worth s.ioe exch. They ate about the name aike as thoir prod ecessons, the mulo beng fise years and temale eight yenrs of Fg 0 Their that st neems almost inapossible to ac climative them but the superintondont thunks that they might bave beon
kent alive for some time bad they not lices sbipped in such ungounonablo
treather, be acknowiedgec, bowover, that their lives is this cobntry would necessarily be of short duration. Tho attempt to raise them bos been given up by the Kuropean zoolugreal sorm-

## Yall of an Elequitor.

Tho large new olevator of Dougla Stewnst sutuated besule the track of the Clungo, Barlington and Y/ancy a ailrond, in 'bieago, gave way under the beary pronure of gram recently, out and conapletuly covering the rail road $\mathrm{N}_{0}$ trains could go unt, and cotank in units were chropelled to stop at Clark street, whenve passenyers cawe thown in the streot carn
Tracks are leing ladd around that wrek The elovilor was completert sthuat mix weeks ago, it was leased by Mangor, Whoeicr i\& $\mathrm{C}_{0}$, who had it estered us a rogular elevator, and ator. spring wheat. Their lose in 8 sid., 2 an The eloyntor was consederof one of the best constructed in the city, and only on Wedneslay bad been inepected and gronounced kafe. It is considered now that tho aceidont was due to the woaknese of the fuundations. Its eapacity wao placed at 150,000 to 200,000 bush ald. The building cost nearly $\$ 140,000$, will be at least 8 Ti, 000.

## Publio Boillingas to be Erected.

The Honse Committee on Pobli Buldingo and Grounds, at their meet ing on Friday morning, agread to ree. omniund the jassage of bille appropst uting 8800,000 for a public bulding at Deurer, Colorato, 850,600 to be ex peaded during tho current year, and sino,000 for a public building at Mith meapols, Mina., z10,004 of the approfiriation to bo exponded daring tho Clltreet year During the extra seseion of Congrewes bills wore introduced in tes, which, of pasesed, woold reqnin appropriatiene ug 5 regating $84,8.51$, viek and daring the presubt devstion the billa already Introduoed and ruforred ellf for upproprintions to the extunt of
85,010 ,00u. The commatteo thas far bave recomplendod appropriations for the ereation of new bmilango and the complotion of thuse in process of ore tioni to the nmount of $k 2,080,004$

The greater yoar wante, tho greater tiod's goodnces to supplying them the greator your enemice, the greate! the display of Geit's powor is sutbduing them, and tho greator your un worthiness, the greater bax grace saving you.

Gencening the Peenayivacls Railinad.
Seven thirty-five-ton passenger ongines, with hive-foot drivers, are build. hg at the Altoona shopa.
Work has boen begun there upon an xporimontel passonger engine, which apid travelinge The engine is to be placed on the Canted Insilroats of Cow Jersey to compete with the fost trainm on the Bound Brook rolte The
digneters of the driving-wheele nre a) $x$ feet.

Such ir the prossure upon the shops that it has been foumd netusary to place three more engines on each track in the orveting-bhops io that city, so hat repairs can be thade on ceventeen ngines at one thas, inetead of four tees, as herotofare. An oxtra forre of
non has boen employed by the company tor the parpese of breaking bu sondemised locomotives

## (fiorrespondente.

Iram Clarer Oreek Choralat Blait Oa, Pa
Feb. $1 \mathrm{H}_{1}, 18 \mathrm{sin}$,

## Flder Mayk Minser con

 mebced a series of mectingo here on the ath of Jan. Five sermens weri felivered in Martimsburg and eight in the jurge neeting honso near Frelterkebbury The result was, two were baptizod and one desired to be reciam. ed. Oo the 2d of February anothes series of meatings commenced in Martinsburg, expecting elder Jese Cal yort, but he foiled to como uatil the th. Io the moanwhile our humo min. inters delivered dheonrses to large and pttentive nasemblies, nobly preparing the poople to recelve the aile sermons ond urgent apreale of blder Calvyr when be umwed. Ho delizered five termone to the largent eongregations that ever convened here upes ieligious acationi. It it suid tbat bundy bugerflotuide in the ereningt, not beng more immodnately retraced thar stal honemard. The last ercpiner I step bonipasard. The last ercning I bad atgoort opportunity of riewing the large nudicore, and norer raw ruch an imprensed assembly. All beenaed to be druven as by a powerful mugnet. The next morning, on acconat of indispons. Thus wo wero suild undy ler bonic midet of a prospect of the largest ingatboring over known hurv Siunts evived and ainnurs trembled. Invio y was depieted upon the comutenance of the unenncerned. The upbcaving of bearts shafred imduations of troubled minder. Altogether the Spirit of the Lord was upoo us in mighty con. victing porror. Noxt day, the 12th. gine were baptizell and one reclnimed and ot the Ilth four were baptized. These rangel in age from the silvorluired grandfathor dewn to tho quitu wuder youth Eller Calvert leht we a tho sarly morning train on the 13 tb , no you 500 all the bajkiams were asmnistered after lae lef. In ad the btay. ed with us soverat weeks, the genersl prinion is, a work would bavo been acumplished for good, uucb ss never be toro experienced in this villuge. Wby were we thus dealt with? But God s waye aro not our ways and we try to be resigned. Aa it is. tho enemios of true Cbristlanity are now misrepresenfing our brother in some of his re marke. He gave bis awlicece to undorstand that inamersion was the only fostolt- baptism, atad that the Goapei was prunched to men and women and not to infanta and idiots who are not ablo to perfor in and olacrvo ite require monts. Thas cut sev fiely in a commu-
bity of many denombination. Hence our lawyers, doctors, end profuasors proueance thin a throudbare loctrine in ther correnpondente to other paperd, buvertbelens it in a truu doctrine, und they cunnot elaange it with all their bossted intelligenec. Xeither are we astonished and discomited if
they tum the cold shonlder with con.
tempt. Cbrint says, "They bated Me beforo they hated yott, think it not
etrange. We still love them, not their waye and doings, but their souls are valnable in the sight of God the Father.
S. B. Fuery.

An Acknowledgement.
Jan. 13, 1Nkil,
Through the kind noltcith tion of brother Benjamin Mloomaw on my behalf, I have received very recently sotme nice gitta, und 1 beg space in your good pajier to neknowlodge the *ame, and to extend to the dovere my best and heartielt tbarks. The first tavor whe n dice prosent from brethren Bonjamin Moomnw and J. M Hayslett of Reokingham connty, Va. These brethren ale both members of our artit of the church and live ahout twentyfive miles from roy, home. 1
feel very grateful to them for their kindnees towarde me. The next prenent I received was from sister Iyydin Lebg of Cornwall, $\mathrm{N}_{\mathrm{a}}$, communicated to the Ly brother Goerge Burber, If I make no unistake in the numos). This tapor I recuived on C'briptmas day, und an excellent Cbri-tmas gift it was, Dear siater, I cannot expricas thanks enough to you with poe and whk, but I
bave a knul and eymputbizing friend, who id watching in tendernces over me, who is abso to give you a hundred fold in this life and in the life to come a crown of never-falidg gtory. I tearn from the note sent ma by brother Bucher tbut jou aio a widow. Sueh being the chse, dear aister, you bayc my nympatby, and I beartily commend you to Him who promises to be a bus fathurless.

The next was a draft of \&3:3 sont me by brother I. I. and sistor $A$ anve Awhart of Brigbton, LaGrambe Co Ind. Wear brothen and niator, plesso accopts ray sincereat thanks for this Konerons gith bestowed rpon your unworthy nervant yopecte of x as lecing a sery smull ghat, but I rogard it ns an signiticant gill and very tumely. My shoes were jost about worh out and I was wondering where and how 1 would get a new pair, when all ot a aulden your kind favor came which rinabled me to get a cornfirtublo juir of boots.
I loske
4.) mitrom brother A. B. Brounhaugh, accoropunied with a luttor atatiog that the gilt was sent bim by a good and
kiad brother of the Scate Crpitel of $I^{\prime}$. Brotber 1rumbmagh does nut gire the name, yot I think bis nutme is written in the Lamb'a Book of life. nood NEW\%
In coachastoe I would say for the benefit and encourageanont of the
brothren overywhere, thas, daving the last ton or twelve menthe we bave had a considerable ingathering of mouls in this arm of the claurch, namely. the South Buffulo cherch. We bave received in all, if I an not mistaken, twonty-eight additions, with fattering prospecta of a groodly namber more in the futwre. Erethren und sister, plense think of us when it is well with yoll

## Rolhatry Aar, Butctowrt in

## Than thamen

I have beas satiering for a long time with a canter ob my noso. I have beuli in Rome, Now Jorsey for had to have my nomo woil part of my face takee oft. I now seem to be getting slong fincly und hope in in fow weoke to return to may fataily. My sufforingy have been great, thougb out
ot theni all 1 feel tbat the Lord will of theni all 1 feel that the Lord will
doliver mo. 1 feel very lonowone lying here in the bospital. Many of the peo. ple thint ceme nuver beard of a poople who practiee all the commaniments of the New Teatament My home is thiver Falls, I'serco connty, Wis.

## Tram Oeatral Illiools Miszige Tield.

 Dear Primitive Brother Goorge Studebaker pent aorthern Illisois came to us and warning sinners. During this time warning tunbers. During this time meeting. Knowing thatio the multitude meeting. Nowing that in the multitudeof comneclors there is wafoty, we sent for brother J. R. Gish, who responder to the call and nssisted in the buainese pertaining to the bouse of the Lerd, Ill passed ofl watiefuctorily. Oh, how pleasaot it is whon bretbren and ais. fera w! buve the cause of Chriat in fiew! I am doing all the proaebing bat my eirenmatances will atlow me to do, and cannot fil near all the calls. Wo havo rccerved into our namber six by haptiana ance I came here, and many more bave tohd The they wore alnocst ready to unite whith us Bat we have our ntare of troubles. Lasut week we had to part with our dcar water Lydia A. Myer, wife of Jacob F. Myers. She was buck but a fow days. She was loved by all who knew ber. May ber many friends take harning and prepare to met hor in heaven I bope the brethres witb staver's call for belp
C. S. Hol.alN +ER

Irom Moerotah, Atchised Oa, Kan
Feb. 8, 18sin.
Dour Biether
I jef Cosian, Welts coun
ty. Ind, and moved to Marcotah. K45. I arbived hore the 23d of January and bave rented $a$ bense until I find a home. Thas is at mice country and produces large exops, and is near market. I don't see why people go a way back th the tronthef whea they can got improved lunde near markot for from twolve to twebly livo dollare por it je not antbject to drouth like the fartber sobthwest, The three or four worthern conntres aro good and land heaph, and I an told tbere are regular fuina. Thore are the largoht oom crops here I ever heurl of. 'The averige fan mer raises from two to six thon: nand buabeln of corn every year. It
would be a paght for un Jiatern man to come and geo the corn und eatth in this countly. But onongh of this. Your papen fulluwed me hore and it made me feel goell to read its pageb and ste the good reachingsand advice it gives I have felt quite lnat away from cburch athl 'witbout the papor, but as soon ay I get settled I' will send for it. 1 cultit do without it. RememFraternilly yours,

## Eroan Brotber B. D. Moqman.

Near lin $/$ hen
Sabllent of nowe w nomil the follosing notice of a sorten of meetinge beld in our community vounty, Va, and Grabam Cronswlute of Maryville, Toon. These young bretbres happuning to meot at this place on the $22 d$ of January, and the opportunity aftorded, wo conpriepced cvening meotings at a nchoob-house They wero well attended, and the rreatest interent inamifested. On the firet Sunday, one was bpptized, and on tho third, two more were added to the choreb The most vetnarkablo cbange hat uan the notiece, in the radieal rof ormation of the gencral tone of the commonity, which two jenre
more than ordinarigy compapt.
about one-thas of tho prople are cer verted, and consist mont momben of the chuch, whole many of the reat exhib. it is conasderable degreo of concers for and intereat in the aubject of religion. Fratemally,
I. U M

From Polk Cosoty. Eed

Dort Primition:
Feb. 11, 1880.
Temporally we have nothing to complain of, as wo ave lizing in nland of posce and plent Thank God Kor bis many botatifut s atated in some of our former commanieations. We have no proaching among ns to rovive us an we should be, lthongh we try to guther what enouragement we can hy reading tho Word of God and the $\mathrm{P}, \mathrm{C}$, , which is ext to the Bible in our bearts, as it peaka words of consolation to the many lonesone pilgrims in the West We do bol ouly loek to our own interats, but also to that of our enaxy sarm-bearted friends around be who pparontly have never heard the (iosbel preached an its purity and as beld Greb by the Brothron. Are there no

Frow a Friend of the Catre.

Haw Jiselhren. Iam macb pleand with our paper. I like it better thas any other paper I ksow of abd thiak ! eheuld not lo witbous it. 1 atupped the conn Lam not a member of any choreb, but I ike to resed the trath, I band your some mose nubscribers, bat I suppose you presch too near the trath for sowe people. Some eae will plesse explain what sinaing agaluet the Holy Gbost mease
We bope our friend, having a regard for the trath an be bas. Fill eoon feel it bie doty to obey it. Will seme one of onr contributors who have given thia sobject thought, give sa article on sia. ning agoinst the Holy GEosk.

## Bunday-Schoel Ostreation

The Sunday echoel conrentien of Mid dio Indians, coavened at Otgan's Creek eborch, five milen sonth-east of North Manchenter, Feb. 10, at 10 s'eleck as on There whe a good attendace from the boume district, also several from aljoin: ing diasricte, and brother Arnold, froon Ubio, aleo brother J. H. Worst and Jr. Roop, of Aebland, Obio.

Of those on programme only three were absent. 'The propositions were all discossed bot the lant, the time being too slort for all of tbew. Two excel iont ensays were read, whach will excellent interent provailod throughont the meeting, sad as tbere were some precent for the parpose of idvestigatiog, aioas. I think bearly all preseat felt that 'it was good to be there.

B L. Goanos.

## $\Delta$ appeal to the Elders of the Westers Distriet of Pa

Will not the elders of the Weatern Dietriet of Pean'a bold a collection is each place of worship in their neveral congregationa, and thue o Tord an opporunaity to every member to contribute to the eupport of the Gospel by the Bome Miesion of our Dintrict? And forward all fundf, es early na possible to brother
Silas Keim, Elk Iick, Soaserset county, Pa., wha is the Tressarer, and who re ports $\$ 1314$ in tho treasary Tbe Miesion desire is to eend the Goapel to sasking for At. All wo ent of the elliers is to give the brothren and sintera ma opportunity to contribate to this good t'suse, had to forward their offerings to
the proper place. May the Lord eamble us to become more earuest, zealous liberal supporters of the eanas.

1f. R, Helatwuer.

## Hatice.

To the berthroan of the Northera Dis triet of Iadiana. snd others whom it may cencurn, you sre hereby notiked
that Jacob C. Cripes, who was expelled froun the charch near six years ago, and weat on proschiag and orgasizing what be eallad the Reformed or Congragstional ehurch, sed being expelled froma the ebarch of bis organization, be now bas mpplied to the oburch of the Bretb. ren to be taken into fellowship again, sad os We were isformed that there with bims until be makes entisfaction to them for some nossettled rattera, w uppointod a eharet meeting at tho
Wenger church, to be beld os Saturday Mareb 6ith, when and where any brotb or who desires to show canse why Jocol fellowebip should not bo received into sppear, or forever after hold their pase Elid. D. B. Scuichas.

Wo canthat havo fertitizigg sbower ahove. It is thus witb enr trials.

NEHS ITEMK
-The Mennoaten ste about te estabfish a mintion anmeng the Iodiank in the Ialaed of Kodjab, six huadred miles west of Sitks, Alaske
-A dadgeroas counterfelt is is circulation. It is a eilver dollar, partiolly eompesed of block tin. It is not affected by arids, and has the ring of genaine Eilver.
-The Americsa Board has expeeded more that $\$ 1,200,000$ ob minsions amovg the Iadians and gatbered 50 ebarches with 4,004 membera The misaions among the Dakotas retara elight charch43 and 600 members
-The Methodise charch bas sow in Mexico over 500 membere on probation, sed more tbas 1,000 attendants on publie worshap Daring lsis the missiea prest inaurd over a million aud a quarter of pages of tracts, books sud periodi cals. Tbere are fifteen ossive Mexican preachers and twenty presebing places
-The Hoddbist priests in Japan and Chies are making frastic eflorts to rethe labors of the Chrietian missionaries They ure priatiog and circolating doctrinal tracts, setting forth Buddhisto, and even threstening to seod Buddbiai mesionaries to England and America.

- Binhop Corrigans, of the Catholse Diocene of New Jethey, besiscard a circalar anonouucidg that ths debt of the hareb in the Nate is shout $\$ 1,400,000$, and reconmending the formation of debt-paying societies with montbly paymedts, instad of faire sod fretivals which ate apt to be atlenuled by umprojl
ef excesamen
- About one filterath of the C'atholic population of lbis country is tought is Of this number of apward of 505,000 Of this number of scholare 33,485 are in 83 echools in New York, and 23,085 in 153 achools in New Jenseg. There aro 140 Catholie acbools is Cracinsti, with Boston
-Tbe lieberal Theological Feraibary of the Protestent epiecopal chorcb is
Now York bes, daring the sfuysowes yesrs of ita existente, trained 50 biahops and 12018 other clergy of the cburch. There is a movement now on foot among eadiog churchmen in that ceity to paise on ondowment fund of $\$ 750,100$, of whieb $\$ 250000$ in to be set saide as permeneat fand
Jews Biodino yon Palestine-Aa Foghab eoviety Jourbal says: "A de cotiation is on foot bitween members of the boune of Rotbscbild and the vener.
able Sir Mosen Montefore on the oae hand, and the Ottoranu Government on the otber, for the aession, onder condl. tions, of the Boly Land. The Otrman Empiro is almost at its last grasp for Fant of ready rooney. The Jewibh race Wish a habitant of their own. In the
Grecks. tbough is ecattered people, living for the moot part in Tarkey, bave a Greck kiagdom so tho Jows wieb to bave a Hebrew kingdon. This, it will be remembered, is the leading idea of persoas, 1 fubcy, and probably the gif. ted autborees hernelf uot more than others, imagised that the dreats of the Mordecai of thone pages wes is the last degree titrely no noon to be reatized. I sm not posseased of any informastion as to Theoratic or Hoyal-but I em told that he arfongements with reference to it wre all but eompleted. Prophectes bave way of fulsilling themselves, more especially when thosef who believe io tem sre posacesed of the sinown of Gogernment. Tbe day, whes the dis. persed of Inrael aban to gathered sato one is confidently looked forward to, ant outy by Hebrews, but by multitudes of Christians: aud it seema at hand Lard Baconefield, the antbar of 'Atroy, would be gatbored to bin fathors in greater puace wore bo permitted ander his administration, to see tbis day and bo glad "

KNICKERBOCEEA - BALDWIN - By the undernigned, at the resthesce of the Kricharbocker to ninter Ellazewe Hald who Roth of Marshal coupty. 111 .
a. 8 Holstroge.

PRHOUSE, - BEBKLSY,- By the wader bigned, Jan 11, 1680, at hierevidenen Mr John Uphonso to eisier Naggle Berkieg
Bosh of Somorset count, Pa Boih of Somerset count), Pa

Jhetar Braklay
WILStIN.-STITT.-By the anderaigned
Feb 10,1880 M C . Witheo to Mis. J. J. Feb 10, 1880, M
Sug Both of Pa
(C) Myess

REPLGGLE -WEAVER. - By the under signed, in tha Brethren's meeting hase at New Enterpaiss, on Surday eveping. Felt, 1, 1880, Mr. Eli Z. Reploglo to Mlas Annie K.
price, Pa .
MLLERB-BWIWN,-Hy the nadersigated at hls residence, near Wood berry, brolbe Jobe B. Miller, of Now Eotergrise to ato ter Avile E. Brewn, of Woodberry Both
of Bedford Ca, Ps of Beatord $\mathrm{Ca}, \mathrm{Is}$

Jacma Millan.

## Øomb.

BRUMB.ADGH, -in the Maquaketa ehareb, Jsc. 28, 1880, brother 3 srosel Mrambsugb aged 75 gearc 4 monthy sod 24 days The kubject of the nbove notict Was bora Palser In the fall of 1550 , with bis family he woved fonen Ohin, so Clittou pounty, lown finut moles from the Msqualotas river. He aod the wife wero among the fint mensWern is that vielaily, asd bad the fint prosoliog by the Bretliren in his houne, and the tho first lovefenst int is boom held hy he breltren of Narthern II, is 1855 At was organised In 1860 bo moved to scott eounty, near Deaveaport, where he re inded uath bis deatb and on the 3itb was the Asbury cherch yard, where lis rrasibs aw reat. Brother B devoted ble hat yenra oo the serviee of God, and was anoineded la the karae of the Lord about eight weelis be . fore his death, He leaven in wife, is shater, 0 cblidres. 39 grand clibdren abd 0 great rabd children, to rqourn their Inas, Foaoral misiors by Grulireo Iesan Barto, Jo
Gisble and the wather from Ioy 22 18
able and the waner from for 2218

## (Herthon at Worh Noase enps.)

FYERS-la Laeos, Mardal county, II, Feb. 6, ! 8 se 0 , of typlosd tover, weter Nyon years, 5 months sod is days.
She was the wother of 11 ehildren, 7 living Fwebly arnud cblldren. Dession improved
From John 11 . 5 . from John 11. 85.
ITT - 10 the Mldde Creek coneregstlo Somerset county, Ph, brother Jobu Fith, Bged 89 yosre. 11 mootha and 3 days. Fumral services by Corneliss Botkley. contty. I'a., William Fitu, iged 7 geara, 4 Dloethe and 7 dags. Foneral sorvices by the writer.
Alvo in the same engregstion, Somereos cousty, Dh. Edward Fitt, mged 8 yesta II moetha and 5 day, Fuoernl servions by the brethroi.
Y EBS -Alsoin the Middle Creek distriet. Somerset county, Pr, at the Plananat Hal neeting house, Vnk 8, 1849, Ristor Sasan Mgors daughler of bember Willare and
aliter Equabeth Myeri, oged 24 gears, 4 ronatbe and 2 daya
Funcral disenarne by Wesloy Adsms and writer, frons lior it 12 .

## Arethien at Work, Jostanse Bety

AUST - In Ephratscoogregalion, Pa, Feb 7. 1880 , adopted chatd of brother lsnew
nud sisuer Susin Kertz, of this place, sped 7 neare, 3 oonthe aed 20 dayn
7 yeare, 8 eroaths aed 20 dayn.
Ste kad lerate fever and severe psio, but wo: taikod always fa s sinilo and said The felt good. Ste suld the would Ilke to go bheaven nod be with the sagele, Ior thera reat singer, for her uga, ond sat wab reat singer. Mr ber ugo, obd Gas is Sunday 175 ebilidrua took their viewa of her corpes t the foacral Tha wackera wase a beates the foocral Tho wacliera visag a bensua services by brotber II. lathe of >foantville Pa., from 2 Samuel 14 is J. B. K.
SVEBETT - At the realience of her dangh ter, in Vansettsburg. Frabklin Co, Iss. Jan, 12,1830 , siater Lydia Everell, gifo
of brother John Esproul, agrd 68 yeara 2 montts sud 29 dayk. She livid a fsith ful tister in the Hietaren tharch fot 48 jeart

MONET LIST.
M H Sbat 10 ote, Joln Wise $50 ; 1$ H H Slshergh $160 ; \mathrm{N}$ Hollinger 1 a0; in $T$ Butuerbangh 11 30; Jac Sbrock 70 , J lsame Berto $2 \mathrm{bm} ; \mathrm{J}$ A Seltz 10; II F Holfrans 136 ; D W Albazgh 100 ; Ei-
 Williams 8 31; AS Bechtal 1 6e; Daniel
Beebtel $150, \$ S$ Brower 8 On, K B ShaBeebtel $150, \$$ S Brower 8 on, F B Sha-
 Gray 549 , J H Starkey 10, LC Bleuab Gra, H D Lawste $500, \mathrm{~J}$ U White 50 , Eliss latabaw 100 ; A Crumpacker 50 ,
 B Porier $100 ;$ O W Remnet $120 ;$ Joha
Filz 10 , $\begin{array}{ll}\text { Filz }+10, ~ A b r m ~ S u m m y ~ & 27 \\ \text { Purkey } 200 \text { 10 } & 15\end{array}$ Purkey 200 , Johe Myere $100 ;$ Samuol
Dances 3 4 ; Marg Galley 3 ;
 ard Elory 62, F if Lave I f0; Michael Berman $285, \mathrm{~S} \mathrm{P} \mathrm{Miller} \mathrm{270}$,
 Brower 1 bo, Isaac Kulp 50; Silas Bill mas 660 , J H Kherrole 50 , Mathia4
Clarke $150 ; 8$ O Satterseld 840 ; David

 man 200 ; Belle Rupple 100 ; Sumuel
Croose 3 00f; Samuel Small $300 ;$ D P
Keifer 6 . 00 . Kaifer $600 ;$ Richard Miller 10, J B
Miller $125 ; J 14$ Lichty 1 60; Jeremiah Geiman 12; 80; D Rummel R 160 , Sinth Myera $140 ; \mathrm{J}$ Wagoeer $200 ; 1 \mathrm{M}$
Beapett 500 J P Mille: $640 ;$ Susma Reberth $150 ;$, Ter Sizur $150 ; ~ A$ Palaner $140 ;$ W D Smith 150 , E Misbler 8 D0; Fred Enabliar 420 , Geo C Bowman
100 ; A Brother 25, Giporge Long 5000





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# q酔 PIMITIVE CHBISTIAN 

WUTNTEH \＆BRUMB．IGGIA BHOS


31 So PER ANYYTM

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## Eventil Psus－Fthan（＇aneron，Me．；


 Ramal Valley $\mathrm{I}^{\mathrm{P}}$ a．From Blomatville lual．A Correction；An Akhnowi edtgement；Fisu Areatia，Hamilton
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Sermon Beparfureat．
tee pheparation for serving

Etrmoa by Eldee Jameo Quiker

## Beported Dy W．W．Cotion

－Fur if the bland of tulle anul of erore
 whon thruagt the estroal Spinh ufferil lanu－
bell whanat opat to Cod，purge yoar cies－ nclencess froal deas wurk
hod．＂Hivt，ix 13.14
In order that you may undertami） Whe meaning ot the text in regsoll tid
 dumury：In the sester，that ont wh
（4）haghey works it the gespeetion

## to the filhest extent，bo the Mmase lay

 contansell the elumentes of the Chone －vilson wab ruthodatory to the tionge
 the whl luw：It a Jew tumhed noy teat body，ho was tucican mul was o． chuded fora the worshif whel wa ted to minglo witls the nombluers un if be wis eltatuged．In arder to

Cleanse ham，there wis tat the cercmony of cleansing the water of parifieation， in the making of which wus used the ashes of the beifer．The beiter wha the priest．In the ofl Testament wo have a minate ileartiptoon of the man－ ner in which thic water of purifisution nor in whichthix water of purifution
was prepares Then we lanve the blood of halls and guaty which wim used the stbex cercmomis connceto with the Mosine ritunL．
Now Punt＇s meanmig is，that if the water of $1^{\text {marification male oatt of the }}$ nshes of a borned beoter，and the homet of butls notl geats，＂sunetified tor the parification of the flewha＂low wach axon cortan will be the efrect hrim nuel now prwerful，will he the lNownd of Clriast as eleanyibe the cotisprom
from dead works to serye the livins Crom dend works to aetse thy int
Giod，The mpastle lebds us from tha meates provuled puder tho Masnic lin， tor the parifying of the flesh，to the moans prosided by tiod upley the
 Yon have luard me teal the foth vesse＂Which uth a bygure in the
time then present in velsiels ras offers ed heth gitts and sacribiect，that eouli） not make lum that det tho service per．
 to rebeh the colscume hatome they were nut nitembeat to de so．Tibey silgul to．fring abous the chtive redon
 charpoctur They rure mit intenten th
do ao．Thes weve wementary diad in． （tokinetory Nou we latse anotbey di－pensution．Luder this the clementy
 Wetecout bathen mon be reat hool．The


 puatle．Wo have muans proviled a tuath mot only cleanes tle lualy，lint

 fly wed to derote the whole of＇oth thoral natur．He wlate losart with I 18 disemotied thenter
I will cims preant some of tho The fira thatb to which 1 rall yony at race of Cind Whirt is the．Cherotian tion to al lerieg tioul．Thos is the rlew of taul whels in prevelet ull the
 3ns weal The Sitan allating tof for hum mit call lom the dising touf，but
 funnomon fur the dew：under the of
 cthe．Jou jerhaya wall temanber th aprosion When they deobed to make unythag very jomilace，they velt aves the eypresom＂As 1 hev With the loud＂This waw done when trer he pats eqperinlly evplessive，or whe u－whitet to call their atcention what he sahy The Christian
Goll is then，that he is a livmg Gion 1 tematk that thic（＇lariatina view of
tiod as in striking eontrast with the
heathen view of Gofl＇The grit＇s of benthenism are tead gouk．They do wut lire．They havenyes lat they sey not，they have cars but flicy lewer not－Ps C＇xxas．I6．There is wo hre contrant betweren Uwe liverg parsonal God whoss ne worship，an！the tumb nammate sijects whids the poom，is foded liathen worsijg ay Goi． 1 re mark ia the sube cobnetion，that thin
tiow of tiod as n heving tied，is insarik－ img condrant with the secnat viow of Gorl．Tho view of the fecular and
 wothlly wbolon differ from the Chis－ tian wem Stast ach in our tombly bave mobe vies of dion．Many how ere whinth is fatght in the Bible In writing H！os selentific 4nijects，sarny of oun withers vien fiol as a tacre al－ thactian They hate some iden of her prower of fand，Int they look uphon han its a mere controlling foree in the

 tho not louk upar him as a loing pian sexping un intelligoter whedno hotorn． eft of man＇ry doinge as a being poxece Nalge flisqmos mat who is capathio at intens dhe not enter linte them ploloses phys．They lonk mun tionl as at ment ictea，a mere notion dites thind．We
loave many utber ticw：of God with
whent the（besetbiu view is in con
trast．I might botice the Pathtbuslow ves of Gial．Thu Pautheist holds
Ther riew dentrose the pasoulity at
 lut lithle betace than foo view of the nummate teomy Tho＂bustitun bav
 ligence，prossais and gimputher To thables and fect hat he will wiluta thaze will $w$ ，and feel thast lu：will hedy 11
－1）y sonl thintelt after
 Gond will salsfy ase：mothing hat the
living（iod cas be to my mind what I ＂hant＂Cunpaced whth the other Wewh in Gud，wo sot botr superien the
We cath by with dobs． 1 know that
 kum that my Redesenser is thie that ver I lenow that har veigtar I knoss
 that I nill Lave theell
J formath agath，that to te the livnge （fort leceatios has th the matery of all lite Pand aid in lus masterly heroben ol
 Inth mote of one blood bill the nations
 the carib，anil luss deternised the Sines liefure nquoinded ton the hamsd－ of their lishitatius＂1le thom givis whut I destire you te mutice purticubar． ly，＂th loin wo lose，and sove，nanl have nar heing－Ach swin．2hi－2x Ble 14，rolus quenty，the conse of ath
exist matruto to tho bighest limen of shi－ mated existence，tran the samblest lierb to the largest tres；fromi the
smullest stire of gram of the gronul
tal mighty cadars of Lebonon－Hiod hood of Chat sho than the oter
is the eavse of the vegetalde hifo us
well as of the gintral This leciecera welt as of the nithal This leliecers Tisis as what we hold and what we be－ lieve．It is the Clurintime ervesl the iond gises life to all．
I remater in the gext place，that if by gesent realing and olservation， He conie to the condention that Giod is a living Gind，and thast he is the canse If all lite，and that ho grises us breath ife，and evergthing；fival these mon aderatimbe it follow 4 aceowlug 4 ＂limstion law，and thyistith trubh hime it is our dinty to have rmil serteo perly：In riew of the relation shich Ac ubstum to Genl，in view of the rela bion to lim ：as depemant chentures，we ons him our vervee The Bible dor－
trine is，that we mast love and revel． suce hiar This Bible which we ale exp nutroe，teghires this of uh all． Whew you aceepif the Bille of trat： and 1 hape that none of you tlo suy thing else then you shonld serve tiond serovling to the temelhing wi＇the Bibles．
 wo slo not walk with that eonsoteney of life is cat gnae firth，that ont
 edge if Ac a repuratatater of the
 vile it．Many if us foet nobl manim Ner our thehaquentry．If yous emaltis gieving over our homeomblet．Bhat wo are tryens in the right Wu at
 tub making ase of tht tho lichursh ap lotter Wer are striving In the unco
 amer to the divme chan inter or than whose distiplec，we provich to he，nomit


 tile ub thes Pon minit the hand and whbastery lown of these prinei－ Wley Mmas all tewn who aroy latanght i condart wilh thesk．yet you ank not peoteongy fu follow them ing yon see fual wo wath you to cee yoar There
 lont do bod try tu practice its the thentar In our lerture momos，in masy ot＇oul weintac，the bible is read，but（twere is

 ore ber gowewnel by ifs trachomes for Heir danly hed lath no try to dir bet－

## Iny to und som ha nimun there

tochgth．Y＇u ought to the flying to
$\qquad$



The ronse ivnex 14 pollated by sin Coustiante is here napl to de－
nate the nhode moral wathre．Amit the surai whtare or leest lwing defiled al are tiespalified in survo Goth Sm Itrou buat in The tiest tello nt henve Por if the Whond ai bully satcl of poats and ste owbes of a heriler squinkllay the un clean．whactitich for the puritying of
blood of Chist a bo through the oter－ oal spirth，offereal himself withent spent
to find，parge your convcience fruta Icud wark to werve tbe living final，＂ Why did Jusas on the wimpe of hase． sueal to carth：Pronpted by morey， why did le leavo hourrn and cenio to erth？Why dhd lue asamme a bunum boly？Why dut he laceome suentified with our homanity ${ }^{\gamma}$ W by dill he ofter himvilf a saentiv for sin？ $\mathbf{1 t}_{6}$ suther Ci ull these thinges so that he might bu able to cleusun oar hesuts fran drad workx，no that we might be ables th． erse the liviug（iod Without hannif The ofevipuctions taken awny，wo trathi not morve timi．Jesus cume to helf it－ y givisy us atmenns to rethove the hisfactes：His lifo anal his renamg werits，whe wfored as an sumfice for us We cunam surve God，nor wajy lim Thale defiled by sin．We mund be wule－piritually ment
The whimation of mathere ate whens Geht is ath ext lixe for not motarage th Christ．C＇an yous present thin excuar in the prosenee of fiol？Will he the ept it？I juin！yan to Chmot ハー a hel per，il Ssw wh mal a Mediatos：Llom
 Clavet，ta mect alt on womts？The unsu in the jumbic who dial not have a bethling एatment san ayked．＂brw Whest thou hither rot has me is wed ling garment＂1t is anial he wab ferribless the cond not oftor may actur lememe there wiv nome to uffor To you，whe have loen brotght op in T＇lnintims tawd aud ander Cbstotorn Sontace，bill have tin exelle to offer．


Thep are twa eonkdictationy in the －hice that we are to menter to giod Wat must not be overlooked．First 1．pansf heve heal footh ar right men ve，toud bith a vight tevling．Ami （thally，we molal netre bim ne colvang （1）ho hord amid will We mant rerve hisn bith ot willong beart，anul a reaty owicerecrail mani．We pothet ben go hen the service of find with an air of
 our mond plesesend sorh．Blany pur－
 aite but litile plensure in ot Thes dhubld not bo（isel lias gwen is our part to alo．We clumblt therefore no it．
In the langenge of the apootio Paul Let an lave grace，whereby we may erve Cod ure cpubly with reverener tand sully funt．＂－12om．aih．25．Let 4 have grate it is fhece We may acre linn，lut yet nidy mot serve him weweptably：A lurge class of persons ghy has：Jand，Lord，bave us init phuphe iod in thy nane？
 Thes will 1 peufers into them I netes Eu＇s yoll depurt from su $y$ yo that 20．Jeven ，ill ant reengnize is umong hin tollow－ Shers ne sole hom hetyptably，＝ and godly lear leet then misiplen
 stanypect djoin our manlo，for upod trem dejewd the jroper methad of yerving tiol
 boyen，masy topplay sarime onoc to do orne work for me．I vasitract to poy him by tho mouth or year ne the ease jaly be He drea my world．I＇I ：m

Warmer, he goes out nite my field to lio abythiug, last that her is al-osfately compeilesl the the by the entrat Whan he has sone that bo will do aut mare. Ile may be altogetbor indalfer

 have it It the rtut or the perioil for
 has completed the term, themplighe ha feest very welfahs, mint lowkint only at his oven entepests The bue regure
 whatever the motise moy hatse livels that bise prongetel hisu to don it


 ve twan thaze that mume bo hept of mind by 'lhri-rimen, t' they wonhl nerse
 what ner the to the homur nod dlaty it


 "amil th the manser ur form in what ve: sorve hom Ros thes os a lis-lake


 wastec, hat lu- ditentrobs noty limen




 cuthons of the horvae whith wo wn
 be greas day us houl wethe beate, it 1 h
 h, ant will Ine walliedd Plu- semone nd
 mak" als atemement fur the vise of (lif
 finlol livel the it is nut sulgonl low tomal mind in fu be talies mit of fut matiet the "llimethen. minel io to le
 , lathel od crit, un! bthel woth

 " Whily of Clarix He come into tho

M) malgart lave nisht wat Why
 Mushanay thy Elas, tailiag rpon War limught out was, that I'hint way the juwes hy akiols thio may lo
 winte modiducutions to shats Chorstion hous that it is a purt of tha luty de na a patat if the warktry. Thowe ary

 omes Tlar pewnerlies in the flond of Chutst f mishbray dat it on ly inith by payer ly ragectances. In liaptiswa that this jomer to amete matshate. The fower muat ronse so ous heart- Thenat soant tir jurnent tho tio-jut timl fise
 Cleriat at- tho power Ly whuth =tin way Whon thite is dum, then ibwlat anese

Goal accoptably. We will love the reas viee of Goul. We will be hom of tiod wen we bevame Chaname IIe lowed very thing thit 14 pure, hols aut nght. So will we fiol lates every:
thing that is impose aul unloly, and bing that is ieppove aut unduly, and retive of Gob. Tou t'luristian "lif
 Juhat
 if the suthe connertion Wio hat
 notures 'The leas thousht of selit that Ier bint in Ginl's sorvatr, the better it
 andelemal grus + oist if ibeo farto If

 a shoulth the with Teat canc otyct it wather zhotw ad tad bie to actif am

 wali bo lat en take als illnotwoull Wo a all 1alke the 'hastion grate of क 11 pouthon in relighm. Io bas 0 arke mmonal of wealth Ite gives
 Inca, of amost sive hetame I muss
 He then gives bis emali, montri. intion well gleat rolactaner ifo gom throwerh the hirm of gavies, but au does nive bave tho aparit it is sund by the simvior -That the rieb mian also thed." Rath ntell un well as poom men must dur. Yen womenion the beautifit thatration of the savion of the day of herat tudemeth, whey be suy atal yo rave me meat, 1 wrow ibursty nd re sufe noe driek: I was a atringer end ye took ine ith at Then
fhall the righteoumanswer bens, eaying, L.asd, when sno wa thee a hungered assd felt then, thirsty aul gave theo druk de Thw the King -ball anever aul $>b y$ wito tben, ' 'erily, I say ante you, frasmucb es ye bave done it nito one of the least of thoso ing lireth. en, Fe have done it unto me " Tbat is the pirit that must pronipt and moro b* The wulfare of humanity sbould erer be thetore oner minde Wbatever
Is dube tht'biwh's charels is thone to
Inms Thust whu give will recenve that whew they bavo given Thoso Whu bave geven nothing wall dio, and then wealith will bo lost and they with Serve Gotand yen will betre youretree. Servo God honestly and thith fully, and you will retip a larger roWard
(fine grand traths of cherychmer thut chrst can lako lare uis frown werving Gol Komembel that our mont pleannt servico shobld be ther of tiomg tiud's will. The but Cge we perform thit daty, the more at will rednund to our glery and happi-

My Obrastian thowis, try to do yome duty to Gout cheerfilly and fathfally And 1 would suy to you who havo Got yet cogatel in the sercsico of Gind, sork the ronnoval of the ob. ure bindoring you and entor into his vineyard and fobor, and you will reeive with all the furbial, an 'exreend. ing great roward.

## poctra.

TEE OBUHOR $\triangle N D$ THE WOHLD.
We Chutr haml the world walk The World wan olagiou a griddy sith Abd He Chatch a by mo sablime.

## "Come give me your hasil," "trued tho

 werny WorldBut tho goud Clurct hid hor vomy binal, And sticcouly an=wered "Nay, Will bot give uit noy basit at all. Our may is the way to enilles: in Aod yuar worde are alt wotree. Nhy, wall with me lut a lithe space,
sied the World with a kindiy nir: The roas I melll is a pleasaot ioad, And the soe nainen alwayn foore;
Your path is thorsy and roegh wed ructe Whlle miea is flanery aod amooth. Your lot es and willa reproseh and toil, that la cireten of joy 1 miove
My path you can sere, tha brond, foit one
Aod ty gate is bigt abd mide
There lo rooke reough for you and for une
bo
haif sbly the Churei approsthec the Ward,

Aad the old Wrafd gresped it and walled slong.
saylog in acceatis fow
Your dress is too matylo to plesse ans
thavn gold sed fearis to wear.
hetrvelvets and shan for your gracefit foriw,
to deek your bais

## Tha Cburchs lo

tut then at the esprlieg world,
Asd blualsed as she new his hasedruese fip.
Whth a smile cootemptaons curied
will clange my dren for acostlier ose Esid the Cuarilh, דill a sanile of grnce
Theo ber puro whe garmonts drifed

## Aud the worli gaze, in ticir piace.

Lenulifol thish and alnuane niths.
Audoves ber forelead ber brigh! Dair fell Criepel in a thomenod carts.
Soar bouse fi too plano," sasd the yroui old World,
Wish kitchen for
With kjtchen fer feastugs and pariat for blay
Int foratart crer so fulue.
oc he beuth her a costy and beaatiful ionser Spledulit was to behold;

## Her soes an Ilere:

Shining in purpice sua gold.
Woid fur sad feationt-Frolicks untolid
Were beld in the place of praser
Were beld in the place of prayer, Whth worldly practs as aysten of old, Writh worldly gracts zare
Untrswmelled by Goupel or tack
lo cull atd smusonnd wis frem 11, Some belp for the rightealus ceve
The Augel of Mer \& thew over tha Cluare Aud bhaperefl, 'I kwow Ulig nio
Thes the Chuch lookel back with a egg aod hagret
To gaber the chilhrew in;
But wame hare of it at tbe midaight ball Abd some were of at the phay;
Aud nome Wert triekiag is giv asioens
Thon the sly World yallouly seld ta bet,
"Your cbildren espall do baria

So bik lemed ou his proderod aton, hod moviled and elaythell atod gatber flowers,
As the wsiked aingg nthe the Worth;
Wurle millions ano millilous of proclou vouls

Yout preachers are all to old noed ploto Sud the gay World with nomery
They frigbut any childea mita dreafful Whes,
Whises 10 aol fike the hu to hear
They taik of juleount, five, nod paie Aod the horfars of eniflest maght, Mensioed in eats polite.
wull sead yna sumik of a better stamp Deilbuol, aul gay abd fast

## they lise,

Ind fato beavea at that
The Father is soomfutl, jrent, sul good,
1.oving and leader and kied
ro you thiek He wenld twho one ctuld to
nid leste tbe restucbitad is
so fhe called her plessing oud gay duvibes, Gifich, and great and learned, And the piniun ofd toct that prewhell the
Were out of her pilphts turned
Iben Wammon caine it asd supported foo
theatiog a promorat pew
ad presebing aot anging kul ilocal 山s pby
Fioclamsed a period new Would
Far noure thas you mugbt bo de;
Thoagh the foor tsed ahelur, and fool,
and clotlira,
Wby aeed is it
Why aeed is Itwable you\$
And afar to the berthen io forvigo lauts.
Yoar tboughto Decil or vet ronn;
he Eather of merces will care for theta
IAt clasity ntay at bone
"Oo take your money ased buy riclis robes, And horcts asd corrager firn sid the mowels badd dainty food, My childare they dote on all soch My ctildron they dote on all soch thing: Mou panst do as thany do, and whil way
That they ore walklog in
Tben the Chareth beld tigituy the strings of
bes purse
And grocefully lowered leer bead
Aed slopyered, "Ive given tha inuch
will do, str, ay us lave shid

## so the piat

Reora
Aod the beard not the orphas'sery nd sthe dren the besutural rober ssido Hor miasion traphutes beeparg uy Aed iesay' contriond merprly pheded Whlichalr of roe tallion for whor Whlie hair
dived
divil never meand bus namen
Aud they of ber Clareb abd hey of the World
Watkell clonely hand aud teait And ouly the Master, who boowelt all Conid toll the two duart

Them the Chareb sat dowa to her ene and sard.
"I nm rich atd in igoots lncreased; Have ared of borimig sand maupt to do Bat to inoghand danco atd feast and Lle sly Hoild beatd her, nod lagged it lun aleeve.
The Clund
The Chuch bil futlen, the benstiful Churet

A
Then tlie. Vogel drew uear the mercy soat ADd whepered ls pigh - of os tue hatherl
Abt envernd thens heads with shase
 of hrater
Frome Him who wat an the tbruep
Ikoun thy works and what thoa hest said,
and how llesu best onf kuonn
What then att poor, asd oskell and btiud, With prida aud ruls eetbralled
We expectast biflde of a beoved
Thon hast cemged to watct for that Theafol Hope
Aad lant failen froin zeal aod grice Sa Dow shas, $t$ deast cont thee ont
Abd blat thy name from its plate h










## *55ay

"THE GOOD FIOHT? "- - NO. 3.
11. Pianlo comituct lavanis ate proph
 mighs condepde that has enisd sboula have been cbanged by the minhty Worlis of Cbrist, bot neemugly they aly tended on migrasate bis proju heed mied So we obscrre io theso last duys, that the moro eltectually the Goaput is jurached, correaponitingly the move aullous the idevil liecomes for bis cruse

HF bumbtand proran ated theme athin fiu sfunger chtia-Ther bo did in all good conaciunce betore God But did bis rood conselence mako bin work right in the sight of God? No: not by
wo should not be over zoalona in our wht for the right, i. e, we should not llov our zedl to run shead of ou atharletofy Conseienco in a creature or cutcure, and our goar suakrichew" often directs en in the way thet we have boen 1aiked or tanght was right. Thu ontr conscience will not show us to do anything that our fore-fathers inight byye eonterved way wrong. This prineple was illuatrated eleuriy in tho act of Sanl in hing great coul to Lensh ant the 1 'bristian religion. It has who bicon tusinfestesl all ulang the line of the Chrastian's patbway, from then till orr. Ilend the history of the Chbolian marlypm, and you wald timi momething to tompare to sirut - gond aporrumes while be was gettang his letters of au thorty to bunf and faxt into prisun all that citled on the mume of tho Lord Jusil it was pot enough thut bo ahould biad and ruat into primon, thood in Jervishlora, but froms his own confes ston we leun ll that he followed thets, ofen to etrange cithes, "And 1 puntahil theon oft in every Kynagogne, and compolled thets to blaypheme, and be-
 persecutod tbem even into strange eities "一Aets 26 tL
 nowis that be shondd take the beet

Whitle that distant groap is benditg
Infice the throne, I hleen God, who with Sabbath jeace, bath filled my with Sabbath jeace, bath filled toy deep cation of lowly thankfolness.

Pangs of parting penetrate is proportion to the depth of tender tiee forn unundor. Many endetring asoolife, but none of these will admit of 'ompsriecon with the band that bonds those who bave beld a flaco in un in-atatution-bome, rehool, and charch mbined.
We all have maginutions strong onough to produce an ideal bome. And thero is vo powible 100 m for orerdrisWang the above reforred to. Within the heart of this bome lie germe of truth, beanty, and coodness, which shall nround all who twme within thoir influence, liepensing emjoymeet, ex panding the botter itpulats, piereng the miat o'er life's deep meaninge; reaching the bilden fountem-urtu of the Leart-abal weaving linke for ibtercoureo with 'minustering spurits ' Cover doce the anerring one pass tin
setfully over this home whons keppers petfully over this home whons keepors
walk with face uplifted to God atud walk witb faces uplift
hearts open betoro him
Mose of my remleres I bope all, teed mere or lesk upon the univeroal effects uf scbool Rebomp properly cotiduct ed nflord culturo and isatruction, inclulfog everything from the lawa of phan of tbis wheal. He who denle with mind works io ditteront destaces Those who have this school st beart labor not for tho brightuess of a mor-
tal wreath, bat to give eultare to our dormant mental powere which will shorlly bo rehewed by benvenly rigor: to eviarge our capscitice for the recepund cultivate all tbere amiablo and es. sentisl qualitios sibich will fit us for a world of harmony and love. Por if We wiab to enter heavenly nociety at
death, we muat act from beavenly death, we must act from beavenly 'Tbo church, how I pryye it' know. ing it to be an invtrument is the band of God for laying that foundation npen whicb thasy nouls are how builduth for etcrnity. I feel that it would be
mju-tice, iogratitude to renain silent 1.D a suleject of so mueb importance as
this. Hero we wete laught lepeone of infite anportame, of that fidfien widdom whicb sball regulate our foture lives. $O$, I cunid say latuch' 'hut for what this desr proplo has been to for what thas desr peoplo has betn to
ine. Tree with timely thinge can néor ropay, I can but puint you to
Daniel 12.3. "They that turn many to rigbteonsnoss nhail rbiwe for the btars forever and over.
Home, mebool, and chured, What a fower in theis union' Would thut words of mine were jetebt to roach sato these benutite! From my study window may bo scon lofty mountains, wrapped in soft. miets mantle, or wreathed above with flecey clonds of
delicate blue; on cither side lifhta and nhades varying conatantly. Deep thoughts bave pressed into my being sunce I breathed that now monened mountaue air, no ministers liko them rise into pare connounion with the
skues. The overbardened son of man vought the sacred ntillocan of mountaine, there spert to pray. Nidst the
mountains, the marmanay of the mountaine, the murmurng of the
pises, add the low thrilhing of the sparkling wate of that warlle at thear feet-heie is earth s gurden, borme upon these pure broezes, I first heard years ago today. I can't tell bor much happier I sin today for the mame roiee now "nys, "Nearer than ever belore.'
Feader, think mo dot rebolhons, when I confess it considerable dogreo of refuctance to betonso reconciled to When the certuinty of my goveg tirat
oit would cbange my alroady swollun eyellds. But when the time arrived. an indeyoribsble goesation eompletely overcame the. leagive a epirit tak. ing its alight, then picture the reveree and what do you bave?
And not ontal in obediesce to the wweet "It is My Will" could I coneent to meet the circumstances gracofully. Notheg ie too near or dcar to part with when He epeats. He is a jest ous God abd exacts the whole beart. hid now though separated from those I love, I know that, by tho graco of God, 1 ebsll moct them agais face to hice an glory-in the arsud romnion-
the swect everagore. Thore koowl. edge, holincss, und joy, shall bo poured o upon our sonle in a more immediate, Alored be the ble-sed Redeumer who called one from the maly latyribetb= of daribness to eit ut the fect of instructore nodor whave was-bioga 1 beloved und embraced teligoon, and
whose lifi-sistaning spat has sanctified sill plavo, all thme, serered from the sumad of earth's tiprest
Torming the negtuanturice privitege of
of my sondors, folluw-pasturure of noy joys; to all others iotereatel in that

 | tibgilon, Pa. |
| :---: |
| Rofu, |

BAPTIST-TUNKER DIBOUSSION.

D. H MariA ©romy

Way's skabintil afthmative.
Whed we multe an oljention to th
Tunkor Chureb dains we promply introduced the proots fiom the Trus. kery themselves But Mr. Stein wil fally aceused Baptiss ebbrebes with gratiog "legul limenfe" to do the
"works of the flesh, " bu charged tbat Baptist clamelses "hold that wo maj do evil, tight und kell ": he changed that Buptist elturebosare goulty of the crime of porjury, and he wharged Baptiat churches wath justifying the "ra facious, cruclind fondish," "usbridled -arval lasts atd pasfions ! We again repest, that Mr. Stein makes bo nt
tenupt to prove theso exandalous thnrges" But bo tallss about the violation
We anot esy that the man that mukis ibese charges without un attetajt to prove then, places himsolf heyend tho palca of honorable controversy While Baptist ctarobed do bot
violato the word of God by making awe, borbidding their manisters to wh as sobluers to fulfill God's politicul ordiname in the panisbment of evilet men that commit the crisues land to the charge of Baptist churchee, is the ahove Will he dabrev? Wid Mr. Baptist? If be did not, then Baphet charvbes are not gulity, Even if he did, thoy were net gutly, for they did not know that ho was guilty
Mr. Stein acems to depend upon the Emplatic Diaglott, by a modera tosteriahstic soul slecper, for bis Now Tcstament ritucisms We koows, if be kbows anythang abent Grosk, that form in the Greck, and to so wender it into Jinglish is untrue-ts the orignant. "One immermon," is tho truc ronler-
ing. Every tranulation bato Englisi, worthy of the nome, which trauslates in hugifi unar nt all, renders ut "one ims. wee, but Mr. Stun would buse pracform three immerions. We must obey God, ruther than men. It ie true, tbat the Tuokers understand baptring bo-
fore Son and Holy Spint, in the eonmishion If beptixing sha frequentative in the commiknion, then nevording to $31 \%$. \& . we miat bave st or nine fis. sisy
If

Ir Mr. Ray would nay "1 writo
sod of Mark, and of Lake," and then write it is Luke only, would be not, Mate twe untrathel $\quad * \rightarrow$. Aecording. ly, whon be nayk, "I baptize you in the name of the Fatbor, and of the Sop, and of the Holy Ghost," ueing exactly the name construction abd the same purts of spesch, jouncd together in the bould make his word good by doing whit be baye.
Thas illastration is full of sephestry If these three booke made ose, in the onse that what was written by one Fua equmilly written by the three mon, that the tbree purts formel one fook, then one writing woull pluce Che name in the book of Natthew, ned of Mark, aod of Latke." There is $n$ wok called the Bible witieb and own a by the Fatber, sud the Sub, ant ho Holy Spirit InEy ' I wite my ame in the book of the Father, and
of the sun, und of the Holy Spirit", The coquace but one writing, and so the conmission requita but "nue traneraion."
Io his blinduess, converbing our example frou tho clasau use of hurplisu, Whore it is and tbut the Cartbagotians
submerged [ Luylltam] many of she verucls", of the llomans, Mr Stenn
ays. "One suburesion is peromplinbed by "epented dipt ${ }^{1}$. lecording to than, the sbijs wore bubmerged and wuse agata repcatedly
 Huppocrutess, it is evident that tod
broust milk and Keyptian olmiment ras a mixtare in tho same vensal. But I they wese is separate vossele, it would not intortier with our jusition, word laptiso bat in the Greek adjunct Ohar first fact romans ubmeved. "That no example in classic (Greek can bo produced where the Greek verb hapt posis more $\mathbf{1 \mathrm { ban } \text { one sulhmersion " }}$
r. Stenn sayo:

1 have atready ndduced one example is ancred and classic Grouk (the
ase of Nuaman if Soptuagint,) where Kutptisu moans moro than wne dus."
lut us vee, Namman dipped [ebaphts. trol bimeelf aoren [farpthlifs] timen iv Jordan." 2 livge 5-1t. Now if stapor more; then soven times this frn or ubat Xaman dippel himsolf! $\mathbf{M r}_{r}$. Steis must aurcender the frequentative
srimnent or imrerse six or nine fimea for or imiletson, Wbat wil be do? Our second fact retanatia unmoved "That no examplo in eacered Greck cma be produced where the
word buytizo menne more than one submersion.
And the eatre is trise of all our cught fivets. Trine immension was regurded as a tradition.
In bis "History of the Moden" 62, Mr. Chryntal unym.

So far as primitive tradition affeeth coneists of a few articles, such as to tand praging on Sundays, and from Easter to Whitundide, the trine ita-

St. Busil, as bo fos ealled, regorded trine immereion as durived through tradition" Chrystsl, p. il.

Many other testy
Many other thenge, which are ohserved by tradition in the eburches have sequired the nathorits of written law, as for instance, to immerse the
bead thrice in the laver, Nu" IFist Modes, 15 ith
terome regaried "trine inmersion hoocy, after vonise that of tho water of the baptism ". Thi- silly tradition was entubhatred by the fireell and Eo.
man Catholin. In his sodes, Mr. Cbyyalal maja

Aed that for at leat trelve bunaroal yoara stor Chriat all the rubrics which Graek and Latin churche Whined trine wnmersiov, and nothing clac, sa the rule of admibistration. Ac, The miveralite twaddle sbout' Euno-
mius being tho atachor of 'singlo im mertion" is too absurd. Why not centend that Ronomus was the author of the Now Testament? If Mr. Stein's authoritien can bo belioved on tha point, Funomius was the frat to orighCbureh. Those superatitious writor were not so stupid as to think that Eunomius originated the "ono immer aion"-the singlo iammorsion of the New Testamont. The contention of Cathother on thes questions bas a bearing upon the ratbject.
The fiset remsine aintout unquentsonWer amersion of the Bible.
We showed, io our last. Hant Buptise wrenea josecan the - Lord's Supper Wo hero introduee

- Beyptos thurres

The kingdom of Chriat minst bo go erned by His laws, The traditions of of Ged. Baptista lurve ever been prea stikkers for the Word of Giod, a "thus saith the Lurd," for their laitb und practice, In lars Priserples and Pra

## Dr. Waylund remarks

The question is frequently sbleed What to tho creed, and what are the weknowledjoel soandards of the Haph tist chanuthey of thía cuantry? To beon. Our rite of fath und practive is is the Nuw 'Testamene' Wo have ne other unthority to whinh we all pem Cozs submussion
Also. Joncpb Buleher sposiking be Baptist, sayb

It is inaportant, however, that xhould be well understeod that $n$ where do the chureben of then demomi. nation tequire subseription to this of any other hanna esced ns at turm it fellowahip. Thoy ndhore rigidly to the Now 'TCatament ns the acie stabil. ard of Christianity." Itelyifous Jerominations. P
In the liate artacle of the nbstruct of pribeiples containted in the Roryctoda of Keligious Knowlelge,
atlirmed that tho Biblo ie "The ataperioe
 Rellgions Eneye, p. 191. In inct, it but the united voice of all Huptiats
thougbout the world, that. Wo proct toss to take for outr gaido, is all mat ters of veligous behef and pratiee,
 arrit "1 Pron. and I'race of Bupta, P .

Jesas is our Prophet, Prient and
King. Whos Moscs sod Elijab, repre enting "tbe lsw sud the proplet," appeured with Cbrist on the Mount of Glory, Peter in his bewidderment wish-
ed to bave "tbree tabernaclea" and three great tenchere; but, aWbile he yet spake, belold, is bright cloud over: shatowed thom, and behold a volee ont of tho cload, which natd, This in
my beloved Son, in whorn I aro woll pleaeed, hear ge bare" Matt. 17.
The three apontler rose from the cartb, and saw no man save - Jeans onand lawgiver, in the present dupensation. fomo seem to think that leceruse wo are "not under the low, hat wndur grace," that we may diarognes the commandu of Cbrist with imponity
"He that despiset Mores' laser deed withont merey under two or three wht aesmes of how muith warer primsin worthy, who bath tuolden tuder foot the Non of God, and hath wounted the bloed of the corenant, wherowith he Was panctified at unholy thing, and bath done dc-pito unto the Spirit of gruce? For we kthow bim that bath abid, vengeante belongeth unto me, will recompense suith the Lord. And aghin, the Lord sball judge this peo. ple. It is a foarfial thing to fall into $10 \cdot 20-23$,

The punishmeat for the violation of he Jaw of Christ will be 'mach sorer' twacb more troublo-than for the fiolation of the lave of Jiuses,
Yaul says:
All soripture is given by inepira: tion of God, asd is protitublo for deetrine, for rcproof, for correction, for ith-
Trust the miab of God
wet, thorouphls furniakel way bo per worke," \& Tina. ", 1ti, 17

## "He that re

He that rejecfeth mo, and recwneth not my worls, huth nte that juilgesh bim and the word that I bueospok. to the fareo nball fadge lim on the last tay,
Fer 1 but the Father which sont me myarlf mo is commandment. what I shoula 495, snd what I whonld spenk," Joha $12: 48,49$.
Tho Holy

For I teatify whto every mine that beareth the wonds of the proplicery of this book, It Huy mata sboll ath tunt thene llangik, God vball udil upto him the phagnea that are writtex in the 15ook
rom th propbecy, God simill the book of this part of the losok of tifo, and out of tbo boly eitg, and form the thiogn which are wri
$18,1!$
Jeaus Cbrist delaremel the rule hir
", Morcorer, it thy brother shall trouab, Hgainot theo, ga and tell him bis fault botween theo and him alone, it be shall bear theo, thon hast fisined Bint if he"
But if her wal bat bonr theo, ther lake with thee one or two more, that
in the mouth of two or thice witoces avery wowl may bo catablisbed
And if he shall negleet to heser them tell it anto the chareb, but if he weg ajor bear the falurib, let himi bu

## The Intuition ©hristian.  <br> Mareh $9,1480$. <br>  ROPAIETORH: |J. B baUmbavab

1.sx Nabbath. oar congregatimes in the elhapel were lurge. There seoms to be "growing interen in the sab-
bath sulhich, and sll the publie vorvices.

Bho A II. Sumwherger, of Majeaion fad., soys they base been havagy nier wenther until recontly considenble ruhin. Ilenthe generally grod, wath the
exueption of pin ortacimul tase ot
ypharid lever Have had mo mblitions
to the cland reently nul now eppecias
effirt has been worde
Buor solay 11 nurw ithonis bes that ine bo boe las woport he has held
 ajetante (at the minestry ure Leoonord vallong tor liflow Chetat. Ity wivhors foextent the thaund in that memberes


Wr. vonith be plesoed to hate ons
 Wou aro noxious th searl some
'opsws to thy on-who will distillate bens anomg our hrethron anil iriculs,
 hat huppeand to res a boll uf a repy of


## plate int the tenperance agg.

tatoon is revembed in the sertions of the nil upen the Musxarhusetts liegisla tore to ju*s as las prohitating concent are to ju*s a lan prohntang conew-
mont m urinkung. Thes nean ly this to conipel the sultw+ul k-vjues to roll up be turtuma to their whidows ami tuke akay the servons fuan ther
doons, no that the pulabe ran bee troar lie sticet who in stanling ut the cous. ifand drink hay the burtfol toveate

## - Vaichat pepier makne the tollow.


 thath of the smagne at, symbolus. the aserglect whel depurecistion of sufant bajtishe menane thore utho 'profers and ull themsertees C'bristuanc 'a She you ask why it shomblat aymbaliee finfiant, on in tlear it in the valy kime that is bying out

It las laved requmpuctujal ins our
 impers the primiples of tomperane in moboter apportnaity ollerell than in the Sinulayeuchont At nay hast nlfect ipe sual the teaclown of our riblaptb-sclanal, wers cecomasela to
 Sabhatherchools donta tee eneonraged o de likesive 'I'here wow on many il thatcatuons if the evth out intemper-
thee noml the danger of beonting Jruakathe that there is in tromble si get it letore the miack of the chablress in at wny that will imprese them. Let the subject he lamught before them
frequenty, and in dou way lay the frequently, and in tbis way lay the
finumbation les a bottes ntate or things limulation lesta botes nlate of thigge
whon the inture generotion eomes upon the tage of artion

Ons of the nemst ustonishing thing* i, that intelligent neth abil women in a land of billes, y,ll wast on prayimy it is noourner't beach for clays, and whon thes ate ant willing to comply
with the terman upon which the biessithg is promised. Hare these people hover read of the great resipal at the
day of Pentecost, atid of what those peanitents that cried ast in the anguish of their sonld, "Men and bretliren what whall wode", were told to do ? Were they told to pray on? Nothngg of the kind. They were to repent and be haptizell in the mane of Jesus Cbriet, for the rumssion of wina und then the
gint of the lloly fiboat was promised Have thene prople mo faith in Gods vind suth 18 thor paenent mourners lemels aysera in haraumy with the
sclipthal method of comunc to Christ's OH that we lial mame Poters in the the mgmering goul, what in thes.

It 14 naill that every Jewidh house had a phace liur :14-set derutom. Hers
 heares. The SNour says, "Enter into thy closet:" By this le does not mean that ne most have as special ruons, lint
that there shathl the some place whene That there Slanhla he some place where
we can the in sernt. Unless there is sneh a pace, soeref pruyer is linblu to negheted, wut indeel, no feur it is
too mach nuegheted by a great many too mach nogheeted by a great many
Christiane. How many nt ano revtent Eomananc daily in seeret with Gad? What evense have yout for not dmug so? Do you not wed tiul's help? If you tict that your own strength $5 u$ ticient there is something wronty
Jesus say "Without me ye tan in Jesus says "Without me yetan in
mothivg." If we awo tom neghigent to ank for what we seed we Nowhll not espect to reecive, and just an surely as
weare not wippleal with shivine grace and faver, ion surely most wr the piritually: Lot as Christan frients, have our pluco for seerot slovotion. Our wants ave no unany. Theie wie so many eamser that upe dent to the
Cloristiam heart, surla as the Sathathshool canse, tho massionary cunse, the edurational causo, nll of which should be made special sulyets of prayers 11 there was moro beart-felt prayer and wore dingg, and less

Tiukn wo sone brethan and siston bo think that seme of ont binibters are too tomb, in prorlainaiug through our grpand the result of the meetimgs they belel. Nuw it is ectrainly soulcbecring to overy Cbristian heart, to hear of aumere coming ta C'irrist, but get thethe it is the L get tinat it is the Lort's work, and that
they are only inutroments thongh which be worke A boother, in opealstag of a mootang that he eoblachest,
said, "The Lord nod L." That brotlier elt that has dopendence was upon the Lord, and it is tho feeling that wll Gud's servants shoubl have, for it there is suroly no roun to glory, sus is that that the work of the Juaxd acemphshed, wad that the Lord ghanied. It it nut strictly beceseny to state in communieatiuns that the bo fots. The fee what all Gud'y ministera ahould hase and may it not be that these that report the suceeds of their mestings, in teel that all hus been the werk of thu-
Lond and bot their own? When otar lerLond and but their own? When ofse ler-
horn are so alambatly blessed there is danger of our forgettug that we an andy weink hisirunveats niml of the every miusater shondd be on the alert. But whike this is so, we aldgest that thoac hrothren mad sisters who are inclined to lind fisult, aud mes so ready to misturnst the motives of theirbrothren, look tell to their own ructives Th aphitit of self-exbaltation 15 lad and sor
is the Spirit of enyy. Tliere sme sone who, in unganyled monesits, purhaps feel a litthe selfexhalted, and on the other hand there are sumo who feel just a little jealona. Then thew are those who see the red damger and give the fellow-laboters. We pay to all, watel. fellow-laboters. We nay to all, watcle.
Examing yourselves and if you are
truly sineere, Atrike at overy eource of vil with a fearlesil band.

We should not begin to thask we ar something because peoplo praise us.
Peoplesemetimes prase in to our foc o the end tiat they may get the anmo in returm. This may be their only ob ject, not beenase they are really in. pressed whith our merit. Suseh praise is deceptive and duagerous Again praise in food for vinity, and anything that encourages and strenythens an
evil primejple should be carefilly guarbed. We shonifl not look upori those who eentinually praise us as othr best fineudis Those who tell ws of our afest and liest friunds. Wommetimus praise our best frismile with purce malives, lat oft-tivate ne dos them much harra, it aften leade them to thani anore highly of thenselver than the aught to thatk Wo shonid enconage bur froonds in every gool work, sad es precially the minuster, but in thas wo houid excrome julgmunt. Komd lireth certan mhansers while whally lateding certann mhaters, while others who
perbaps have the cause at heart. and wre canest in their efforts, yet becanst
they are aut so flament, or so plesant in their manuer, scevive but hittlo attendion or encourajoment. In this way some gruel bwethen havo been ratines Sume have become exbalted, whil thery have becmac daseoninged. Tht as eadeasor thencournge all who ean
io goos by our wetions and onr inter cet in thour work, lat refrain one
tonghes from wonls of praise. The best evidene to a minister that you oppleciate lis labors is, to do wbat he reaches-to work with him, to show it is yomer deaire to live a Christian life It n minister snes his menaberslup in this frabe of mind, ho will be eacour nged although yenry lipm may not give expresaion to a word of praike.

## BEATH OF DR JETER AND ELDER BAXTER

1h. I. B. Jeter u very popniar am butuential minister in the Boptist Clurrh. died revently in Ithehmond In. Dr. Jeter vias a man of aptuha-
fion and kalow, und dit a great deal of walk fiot has desumatation. Ne was in) his soventreeghth ycar when he hed. He wus haptized in lis twenteth y enr, and made bis first pablic adAress npese the bolnk of the stream in rhich he was laptizud, immediately after he enmo out of the whter Ho
preached las firat sermon soon after. A- be cammenect bis work no young noul lived to the sge be did, he devoted a longt life, to the ministry sud other work in his denomination. He is the uthor of several worko which wall He bal also acqumed considerable repatation as a delater - is a mintister bo siood very high smong his brethren in The muintry. Ile was a man of fayte excentive ability. und at the time of bis tienth lwo was billing several promiuent positious ut the litelary and the togical mentutione of his denomina. tron At the tivie of hied death ho was whd, owe of the lealing Bapliet papery of the south His weath is quite Wock to his denomuation in the sonth, and his lahors will be greatly mussed by hiv people-
Elder Whan Basior of the Bisciofe domomination, ocenpied u position of respeet uid influsuce in hiq debremination, simular to that which 1re. Jeter oreupged in bis. W'ilhaut Baxter died in sew Castle, Pa of the 11th of
Fohruary. Ho was an Enelishantan, and bie carly relignous trainugg uns in the Cburch of Eughami. Ho then Viegheay City, and in the sumo phec somethase after way banticel to the Hiselples. He groluated in Bethamy College in 1841, suml entered upon the ministry at once. Ho filted the position
proacher, in his denomination with
much acceptane

## OUB VIBIT TO MYERSBALE - BEATH

 OF RRO. BEAOHLYWe receivod a dispateh on last Moniny, the $33 d$ inst., fromt Dr. Hencbly of Syersidale, informing wo of the death of his father, Danicl Beachly, and ro bestincus to attend the funeral on the 25th. We necortingly feff home on the morning of the 241 h , to comply ith the request.
Bro. Daniul Beuchly, the deceased was one of the ollest of the citizens of Syordate, sud one of the olfest mom bery of the Myersdale whurch of the orethen. Ho was also the groprictor which the town is lanilt. IIe warex enaively connected with the people of the community in which he heve, mad row the circmantance, and frota the esteem in wheth ho was bodd hy his neighbons, bis furneral was attended by Yory lavge concuase of jocople. 'Ihe literent claurches of the community minintry awi the laity. It was oberved that these were present mans ters reprosenting some balfoloaen re-
ligious domomations, and amoms then the Roman Catholie priest. Bro Beaubly was nusel in the comamumty and wat a wefol and on extcence nerabor of society, an the presenve and ympathy of su large a conconse of ople indiented
By' bis ckiluren and grand-chuldren he was much beloved Jie lad retired rom busiuess, nome ten years ago, hav ing aceamulated conaderable property upon the proceels of which be lived pleanantly: Bengg free from basiness be butd tike to visit anoong his child en and fracods, and the thus employot considerable portion of lits time, 10 his own onjeyment, and to that of his thildren and friendy as well. His hildren and grand-cholden, loved anil hobortil ham Three of bis thutgaters ad his only son that is on canth, lise at Mycrstale. Oac danghter lives in lowa, bot abe was sent for oul was present. All his elobteren that we livhours to wait upon lum, bul to render him whatever help rad cosafort that they wowh
IIe was a mumber of the church nearly balf a eentury, bami whule he Na4 able to be stuhl, he was an antive nember. Maving been more or less flucted fin several years, and espect sliy utter ho received on ulfotive stroke of paraly-19, tron wheh he
thed, and having as he folt, thishlues Tis conmad, he longed to depart and to be with Chisist. "I want to go lome," he saill ont othe occaswh, and thoad alonad hum, not ratching bis idea at first, unt thatking that be was not at egethur to himself, one of his daugh era icplied, Fatber, you are at hume But be, lowking around, responatel "No, I all not, I want to go to my
othor home," or m worslg to that effect Ie nesant bo wantel to go to bis bearenly loane, sut tho friende amdulge the pleasing linge that he hus gone to hat holuc, to the frosom of God with stub |t condertable hope Bre Benclily gan buried in the Myersdale cencetery, which id on it very elotated portion of the hand af which he had punsession at the tiene of his death. 110 was T5 years, 6 nuths and 28 days old. Ilis wite died some fwenty-fom vire Bg
Though var visit to Myersdule was ather of it sornowful character, it was not altogether to. One of the eons ruandacuts of the Goupel is: "IRegoice vermore" Anl it is the praviluge of the Cluristian to tio so A inl surly wo may bavo joy mangled with our sorrow vell when our lriumds leave us, if wo com thials thist they me gono to their betvenly hase, und that wo shall re oin them thers, attyr -1 fow mote utmeglex hure.

Ciducationnl gitpartunt.
-Pref. J. E. Ockerman's wife has - Herned home again. Her fathor is till seriously ill.
-In tho city of Milwaukee, out of the 11,217 prpils attending sebool, 7 , 148 stally gramunar
-Mre. C. W. Gitt, uf Ablotestuwn. 13., formerly a Nurmalite, intendsharting on a trip West, on the ph

- Bretbeen Suylor sund Lulaty, of Iycradule, $\mathrm{P}_{\mathrm{s}}$, expect to grabunto as the coming closiag of Mt Ithion College, 0.
-The attenduace at tho Normat Literary Society on last Friday evening, wos unusually large, and the interest throughout, was excellent.
- Aud still they come," is the way inn. J. II. B, says it. We mean appliations from students for the Spring erm. Weleome to urr ranks, and the unare the liettes:

Bro. W J. Nwigart is now is the buld wuking for the Normal. We hope that he may be recoived kindly vorywhere, and that succes, may atand hos eflorts.

The Amerioun Helircte thinks that owish webotars bould bo placen in the chairs of Hebrew, in our thenlog. al schoor, licenates they are confous. dlly the best Ifebrewits.
-Japan has rudited to her edneationimprovements, industrials achools. If which girls are taught spioning. reaving, seging, fe. To eduate the fead and thot the liande, fo phe of our modern mintakes
-A number of the Xornal Trumtecs xpuess an intention of being present at the next closing. Tbis is fight, and we would be ptensed to have them nll present at that thbe, aul also at any other time, thant it muy sult to eall with 4 The fricmis of chusution will al-

CHE RELIGIOUS PRESS
-The Catholics are at work vigorounty in Canade. No effort is sparsd to enlarge the bordere of thoir church, and give it power and infleonce.
-Tbe numbers of Noo-conformists bavo increased so rapidly in Londow,
that while there were sittings for 39 , OON of them fifeen years age, thore are now scommodations for 122,000 .

- Frooman, the chith marder, has been pronounced insane by a number of ominont physicians, atad Governor Long bas issued an order twat ho be taken to tho State Lamatic Aeglom.
- The tranelation of tho New Tes-
tamont in tho Corean Iangaage in bulf done. The Corcane aro supposed to nambor fifteen millions, and they bavo Dever had a por
-Thoro aroabout $6,0,00 \mathrm{M}$ Monnonitce in Anerica. Thoy bavo 500 mectingbonses, one elghth of that mumber lie-
tag in Cunula. Tboy albstain from taking oathas, do not inflict punisbuneet, do not accept public offices and never go to law. Thoy are nearly all farm-ers-Phulaldtybia Mururd,
-Fron the Ohectior of 17alcigh, N. c, we loarn tbat 1,253 colored people left Goldstoro for Indiaba during No-
vember, and it is thonght that not less than 5,000 mere will gofrom the southenstorn countion during the wintor. Strogg indnecmonts are huld out to
their poor doluded peoplo by Western their poor doluded people by Western
men, and it is foared that they aro to be sacrifeed to accomplish same polit. ical onds.
-The Spranaidd Rcpublicaz. N. J., says thoy have a cattlo dreoano down toract ita dapgerous resblts the State bas formod a medical burean and aont ont exporta to visit and beal tho sich stack, and as a result it in declurod
(bat it coats the Stete $\$ 24.000$ to kill cigbty sick cattle, and 814,922 to tell What was tho mattor with 8854 worth oxaggoration of facts, but it is a nothblo fact that all of theno government bureans are financial curecs to the country and are instithted more for the xake of making poaitions for sore
bealed pohticmant than for the geeral good of the pooplo.
-From the Freend's Fevirur woleare that the Friends of Now York have openod their meeting-bouses an depositions for the reepption of elattes und
uscful artictos of all kinds for refages that aro nort in Kansas in a destitato condition. Dr. Neholson of Lawrence, Kansas, saje that tho emrracke and
cottagos at Topeka aro all full Many are sick and all are io in eaffering condition. Vory tew of them bare any how to uee it. TOno van brogeht little molcy and for it bo bought tod cense wurth of cuffec, ono corogry and giny conts worth of whiskey, averago colorad refugees' idets of produce and economy.
-Ins. Barroms wagyin the Westen Aceorder
"Or tho diffeculty of imenersing tho a satisfictory solntion by sbowing that on tho 3 d of July, 1878, 2222 To logoo convorts wew inmersol in onc whom wero in the stream with tho candidatos at the samo time? The same six could bave immenod 3,000 on the same das, nud buve bul plonty
of trme to aparo. Concerning tho suff. of trase to apato. Concerding the suf.
Gciency of wacar for the iumberion of 6ciency of watar for the iurieersion of
3,000 persons in Jerasallom, lot any of your readers who sish to learn, cos. ault the book so bourtily recommended by Dr. Stuart Robinson, wizz: Edward
Hobinnon'e Biblical researohce, vol. 1 Robinnon's
pp. $323,318$.

2eilestern Elyparmmat

## ELDER R. H. Millea, editor

Too moch talk, too many words about one thing, weakens tho influence
and power of any who do no. Too much talls in tho scboo'room woakene the power of tho teacher over bis pu. pils. Too much talk in the family ahout ono thing, kille tho influenco of parents to control thoir ebildren in it Too mucb talk is tho phlput slent one
matter, wearies tho pationco, weakens matter, wearies tho patienco, Weakeni
tho subject, bnd weare out its interent Writers who use mady words to toll What thoy want, aro not ro intorost ing and ofted not read. The fewer words used to expreas an iden clearly, the caster it is underytood and the greater it power. All canoot oxpress their thoughts in fow words, but
should strive to do so especially whon writing for the pross. It requires less time to pribt it, loss tiow to road it, less understand i

Theie is probably no ovidonce nc strong to prove a rean's dufoat in dis cursion, as that of assuming the points lust of assertions withent proof PreFaeo them with "I bave proved," "It is a fact," and "ho hus faled." A weses
of sucts assertions witbout proot to wustam thero, is painfiol to tho car of tho iogician. It ean oaly reach one Who is toe shallow or pregudiced to ask the ptoof. Ono who doos so in discuasson is to bo pitiod ; but whon
be states sil of brs assortions, so as to cover up and bide tho truth by misrop. resentation, it is too bad to desorse
anything more thas pity. We bope our hrethren will sover do such things, the canso of trutb dous not need bueh derocec or mach mon notil hard words and soft argumonts make tho most pitiable compound swallowed by frejudico. Soft words and bard argaments is tho greatest relish for in-
telligonee, and they decide oventuatly whero the truth lies

Spmit and lifo in the rinureb roust corse from spirit and life is its merm ters Tbis is the great power work
ing for good-for peaco, prosperity, and happincsa. It should roign evers where. It not only mores onward mattors of difierenco, it kiliu prejudio, joalouey, selfisbnows. Spirit and life in the ractabera will kili the disposi. tion of strifo mad contention over littio dufferences in policy. It wasbes th great principles is tho rivor of life, wasbibg over all tho littio dirt in hu man dopravity, tillit is baried deop of graco or tueth binder tho work Ohristianty needa tho apirit and lifo of the apostolie age to beome a burn ing, blazing light to the world. Burving out the power of matamon, hoating up
the cold, lubewarm, serai-selfah dark. oned work of tho foeble kneob, till they can run and be glorified, work Walk, labor, and nos be wearied or faut. Ob, for that spirit to come
blateing in evory beart, with all the grace, love, charity, mucukness, kind. ness. Forbearance of the priminve, one body in Carisb, and light ap tbe path.
way of righteananek, illuminated by the bright oxaraplo made by holy mon of God.

1) the Goapel we bave it hy atefn at alvation, the most ratsonshle, wom rigbtly accopted by man. al anakeo bin tho sulyout of a divine kingdnen, if
hrings the riebeat blowsugs of tho - initit world into the soelil, moral, and spiritual naturo of man. In the plan of salvation wo havo the means of con. plies to great traths which God alh plies to that purpose. In it sleo aro bridg man into the kingdom or church
of God. Pben, too, we have the means
of senctification, meons of erace, to of ssonctification, means of grace, to
give all the bleasings of salvation to moko the perfoct man in Chriet. 'To ject ignore any of these means or divert
them from their divine purpose, is a langerobe if not is fatal mistako, which rings trouble and loss to tho chureh in our yopublican governmont thero are principles and truths that must got inte the hoart of the foroignor bofore ho bas any deairo to becomo a cit. fon of it, Theso trutha must convert him in bas judgriont, desires and affeetions to our govornment; bat all that
is not onough to mate him a citizon of it. Thero are moann of adoption ho must como and vecept, or bo ennnot get into the government. In the gov ornmont aro tho moans of proteetion give bim hill from all his onemies and givo him lliberty; ho mast provo faith-
ful to nil the inatitntions to inave bis liberty. So it is in tho kingdom of Fod, wo thust accent the meant of con Fortion, the means of adoption, also the moans of nanetification in all the inetatutions of the chareb These accopted in tho benrt, and oach one vorking out their dusign, putung the trath into man and man into tratb.
makoa his calling end election sure.

## OUR WORK.

A number of our ministere poed this dmonition. They are doing too mucb os the prome of life. Tboy will wear out therr mental and physical powors oo soon. It is true that we appreciate and God in blowning their labors, but good mon who sacrifice hono, bealth, trae and struigtb, of body and mind We need them, tho ebureb and thr world and dying sannens need then Jong time. Ovor work, dosig more thua the mental and physical can bear becauso the spint is ntroog and the work is great, will often stop your not have you atop but watch elosoly Wer your montal and physical powors When they grow foehlo, resh Whod they are strong and vigorous you bardly know their worth, but whod thoy bre gono you could bardly tol the lons. Wo would better stop tbis beuding of the subject, for thore uro nome ruinatery it will not apply to. It had bottor bo reversed to surt them bevee it will not be of istoreat to all

## dedioatial ondrohes.

Brotber David Bechtelbeimer wrota as to know if we could be at the dedi ation of their new charch. We conld bot, but will now wita what we thiak regard to the matter. If the dedica ton of a church comet froms the spirit ad eastoms of twe world, it may be wrong. But if it comea from the spirit and priaciples of hohness, it casaot be worlas are bet the manifestation of priaciples which produce them, Doea the desice and apirit that woald dedicate a church eonve from the world or from Gud?

Solomon bailt a bouse and dedicated is to the Lord, und God's presenoo filled the hoase whoa lersel asseatbied at the dedication The syirit ned prin ciples in the bearts of theao holy men which led them to dedicate tbis bonse, was from Gied Their love to God their desiro to bave a bonse of worship set apart and devoted to that saered parpore, therf fath und boqut that God would aecept and blees it, were the sa eced priseiples which ealled them to getber to dedicate it.
the Lord eaid to
The Lord esid to David, "theress is Whin in thise hesrt to buthl a bouse uacio tay pano Thou dides well that it was
in thise beart" The debire to bufld in thine beart" The desire to bufld cred und faithful nse of it for diviae worthip, were all accepted of God And wo bellieve your derire now to have your hooso dedicated to the Lord, come from a kiadred apirit and prineiplo Bus as this dedication of the Teraple Nas
ander the law, sone may object to it sa
being a precedent for dedicating a house
now. It ls necessary for on ta look to now It ls necessary for ne ta look to
the Gospel for testimony on that fab

Under the Gospel, Chries and the apostien woald ase the Temple, and the Jewish aynagogaes for their warkbip, bifices and forms of the Jewish esewas daily teacbing in the templo The apostlee went into the temple to preach the kiogdom of Ged. The disciplew ostineed daily in the templo, which maber it elear that the bamo spirit and principlea wonld lead us to nse the howae as they did, bat not the Jewiah sarvice As the apostles did not baild any charcbes 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 Grospel, which can have a beariog on this wabjeet The term dedication nis in dame is notbing ooly so far as it represents the formal eeremo aics osud, aud this whole question tarne on the propriety of asiog these forme and ceremonies, bot on the particular name to denignate thome. The ear mony of dedication consreted in oppro priato romarks, or public epeaking and prayer, saited to the occestivo If then the apostles rasde a disconrse, and nsed a prajer, alited to epecial occasions, it is a precedent that we may well follow on say eperisl occastion, or in ung work Lord
Let as loak to the apostolie use of Matso certemonies In Acts 1, wheo cercmony of aparopriate remarke, and a prayer. was made by the apostle Aod in Acta 6, when the eoven were chosiln and ordaised to begin their work, lay ong oa of baods ond prayer, whs tho eremony used by the apostion Also in Acts 13, when I'aul and Baraabas were called to a special work, the ceremony of fasting. prayer, and lasiog on of buvde was observed wheu they were Howt
Holy men oftes prayed on specinal or casions. Jesus made his prayer + bited to the oecasion, at the grave of Lazaras, in the garden, on the cross, and in the 17 tb ebapter of Joho, fur Hie apoenles and for bimself Moses and the propb ets often prayed on specul necasionn for larael Paul prayed for Isracl, for prayera were more epecial than general, and the tilessings of God were suked on spectal oceasioas in beptism, the bresd and cop of commanion, in the ordina tion, and in almost every service bleas.
ings are prayed fur to enit the specisi circamstancey
I'aul writee to Timothy that "first of at pruyers, fatorcessions, and tgiving of thaoks, be made for all men" Here the apostle teaches va to begin every important work with prayer. Whatever the eburch doen, frat of all go to God with it, to assls bis blesking to control bad lend in perse and prosperity. Heace when wo have a church built for divise worship, there is nathiog iveonsimoat wth the eptrit and temebings of the Gospel, to baso the firs sermon and the prayer suited to the ocenzionto the wants and ibe lilessinga whicb (iod only can acpply. In fact it in in perfect barmony with the seaching. spirit and prinr iplea of the $\theta$ osspel to do ro, and on snch occasion is would be coutrary to Gofpel precedent to nos make aby remarka nr prayer that would be suited to the oceasion.
Tbis form stal ceremony of dellwatiog the bouse to Goll by appropniate n-rmoo and prayer, repreebts sud masifesta the tria primeiples and equirit of a Chria tan life more fally than ean bo dose withoat it And os this poist we would asist that mnnifeatieg the Cbristian epirit and lite by such formal cervmoales as are appropriato, sbould aot be begleeted where any opportanity ofera How beatifol the ceremosy wbes Paal and Barbubas were neat away to tbo Gcatiles, to eee tho solema derotioa and prayer I How beantifal too, whea
Pisal parted with the brethren as Ephe.
as, and started on bly mismion to Jera salem, te eee them bowed on the seasbore
and greeting each other with the last asiatation on earth. Tbe beanty and power of theae facred ceremogies, main g grew ont of theit appropriatoness to becenzlon, and the finaer epirit from The first came.
be brat sermon preached in a honae arit for the worship of 6 od, may ang. ceat many thingn of importance, which are made forenble by the pacaliar cir
cunstances, more tban wo can Hlostrate cunstasces, more than wo cas Hlostrate
here. But some moggeations will not be amiss. First the spiritual nature of the ehureh God bas entablisbed on earth. Itr design and work for the conrgation and ealvation of sibacra, its bolisea a apiritual life and power: ita peace and bappiness is followabip with Christ and its union, love. aod fellowehip with ane another, its sacred ordisancos and ins Boicmo seetablieu io manifest and show tbe apirituad lifo and boly priseipies of God's charcb. These make acedfal to baze a boase devoted to tho Norabip of Ond.
Recond The honse should be set apart for a bacred and boly ase ; a place where the sacred truth of revelation taogbt, to edify, streagthen. aad tench God's childres, to ionsract and troin on ebildren, aed call sianers to repentance Not for cbarch fastivale, or fairs or noy Third. It should be a place for the ebildren of God to mieet for His wor ship, to meditate soil talk of spiritonal aod boly thiags Mse in ollen times, The children of God "ppake often one to snother," aot of ternporal and earth!y

WHO SHALL TAEE OABE OF THE OROBOL?

This is a question thst may lie variously amanered by differoet individa alt, but there is but one nuswer for it, and tho variety of anewem only groven that they are pt lense all wrong ho one. Bat wo will illustrate, showing Wo woll sapposar a family is compar ed of a father, mother, und ten chold. The childrun are of various nger a few as: full grown-some half grown Ke, down, some in their infancy. .
we sak the question " $\mathrm{Tl}^{\prime}$ ho o hall We ask the quention ") Nome night an ewer, "(God" Some may suy, "Tbe the ther and muther." Some one will an sewr, Ton the family wall take caro at
secl, thun the tharl " That which is wanting on the part of the bulpliesend the weak, will bo
nupplici liy the belpfal ami strong; bo naubu beng ropelled ty the strong inpethe of metunt lewe sund parental renerve that vervades all the lumity heronave the mudinay hy whuch the wants
of the wente arw depatcbed to the aten clambe and fortrey of then utronst
nether cam lio aveid the rowere of consucuro whith neglected tuty alin the fimily nro unter monal obliga tiona to watho oree fiur gumet, and ath
ply the wants of the belplese and fiod


The Cturch ir a fanity-an ol ganikpondeut appul eub otler Panl dlas tratek it ax fallons many menatus in one bods, anal atl members hare not the same oblite ; op
we, lowigg thany, we oue boty in in Cbrian, whid ctery one
neother."-1tom 12:
W. have all experieneed the lorce of feriegt or disun-e Whee a sungle mion. ber of the bosly is sulleung. how rondy every otber member of the boly tual vocation, proll ritig' its turvier itur ing the timo of afliction
When tho enghe hand is afluted, the len band will ejmputhune witid ic anil take apon itself the burdcu it sdowio-
istering remurdus, arit deing its hatuor besides. When the tiugor Corto of the smallest nemhers of tho ludy) is takbecatan of the excrucuatug pain at tending it, almost nll tho roenibers of the bosy ave falked ulon, to nseist in diato relief, the nifind is mative is devising, the eyen pnatpone their regular slumber, the atomuch saye, it can do
without food aubsle, and give its epergy to the attlicted member. The fect where heulth suay bo soonost restored s. Thes the menaberu of our natural bodie are dequendent upan eurth other and the wellsie of one momber depende upoe the nelline of sill the rest. For
as the boly is owe, and buth masy members, and all the meelbere of that one budy, bemg many are one lody, so $\begin{array}{llll}\text { aboo } \\ \text { is one body, } & -1 \text { cor } & 12 & 12 \text { There }\end{array}$ are entled in one lippe of your calling One Lord, ode thitb, one baptism, ono Gosl and Fattour of all, who is above tall, and thompb will, and in you all.Eph. $11 \times 6$.
Cbriat ie the head, from whom the armaets thly foinel togother and mapplicth by that whenderery to the cllectual working in the measure of overy purt, waketh sneresse of the budy unto the edifying of tewlf in love-lyph-4, 16.
The above passages prove the unitednoss of members, the dependenco upon each otber-a pariety of enpacitics in proportiou to the ablity of vact, and without the lenst, and most insignic. cant memier Therofere, in the

Charch body, oarb inember abould 'ed but a penny a day.) Tbe world-re. lesth to know bin plane and labor in it, nowned blind, deaf and dumb orphan and whatever be doet, to "do it heartay. au to the 1 nord, and not to men." Beasring one another'n barilens, and be filall the law of Cbrint," and the trong rouet bear the mitirmities of bo weak, und not to plenso shemselves When this is earried onl the Cburch
muat jroxper-wben it it seglocted it muat jroxper-
To be suecesatial in that work, wo mast ley down this pronesple: Thor
 FInst the KINGDOSA of foD, and bre rigbtcoas, and an tbeco thing
SH MI.I. HB ADHFD moto yon-Mat! It the C'buctb in so the eaved for, we
 grve it nuy fret aut chal attentiost wal in "wateling ever all others for good, und not for eril " When
niny minduing in ofsersell, it must noy imbdning in obsersell, it mase
be counterncted with the wiodorn of erponts, and the barialusences of mast "worls out bix ourn entvation with fear and thembling." lest hy should toa cast w"ay after baving hees inatrumental io raring others
It is very neresury thut we remov She "heam ont of our eye," that wo may lre able to seo the mote is on ike Paul, keop unr bodhen,
The Patal, keep wall bothen in the the Will of God-tak very day the presimptives of ou Civcat Physician-cxercising in proyen,
in foith, oddiug to faith, virtue, to firtno knowledgo, to knowledge, fon pelance, to temperavec, patience, to orly kndoess, churty. Hor if these gracka be in as, we are nssuned that wo slall not be unfeitilis. They net upon ue as curatires, restorativen, apd
prefentives prevontives
Thas, by God's own meane we bring owsinf 1 under the hollow of bus band lammitity. At thu point, we may cant all our cano upoo God, for he car th fer tas, (Seo Ppb. 5: ; ;, 7.1 Thus the question, "Who shatl frite care of the Churcb is finawered, Bimpiy Thas mvalves thu duty of muphly him the wants of the needy, recollect Tben laving drawn nigh anto frod, bo will draw nigh unto bim, and bleso bis oflorts, and the cobsequenco is, the the selvation of souls.

## 

## WALES

mi buedrb masoan

This weok we will ask the reader to go with us across the Aathatic and amagine that he in in the antiunt city of
Bnatol, lingland, anil from these we will Bratol, Viggland, anil from thene we will
taky bim into $\$$ ales, where be will he onabled to sce the gradusl devolop ment of charseter and euntom from veratien. Ind us we go through the old city with itn narrow and arrogalar strevts, we pre strnek with the phain, fubstantial avd old-fuabiowed appenr. ance of the buildings There is bos the buetle and confusion bere that ie to bo found in othor large cifiee of
Fingland. As Bristol is absolutely onwercial city wo would naturally expect to sce maro traftic ulong the streets, but there is an immeose busieess done bore in if very quiet way The merchants of Bristol sre very riel. There are not mang fuctorics
hore, althongh everything has a smoky appearance. As wo have no timo to visit the Ireades, the Cathedral, the Church of St. Mary's Batcliffe, wbich is tho ollest and largest parisb church Ingland. (it is said of this ebureh
asylatas, which were built and ar supported by tho mighty efforts of one man, and the philantbropiat Muller Theso must all be paseed manoticed as wo burry by on ourway to catob tha boni that is to take ns over to Waice, neross the Bristol Channel. The stcamboat is bothog jaco the commodions niver
and lake boate of American. They are aido whellers and aro bwilt upoe the principle of the ocess stommors. The octommodathon for passengers is noze opes hy wbich we cat go into Wales, whech aro moro convonient but ${ }^{+}$a this one was the commonest fiftect years ago, and the diont familiar to the
 the river, we pass undur that wunderful nasterppiece of engineering skoll "The Clifton Suapension Brilge" The billy on citber made of the viver aro al. mose perpeodicular, and over 300 fces $i n$ beight. The bridge in suspraded
Irom the sunsmit of the one to the otker ahout tin yards or more in lemgth. At tha inmmense beight, and sittbougb it as ut the lonet ciglaty feet wide, it morely looks like an ontWe sime reach the chasmel, and in a nbart tome wo see the Welab shotes looming up in tho distnuee $A$ nd bere we aro not in Wales, and we wondor
as we uppropch Carditt how wo ate gosigg to get inte the land, amidst the thonsands of shigst of erery sire and bation rhant knround it, Whose masts fook like an immenso forest. But as We get nemer we bce an opening we
did not perceive in the diatance. We are at hist walely laoded, but we nee mothing to attroct our attention that wonld eanse ba to chaule wo were in anotber conotry, nbless it is that we bear every bow and then some obl epeaking with entrango aceont. Bht
this is to be expected at evory largo thie is to be oxpected ut evory large
seaport. Oe outr way through the town, wo watch elosoly for sometbing
town the that wo expect to bee strange in the customis, dremes and language of the freple, but wo ure disnppointod. Ah
 the many loreign numes that we see, that aro nuitber Vinghuh nor Welah. And weo the great number of prese broker't thops, with the woll knowa
sign of three hanging balle. We proseed to the rathoud station, where we will take the tram und go farther into the coustry. The (rain beon arrives, Tbere is a marked difforence in the ${ }^{3}$ ppearauce of the engine u.d cars to gine dous not look po ponderous. We gine dows not look Ro ponderous We the Amerivan, it beang of ain irregular cosical cbape and of brash, the polisb. ed appearabee of which gives it a very light appearance Then agais the gieal aico of the drive wheols of the pasnemgor engines attract our attenGon, and wo further notice that there no enb on the ongine, the ongineer and fremen bave no protection from he weather ouly a sheot of irom 0xfull extent of tbe engibe, with a cirellir wiadow on emb side throngh whilh they may look, und nowe pase by the ongine to take our seat in the cars, we otice the doors are oe the siden, not he ends. The cars are very nesuly the bame shize as ours. As we bome to
the door wo look in and scoing a var. ant 6eat we uttouyt to enter but the oor is loeked. The "guard" ss tho conductor is called, comey and opens the door and loeko it after ant, and we lash unriage of the Great W catern lailway. On looking around we notiee that tho ear is divided into compart ments of two esats facing corls other, Funetpg tranaversoly across the ear with a door on each ond to oach compartment; thereforo each car bas maty doors. 'Thethird clans earriages
up to the roof, so that the heade of wll the passengors enn bo eeen through the whole car. The aecond clang carcrages have these partitions up to the roof, so that each compartment of one r two enats is a soparate room ; they bave the addition of $a$ eustion on the seat. The tirat clase carrages aro very comiortabiy fixed, they bein well cosbioned, padded and carpeten The converiences found is the Ameri ean omre are not met with in those of the Keglish, such as atoves, wator, \&e The Amerwad traveler who bas beon always nsed to there convorionees, sbinks he will never bo alslo to got along withat tham. Bnt the Eegliab weople tho not shank anything about it When all is really the "gunard" blows s littio whatle which is immeliately anewered by a sharp, ebrill whatle from the engine, the invarintle signal for starting, und away we go, Look og arohnd at oty fullow jumengers wo Ind a great variety of all elnssen
and uges. Though probably sll atran perb jet they cutor into toovernation in such good earnest, ns if they had boen aurpuintell for yoars. We aro particulariy amneod by two elderly plainly drcaed matroces, conversing Their keen wices raned to the bighest pitch, so that they can be distioctly heard nbove all the din and elatter The peomilaritios of the Welsb torदुoago would be bote indelibly imprese ed upon the mind as we bear it for the frat time Tho frequency of the "chs which id pronomnced by scraping tho throst as if in the wit of expelling aone forcigh matter; and the "tls," which denotea as somed similar to thas wbleh a porson would make it endesv orveg to eool a potato which be holde o bis month that would be too bot $v_{0}$ swallow or chew by blowing on it The eound ibur made is represented in Weesh by "lli." Hoping the reader will forgive ne for the long digression reck.

$$
\text { Tuinnu h prlanat in. } 1
$$

## BE TRUTHFOL

We sbueld be carefol to make bo promise that we eannot expect to fal fill. If a man owes me monoy and I go to see bim ubont it, 1 would mack ratber ho woold tell me he did not know whon he could pay it, than to wecks, and at the same time, not bave the leust idoa of boing able to meet bis promise st the expization of the time
Brethren our word sbould be at par value all the time, with each otber and tbe world,
If 1 owe

If 1 owe a man monoy, due at a cer thib time, and 1 sce beifore the time expires, that I caanet raect ayy obliga tion, it is my duty to go to him befor it lecomes dime and toil bim the laek, abd bo will bo much more tikely to give toe time thas if I wait until it is due sud dieappoint him. It pays best to be trathfal.

## CONDENSED ARTIOLEE,--NO. 3 .

## Forming resolutions and wever car

 yong then ieto offect is like bfowing into the asbes whore there is no fre Ii you mako over bo many vows and pramiaeb only to break them, yon will bave no benofit, and you only scatter dust around and bometimes get your eyon fillod, so that gou cannot see the truth. If you make a promise, keep it, you will will get stronger to keep more and greater puosaises. But if yout break thent, you will bocome weak in your owneyes, and will be considered by others us one not to be trusted. Valke fuw promises and perforn what you promise, both to yournll, to your God.
## Goute gepaniment. DOMESTIO HAPPINEZS.

Domestio unhappinese might be eurdif beth the husband and wife world gree between thomselves-and fath. filly abide by the agreemont-nover, indor any provecation, to utter a reriminstory or bush wurd ; or, if one tho parties, in a fooment of impaionce, does speak harsbly, lot the othor reply only in the tonos and labgage of devoted kindrums. If thoy canoot apesk in the wordn of frivednbip and bve, lot them for the time boing study the virtue of silence. Wo sey if thoy abnot; but it is indeed, a lamentable ondution of domestre peace whon ellence is the only means by wbich dis. putes and quarreling are avertod. IHuand and wife should converso togeth$r$ rouch and often, and each sbould im to introduce Burh topics of con crsation ta are known to be agreenho, and to earry on hin or ber part of if such a mannor to to pleaso nod

## Ladies ABUJT TO MARRT.

## Is conrying mako your own matheh,

 im, et to ebige hm on to got rid of The man tho would go to destrection fithout you will fuite as likely go with you, and pertajes dyaw you long. Do not marty in baste lest you repent at leisuro, tlo not marry for a bome and a living, when by taking care of your bealth you can bo trong enorga to cavn your own liv ing. Do not lot anats, fathori, of mothers eell you for money or a posiGon into bonduge, tears, and lifolong minery, which you alone must ondure Wo not place yourself hibitually in the ociety of any suitor nutil you bave decided the question of marriago; bupoas wills are wakk, aed people often
## Qorrsspondente

From Oameroo, Ma .

## Ihoir Primutive:

thank we are out bere the Nerethres yisuont surfuanded with able rainisters, se, I would eny, we aro living in Dekull coonty, und 1 don't
know of any menabera living in the rame connty ontendo of our own family, but if thoro are any, and thes fille nidor their notieo, they will please lot no bear from them. I bave also written an urticle setting forth our fluth and perctuco, to be publisbed in the IVrys. hille hayeres, wexpeoting in that way
that there may be a door openel. We havo twu phates of bolding mectings, so $w a$ buve meatiag twico an month When Spring orews up wo expeet to be engagid every Sunday, as we do not tutiond to leave a btone untur wod that wrill apled to the advaneement of the Unstor's kingdom. Wo me among a very roligions paople, only that they Whifur from us in points of doetrion,

Now I will any to thuas bretbran ceckung honser, thist Licio in a good cuantry for you. Hondrede nad thouamile, it not millionis of weres yet to -JU pur acro. The beat of soil, good nater aed koud cliemato, and plealy of
 traile and hase hewn timber both Then and oak weod forty teet loog This mas beyond may expectatiun when I her lia. Then we bave a goold frut bero oxecpt sweut clucries. Tho winl ters aro nuti Wo ouly bad turo nowive
ibis winter. Any of the bretbren wanting forthor intiomation will ail. Arest mie at the alovo mund flece.

## From Nea Eatetprise. Pa.

## fon, But Bueta

As an item of obureb
nuws i will inform your rendera that,

 series of meutinge, and contizued un tit tho orening of Fobs. 7tb, when bo closed with nis immeshato reault of thirty-nte addutions by hapliomt The
ayces of theso pwrsoni ragged fiom slosen to fitty yeare Hrather Calvert Inbored wath xeal. The wortber wan inelement and the rouds bud, yot the rongregationd wero umaill ${ }_{5}$ kurge and bis libors woto eronnod with euccess,
"gotwithetanding tho enentes' work of slander and matrepresentatione He a,as able to meot them all, and we boper pome day bo may lion ablo to metet witu un sgain, in mot in thas the on the
 cunestly for tho faith oneo delieered to the wants." It hus athrud up our
friunds-the Reformas ceperimily $\rightarrow 0$ that thay try to meet bis argumentu atal on yestorduy (Foh 20) the tho formed mininter tried to prove mfant buphism, bute is was in tho hanguggo of Cone who in not a Dusksed-one of the sertod mura Gut proved notheng A, bines tor bue remnurke he towk slait. 1
 wau claim that baptism beloug only to atults, (I anppose be meant believ. cre) aro is misebierons error. . H4
eare as bis firat reason "that in all an cent corenants childron were indud od." Soe coveriant of Noab, covoman ma Sinni and Mumb nad writa Mosth Deut, $29: 10-12$. 110 also tried to
unake a point in bra favor from Rotn. anske a point in has favor from hom.

1. 11. and aseurted that haptura tales the place of circomecision, und lawl tho nathe forco or power, He also neberteal that fasmily Laptisms proxes inlant taptiotin in apostolie daye, and aske Was it evor knowt that family bap
tibm oveurred in Baptist denomina
tions?" He further asserta that for whoso duty shall be to enperintend fifteen hundred years after Chrot net the bnsinees thereof
kingle denomination existed in which 3. Tho said truatees shall bo ap infant haptism was of posed, and asye pornted by the Distryet Mceting of mo biatorian will drepnte it, and saye that the counell at Carthage, 25.3 A D., said it was not hecoshary to wait antit the 8th day to baptizo infants Ifo also baid that Ongin sagn be merer henrd of a Cbriutian who oppresed insome of the ehycetions afainst $i t_{1}$ Euch is 'infants aro not capable of exerers ing laith," "repoob,"" "believe," Av, and asooried that it was "ebough to maku The objoction is folly, the lanth is ex orvised ly the parent." The noxt ob setion be brought wan that, "What good cao $=$ few drope of water on the hend of a chats to th 1 le answered by Paul's laugatge, "What profit in cthlumenion !" and unswered much
every way-bat forgot to grote alland subd, "So I unswer of 'nfutut bmp tuath." He tivitier asserts Lhat Baptist cburches dero not belere in 1t, be Enaso it eundacte whth ther tavorite Sogma of immersion, and arberta tbist they thent thenr iofasts like beasts of the stalk, boing themselves in the kingdors and ceave there chihines
standing ont in the cold world. Then voded the proof of infous berptiont, and We ato ghad that it need not bo flunk
bime
We will say furthor in the wuy of Houtch nowa, that we had obr ynarter ty counet on the 14th of Fub., ant Connaderiog the number of "babes in Grate" wo desided, in order to feed weoks at eath chureh in the conimes ron, instead of every thre sweuls is bolore, All things passed off pleas antis, to the homoe and glory of Eioul
Ono however las formaken the 1 nits
Yours in Cbrict.

If \% Ifers onelt

> Frou Yullierry Crove, III

Ficb 19 ,
OBrEstis's Howe
At the Dietrut Steoting of Southort Ithinoik there was a boatd apmonted fo tuke measatoy to groct a home ba orphan clatluren of decensel mesolera
and otber poon and infirm. The see retary was antborizud to call s meet ing some time in the montb of Feta. Whel ajprintment wus mule dam thy to appointment, the memburs of the board thet at the sbovo paxa smit trac, exaept T N. lyon and J, It
Gish. Brother byon pett brotber J. Y. Sumvely in his etead. Fhothor Gienb no alternate. On the mereing of the Ifith the board inet at the Ihrethren's meuting-house in Corro Gordo, and in the ubsence of the rectetary, lyon, John Wrav was appomed Sec. Protema Tho meoting way openel with dowo fional exoretsea, in tho presonco of nictoliers of the chuith from Curro
GorJo,-3l.Insioe and Ohaw tragrega finns, when the follorw ang was aidoptet by the cousent or the ontire congrega thon.
Whereat, the Diatriet Meotitig of fotthers lilmois baving apponted board of managers for the purpose of udopuing meusures for the erection of
ta "Orpian's Home," or "Anyhum for be poor orphian children of des casod oretlorva and sestern, nad other proor and intirm," we the said board ndopt the liotlowing

The bourd shath apprint the हo Herters to visit the congregations io Southern Ilincis District, asd receiso onations, as frue will offorings, from thl who may faver tho vetorprise: Which funds ehall be sppliel in pur: cbavng a farm, or tract of land with surtable buildisge, for the nbovo pur ball not be legs than cipthty nereb $\because$ The fartu and bereditamen luall bo under the control of five
ponted by the District Mcoting of
iouthern Illinois, and sball hold their Hice one year
4. Tho paid farm and hereditaments
hali bo yeder the immediste csue of
brother and sister, who shall he eected by the suid tristecs, and that rustepe.

We appotut bother David Kans of Milmine, IIL, treasurer of this board, Who shall receive and take care of all the contributions for this entorpriso, antit a purcbase shall te mede.
fr. As a000 us a sullieiont smonnt ball bo collet ted, this board shall up point a committee of bro bretbren to he a lucating eommittee, to select suthlice buildigge, de.

Tho board nypoiatod Jolen Molkger, John Wise, and Javes R, Giab solcitors

Rewolvel that these procoedings ie publiahod in the Praurmere Cmase Fisk and Riathen of Porl
It was thougtht proper to answur the olluwny questions

Whent sbull the donstions bo paid? Arus. It is uarterstood that the holvitord will -aymase tho district, and 29 Evon on in suftcrent minount bball bo xabreribel, the solictord will inform the doruta when it will bo wanted. ficrbajes about tho time of vir noxt Fistrect Mrating

Stomld the firt canvaraing full o abtum a sufficuent som, what then will be done? Ans. Try again This mster is in the laands of the brard of manygers whose thotto in "BiliCCTEss." We shall vory thankfally accept jo. nations from parties outside of Nonth. ord tilinois, who may fiver us with Hete enatrifintiona for the noble enterptivo

Juna Wiss ver,

## From Watoon Harlan Ca . Neb.

## Ihul Birthentu

The P. U. mukes its weekls
osita regularly in our fumily. Have not mased a number for tho hast yon It as about the ouly proxching wo have bore in those parin by the Brotbren, and it esems that surave of ns can band. Iy wait from one woek to another for Ornige the ghti news from all parts of the brotberbont, and the sornon by urathen C2ninfer carb weok I tbiak is werth the prive of tbo papor. I
thats if all tho lrethrea would paze it as bighly us 1 do your cirenhataon would doublo hefore the ciose of 18 c 0 1 wil? adrise all isolated mombers to tule the Patyitivk for 1840 , and also try nod get yoardoighlewra toablocribe. It has been over a yon sume we had a comple of at rmones by brothor Puilen and they were the only meatings bere yet in Harlas county In the Bretiorco, and tho neighbars are all auxions to henr moro of our doctrico. Why is it brotbion? All other dowomanatfone हot the start in a now country. We hava meetings by eusotal other denommations with good the cess, But thuch gool can loo done lreses iV ho will cume? I thiak it somu une vol unteere and comes atill stops with it ushite, or moves to thia pat tual worla fur ba it while, much guwl wan he tone towards butling a chun'b hote, an itis probably over forty mates to our Denr ent orgnaized ebunch of the Bretbren, woutlawest of then place in Norton Co.. Kan. We hoti a mild winter with the exception of 1 wo woeka ta Deceantur it was very eold. They have hicim
workigg of the B. \& M, Beppoblican Valloy atailrod sll Wietir, hate the track now lnid four wiles wht of then place. Our hitto towns wionst the ting
 Iand ia chesp yet will doublo is pried in very fow yenad. The frost is neurly
are, anme of them, busy sowing fipring what. And if the wosther continaes wild by the time those linea reaci you, all farnaera will be busy puting Out their spring erop. We expe
good what erop bere this season
D. P. Кreh kil

## From Rnral $\mathrm{Vallleg}_{1} \mathrm{P}_{\mathrm{n}}$

## Deal Ricthan

You may bay to the
maly readen of your worthy paper Ubat having been soltited to go to Clearfold county to hold meotings, in compliance with the request on the 29d of Januury, brother R. T. Pollard of the Plum C'reck congrogation and 1 etarted on onf journey. On the evoning of the get of Jan wo bad recting in what is known the the White cbrrech, in the Red Bank con gregation On the 23 J , in the even. lag wo met in thollome Camp sciuno county, lor the worvbip of Goll $O$ the efth we boot at the houne of elder Poter Bees, nemr liockton, and hart sorsieos in his honea. Brothor Beer in the obly resident mutater in the liock. ton datrict. On the overing of the 3ith wo commesced a sorios of meet five milcs northwest of Curwinaville Wo contimied mecting, statedly, uotil tbo atb of Fobrnary, Daring oter nocetinge at thas plate the Lord opeved willing to attend to the thimge that Ho required of them. Suiven wero added to the chateb, fise of whom were con-

wastent merubers of the Methodint cburch lot e torm varying foom oight to thirsy years. Onc, a young lnity, had been a probationer, and another hal been a menber of the Baptist church about eight y ears. Sovaral of thove were quitonged, one in bus Geth year, suld anothot in his 7 Bith yrar. May Gouts thessitger rivt upon the lituhy trand of behevers who have onponised luse catise 13 the Rockton diatrict. Hope the wowe shall bo added to their nhmber On ene woiy home we hud two noet"ges it brother Heer's bouse. We also stupped ut what ia known as the Ni"k ony achool homate and band thro meet | ma |
| :---: |
| Du1 |

Dunnis onf ubectec wor fotmat the meorbers and frowds generatly well. In tho lavaly of lrothor and aister Brubenker, of lioulaon tharo wure nuyernl coses of acarict fower, Hope all are wall agata. Vany grod inipica stons wore mado laring our meeting will not lee furgotion. We feel thank. fol to onr brut bren, ssaters und friends who manifested thwh an weterest in
our welfime whala with them. Muy the God of all wace mathiply bis pookl beta to them and keep the daithlul antil death irruternally
B. Winplhi

## Fromi Blocntville. Ind.

If If willor,
The cburch heve is
in love and ntwon at preseat. The wom appearatue of the sentiments of the merabers here, through our papers,
in regard to eerlan movements of vertan bretbren, is no roason that wo wo at erso in \%om, of that we bave no ogard for the sursib. If evor there was a time for the churels to be wide wake, it is now, not only minusters or elders, but ewery denton, and every Wother and sisto: That there is tronble alycad, oo one, old or young rued dany How to meot it time will bill. Patel in relerring to this tume say d, Belovet brathron, thinle it not tratrgo eotuerotng the liery triale Whicb aro to try you as tolough sume trange thang bad bappened., And pgain, "wbile inaquity abounds the luve of many whall wax coli." And ogain, "Soms shall depurt frum the cutb, giving beed to redueing spirits." Having thote Seraptarts plain we oeed
not wosder that there is trouble in the camp. The question might be esked, is thero no eanese for all thas ? rex terily there tanst be. There sre sev. oril. One may be, tho number of pe. rionlicats it the church. This may soum strabge, but it is only too true. for there are wintaters who preach aud rtactice cortara things that aro not indersed by others. Tien in order to get their monturents hefore as much of the brotherbood ay possible, it is weeessary that a "press" is putchasel, and The dufforent pisper carrying dufurent sentimente into onc brotherhoed is what makes the conumotion. Then some are remily to continte $A, M$. for it Fhen it is not to blame

Jонкит Hotnea.

## A Correotion.

reb. 15,$1 ;=1$,
Thew Hechasell
In P. C. No. T, Fub. ITth SSil, on eighth puge, 2 d columa, in the obtramication consorning tbo meot. mg in 'Trough Creok Valley, verurs tho expressuon. "Tho hord and I cuthmenced a meeling," Ac. Now I want to correct this If I expressell myself

The Primitive Christian.

## Datriot Metting of Midde Iol. Distries Metiog: <br> The District Mecting of Maddlo Ind., convened with tho brethrea of Ogan's Creek church, five miles <br> There was a good attendance. Breth res Araold, Xouns, Werat and Dr Koep. from Ohu, were with as A fow chareh es nead do dolegatea Eleven queries were handed in, sud dinposed of wath good ferling Tho orphana tiome query good ferling Tho orphasia tome query Was passed, and wix bretbrou were sp pointed to esavase the district and soé <br> Dear Brethrea Plense anooance throagh yonr paper, that the geaeral Dietriet Meeting of District No. 2, of Virgiata will be beld the Lord willing, on Tharaday and Friday, the Rth and 9th of ApriL, N 8 O , whith the bretbrea of the brek neeting tooses. Hidde River District, A agusta Cin. Va A full repersentatione is boped for, asd greatly desired <br> Lest Gashisa <br> Notion.

 how nueb of a fasd contable location and ascortaia the probable cost of boildiagh, gronails, Ne, sad report to next Dis. trict Meeting.Brother David Bectrolbeimer was elected for staudiag committee and Bro. Joho p Wolf delegate. A querr nak ing what should tro dono whth oflisial metabers and others, who have circulated a petition purportiog to come from the Miasoi Valley, Obio, aud astiug that we abould go back to the was whes there were ao Suaday-schoals, surtits of meetisgs sad collegea, among the broth. the table at the time of feet.wastiog

Ans,-They shouid buske good ackoowlodgements to their congregativas. Neat to Anaual Meeting Everythag parsed off pleasagty as it alway thonld.

## Death of Elder Jacab Wine.

Nader Jucob wioe note reats from has labors. He died Feb. 21, 1880, of braio fever, aged 68 yenfe, 11 monibs and 27 day. Near 45 yeara be was a mensber of the chorch, 88 yenrs in the mialstry sud 25 yeare us clder. He wab graad ed first oflder in Flist Ripek district. Uuder bis uatastry abd care it baes prose pered He cruveled numb oa horsebark ucrose the monatains io Weet Vinginia
where bix laburd weiv blessed uad appreciated Io bis preaching be was a ecriptorian, expluiaidg seripture with ecripture, bod eo good was bis memory that bo could give it verbataes witb chapter and verse. Ho spoke elther German or Fagliel with greatresditioss So soou as be wrose to spesk, be beyas asy siendily manataineal through his discourae. In coubcil ho was 'diligeut in hosines, be kuew bow to lake buld and ness prilisurly ia s sbort time lle was a patrob of sur charch literstore. Hl ymu 1,ouk- he distributed grath among those were not so able to pay for them. In lifen sauser be was liberal ia orider to accure subacribers to oar chareb pspers Re obtaived one rear the largest hat of subscriters for the Pristivive tu the brotherlood. Blessed with abualuot ueste, he was ever ready with bis five or teo dollars to selieve tho acedy.
His wife and four childrea, sil menshets of the cburcb, survive bim. Puo eral serfices wero conducted in the
Flat Roek nieetiog bouse by Eld Jacob Mallor and E B Staver, from 1 Cor, 15 : 15, to a large enugregatiga vany of whots could not fiod roaso in tho buildraf Aluer whinh bis rewains were in it now re-ts awatiog the resorrection auorn

Damiel Hays

## From Brotber Calpert

Feb. 22, 1680.
Buat Brachuth
We beld dedieatory survices tordiay io the new eonmodious brick church, built by the brethrea and nistert Is tive Swan Creek cbarch, tbree milen west of Delas. The bullding if a sub staptial brick 40 r 00 and fo well nested. We bad a very large audicsce, and good atteation, and bope, dunag the weok tanay may turn in with es to do good

The Distriek Meeting of the Northern Dietrect of Iodinas, will le held io the Uaion choreb, Marsbal county, Indiaba April 15, 1840, en brother Amety H. Puturrbagh says in bum notice, but an the brothis lid Bot nay where the metubera sboutd stop, I will isform them All that cume on the card stop of of 1 Mynouth, $5 \frac{1}{\text { b }}$ miles fiona the place of meeting Thaso conaing from the Weat or North, will get to the station a little little before 12 voclock, a us. from the Fruth, balf past one P . w., aud from the Kast it 4 poclock, p. m.

John KNisley

## MSSCERLANEOUA

To Yousio Pakackzas - 1 earnestly exbort sad urgoevery joang prescher to nie crery atmostendeavor to develop in hasself all $t^{\prime}-$ arts and graces of elica. tiou vodi oratory Carelens add slovealy habits io the palpit, ill timed and uarfaslty prountciation mindact faslty prouucciation, minglaced empbasta, asd uuvataral modulution of the
voice detract wondeffuliy frou a presebEr's powtor for good Y'ca canaot her on theront Methodint preachor and ase stanaseript or extensive wetes in the pulpit There is ao bead for we to en. with us as a Church. I'be coaviction Fith us as a Church. Ne remaling on ormoss is au abomination in Methodiam Any man uf urdinary ablity cao learn
to preach wurbout gotes if be will. If wo preach wirbout votes if be will. If be bas writing and readiog them from mannacript Anotber thing devoutly to be whsked is the abolition of the oldfusbioned pulpat 'I ho barrow box-like lortification, fixed np for the jureacher is trost of the eborchew, 18 well calculated to beget ate und unataral manaeristos Ons long accustomed to preach from bebind sueb a battery will feel hinkward and appear to diadrantage on an opea platforms Would thit yoa young minstets might actomplish a revolution in bis line, sn thent belore asother generation pansen the oill fastroved bor of pulpit msy becone unknown, and ail our kasisterd become accuetoned to viag, thrillieg enospell-Ror D) Terrly a Chrenhan Lifeorate.
1.uther and Hig Trinshation or EL Biale-in literature out hes that is relligioo Lutber wan tho commading ppirit of the age. but ho was en ratier by necideat tbaso by chaied. For form, hif fith own sake, be cared little, the stadied it solely thes be might the bet ter jrodute the morat effect at wbicb be ained. It is bardly puesithls for sajy une to sympothice now with tho riolence dresber, and nermons, but they bad the bigh merit of adderessing the atation io a lanyunge it coald understand Tbey are alnays clesr, etmple, warm with tea glow of a passionate natare ; sad anid cheir noise ead fary an sttentive ear will Hometlues eateb the still small voice of a epirit toncbed to boor iszues thut mero party warfare. "My butk may he bard. be bionselfesid, "lout the kerael ie soft sod sweet." We do an extreme injap Wee to Lather if we do not recagaile ia bita a strongly poetic eletseat-as elc ment which bod freo play ooly io the best of his private fetters, and is bis atill popslar bymas By the bighent of bie liferary achievenachts, bis tranalation of the Bible. be male a truly aplendid coatributios of the npiritual hife of his

So fortinate in ita traaslatora as ibe Scriptorep, sad Latber's renderiag rankik
with the heat. In abolute simplacity with the hest. Ite absolute simplicity
bripga it to the level of a ehild a under etanding; its strengtb and graco give it an epdaring place as a work of art. Germany iastantly felt its cberm ; and for throo cebturienlt has been to inonmarabetifior
divition has ocidered annong the Congregntionat Metbodists, a sunall desomination in the South, and s bew body has beets organized, ealling itsel the "Methodist Free Church of $\Lambda$ mer
ics" 'They hare uino ordained misisters

## glatr.

ALNOR - MESSIMTINE - By the under sigucd. Feb. 5, 1879, at his resteace, to Mise Allee Mesaimure
TTIT.-SANOR - Alvo on tbe sume oe rasion. Feb, t, 1880, Rolandus Peftit Mise Marrictia Pador

## Tomb.

WISE - Fell anloop in Jesus in Norits Bratech, of Coriogton Clureh, Sbelby Chy
Onia, Feb 10, 1880, sfoter Laenda, wile Obua, Feb 19, 1860 , stoter Laenda, wile of froed Aaron Wias,
modibs and 11 days.
she hoaver annerowing lumbond and three hatle bkildrov, the liast 5 days old, one of The taio babop, the otber ose was buried io
the anaue cuffiu gllt it mother. Diveame of
 decomarso by the Brethrea froma Rev. If 12 Foter Lucseda, with quiter a pumber of orthits, cajee oaton the Lord's nide last sprine acer durlog a serits of meethige Custhucied comptary Christlan life op to the time of lier departore, nod was much hoved aud re spected by all who kniew loor tier theense a, as ooly of foar on five bours' daration, in alicts thige slo suffured terribly, and was lbe mastic river. Hor largo circla of sffec fionate sed kind friedds neel not manro a thase who usve be bojer We wouth shy to hose who bave pol'j et rdade the stecessiry preparation for the soh rom diange of deatbs, prepare tu madel your God, your deat wrle, daugbter, sister and fromede in that good world above, Fhore ne aewer ueed covt ibe lant gud lowk al oer dear finenda wbire partiog is keawn no more, and all is joy and pesce if that glorisan bappy tand boyoed the dordas of stailh

Fonk 18 Nisenozoril
(Brotarch at Wonkptrase enpy
WILLIAMS - La Fuehstown, Wiahibgtos
 towne
isyy
Sister
Ells Witisime, who bs no well heowe ta the ededere of the Puineriva Slo lraves ooe Ton and two daughers to Eloarn theor losse, which we bope it hor etcrnal guas. Ste
waffered sach for nacy gens, bust bope it as a faltbful (brietab, wutang for tbe enualigg of ber lord. Amoog buy lat morde the wis
beatd to say. "Clonu Lotd Jests, come
 hoyiog to meot sation to the Cburch Imam phast, wbenz uar Jiy will bo perfeet not by the Eretbren Irom Pratm 39 d, s.

Bruthern' + Adenette pleawo sony

 alnyn
1 Leabovo was aecideotally killed by his Wher so he weat to enter the stable wth the roilk pail jest as biv finlier weet to esst ant a firk fall of 1 wer, ode of the firk liber atering bis eye fsr eenngb to atrike his brnig, fuam which he died in a shant timo
Friesed whatmoge has the eyonplay of the Thate oommonity io their sud beresrement. Yoneral services by tho Brethren froms Samuel 12 gs.
KNUPP - Ia Lipoville Creek eltureh, prar Brohlway. Hickloglasa Co, Vu., Teb
17. 1880, eidor Abruham Kouph agedi 91 17. 1880 , eldor Abrutam Knuph aged 91
jeari 10 montle. V/uoeral is rvices by
 Jolan 5-94
TUS1NG.-Abo lu Flat Hock distriet, Soe: pandone conuly Fis, Fob, 17, 1830, sither Rebeces Tuniog, aged 07 yeark, 5 mopth Sambel If, Myaber and the writer, frum Deat 3 . 25, to s iugge congrogntive. Dawise IIAys

## OOBD BOOFR FOR BALE.

Fhizsheeth 11 ohlerman $75 \mathrm{et} \mathrm{si}_{j} \mathrm{JW}$ Bowmen 8100; Jeeob Steel 5 40; Oeo
W Hasmer 1 00; George Wive 750 ; D Wolf 10 U0; Aanie 1 Rusnol 1 bit; is W B Yount 1050 H J Wallars 10 ; George Boaler $254 ;$ Jaenb Kinsel 1 0u; Mary Miller 20; D O Mooman 225 ; Leound Hyre $7 \mathrm{so}, \mathrm{Wm}$ MeMar 150 ; Chrithan
Imler 160 J F Sollobberger 12 go; I A
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 4iller $+05 ;$ Moqes Miller 5 fio; A $\mathbf{L}$
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Henricks 100 , A W Loa, necker 13 73, I Stroh Tfi \& J Kiaz $600 ;$ fieorgo


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## AND CHUKCl

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J. H. BleUMBAUGH, Irm.,

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The Young Disciple.

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huntingdon, Pa.. TUESDAY, MARCH 16, 1880.
NUMBER 11.

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ter miccosorde of ofabatres



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 Hamb from hencerienth, yon smith the Spint, that they mas real tomes theit them - Hex siv. 13. Inetesal if the the of the bithtal fibloming thetu to udgnumt, thert winks whuth hat ia klove will fitlow them Wial
 and 1 turl-ctes- that whencour clatractery at

 horesker, when uwery maak and cover tag will bo romoved, and wben wo "sball knaw uven at weate known" And to know oureetion to bo biancts When there romains no moro facrione for sin. Will hewletper But to know that we are approved by the lord, wheh we will
 inition sud man, will indeed be a "ioy unspeakrible and full of glory

## 

WOMAK'S MORE IN TEE SUNDAY 89000 L

## 

 Cumirw/Ieifuther

The term Sundxy-arhont, mphes Hool kept on Sunday-a place of ro licions inatruction. (heme of the obtho voutb a relagions educution-to rultivato and develoy, the upartual onwire of the clatld. Anotbor to toterisige the avea
It is often termed tho "nursely of tho cburch " Tbu essubtial clencate of The Sanday school are, superiotendent pupils, Brbies astd teacbers. Witbout theac there catu he no Sunday-8chool, oat woman's aid and asstrabee, woult jrove is failute Woman's work in the Sanday-st hool is just us cesevtial and bupoutant ay that of noan, and expeti
 Wet, womma bas not sechived the en couragemont she sbould, par her labors in the (hutch and Simuday-8clwol If ble iecos tbey stould bave been. be should, and were the advantsge: given loer which man parqeaser bib
 Woman's advantages for zamion hwowledgu aro few intoed whon conawhen we con tider bu fication to whiel abe bas attamed, can we not scalise a abe that ahe bow whbis hor tbe cic meots of as erpua! trorth? Woman intluencess felt and acknowledged in all the relations of lite, but in no ioln-
tion aloes bbo exerciee sa deop ut teflance as in thut of notber To her a commitued the immortal ineanne of the anlant annd. Sbe cherisbes und expasole the earlient germe of ont thwilleet the lifts the little bunds, nat? sam bey the hitle tonguen to lisp in guardtan augel during our helphery your, when wo know thot of leer car and wasketies For us A the cultura-
tion of the mind, and the mouldisy of tion of the mind, and the mouldisy of
cho chargmer of a whild is a far mor
other entrusted to human hands, and
as tho infant , lass is tbe most important, and mont sueceptible part of the the achool. We helieve women's qualifica. her tions are sneh, and ber knowlodgo of ' the wants and duspositions of chaldren exibllu ber to more shectenfuily toach this elass thsh mas
As Kunday sebool lepr liern how placed uy is His virecyurd and eatrus. d to one tare the tender lands of the ine Can we bo too enroestly ugaged in sbubling them from the buting froste of $\sin ^{3}$ Cath we be too denirous of aue ahd liv'ne tine, tlat in the futh. nemb of time they "may bring forth iunt even anto eveslasting life. If puslified to elpperintend or fill any ber allee in the Sunday schoul tha ny lidetber - why not welect hor?
But pays one the Scriptures forbid ontan to pray or teach publicly If
 with her hend winorervid, dishonorath ber hoad." Wo cortaiuly can fofer rrum this lagnage that it sbe has ber hwad covered ahe may pray aud teon-l mbliety
Panl abys to the Chaneh at C'olonso,
liet the work of Cbrist dwell in you richly in all wisdom, teacheg and ad. anoishing one avothor in pasatms und furitumat soog* bingirg with grace in your hearts to the loord." Hore the
nensbers of the Cbureb-both male and female were commanded to teach and ailmonish one another
If moe are altowed to teach and ad tonish, women are allowed to do the sume, for lraul addrested the C'burch. Fad tbe pibame one anotber, inolules both mes and women.
Poul naid, "Yo are all the chaldren of Goul by fatb is Christ Jesus There is neithor male nor fowale, for ye aro alf one in Christ Justs.' 'Other Reripturnl patangos uth exumptos unght bo preconted is faser of women prajugg and teacbive publely, but will let that sultiee. Wornan must not wesume ath thority over the nuan, bit is, yequired beml of the woman, it is his anty to plan the work for nes, and our daty to ase misb!
Dear atstera, tbere ts no bued of one standing adle. Wo all bave a work to do, and a place to fill in the Sundryselood. Wo misy not all possess the factilly of tmparting knowledge to othere, or luve the neccesary qualificathoas to tench, got we can sill bo eark. estly onguged ia the performances of Lue variont duties fra whelis we ure $p^{\text {tathed }} 1$ is oten worls and some way, by ther pious walk ned Godig onversation, and by excrting a living inlluenv, be the menns of vituning aone to Chrmat. My aged sistera, there wort for you to do You niay not Nereiset, but by your presence you can do an natold amonat of good. IVu do not know how rouch it oncourugen teachers und subelars to sue nad feel that you are interested in the progress of the Sueday-school work
Foa can occationally drop a word of encourugethent to thone upon whore
the burdon rents, and the sureess of the erhool deponds lt is your dety to watch over and inatruet those who are Onby in the Mastor's farsice. They What lo meuriebed and fed with mulk and not strong racat, leat they may not be able to digeat all, and grow wrak and swkly. You do not know how onach a kind word aud pleanant look from foth is spprecinted. If you sed a fougg aister that doce not beur the not slight hor wind tura a cold ehoulder to her, hut throw your arme of loro around her, und let her feel that you welfire. Teacls her to acc Irons principlo anil that tha weuring of gay spia-
 very true Cbristian. If you pursue this course yon will seldom fall to gain

Mol
Mothers, it if yenr daty to envour ge your children to attend Sanday echool, and wassest them in preparing their lesnons. If they neo tbut you take an intereat in the Sundsy कchool, they will do the same, for children generally think the way mother thinka and doen is right. While the mind is yet yong and woiler, it tan be moald. al into almost any desirable shape or form lontan implant brinciples, and
make imprescions that can bever be oroned, und which hill bavo much to with tho fermation of the charac. Hget1oria 10 Gol nctoritiog to the re qnizcenente of H is devine law to raine ui your cbildret for ban The fature proventy of the Churuls to a certain extent depeade very much on the tys whirh our yoath are relgiously edaated and iramed. - And could you tbut fe reating yion you, and the powertal influence yoo may have io assiat. ing to jrepare the youth ther the stl-

onr labor we minat not become the conared, tut like the busbandmum, or muat bero puticnce The noud sown doce tout spieg ur at onte, but may lie dommant a long wbile in the dry grombl muth it refreahing hower
 plant ix sewi, wal finally the sheave are gutbered So it is whib the reeds ho woul nod yet nat heot thear vitahty fut la years to sumu bang forth ad bumdant borvest,
Let us, ohe and all, strivo more earneslly to lead our youth to the great temchor that wo macy fioally gain the promiecd crown.

> Werr aider, let the wortd go en
And zeid oor bersts inflame
> And zeild oor bearts ind lame.
> And Gospel teutha penclsim.
> Ne'er westy of oar boly task,
> Nor let our faith erow thin
> Tis Jesos oulla bs to the field,
> Anel hats us work for Illm"

## OONDENSED AETIOLES,--NO

Buble Ficest-The learoed Prince of
Grucuda, hetr to the 8paniab tirone, was imprisoned to the Plow of Skulle. Madrid After thirly three yuars in LLin living ton
the follawipg

In the bitle the word lard is tulun 1,833 une the wond Jehorahi is 43 froes, und leverend but onto, and that
 itb verse of $116 \mathrm{c}^{\prime}$ l'maln is the mindelle rerse of the Bible The 3th verse e the Ath chaptet of Esther is the loterg 11 L chastar of $\mathrm{S}_{\mathrm{L}}$, dulun is the shor est In the 107 th Pealin four vecoen are alike, the $81 \mathrm{~b}, 15 \mathrm{u}$ 3 lat, and $31+1$. Eacb setsu of the 13 h W Padm end atike
No name or words with more than six syllublen are found in the Bible. The 37 th ehupter of I Isiah and 19 h ebapure ulike The word girl occary bat onee in the Boble in the 34 varnd of the Sis ebspter of Joel. There aru found in both book of the Bible, 3 Ssti,463 letters, 743,693 worids, 31,473 versec, 1189 claptera and 66 books Tbe 26 sh chapter cf tho Acta of tho Aposles is the finest cleaptor to read. The nost beautful chapter io tho Bible is the 2ad Pealra. The fuor moat is iphr Ing promibes ale 14, 2, Jobe to : is Matt. $11 \cdot 28$, and 384 h Prathus 4 th vera Tbe lst verso of the birb chapter of Teaiab te the ove for thu youmg converh. All who dattur thumeseses with vian boastinge of their porfecteens honld learn the fith chapter of Mat thow

THE DIBOERMENT OF LOVE

## C. H. DALSEATHII.

## Ti, Bies of II. Robletre, of Oimpon

No words are more farailiar than hose which comprrehend all of hers Got is Loy And nobe are kess uth cratod. They are the stuly of the ages and the Fternitice ingels th an look into the mastory of godiness. Peter 12 This ermmes that evou these primel anom of Creation, there ar unexplored deptlas in the Infieite Veesn of Love Thoy thatio to how vine luanger for the mifolitigg sual up propristion of the eternal, exhanstle lupe. This in tho aliment of all not inal morit benogs. tio alwence is bell - tolnve is to be damsed, in thiworld atd the bicx!. Eacmies must be fured Thebucterest batred, and the nowt soat-ronding and baly tortaving pervecuthont nimpl ubly serve ab finel thtensify the flame of self racrifio This is a farst pethue of the 13ivia Inearaation. So tiud lover, and to pat era afor a lower muitel vaill lose in icavon. He but entinel die for a foo not a "partaker of the livithe nis. wry" To beur it grudgo against nothey in to fomter the apirit of hell and confers brutherbend with levila
 TriA" This love mated embrace th wook Chtist. We cannat lave s Tor有 BeNg without luring all be saly end This bo the the test Tri proleas to tove A beiati who errs wo not jeriect abd cunnel claton afluthoun for wbit the a nut Cbrist is the Etermal Word-the fauldess expresvion of Intinttu love-sud not one syliabie, or letter, of iota, thaty be ig ioned or tampered with. Wbat it deans is not as(blend, nut thrs may be done shen we are birom with the conviedinn that we are "doang God nervice" Now as oggbteco cuatanes waro people kill each other is tha fervor factioun enthumiasin, under the borry delasion thit it is This wislom denecedeth leot fion abova, but is eartbly, nensual, devilizb Hs that would rood and dimiember the budy of Cbrist ather thati bacri five nowe liesh-entieleg, world-prollered

whit better who would tear the Mysth al Buas, limb fyom litab becatase uvery titch and batton und carve and angle of apparel in wot to hie tate? Iy it at virlube of Chmolian love if we hathg one tuad weighte to the wheels of Etrgunnel'n Charoot, und shain all oir God's groms world connansaon from be

## without one word of leave fions the Croas Thoutands of dollare are in this way anoundly thrown away-of fored in macritive to the worth, the

 fleah, and the devil" instead of givon o Jeane. God demands bis tithes to lay as rigidly as in the unteceden ctanony. If only has much would go for misbions as ra apont hor tobacco, and fastionable eqpipage, and runonsdiototio luxurice, the God-man would dietotio luxurics, the God-man would
see of the travail of bis sonl and be pullefiel," Whe can ancebd the Mount of Crucitixion, and look the blooding, puib-ynitering, sin-beanng, dying Roleemer in the fice and not be ambused? Not one of us will dure to ettirm that a lave given our mibds and atuecthons and persons and meane consonant to the Atonement and the import
of our buptiman Corenant. Tho lore but truiy discerns Jesus will also dis. un ite ownoulligatione, which are all the sweetest privileges To rend tho Ulurelb on grounds alleged by matcon. cu and cartb und hell that we are note siten on coor commantion of our pofe of Fathor, Soe atd Holy Gbost Great, long, budy ond noul asturating draughts of the lite of Josuas is what Woo Body. Imptriotiea munt be ox. jultd and nteera atoagted off, but who themelves, and taking along onougb of the vital principle to keqp them there may bo a very decent way of rotting, but it is corruption none the apun as well na in broadeloth sind or mine. When the strong man ie bound by the strong'r, the thumbserver will ctome obsalete. Progression will not necan daodyism, and conservatien wall
uot put bet and bridie on rabsione and sbbatt-sebosie, or est in grave counIt on the birsuto pppendago on tho upper lith unlcas these things are the plann index of Carnulity, God gave on the sothed tart that wo are mouber Trtly endowed witb commun menee and poral dikerimination. There is surh a
thing as nuculary idean, and it is then thing as nuctiary idear, and it is these
Jesus mukes use of in the edtecation of Thuls through bis Word and Spirit. the separated frpon the Christas life, than we can be divareed fromour conpath of thfa fact will mandle some becks in the Biotberhood with erim. These cardwal trutis uro infallbly dinceraet by Love No ono can really sad fiuly bare his "life bid with Chrigt
in God" witont the blesed Contarion on God "witont the blesed Contagion
(4) the Di $i$ ine Stivil nubd character. To lee evwrapped with Deity is to huve every point and iniot of our rational upen to -.ll-boly, Mll-wise, will bealtiWhow notbivg lut Cbrist Jesuas and Htna crucified,', wo look at everything through the bych of Iocernate Godbend We will sce "the exceedrng ein. Tulaess of tho," the awtol import of mg purjose of "Gol manfert in the Hiob." In the apprecistion of these eate ond etringency which now agl tate the Cburreh, will sink out of sight as utterly ahen to tho pressing wante of tumanity, and the mablitae wad of
tho lisearantion ant the Croes, Sour bood sced" in that cortare of the kreat Acre of redemption wbich Providence ban entruded to gour tillagige taok unto Jesus in all thing the the is Tupa and Omega, and evory lettor of tho hiftery of God and man fot foumel
to him. He grants ull the literiy to him. He grants all the filery int most peecetrative wielom, and manet striogent rightecousness cas de.
masd. $\quad$ mun-manuta invariable results in dwariod, maimed
 priciplos and their sppropriqte expre
-Wons are embodied in Fimmanuel

## THE QUEBTION UF TEE DAY

 my b. с. тoonaw.Therero is an important fact bearing ypon the future dentiny of the Church which may be noticed by the moot carelens observer of fassing evente We refer to the very genural and rapidIy growing cenviction which is gaining upon the brethren as a body, that the time for a redoubling of energ's and eflort in the direetion of miniate rial werk, is upen na with all its intit
nite rusponsibulties. Jot Popy/i nite rusponsiblatices. Ior Populi Ios Dr, is in sontroent which though not relied upore when it reate cap be Church-tho whole Cburch-the pure evangelieal Chruch of primitive char notenstics and Gospel prisulplet it We beveve in the doctrine of spintual
counyel and instruthon, we caprot but necept the trutb that we wando reepect but bose things whicb conevern the perice al interests of the Cburrh, the whoie mamaicalion instrament of eqch a geocral and indiyndual churauter it lesrly luid down in the Neriptares, but the nppibstion mint be mande, and the
cepomiblity enfonced by the divet cespomiblity entarced by tho divet
working and invievible power of that Holy spirit wheth on the day of Pan. cocont was made an etornil legary of the Cburch.
Wo then bee all around us unl all ver the Botherbool, the operation ot hat atwakening Spint, raaking the ap pliention of the preecpes relating in cencral minsterial work, enforing the unlwurke of pryoudice. Thro is at une who cares for the interenta of the Chireb, the glory of tho Master, and the malvation of sotls, who no not exrcised over the boundless importanre of this enbjoct, und the unmistakead uty of the Church
It is a blersed eign, old und young. oldor, toinister, brother and nister, all. all ficel the fiervency of ath inward Olume, metting the ley beart of indulfer ence, and mounung to tho sublime beights of irextinguishable reat May fulfilmont of that bleveed prediotion or the frophent, Joel 288 . $\mathrm{I}_{\mathrm{a}}$ the Hast dayn I will pour ont iny sparit upon nil flesb, und your nonts atel your daughters shall propherey" "Your oid "shull| dream dreams of their evening mea," in the reams "and young norniag loght, "aball beotiviona," of he fituro glory of the Cbureb.
Thero is a broad field before bes, nb will define ins bournuly, eounters, States Countriz a and Continente, sll filled wath precions immartal souls, thirsting Bread of Lita and Lungenag for that rend of Life, which
Our Fatber'" houne is
neu groas wilh waigan hor ks cover bix ficilds, and tho calta bols of his mercy are and tho chan crs of life-the mulk and hooey of Chasan-ter what overlathing conalations. Who tyill bear to the atary lag thoneands of erery lutd some cbuliec of buvenly tomforts, some un. lenvecoct loaf of instruction in the way Everlastug Liiio.
It the Churib neglectes or refuses to futfill its divine commassion, who 13 Gore let to communinate the graco of known among all nations. There ean ho found every whoro moch good nate rial upon whit to work, and tho of b pharinnity of the Cloorch was nevor
beluer than now judiees and mownanderstabdin.s. baro long encrusted the minds of tho people, wro raphlly und eftectually giv convet mbormation of zte ibe ibatacter and objects of the Brethren, ated th astare of their faith. The Cburob in tetstilisbing a goldon repatation for purity of motive, booesty of parpose, and integrity of character, and upon
(bis breud foundation it is now our op portunty to build a templo withit

Whase courts the natione might walk
ander whose demo the stant migh
Whirl, untrammeled
Wo anxiousls loak around for th
Wo anxiousls look around for the
instrumente and meana pcoded for this work of converting a world. Where are the armies of Ifrace, and the cap ministers, Xorth, Sonth bandrom Went. Do thoy lend on the toate and God? Are thuir faces to the fue Some of them onere, twice, fonm and bive times a manth ift up a voin againet tho iniquity which is sinking world. Ia thin adequate to the work? In it cousistent with the exclusive worlding Cburch? if some langort. odntlicrence to thr weltiare that oin abr neglect of goreral tministerial work, gave the lic to our exelasive protensions of pumitive goditiens, and "ontormity to the Gospel, we conilin not
wholly evato the lorce of his aryw ment. "By their frute je shall know "beat" One of the mout gloriony fruts of the primitive , burnt was its miveran prochamation of the "Ghut Tainge." Why turt
laton to the ground
We would oot say that tho ministery
gonerally unbintifal - atatement
 rifice or tume comfort, mul business, liearngg the "Glad 'fidings" to thousands By tho parely whitb corncs of the4 escrifices they are making
many rich. But the groat body of many rich. But the great hody of
the minustry are tert at home by sponsmbilitices whict it is hard tor them to efeape. They take thelr sogular turn in the home congregation, but Hocaly work, exteptar tho the mis be spared trom the imperative demanils of biasiness. It ia juatifablo to pioFide for the necessities of life, bat manst tho minastry of Cbriet bo anacio
cubservient to the miniatry of max witservient to the ministry of mam. of evangelisto. who are not ulvay confined to particular localities by the entangitenent of businoss. Ob , for the theot who ia not bound, bat who the the everlanting Gidst of heaven, having crisel Bear upi tio wing on the four whall cover the oarth as the waters over the seu.
There is a reaponsibitity of the luity. Which they have not been fully imgruated, s privilego to whieb no adcquate opportuaity bas been givon, at denent of power which bas nover
been recoguked and eullivated Why bould the burilen of preacting to woild be borne by ufow, when the chargo was given to alt. It is clearly tangith that the eburches sbould nomal oat orangeliete, and that they should mustain theno sorvants of God by tho communceation of their carnal tbingo. The fact that wo bate aot the burden of the salaried mivistry given us an inations who are bowing under the weight, but notwitustondiog all this they outstrip us imencusirably in the matifestation of their seal. If every Nerago congregation shoald mustain the ethicient mintater contronally, is tho rictd, the berden would not be
groster than that imposed upon other burebce in the auppart at their tome ministry, which they cheorfally bear beaides the immense liatilities of their bote and forcigo mizaion work. Thin arraogement, which is thas shown to noveral hundret mimmera in the field and under the guidanes of the spirit What wondert could they do, what Golds could they note explore, whut pia-
lara of Satan's kngdom could they mot athake! Oh, when will the churib wake to tho realiation of her porer: Pnt on thy atrength, 0 \%ion: tbe Pbiliatines and the terrible Anakims are as the dass of tho summer theves. within the powe thew, If it in thas proctaum the Gospol to nal nations, and
bo fails to do souls bo required at hor bands? Who the thip in the mides the disciples in will aequit us at the day of judgment? bis bip in will midet of a rough nein, Who will answor the accubation of and bebold one begin to fail ; bo looky millions? Will there leo acy palliatiun wave behold one is walking over tho or atonement for unfsithfolness? Lat waves, one bas surmounted victerious those andwer who stavd in the way of is all oppesitiun, Thure is hope. Jesum the clurch, and prevent ber entering taken as the Though at firest mis. upon ber univeral missir entering takeñ as the appromith of evill, he, un portant destiny is beforons, An in- derstanding the sitartion, yprithes the ionury sentiment in gathermg stren"th ino not worde of assurunce, "It in I like a torrent, and ere leng it will tamiliar reibe, Fmbeldened by the weep the brotherhead with irresis! 1 ble gowor. Wo are entering upon an ago of reloubled activity, coergy nud ena io the woth of orangelization, but We are not henoant of the grapenap pobenmona which of the grave the ap of many brethen, that the oheorions nalariel minnstry may come is upow the heelv of this movenent but the wonld rotand those brethion that In increased activity woplentumy. produre positivo reanlls, but it twould beat the ebronic ills which mitute es many sertions of tho fraterwity, nod
which buvo so long mumpolad
 its nunerous comnittees. But utter no, Nhat relation is thoro betwech a -alaried mibustry.
rate, the ether tome is salurie toll and "xpotule The ono myotren oo apetial solf deniat, the otbere evory
 mose Tbe one bas every inducembent the other every discournfoument und danger They mose is different plerem and otcupy diflorent fieldde. do not busitate to aay that connulorms. the poculiar materisl of whir
brotberbood is compesed, the rooted sentiment whieb provailan wien the expedioncy of a salaried miun-try: unch a thing as aftogether oummaly the hounds of pomibility. Adnutung that it comes wathin the sange if' a remoto probability, we will set 11 oret aganat the reat ovil whireb demants the atcention of the church sinuls
are periathing by the thousanil. thas
in remate probability, but pretrot exil, Armien every day awallowed ap in tbe juws of detu,
wor Too lighty wo conten bornblo pieture Hoaveo is giesed and hell laughe wisite we wrangle over Lhe taswable oljections ton of idleness and unbeher,-while we make ourselves eomfontabie at bonac and
purposely retran to warn tho perimb. ing world. Shall wo avord that mag iraiy, contempthble ghoot of a salaried whopstry, and foll adder thas infinite souts? Who will auswer for the elishing snutis? Who will anawer for the clureh
in thia matter? Ift yo thim satter? Let ys $n$ wake, the
time for sumbering is over. Seo the time for sumbering is over. See the
rising day of opporumity bofore us Lark to the calls of duty, - trumpos calls from evory land, and from the elande of the sea.

## "IT IS I GE HOTH AFRAID

ike, is veady to trate the slangor of the doep, ated ruply. Lord, if's. be whot, bid na tomu lithe thee on the water,' but nhen be weon the dorce oess of the storm and the swelling of the waves, courage latis and he beghes to doable isnd atmout wiaber he houl test, and meral comruge to so severc benesth the wasce of thent abeat to sulk bereestb the waseo of porediotuen, Je sus stutehey horth bia hand and rea
cuen him, shomans
 Reserued fromes what memeat ing mitsl. and eertaii Hiatruction, hou can, wath Hoses the faftbitl netrant of goif, ex lam, "The Eternal Giod is our refige,

## Isolation

## Herigion ' What tienmares amonot

 Now preciousthay eilier er foid.Of all thot thse erill co a
Retligion ! The poct Cowper, calls it The prenty word. and anch it is. Tho peet waitung on the solutend ndition of Selkirk, where tho comtounon und fettosehip of brother with brotbor way imposable, might welt say, "What treshates uncold reijde la Wat heavenly word
Silver and gohl are presious, but trae religion whon date gotuen inta prosiesmor, is at thousumil fures muor preciom and lonting, tho eanilh at indrtacrable, ynt what are they eom.
ind pared to the precinots book of phre and holy religion-tho roligion that 'shuns out to derlare the whole connad of (brist hefrire man-the to ennfees taken tiod by bra nord and piog in
 rest of mankund, Dast purion Youluly its

 d luekene
No prectous prom the "uxcenting ofroal and prectious promisen ut God's tword, medt in the ril b yemy of thenght, Lora of by the ley brathren and ais. and brooghe to lim thremph the wel. oucy would tong ugo bave grained the

## mustery T'hanks <br> May h arritisu for the gres

 May the good limilliten every ling illentency. $P_{n}$
## A FEW FAOTE.

The Jews had seasobs of antenven.
When glibling aloog the umooth stremm of time with spparent meon.

## (2he Mrimitive $\mathbb{C}$ hristian.  <br> march $9,1 \times 40$ <br>  

Bu, Balahuygheryenk out phimly in atantlut

EL-1s If It. Miller os neve in the litla


Ben. Pbolaw Seypart, of Mation

Thu laut Number af the Brethoni ut phatent- gute a mal sypatame W) have gave fies-lied mombere a
 paremple
Peow the hifwew, we hern that will amu copy bis usash hewth

Eath Javel, Frise of the Aninetam.
 ho las nim leen whe to attomit to hio anmatitul hation
Onrustat 11 min tor the chatiden of pour linthen are nawe hengs conibien-



Bise. 1 If Mnoresaly" "Wa lelleve in "mach wator" when nececsury, but tated in No 8 no the l'mulave for bie unc of A. M We thisk two welly will be sufficment

 ticorge Bumble. Fud fumbly, interd They ate ull foren the 1 fomic Crumbery lanif Chmeth. Pu
 - 111 that is meted ionge wo large

 rinembatuo ir tho P'Munive to fe

 mey be chan that nill in
hring yousulomatifal bavent

Tin Xiw Joulo Mitene nuhumes

 anberertices foy ther fint of Mtach, it
 prev sinco 198 bave been nhldegel ty urpecad lowe ago



 daily mught to be sulpurtol in out Chumtinn hasel

Maxy tharches remmala tho of
 corraing aull len Jan usil his older brother Zelee mame wotk to the on th
 xuth
1721
 ing todny T Plense, ar, I've been West wbere there are only a few breth. "lomig' nothis:' So he senlded Zeke well, sutl then trursing sail 'Dat what well, ant then Ifroing sand 'Pant what
have you been domp" Plone, kir, I've bave yout been domb 'Pand In musy a
 shil the deparons are helphing them" Ritypara Merald

 fom the beent luok s. Shake nite thre jarts, morking thom up noll, thethous Thayphes or mothetur solt wed. Pnt al tor mive it and prevent it form bo foming lieay fismish with fow howets, luweser, tohme the andstugce not inte it It wold westhere, trenty minutes are eloagha. it temperato therty, if what in timeen, it is tht tery
King" " As tha- weetipt is mat waler eany Tus Gultun Reste says that ' $\quad$ C'iman has prys is debt of 8 se, eno ons i that stom, in not to he enngratulitect, is
 yeud half that ambont for a bones to worluy thod, where it tublit heve bualt tarty otbes in phan where the or- needel." Very true It the mume of churches, wete ubed to sprom the Resoel, it rembld las better, atel then too, there wunt nut be al many whath do be wheth lining so murlo ग phouch upons the canse tirmut mogations me able or tot, merely fir lisplay and me aroalt there is in heary delit, the people ate funacially opforese $\mathrm{d}_{\text {, }}$ ult the reuplt of 1 vide ant estinva ginees As a geneml ratu tom the peis fle that gatlier in the costly chust are whil lormal nat selfish.

1in) por childen of our iritetam-
$y$ we leing smmaberel by ur hig the "rectuan of Onplank asy han, why wht alsu reancmbor mech our nod nual unupathy. Thero slumble! be. at least iwo instifutions providion For the ageal and intime becharen and siscrese One in the Rent and one in he wiekte pleasant "howlan howe herw our agel who hase no frectula to eane for them, with go with the aurabee that they would the well cared or. It is distresuing 44 the ngeal th Feol that they have wo place to bive
 continue to have then unless a proys Wh of thie hint is maske fior them What dar the huvtheren Mable moters on

 in the fire Weat where problatis oroly fow of vur brethren have beated These calls should seveno unare altet tirar Mossionaly work put forth num will thing retuncs, swh as wan be gaiklitatd labla nf the West, population ponvaty in with great rapidity, sand we furt or lef uny upportomits gaon, to in forrt the livead of Bufe to theme peesples Srong them aw whr lrothon and our Gethoche chllfves. Will ne be inhlig Ferent? Will we wake no offort 10
plaut clamebe in the far West? Byery plaut clanchech the far West? Brery
bruther anl wister whu hon the Horud eabisu at beart munt feel that there is th work to $\mathrm{th}_{\text {, }}$, inal that there tis no thac to lose. We nught to luve cus mio sonarieq at work, sabl ivery hiother and waster should feel diat they whe Our ministors theed haney to meed
ren, and their means limiten, the canse might be probloted by nalling them in brilding herees for worship. There is plenty to da He that is intifferent and looks only at home, or to his ow $n$ pecmmiury interests, lucks interect in the great norl: of saving sotils, Breth reo and sivters, let us lie up anit doing Let us encoarage our missionaries by showing thema dimposition to stund by thew-aid
prineiples.

Ir all professors of relighom hail the Surit of obralience anal were seching Whaw the watl ni the Lask, then would han bo mo mels enveling ned points of dhetrine. The tombla Whey ate unt to exencme thor own Whatent in splefence to therlamice Wr mubt why his lan witi nat the tor


 pectulech to the Ethoppan venseb, he
 lonl low eommanled the slo tund still unl they went down hoth unta the water. Plulip amit the vmern poul he baptiend low, When the longtisun wis orre, "they cane up out Couph requires! in ntider to baptisn Ic. went, abempline to divine diree fius, sute the wator and took the sulb jeet ath hiur tend bpplifor while li be water. Xuw ruen seen to thind they knues a hetter why gothe inte the water to bispize, they to it in the cturuch-cunnot tollod our blessed Lovd into the wator to tie butptized no he vak That dom't shit the prople of this day and age. An improted nuch mure converient way How athated. Gut it monnt is remem
berell that God'n woid is to be our jwige ut the last day, aulour uwn opin onatter will not arail.

A mial hat been outobliwe in the
 to pohilht the varyying of pastel-dirk-4, butcberkuner, or auy other wide unas Wo valpere that that Sinte feele the mece-ceity of n momsure of thas kiund, is in thee of the comntios, the (ide on hants. The secords of somm otber ktaten show haenion that enome on the uservase Oh, that now could kuow and fect that it is their du y to mulkine their praviont IIces anotber wonk for the Salhati-sclion teatber, and ull who have the youth anler their charge spectal eftorth lustat he mate to teach fleter tie wesh be Biblic. The chiltr that is taught that it is wrong und welked to resent ours) little ingury is strengetiened fur the greater confliet- 11 oftes lide. Let thl nho have the jouth under their arn ty tirimplesy thrir mumb with the grouat trath that "He that ruleth
 Akothacity-that to governotarsolve9 ander wabjecthons the erreatest mank of grent mas. Get thisidea matalled in the suinds of the chibhen, aut the laws puolabiting the tarrying of wor puts for dofwe will not be required A great deal of the fime of the pres ent daty is the, tirertly or mathuety with the spart of the fiospel Professors of Christumity teach thei chiltiren that it as might to defemb them-selves-that it is manly to resent inje ver und lefoml thear lughte hy violent belam, und is a 1 cant when they gro itp, theiv pos-ifus ase ourvstrained, and when their mathesk atre cimased, the ate remly to take the lite of an opme nent. Soch of the fighting and mur nent. Simet of the fightiog and man
ributed to wrong teaching. Hence bedmportance of making greater et forts to tench the you
ciples of the Goapel.
Ar our prayer-meting on Wednes day last, we bad the surbjeet of teroper ance, Mr. A. B. Brambaigh oftieited and rean as a lesson the lat chapter of 2t Peter, alxa the live turr "emses of untoxienting drinky whed their effecth una nut esperially direlt itpon, as our congregntios is etrictly a tobiperanes people, as tar'us the aso of intosicating dhinks ase cuberved, hat tho ether
forms of intemperance were referwed th, suth ad the riwe if tobsere, is Bro Brunshangh is a molical auti tolace come abd jew er lets mes oppontamity
 he applisel the sulgect (brecty and $x$ By retetence in tho lat claspter of 24 Peter, the vester will eo that Pau cmancrate x cataluente of vartued thent aro to lie aldeal to nar fith. The firat whlition is that of virtas Xo suc hat is hot strietly vertmothe en Chnotian Clourth, mul if this bo an caul who will tentht its the one van sustiviu a propec relation to the Cbon
who is batt strectly temperate
 Terupetane sppliex only to the we of anch thinge as avo lawtul. Ther fec of intoxicutigg ilvinks in wot howiul, henth Th that ines enther liguas or tuloneco in intertpate. The use or fool 10 nomes intompenate. The use of fool to now St our bothes is haw in, and in thas we e use intovicatray drinks
at all, we cemaot clama to be strielly (emparate, and cunnot sustam a proyer relation to the bodly of Clarist. The Whe may be said it we sue interpots in mir joss on wheb divhoturs him whom we profese to honor and seme The same with ap ily to the other firtwou onismertater ly Paul. It wo lark kuowletge of Enhuot suldsin a mapler relatinas th the kiples to ire wive as sorpents aut barmiess ut dorex If wn are wol velation to the Chrivian Clarch. I aceste napatient it alsur thatits un far proper relution to the "hureh. These

## looloed

## congreoational gingino

 tional -imgtog, atal it in strange indied that mysting cloe should bo tolerated ly thase who wonkd be vecoraized the trie woashipers For a congreg口tion to gise over this meat thenting part of Gums is to Asimfana a spinituat luse to m
 higlucst interest. Singrag is a purt or worship that is wapted to the nbilit and desiro of all God's jerpple. Waivid, i - losiug the Pralms suil, "Praise him with btringed inatrument ond wiggus "reath, praise the Lourt" siuging is that purt of' wonbip in which erevy woil breatber out his praike to thou for hamsaif of bersen pruse Arould sunge wh should pruse
To cosble sil ot out lirether isters to fake an active part is thi most soul-cheering jait of worship-the Brothen's 11 y mum has locen compileul and we sre grat to say, that they re bong very gencrally introtined had we hop the time will soull com when every mueting bouse will be sup phied whth two me three thren bur for hemethe of thase when stranger
Far the phrprise we have ottereal to send then lyy Expuest for $\$ 10000$ pe that fier hut wether purpute do wo wel them at this rate-monty ohes lought ior this parpon

HodONLY 50 CENTS Toa

## BIX YONTES ON TRIAL.

As there are etill hundreds and thouande of families into which tho Pramtrve Caristian has not fot beon introduced, we feel to miake wact extra forts an will onable our friends and agonts to bave it road in overy family vbere some good might bo accomplished by roading in. In doing this so ofler to send it eix tanotlas on trial for 54 cents, or elhyen copies for 8500 We make thay very low offor for the purfose of baving the i'maitive netro ducod and thos promoting the catise Now brothren and eisters, here is an ofportunity lus you 6 work for uand for the promalgation of the truth. How many will go to work at onse acribers? Look around you and se heribers may of your neichlibors would le bobetited by rending it. Perhaps you bsve married mona anil dabughter that are not rakugg it. If so, send it so them for Hix months. It may prove goud investmest. If no eblldron to send it to, think of is grood friond or nougbbor. Pleane make a berong offor and bee what can be done. It all do ponds on whut yon may do for us, and it is to you wo look for saceos sing subsepplione, 3n cents, or any amoun lees than 81.00 may bo soct if stamjus
 if carefilly pat up. Larger amount drall or pestal ordon

ANNUAL MEETINO PREPARATIONB
The following from the B, A . W vill give our reuders an ideu of th reparations tbat are boing made fo ir coming A M
The Counce wiil be beht on brothel frane lowtand's farm. Uniy a little lustance from the roadi is a Lowuthfal avino or rabtor babis, throe sties of bich bave been admirably fitted by ature for the counell tont. Tho othet do will be put is ordor by the tent consmittee who underatand tho thing obsnittod to thom. Over this burn 4 oanvis tent (tabernacle form) ono but red foet in diauntor will bo exeeted. and seats arranged so that a lurge quraber may bo aceommodated. The ades of the tent will be itradgen so to bo opened or closod at pleasure Phe Situndung Committee will le given cats in the conter of the tabernacle be distinctly lieard in every part of the tent The bonsling tent or refresti ment room will be manc of canvas and kamber. Its dimensions will be lbexut feek There will be tiventy doors of and twenty on tho othen for the adtait sion of fetmales, gosets will go out at the samo doors they entor. The intes eal urraegements will be ciuplo and
diue froc. Howover if boy what to contribute anything towards pas-igg tho expenes thoy cac do er on thr presentat
treasuror.

## ©ducalional Departunt.

Think truly and thy tsough
Shall to a fratful seed.
We arv glad to Iearn that sister Caswio Becry, of Cosingtont, Ohno, will return to tho Normal agnin at the
epeching of ther Spring tevan IVet
liko, W. J. Swigart is in the field temethug, hutbling chacatomal meet ing thely We are glay to kearn, an lake repurts aro met and plejpulseca eid at the "Xormal." is growing in fo.
-Knowledgeslurs not *emplose will then is contunced in tho lurge fermur Wincel, the prassome are fo bo be diseri. ed, true und wortby natives uro to be
 ulcnted number all corrmustantion An this is coalpmed in ellication-IVib

## THE RTUDY OF LANGUAOES

nowlellgeel juwer, buth in the Clinuch and in tho world, the queatom is being, nitsed shombl our people and copec nution? By a cliserical edineation, wo bean, is krow ledgo of the languages Wben we tok inatin
When we look wh what this kind of knuwledye hak done for the soccalled
Churely prat its ninitera, there does
tor an affirnative anewer to the ques.
fion, but when we considor the sulyect in all its bearngs, the necessity for knowngg how to read the Acripiures in its original lougtugge enly becentes the Weater
When we neeypt knowledge no pows. T. which wr sust. If malko it a power
if entety to thase who righaty no it mala a puner tar instraction to thowe
 power to duccive man, so man needs weworar the wiks of the thexil.
 n bo did it and by what poucr was it
accoandished? Hew would our beth
 fance emplayed in tran-latugg tie biWhe, us intatlibke phides in buatters af ecligion" Wo mast helieve that, the
wertain extont, they were mfatible orain extont, they went miatible
ot thit they were mopired, or that we luve an imperfece translation. That they wero intillhilv or in-pised ne on
thonll belicve, anal to expedt perfertion frout inperfection, is not in kar mony ansth nature or revelation ft in priveple in matuc thins no stram, where, netber wan men, of' theniselves, Fise higher than themasives Hence
 the orgginal fomitain The further we ct an ay fion this finmbinin
apare the strenul levecomes
Kosme of the streatum fiom theth ace
finat tumed into the Lutin Vulgate, in In Girmana and then into the Englinth. Hod thene all hown sabetficed vecoels,
thie strean might mill be prace bat oming, ar they dial, thoough preseritid thertes anil septurian sumbs, yecil
 anetulical thah mixed ill with tho

## odestern geppartment,


We leara from the Gospel Itrearhor that hrotber Bashor in going to make the ewibjeot of cbarch goveroment a
apecial Etady. We are glad to bear tbat, becsusen we feel that our church neede belp in that direction. We woatd be glad if many more woold do wo, and in fect all our members should study the order of doing hosiaces in the teas in elaurch goverament, harth sye coationally grow out of the minateps of its elders asd oficers Mact belp cas
 entablisted, there is nothing to onderat and, and the terminuan anater of cbace

Two of our clitions are on the हick Inst, brethren Yabelman and Bantor
Probatily over work is the caase of is The furce of circumatances impal nuwa forwati, till the vital forces are exbaust this timae many of our mitisaters oeed csotion. Calls for preaching are so mameqoos and preselag that no buationss cas bold bait the misister who is fally
awske to the work of preaching the Gospet, till masay are taxing their powers to the utmont, and durat soon be
pat on the euck lise too if coution is not heeded Wo do act advisen to quit work, bat usa more
more care of beallh.

Ova own eandition and sarroondings oftea coatrol us too mach is making up our judgacat of othera. The condition and elrcumatances a hich wurround ues
and charebes cansot be igbored io jodg. ing of their dat $y$, without betraying the greateat wellkeess We are too spt to adge ot hers by ourselves, by our own condition and erporience. The true peipeiple of judging mees is to apply the truth nad its principles to their ctr-
comastonces and suatumatags, anal leare cnomstonces uad
our own condition and one own dorogn ont of the quantion, not jedglag them by oarseives. When a man judges monter and phts too much self io bus
judgnent it is not very rehable Self. prefudice, er preference, are dangeroas enemies to jortue
Owe leadiog branch of education in aeglected in our age ; that is, to leara both male and female some branch of
bugitess that will insuice suppors $\mathbf{T}$ bousasdene taroed out with education but do business except, perhaps, the pen as a clerk, er the brusb to paint, driven to teach or starve. We seed more than this in education, it should giveevery one thasimess abd urt the educated goung ban shouhd understad or bave torbe
practical koowledge of every hesinces or trode in the great industries of oar nge He does not sued no mulb of tho five atis and dead languages as he does The common arte, und hiving easiness of young lady does uot neod the art art of drees masking, talloring, xnd cooking. To prepare ber lor usefoloess and eelf-sappyort, to include basiuess in edu-
eation, is sdvantazeous to both the edn cation and the boripces

Bro f:W Cripe is oow holling meeting for us. Oee reclumeil sad er preacblag uad otherwive A mibtater may do mach good is bik pocinl work an well as in bis presclasg His conver greas henefi W t bnve known tome
git mbistere to go as the smbassadorn of Cbriat and do prety good preachuag, hat in thenr conversation among the members and the world do more barm than good; loave the church in a woree
condition thas they found it. They seem disposed to rulv everything by tboir own peculine imperfections, ss
though notione of their own makion though nothour of their own makiog than any order of the charch, or any

Such minlaters telling aleters that they oeed not wear capa, and they may wear bate, and telling bretbren that we bave no aeed of A M., and no need of ita de cisions Snch miaistera are montlikely to meddle in every other matter they can ind in a church, and are generally on
the wrong side, takiog the wrong course and giving the wrong adrice. When Gretbren are out among the churcbes as their counsel and adrice thase in their preaching, if they talk and labor for love, and onion, nod barmony. When
we left brother Cripe preacbiag we felt we left brother Cripe preacbing we felt
satisfied shout these thiags in bis hande, for be is one of our best brethres in heme particulbry if there are not many joins there will he many besefit od. There is mach, too, in a mipister's infuence over those outpide of the borch, to here i goodreport from them without is is inportant that a minis ter so conduct himaelf that all may be
taroed ia their feelugg, more toward the eburch and the Gespel.

## OAUSE AND EFFEOT

Therasere two thangs which run nearly parallol in all freo institatione, becanse they aro closely related. Ono the belp geven to sustave it In tho chureb tho amount of interent takon in aproading tho Gospel, getierally de termines tho ameunt of belp given, If the taiking, prenebing, praying, ning
then mg , and exborang, all the conoecl and government in thoir bands, othern to ingrave their talent to sing or pray or exbort, or give their feeliggs i counacl, without dianger of reprool whon tho taity cumos only as hearers, sit as idlers, look an waitors, the thougb they bare notbing to think, say or do. Under auch indifference wo eouhd not oxpect much improvomont, or epirit, or lifo, or angtbieg elea, to adranee
me cuaso or catiss. If wo want spirit,
or in the church, we must and powr werk, as woll as the officore, call out their tslont, let them grow in graee by aingtag, praying, oxhorting, and eounall it boly converation, dong of God. For yo may all prophen one by ono that all may lonen and all may be comforted." All theso meanh fo grace giving lifo and spirit to tho membore, bringe its parallel natl to of fect in giving a eorresponding belp in the means wanted for tho good of the charch. If a man does not une hir talent, ahility, and power in talk. Thk. If he neilber einga, nor prays, nor enort, bor councels to advance the bucks to advance it. If att bis tadent bas boen buried bis lifo and sparit and power nevur boen fixed up to burning beat that keops his beart
malted, bu money will follow bie tal walted, bie money will follow bie tal-
ont to tho same gravecurd. But with bis leart, his bead, has tongue, all in flane with the divine love and the divino work, his basils uad his greonmacks will get hot too. It will warm overytbing around bum till it in ready

## TO YOTNO PREAORERS.

The first, the greatest thing to lasure yout sucess is io jour own beart,
There is the centre of preparstion for the miniatry so well as for aby other good work 'Fiere yoo manst look fur the spirit sadpewer that angerey our labor beeeficial to the chures. There jou mast feel the deep retase of duty, the divibe loze tu ead you to the object of masa's salva ity aod teal io the greatest canse fur which man can labor. The improve mout of your own heart in all the sacrelpriaciples of Goapel trutb, if the first and most inpportast work.
Whe bext is the improventent of your minde, that you may be able to teach
others. Stody one aubject at a time

Nevar iry to preach and aot just se somo orber mets: be yourself, come out in your own etrongth, improve, convert, and train your own
naturo to work is hartaony and union with tho divine spatc. If you aro maturally inclised to levisy, stop that toneo; it will sponl your wark and are ibehous! to doetrasal presehing, bo arofal to not become dry and tedious. You cas enly tlo good wbes there an
life and spirit ic your prenching, coming from the fountain is your beart If you bavo tho greatest ability, convo dowa to the emparity of your audionco do not preach sbove them, but to knosledgo, proseiples, asid apiat, to appreriats joar labors and wecopt tho rath Maske them love jun by loving

Nover beoumo a figtting preseher Futb hard words and sof argumẹnts. Uso kivd norda for thuse who bave to haten, but mako your argumenta "bot ad beary." Lot Jertas bo the great th-nberbing trutb of yolle sermons, ighteoosacss roveqled in Hum. Never ief yoursolf be the foremont thing you preacb. A big / spoila it all. Moanity you nowd not toll it, or try to show it four uctions. The people will fied out toe soon likely, ned their prases \#ill injuro you unless you bave a gied deal of Christ ael common senve to
koup you down. Bat if you bave not great talent, you neod more grure, for sometines you will see tho bretores they wore ashamed of your eflurta, atill if you do your part well, sturly, cond, pruy, and make ovory eftiont to do butter bext time, gou can marwed by and by If you ouly bave one tal nt well improred, jon will be the cry preachor some will want. No preacleer suita all persona, of plares,
but do not think all of theno wfio phofor to hear zone one beside yourself yon would have jour ebowe though ou love thom all. Do not prouch teo ovg ; it will brak you down and do the same for your bearers. Quit becore you tell all you know, then jou
may to interesting overy time you may to interesting overy tume you
preab, Do not wayte your time malk og apologies and needlens prelimina

OUR TRIP TO SOUTE BEND ON THE FRELOET.

We started on the freigbt. Rough ruveling with all thlags sdopted to worldiy gaode oaly But at tho jancton we changed $\mathrm{car}_{\mathrm{B}}$, where thinge were all arranged for the confort of in telligent beiage Od the express, earrounded by kindred epirits with comaion thtercate commou dangers and sympathy, we could feel sume reason to be thask(al, not only for this clango, bot for a bore upiritanl, that thougb we started is life os a freygt train, where noibing but woridly goods, and pleasures, and
bopes are foand, we bad passel the naction, where God ehanged us to a piritual tran, whare more thea world. y hopea and objects are foand, where kindred spirits with one interent, one ahject, and hopo inspire oar faith and work in obe body, for tha glory of God ad the anlration of men.
the mppbesnue mattle uround
was the first epecial object of atthention It is noted as an Irdias battle beld. in stroagly fenced with ornameated iron and is bowred more than ite merits de. ectre. But it made us thiak of the

Cbristian warfare-tho great betdie groned with ain and Satos, the many faithfal soldiers who bave fought in the good fight, and the many now eagaged faithfolly in wearing the Lord'e armor The Cliristian warnor is always on the march, traveling to a better land But thero are some deserters, add some want a furlow to quit fogbting, yet have the name of soldiers and get their pay, though thoy do aothing Some wre nover sntisfied with the whole armor: they feel that sowe of it is not cesen (fil), asd never apptar with full uniforma. Then some are too careless about the armor, thoy aever havo it in werkiog order when Deeded; they make a feeble light like this Tippecamoe buttle The Indians come opon thens in the oight, and tbor gabs were loat; they bad no araor ready. So the poor C'briatlan soldier with no armor maken a poor fight with the esensy Theb, too, this batth ground wat the wroug phaco for acldiet to eamp; it gave the Itudiase a cbance to get all arnater thent and shelter bebiod the blufl eurrounding them. It wan the wrung place to mect the encemy So tho Christian masy weet the coemy at the xrong place-Lbe ebow, Ite theatre, the farr, uad many other papalar places of amuseasent, are poor enopiog grounda for the Christing. Tbe coeniy aurronads Lim onevery side, ofteo bid like the ladiana, to fire on bina in the anght wheu he sloeps withont his armor Tt goldiers of tbis butulo bave matar certb y bonora, are paid in money anod Iatule. But how very different tho faitbfal aoldier of the cross. His pay is not in the bosors earth can give bnt in the glo ries beaven holds is waithg for him ast is lroud acrea of lood, but is richer fields of a paradiea, where thorns and bistics bavo sever growa; not ebroud din the aalsess of the holdier'e death cotarrayed in the whito robes of th righteous, to realize the joys of endites life

## As We traveled BAND MLLLS.

As we traveled on tbrougb Whate county, and looked at the gaad hille rising shove the rich wet marsh fand, we theoght bow wach better it would bave bees if thrse sand hilis were mised with the wet aonl of the low lande to trake it all a ricb level eountry But re know toa little sbuat the works of reation to comploin dictate, hr advied Noy hut, 0 man, who art thou that ro plyent against dod? xhult the thing formed say to bim that formues it, why ha-t shoa made me than?" Rum. 9-30 Thes we should iof ha complasiate dhout what fiod bas dune Never com phain about things jow casaot help. complaio about thisase goa eas belp if you complain at all

We storped at Reyoolds but getting

## Tome glepartmant. WILLIE AND ETA.

Willie was as protty a boy as one would wiah to soe; as bright a blucoyed, dumplod litlle follow as evor trot
tod at a mother's side. But Willio bull a dreadfal terapor. Many a scow sotted on him benny brow, and mana a harsh word foll from hispouting lips. Full often did lis sieter, Eva, peecivo a blow fiom hes hasd, whict trought the teare into her gentlo oyes
be day Willio and shy wuro playing in the garden, anil Willo, having canght a buttorfly, was impaling it on a slarp pin, when bis vister remoe. strated, and told hima it wan vory cras. Eva ured to rehene the poor jatech. and Willu, in a passion, otruch hed Wich his litule clencled fast and cuc her
lips. Then sto left bims, asit, crging bitterty. went into a nuamor houso ant mothed betmell to slecp.
Theco old Yatber Denimio a ame and tolld bera story: He tellil ber that
 torture theave ho canght and sone
timata cven kill tbenat, and that the people of that hand beeme very macl afrual of bum, and the kwo calcrod rewari to any knight whe abould kill th.
hin.

Very many bravo and noble naen tried, thit all wore diven balk ctach
with hatd words or hand blows, or, ater bang tortured, were thown bach a the road und left to che
Mighty engines were madoto ilco aroy the guth, but they bad no power d to laugh at.
it lust a very young kright olligred to try snd rid them of the masster. He was luaghed at ly the Prople as a in the night he sed off alone to the giant's eastlo, is be wng going. be mett in.

Po stay the giant,' was the reply.
Nas, thous canst not do that," sand
thary wif theu will do as I toil the thiny wif theu wilh do as I toil
thee thoul maycst, perthance, put has
 away athogother.
"Ob, tell me bow, kand tary", w. thimed the young knight
"Thror ando thy aword and armor. and thke tn iby hand thege swect-
seented liter of tho valley, whose pet seented hiter inf tho valey, whose pith, und, when be sball come torth in fury to crush tbee, throw ane of the llowers in bis face, or at his breast, or in his patb, and be will Gall tank, and ther ontinuc, making a throw for every tbrust of the, und theru shalt saroly
conquer."

## The fairy then placed the flawers in

 his had, and vantshod.The young kagbt did as the com. mandelf; and when the grant tell apon him with rage, bo gently threw a blozsom in his path.
The giant stumblet, and then flusiThe know bater:
Tbe knight followed lan up, strewing the ground uround him with the
fragrant Howers, untif at last the giant flang down his arms nad thed.
Era nuroko, and thenkibig about bur dreani, abked her nurae what it meane.

The barse thonght over the dram and explamel as follows:

The giants anmo is Bad Temper which maken haolf a terrar and a sorbe conguered by bard wowld or tlows, but by kindress and gentle anaworage, which ihluet ats abarp sword and break down its mighty atrungth. Little acts of kindbeer will seou pat it to gigt, ns the swect scented fnwers ar play with willio,"

## little bird tells mo that

 and Eva aro never apart, and that they never quarrel.So much for a dream, litulo onea Always remenber, ",
turneth away wrath."

## TEE MagId OF SLLENOE

You base often heard that mit takes wo to make a quarroll." Do you be lievest? 171 toll yeu how one of my littlo friends managed.
Dolly bever camo to see Marjorie bat thore was not a panrol. Marjorio triod to apeak seatly, bat no matter how hurd who thed, Dolly would fually thake hor so angry that sbe would noen epeak sbarp words teo.
"Ob, what shall 1 do"" ctiel poor
Suppose you try thin HaE, said het insmma. HThe foxt tue Dolly hase in. kost yourself it front of the Warnover tbe tonge in your band Whenover a sbarp worl comes from
Welly geatly amp the tongs, without Dolly दeatly atab
epeaking a word
Soon afterward is taarnbed Dolly to see her little friesd.
It wan bet a quarter of an bour be
foro Delly's temper was rultleul, and ber voico was ruiset, nod, falted, and begun to find fault amd seold. Marjonio fled to the heurth and seivel the tongsnapping them gently.

More angly woids from lrolly
Suap went the tong
More still snap.
"Wby don't you speak " fereamed Volly, it a fury: Smap went the tonge. "Spesk'" the maid. Krap wetr the In lly
Wolly
Axay sho weat Did whe keep ber
premiso No, maloed. the eane the next day, nbil secing Marjone run for the toogs she aolemnly anid if sho mould only let them alone they would quarrel ne trore torever.- IVorkiag

## OUR LIPE-WORX.

## Y WEALTEY A. CLABh :

Wu all bavo a mission in life God hax endowed us with talents, to some of the lio has given one, to others five, and Hio whl not be butiated unlesy to
improve then and thereby promote His glory Whow we first enter apon mant state. W'e are not eapable of thioking and actidg witeligenty. Time yolls on and we arrive at that age when we are reconntablo for what We do,-our life-work is before us, and What shall it be? Stall it consist of good deeds, by trying to elevato the thoughts and actions of others, by hring for somothing worthy of life, aod above all, by berving God wath athll purpone of heart? or shall wo livo Chougttiossly, carelczaly, as though it wore all of life to live, and alt of death to dhe If so, our lives wiil be
failurea,-mere banks-and whes the death-angel shall suenmon os away the world will be no hetter that we have lived. In ordor to be uncful we mind reach out after something that is elrvating in ite nature, tod such as give tone and strength to character. occupations of lifo are degrading, but obx Inunds shoulat bo in a condition that we can digufy labor however ob. scure and unpepalar, If we want to Iill a mision that will be promotipe of good wo should enter tho fiold with an ardent desire to do all we possitly cad with the material we have at coms. Eand, and earnestly endeavor to add to our scunty atock as opportunity of iers, bever donpising the little thinga.
If we have bat par, talent it is as our daty hol var talontichas thucti those to to improve that one as it is mitted. Firth/whens tu all thays abould be the motto of thone who want to make their lives beautiful and sublime. Lifo is large and grand, but it is mude up of little thinge and these are othen
the sweetest to remenser. Our lite-
work does not consist in the many great icte which wo perform, but the Tittlo charities which soothe and bless Ler. mankind." We cannot all be rich and I romomber whon 1 was an errond great, bat wo can all be pureand good, and if we want to be useful wo must do the best we can with the means we
bave and God will onlarge our massion fold "Do the dutien that lio neares thee," in a suggestive tbought, and Perhaps tescbes us a goed ledson. Ferbaps while wo aro lamenting that perform some great act, and thand to sin a name that will livo in the bearta of othors long after we have left the shores of time, wo may be neglecting the hitle duties which moet 188 it our overy day life. All around nas aro op himgness to labor for the good af otbors, and it is our hugb prasiege ant bound en duty to cordeseand to the lattlo thinga in order to enhanco happusesy,
and it is a part-and a large pars of and it is a parl-and a large part
our lifeworls Wo need not go to somo foreign hand to find something to do. There is a vast fiuld of labor at homo, and it bacomes us to enter and Woik with cnorgy and persoveranere. Tlis thought that "r may bo instrn-
mental in relioving wuat, comforting mental ia relioving want, comforting
the and and lowely, and enlightening the unrultivated thiads, should inspire our bearte with an artient dosire to do What The Can Cbriat Fent ubont do ing good, ated such should be the mity of Ets ctaldren. No pluce was too humable for Ifim to enter,-mono tion. Ho asaccuted with sinaers in orler to do them good, and was ever and disconselate. He does not require yrutt thays of us, but He doen want even a cep of cold wator if given in the name of a disciple will not bu pe notieed.
part of our hife work is to leautify our minds. God has given them to us It is the besuty of mind and beart that hasts forover, and and as the bodily charms flade and deeay, they grow nighter and brigbter, partaking even immortality. But the grandest part or onr life-wurk it the working out of our sonls' salvation, and preparing Guxactives for the soctoty of the redeetned above. Thy is our mistion in
ile, and, the one which requires onr greatest concern and mast ryilant care. If we labor faitbfully, ever looking to (lod for strongth and gudanes, tinally buccess will crown onr of
forts aed the victony will be won Then,
"Whes we cross the shifing strand,
Where tho wating ungeis stand,
Te stall know.
In the happloees ubeediog,
of a blasfol comprebendiag
Lunarth, III.

## religion in trade.

In this age of commercial and tiona ial actifity and progress it is becem ng moro and more difticalt for it Cbristian to ongago in sctive businesg Alcntel in (Cbrist's thermos on the Monnt and in the Now Testament teachinge genorally And yet, there never was a time when those teach-
ings were so genernlly known by the world, and the power of Christingity to live up to them so put on trial as it to day.
The world is acceptiog the Savior d est-" hy their fruite yo sball know and Chriations thang of the ehurct and Cbristian becordingly A very has been brought up by Chriatina PA-rents-but is not it professing Cbris hat be could soll a certain ,uanticy of goods on credit to professiog Chribtians, and an equal ameunt to non professors of equal social standing, and
ollecting sud would lese moro in bad er.
1 romomber whea I wan ha errea boy, that a minaster of an Evangolical cburch one day beaght some goods that bo did not peg for before delivery, and eyy employer distinetly told mo as be gave me the geods to deliver hem unlens 1 cot the pay, sa be then wed an accoust of a year's stanting. anl 1 remonber well tho imprestion it raate on my young beart; and, as I afterwards beand him proach, how much the creamatances detracted ho world is mighenco in mer cho word is right in sxpectrag hown when they deal wht Cheiela Collowers, but how rarely to is that the pint of love aprl unscitoubecta is in tho least degroo manifested in dealings where dollara and vents are called as

## uestion,

The greatest bindravee to the prog. Fes of Chrtathanuly in thas age, 1 , 1 behers, the falure of so many Cbris. fians to manifiest the Cbrist-sjirit in ther intencourse with the world. Thate are many peints in which the maxims und cuatoms of the comerer ial world are in conflet wuth the spir-

## of Christanaity

I belese that worldly prosponity eing best oftained by a Cbristanay being true to his Master under all eiromatances and that any departure from the sparit, of the Gospel will bring calamity, eocner or later, upon Chy one who bas made a proferion of Cbristianity, and, alter an experienco in activo business life for over a quar zor of a coatury, I declare that
I believe that Cbristian basiness men-when in the burry and bustle of active businass-often forgel that the eyen of the unconverted aro constantly fartened upon them. and that ovory pirit or temper manifested is a help died to save. It is bard to koep from loing as the worid does, in a businces point of view-hard to to hberal and encelfish when prosent aterest would cem to direct otherwise Still, if we ould always realize the momenteus intereats that our examploss more or
lesn affectipg. I think wo woold bo more careful in regard to what wo sa and do than we are.-Kin York ITres y H'itness.

## H/NUELLANEOU

## D18TULINO AND BRETINO,

The busibess of distilling and brow. ing in this country bas reached itamenso proportions. Otfictal statiaties indicate that it is still increasing. The recoipts of the internal revenue departraent for the fiscal year eniling June, 1878 , from distilled and formented liquors, were, in the aggregate, $860,350,80758$. For the year onding June $30 \mathrm{Lh}, 1879$, they were 863299, 60 L 年, an iderease of $82,941,537,19$ As long ago ss Feb, 97th, 1777 , the Pbiladelpbia, passod unamimously resolution declaring "that it be recom. mended to the nevers! legislathres in he United States immediately to pasa Hws the meat effective for putting at mmodiate etop to the pernichons practhee of distilling grain, by which the most extentive crils are likoly to bo The mere modern basisers of browib s now also an adied threatemeg evil This great destraction of wholenomo grain and fruit in tho twanufacture of intoxioating liquors is a proventable sate wheh should claim the inter fention of legialutom in overy State as it bas in Maide, and as was so long ago recommended by the wise states inanstuip and prodent forethought of the frst nutional congress in 1717 , It carefully collnted Dr Hurgreaves, irom information, that by the manalacture
of 4quors 'not loss than forty million suabels of nutritious grain aro annual ly slestroyed." Ho also computen that "the forty milliton bushels will give an grand total of food annually deatroyed equal te six handred million four pound loaves of bread, or, annually mero than seventy-five loaves for each fam ly in the llnited States. This wasto of nutritiond food, onormeny as it has been by distillors and brewers in the last bundred yeara and in now, is of itoolf aufficient to warrant leginlative intorvestion. But that is enly a small fraction of the "extensive evals" thorivod therefrom. Tho drunkonness whelh the wheleanlo distillang and brewing ons mailo poseiblo, the poverty, crime, diseaso, und death which thas in turn has eccansoned in the cestury complet. ed twe years ago, sod ench year ance who cas compute and tabmatey What other founthin of buman dogradation and sorrow atat all to be cothpured With stang thank Y Its ghably vic-
tima may be enumerated by mainy mil. tims may be ennmerated by many milhone, Whet righteous indignation and grent Stness, Jolin Wealoy many yearo

## would he immersed and proar b inemer

 ninh. Thoy might just as well put on aturbai bowover, beenuse the worvone ? turban, th owover, beeause the wore one ?" Jordan than that of Mr. Beeeber himhelf we bave never knowa. Moat emphatreally and repeatedly, be has doelared bis belief in immertions as the primituve usede of baptism Ho hase no dorut inh the river roiling dodge Jorlan," and yot, to justaly bimsiff and otbors in perverting tho ordinance und disregarding the command and example of Cbrist, be resorets to the shallow nophistry of putting on the yamo level a positire and anvertal haw of bis Kwgdoto and a unero local custom shont whith the
Nom Testatuent is silent Still more curpriang are the statemont of the Hev, John II Ill, D D, revealing, as
they do, the samo rans attenpt to "dodge Jordan" Discoursing last Loorl'4 day on "Raptism and Cummeoth," he declaned rejentance to be a tomm, und with reforence to the mode of baptsem be gaid "il\& to the manner if bryticm, that was not very materiwas Ley immention it dud not nocenerartly inaply that we mast imitate it pretifoly." Thas tank reognation of is in strange contict with ir. Halls practice in baptaing (y) unconbecons 10fants, and equally incotubtent in the baptum," " sven if it was proven that
 trotestents in relation to baptbane, we nee no reason Why th Wa, not kilually to the liberty they tuke with the Lordn Suppur. It we are not required to imitate the promutive gractive in one
 as well an Mr Beccher, is uying to dodgo Jordan.

## A SHAMEFUL SPEOTAOLE

A Wasbington sperinil to the cherny-

## Sires says

"Among the many expenerve tollet at Sonor Somanke's ruggnituent hall
last evening, that of Mra. J. J. Astor, Jr., of New York, was the most ecostly and, perhaps, the mast admured. Mrm. Astor woro over $\$ 800,0681$ worth of habands. Hur earting the the wooder cacb. Lo aldition to these, as $n$ contly cacb. Lo aidition to these, an a contly urranged in a riagonal tanbion neront
 eneh The entertumments at the bons. of the Mexicun manister ane ulways

 une day's wank for eight hundred thousasd men-to atorn one vand, pitifut haman hady, which will go th the Worms some day, juat like the flesh of
the peer: Sucb an iedecent quoctacle thas havdly boun seen mince the dlays of lest and luxury and vulgar display When the lionan empiae was sold hy the proctorias guarde to Didurs Jutimen a westity tehator-the Don Cameron dred and finy drahms (ene million dot. ars) Didius wuy rrowbed emperor and the flunkies of bia cotret fiwnod upon Lim, jllyt as the nardid ey coplunta of
Wnslitution society fiurned upoo M ra Washatyton socicty fiwned upoo Mrs Astor, blacing in uplondor wreng tron the saeritices of the pinehod und anfur sbouth take the worde apokenby Lady Flava Yere De Vere

##  <br>  <br> Aod pray Heavel tota hurman be

Witbia the past five yeara tho nereago of eercals is the United States


NEI'S ITEMN. LETTERS OF TBAVEL
-Fiorida bas abont 125 acros in buther 725,000 quarte, an they average atout 5000 quarts to the acre

Tbe value of the farm produres of Illisoie, for 1859 , amounted to 8200 000.600, whinh in asta to be dotble the prodact of all the gold and silvor ines in the C witen Staice:

Willam E Daico of Trenton. OuL, died Saturday from eating cabbage on which l'arig green bad berm sprinkied. Four other members of the family are ill from the same ralle, but will recov

- 1 law was passed by tho Albany Logiflataro imposipg a perpetal tax
 New Yowk City for the support of loo
ruan Catbolic puro hiu! sibonts In ruin Catholic parochin! stbools In
$15 i 0$, puetitions from one lumdred thos. 1870 . putitions trom one hundred thoulsatal ectizens and a wree of populite tig the repeal of this onactment
- tt is understond thatt the bill framed under bupervaion of the Inte rior department eatablistung Indians on toricstends of which they are to hold thtio in severalty, sy smenucc, the red nusf, und the Ponea nod orber tribes are now likely to receive jurtice at the bands of the goveronums.
-Jumes Louox, forioder of tho Lemox Librayy, and president of the Baok of Commerce in New York, died on Thesday. Ho way vory wailthy, bat bo uned his money $n$ traveling
buy ing book a und picturce, and in benovolence, hif gifes to vanous olfijecta umenuting to oser $\$ 2,000,040$ His father left bim a farm on the and 3th wehucs, hear Suventy-satonnd stioct. in le3s, the property having cost in guay 006
-Lendsille in a pinco of atromes cons. Luasts. The tbarncteristics of a new miniag town ato soen thero yct, gam. bling hells and bav-1ooran are more thanorous than ans otbur pinices of busmess, the pintol and the kmyex are in tommon ves, hughwaj woon rab the stages clow by, athi desperate idven. harers aboud, but oppmed to theso order sectrocia and charcher ane bend entablished ntd it in thought that the arshation of
- Paris in btill emplanining of unus bat roll. Some of the old terrovs of wnter in Franco have gone hy forever is far as the erapital is concomned, for nol now troop through the streots in earre of hoal bat the criterion of the year's seventy, the treceligg of the Geine, vemains the samo then rivel bas been froven over only nibe timed
durng the cuntury, one of the theat durng the cuntury, one of the thon id leang that of 186 T , when the Pario and London ateam parkets wero ico found gut as if they bail bwen in the

-a fotule nttempt was mado un Pueday to kill the Jhmian Inperial Funily ut St Metertharg, by laying a ande in the wiater planco beve eol. ed The fuline was laid nader the goard reom of tho palaret, which in immedately under the diving hall Owing to an aceidontel delay the impenal fhamily hak not ooterech the fat plosion made a hole in the floor of the dinag tall ten feet long and sux feet wide The explosion occurred at just about the nsual dinner bour of the im perial family

BY JAMES chevital, Y samdisia.

| Smbmu Lurster bodig of Couduri, |
| :---: |
| Dremetus Precruthan, of the |
| uperer of Papry. The whatrany |
|  |
|  |  |
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|  |
|  |
| Joupotition at lrarromy frer the ambis |
|  |  |
|  |
|  | mountainons eonsts of Sardinin Though beandifully situated its clineate is malariour irom July to Octaber It , the second largest island of the Mesitertaneat Lucifer, hishop of Cughari, the fiery pprose of the at tempits of tho Arisnixing party in the charch of the fuurth iontury, is ase-0 ciated with the enpital of the seland. Hts narrosnesh created great trouble in tho Cbristians fold Ile would not Commune with any of the clergy who bad tillen nway to Ariamsm, no whe wor how senloully they hat reponted re-prect to thes bitterness and unfor givingness beitg very ualise bis divine

Vaster wbo forgtres the sunecro penf. tent. Sutch cbitracterb were Noration is the third century and Donatus in the fourth, snd thuy have a constint wherebion of fanatics in all ages, spec mean of whom were the inquigitor were unforgiving towards thono who bad lapaed ioto dolatry in the times of pagan persecution. Ind wben any man is any duret is so hard with bis Isllen though penitent brethren as to rgiect thero when they retnen to the fold, his eprits is not that of Christ.
But how thanged uro tbings in this seland tinee the days of Lucter' Xow t abermads is the polythorem of sam worshap But he oppoed Arianisu liecause it really amopated to polsthe lam Por the Ariaces said that the Son in Got udeed, but that his divinity is not eternal, and that it bad a begioning, sud that bo is a erestaro. And yet, following tho universal custom of the vhiretb before their than wheth the propular Christian iceling of ther nge would not permit thent to
demy of pracing to the Son of God dens of prasing to the Son of God
bowing to lum, and giving him other tuets int religious sersice, thoy, on there own theary, scrved tons utw whim they called at ctotem, and homec, on Aod heoes they had two Giods, the Pather uncreated and cteroal, anil the rauso oternsl, and undreated, tborefur a slvertor Gom, and the Son not oter nal, and thendoro becauso not eternal, A crisharter as they asevted, and beLborofore As investon God Hence Ariuntros was a return to por vibutse And beace the Universal Clureb of Christ, guided as it belored and as 1 alno beheve, by the Spinit of Truth which he and should guide the church into all trutb (John $16 \quad 13$. ), conderan-
ed it and ito formders and all who beld to it, earing that is anathoms. tikng it and thoar uecordiog to the Greck form in Gabatisns $1 \quad<$, , on the logical ground, I presame, that they wore not prenounciag a corac on
private individuals, but that they sum. ply repeated of it and of then tho isue0 uttered unticipatively of every croror, by the Holy Ghos! through the apatto Paul in thut jrissage. Ther is mueh mithuoterstabdeng of stede erecs of the earlhor oribodox symads in this muter, and mon bave Lhacowe mure prona to mesmederstand and sus. poot all proper uses of the mathemu Ins boon bo often uttered by corrapt und idohstroue churctica of those anong Chesr ministers of people who reluiked their crrom and endeavored to recell theis to the path of truth.
because be contended for God's tratb, bat because of bis bitterncss against the penitent. When himeolf cotulomned for his viaticative spirit, be forsook the chureb, and fourded a small seet whick bewever soon becano extimet.
Hus conntrymen have the name bit er apint in their difforences with cact other. It is computed that there aro 1000 assassmations a rear on that island This send state of tbinges, of conrse, is a bindrance to a napre apoody fillitg up of its waste phacos For The ignerance is deplond ule abated. The ignerance is deplorable. Aceord ing to Baedekor's Ifandbook on Italy. part 3 , page :2es, "Ont of 1 nolo inhab. thats 811 are totally unable to read of orite (in Lotniardy 59t, in Sicily m2). Thts is $\boldsymbol{r}$ commont on tho inm. ace of toraanion rotestanta at all They aet en the rotevanta al an. They act on the prinetplo that igborance in the mother
of devotion Most Proteststs justly rejoct the prociplo as unworthy of any irwe relysion. In our owti land fiste a bundred years ago favered the Romish pribcuple to nomo extout, bat ho great bulk of their leading nwo now ropadiato and tlenounce it. Ind ho applud of both has boen numeth sided by the spread of edsention nmong learaing be not it itsolf relighou new. orthelessitis the hundruud of relgion And thes eonnestion is faugbt us in pan. 13,2, f, where wo resul that They thit be wise (or, is the margin brightnesvel' the firmatacat, aud thoy font turn trany to rigbteonsriestas the tars forcver and evor
many shall rin to and fro, and ksos L has age in whwh wo ate uppruaching the time of the end, syouk of by Daniel in the contest the sproad of Enowledgo ie soavothing sondelal Commen aebuols tor ull the people are modern peeniarity. In the.r begt
form they are olmoat wholly confined 6o Protestant tunds. Anl Bible Kocio ties Lord's day sichools, Missionary Sotiotus and other agenciey, reach with tbeir ioflacnce milhons apon muthons. And handreds of thowsand bave lwen non from heathenism preaciers havo been raiked up from aboong themsplves, aud erplanager and sebonle, tuetal it reems as though the koowledge of God and of has Gor pel of sulvation would soinh corer the And there nre lnut fow selas wbich de mare to hase no shate in the groul wok And probably toon there will bo noae some feublo extent a missodary oect howgh they ate all infidels reguading baptism and the Lord's Supaer, and the Hieksites on the Tunity, the drvinity and atonement of Cbrivt, and wher tindamontsla
But our veyal as steamung on tow ads Palcriangwath a sea so muld that no onopl think, is sta sock, and the
atuosphere is bland and plensmg. So adien $u$ il we renh Sucily

$-\lambda$ astable rueident to Fracece was
the bolding of in I'retestast serrice in the Palace of Veraailles, recently one of the parillions a pulpit was set up -nif there, in the same bulluing in whiel Lonis XIV sigeed the Revocntion of the E.dict of Namtes, Luther's 'Chorale' wascbanted and the Huguenet Jiturgy recited. The nudiewe wis a very large one, and the I'resideat of the Coasistory of Paris puzsed through it , , arrying tbe great juipts Bible io his Lasid. Tbe use of the roou has been temporartly given to the i'totestant by the Freact overanuent

- In Japan there is a law many huedred geors old, whech bolds tho mother reaponsible for lier children il good, she geh credit: it bud, she is pumahed."


## ©oub.

WOH.F - is the Upper Cosewago chareb. $\Delta$ dans counly. Ps, binter Annie Wolf Tifo of Froderick Wolf, agod 89 yeara. Diseaic, rooumanla davibiters and one tob, ant was as attec buth peor, kied to nil sad we believe was ore is atum ilicer way no gulle. May olo rest is ренсе

## Sunan B. Ititt

Ths - la the Uppor Deer Creek congre ustion. Cane lossty, lad, Jua. 8, 1889 Phit son frowtr Gemigo met sister brethren Itiachart asid Gripe frota 27 im bretio
$1 \quad 12$

PELKKINS - Led in the $\sin$ e coogregation as 22, TEN0, brother Ephatlam Perklos aged 30 years, 6 manthe and 16 dyy Eineraiduseosrse by brother A Ristian Whal Cor 10, bil stact weep natur thoos who have so hinge, bat look torward to W S. Toskr

Dundix - io the Yellow Crock cliarch. Hedfard eouaty, 1 's, Lyds hue Jnugb Dody. aged 9 yeati, 7 mosths and 14 days Ocespion topsoved by tho bectiris fion Hele 9 27, 2 s .

GSEIt - In the bonedd of the Minocacy churck, erar Meclianketpwn. Yrendetick Gounty, Md, Feh. 5. 1580 , wrter Ihyila $A$

MUDGX - Alno in the anale clareb da trict, at Fomatan Date, Aderah cesorly Ya, Fels, 20,1890, Mra Hanhail Gordo aged 80 yease, 11 monthe and $A$ dayfac was lined for upmarda of tweoty yrara atd the taxt foar yers was confloct to ber bed, and liad to be hamalled an uchill. Fuw
ersi services by the writor.
is . I. II: and $U . P$. Alean looven
UERKEX.-In tho Qreesabooisg clurcb. Semerset comaty, Pa, Foh 0, 1880, Free Wary Berbey, agols years, simonthe and 1 das.
HE1FREX - A/sn, Feb 12 , 1850, Marin,


Dran Bothinit Feb．8，1880．$\quad$ As there are many letters making bigniry nbout our coun trg， 1 will give a short bistury of it： bealthy country．Wheat，harley and oats do well it will produco from 30 to til pusberls puer scre，sud thill wore than this I raised latt year，ou sod ground 25 burbels of wbeat per acre， and 50 of barley．Vogotablen do well． Fruit of all kinds are rained It is a fine slock country We bad an unava ally culd whater for this couniry，atil plork looks well withont being fed Now，mo ne bave as goad a cotatry s they hase buck in the Vastern Sintes and far better ia a gooll mang resjuects， wo woild greatly desiro for Ment of she brelbrea to cone to our eoantrey mod Earty sut the wisatonary work
We bave so orgonased ehucch abrat to miles from bere，butat this place there are no members bat wifu and Tbene bind been a small chereb bere but as we peeded a goorl steulfont lead． er，aad not busving une，we disargnizized． This cansed us to feel very haely Hopiag the bethren will remeabler ba in their prayera Iata yones traly

## A Visslonay Meet

Tbe loord of evargeliom，of North－ vestern Ohio．met is Duakirk，Ohio Feb．26，and a matyority beng present bey dieposed of the buriuese io a natis fuctory manner．There being sofirieat fends in the trenary to theet the de－ There are at preestat six evangellats in the fiell，at work，and the calle are will cowing tor nure proaching．Apparently tho prequlo are＇bisgeting and thirstiog aftor rigiterasness＂＇Theugh＇this work is get ia ita infincty，the prospecte nro becomiar better as it progreases，
and wo think that the tine is not far and wo think that the tine is not far
distant when it will be what 11 was in－ evoded by the au＇birre
Thero wera soms who opposed thie way uf apreadiag the Guspel，not know． ag the ohject fa Fiew，but they bave changed their nimuls，and are bow tak ing an active part in the work We are aow putting forth a united effurt，all having the sarue object in rion；we hope to do good to the homan family．

W．Lechowes，
Sec


Dran Pourtue，
Manch ㄹ․ 15ay

Sarignman whenty，Ill a fem mevtiog in Thure wns a grood interest Ther vae three baptired Inane Neff of a，istue oldor bere，and is asalstod by fonr other ministor－．All avcla to
take ni miterest in tho good wirk of take nin morest in tho good writk of rembing in tho cits．Will go to the Coantry to morrow to do some preach． iog．I will receive mail at Aubura， IIt，antil the 20th of thie month．

> Frau Jolastown Pa,

## Pegb．37，188u，

thin Prowntt
Tbe brothren enelinde a veries of meetiggt at the Bensbost meating boues in the Jobnstown dis－ trict on Monday exeoing $2: 11$ inat Mootings well attonded and a sorious interest prevailed，watb ooe addition by boptiem Tho toeeting whe con－ dacted by the home mioistry and con－ risted of cleven pight and sevon day Nessichis，all of wbech seemed pute chi－ joyablo anll reriving to tho large mom bersbip at thic place Other sumular raectinges aro dessired to bo condueted at various pointr ore long．The now necuting－lumso th the dity in progress log slowly ；it is now theurly atnadet and presents a becomingly plain ape and presents a becomingly plain ${ }^{2}$ perronce．Fratumally，

Gro．Hanamaty．

## To the Ohnrebes Oomprieing the Eactera Dintriot of Pa ．

I bave beod notafied by tho lanish mission lloard，that only four charctos the said Eoord ns directed by quory of lust Abbut Meoting，whicls plenso Hoc．Bretiered．what is the matton Was at neendontally forgotton，or inton tionully neglected？
The traney it duo，and vory mench aceded．Peose attond to it immeds． atoly．Nund your moncy to C I． Rowlavd，Lanarlc，Carroll $\mathrm{Co}_{2}$ LII The Hoarll desrés to know how many Churelses cantiol，or mill ment pay their quota，bence please report tbrough your delegatea to our bext forth com ing Diserict Meoting
merstias bicher．

# Fram Moesabarg，Iowa <br> March 1．1880． <br> Doal Editurs 

Pleate suy through the cotsmen of your valosthe peper，that the District Meeting Sor the Southera Dis trict of lowa wilt meet it diotret coma． cil with the Fairview charch in Appa－ soese coubty．Jows，on the first Mondny is April， 1 ssin ，at $\$ 9$ clock 4 m ．Alho meet on Saturday before at 11 o＇cloct a Di，for worship A gereral tepresen－
tation of the cbureb ie deared $\boldsymbol{M A}_{\mathrm{A}}$ is． Fitation is extended to all who may wish to meet witb us．Thupe wisbing to come by rait wall please correapend bionville，Iowa

## Frome the Eopewell Chareb

Brother J．W．Brumbaugh THme to our arou of the ehurch ou the Thet insty，and commenced a series of breetings，proweled eleven sormona on various aubjects．Tins seetinge were very intoreating，proaching good，and goad attention given to tho ward preachod．The rosult was fivo pre－ fious sonila were baptized and good iuprossions were mado，which 1 ho
will all bo put into practico soon．

Joun B，DuLtivi

## From Ooveatry，Obester Ca．Pa

 Dowe firthanur meotings in Keystand Hall，Pottstown，cloned February 38th Good attendance throughout Presch． ing by J．I＇IIatric．Two permons made the good confustion．I＇ommbly more will follow Two were baptixed tbreo weeks ago．Sutiday morniog． at Lawroneoville，W．J．Sisigurt sur－ priecd us with his pruseneo，and favor－ ed us with a good sermon．Has ap pointments for meetinge nextSatniday orening and twaco on Sunday，at the Coventry cburch：

## Fram Royertons．Ied．

## Dear Pinerfor

remmoncel a errie
of meotinge in Marklo，Ind，liub．Fisth， l＇reached four sermonts，and baptized three personc．I commened a pro－ tracted effurt it the Pranto Creok arm of the Cburch，in Kilgar firove meot－ ing houso，Wells coudty，Ind．，Yob． 19 Proached 14 surmens and baptixed six persons．The tonde were almost im－ punegibleduring all of these meotinge pet the congregations were ruasonably large．Pratoroally，

W．If DYETER
Iteme From Dencosstille．Pa．
Wo bave jnit recoived the and intel． hgone of my ancle brothor Chria tian Sayder of Covemaugb con gregation，Cumbria county， Pa ．II died at 4 o＇clock，jesterday morning， Mareh idd）and will ho buriot to－saor sow at $10 \mathrm{a} . \mathrm{m}$ ．He was an intense aufleror minev about the middle of Nos WEA fally resigned to tho rill of the Lotd，and boro bia safformige with Cbristinn fortitude
A situging class has beon reorgan ized at tho Brothron chureb，near Dun－ cathoville to practico church mumic，
They weo tho Bretbren＇a Itymbal． Tho clase nuects ovary Sibbeath oven ing．and ia conducted by brather L．C Sullior．＇Tho elass bess mot four seo tione and teome to be growing it favor．Wo bope it may prove of suc－

Brother J．W．Smoueg of $I^{\text {tena }}$ Run indiana county，contomplatus holding a surios of moctings in cur（tbe Dus－ ville；congrogation，commenciag March 151 h Sabbuth provions is our regular day for preachibg，so tho bratbron aleo expect to hold meetion on kibblath ovoning．Truat stonots may bo awak oved to a notise of duty．

Emily R，Stieplea

From Brother Oalvert．
Bifthren Nithtors
OQOD ROORS FOR SALE．
at Welta，Obiv． 1 lef March a good meeting bad been beptized，and tive moro bare signified their willingness to come to tho cbureb and obry the Gospel，Ar rised bome in the evening．Found all rived
well．

## Notion

Fob 15， 14911
Dhar Brefliore
Tbe Diatriot Neeting of the Nortbweatern Ihstriet of Ohso will by betd，the Lord willing，with the breth ten of the Logas churcb，Logan Co Obio，on Frilay anil Katurday Aprit 23d and 2tth．There will be a mats sonnty meetigg commencigg at ond o＇eleck，All aro beartily invited．There wil！be conveyances at Bellefintaine and Dograifi，on Thursday und Friduy Aby further infortation can bo ba by writivg to the undernigned．

Bultitontaris，$Q$ ．
J. 1. Fbanth

## Notise

Prob $20,18 \% 0$
Hual Brathow Wo murpose，tho Lard wilhag，to huld the Spring eammanion of the Phuen Crrok congrogation．Arm xtrong county， $1^{\prime} \mu$ ，on Sinturday，$A$ pril 15, Ithe．$\lambda$ a tbas is the Kisturduy be fore the Westorn Pondnyleanin Distriot
Meotitig，and only materetn mother ram of it we xpesta number ut hewbres going th and heetitg to toe with ux Tho mueting huspo is one balf mille
bast of the＇Fan nptive from Iodtana to Kittanutag Tuan uanal avisation is oxtended．By wiler of the counet． Lewie Kimmet．

## Natios．

Fob．26，18t0，
Dear Brathen Wo expect，the Lord wil We expect，the Lard wil－
our District Mcoting of ling to hold our District Socting of
the Southers Distriet of Kaneas，on the 6th day of May， 1880 ，sbout five miles northacest of Peabody in the Peabady eongrogation．Meeting to comnoned at 10 o＇clock，a，it．Fretb－ ron of the differeut congregations of Soutborb Kansuø ato invited to be with us，Those churehes wiahing to delegate by letter will plense corre apond with G．W．Thoraas，Peabody
$\qquad$ II Stomuer．
Thathase it 11 art phane mapy
ONLY ONE CHANOE OF CARS TO KANSAS CITY，MO


## 



THE BRBTHAEN＇S VORMAL HUNTINGDON，PA

A HOME
SCHOOL，
AND CHUROH．
for young proplo of both sexes Brethrea＇s tre aloo ardmiluel on equad footing
STUDENTS OAN EXTEB AT ANY TIME EXPLNSES LESS TIIAN AT OTII ER GOOD SCHOOLS．
Tho patroayy of all，and copecially of the Brelliren，io reopeotfully foi＇cted．Send for Circulara or enclone tro 3－cont stamps for 1 Caraboges Addreas，

J．H．BRUMBAEGH，Prin， （an Sm ，Hasilagtas，

| TIMS TABLE |  |  |  |  |
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| Ifun ingdon Bowth．Eoving North． |  |  |  |  |
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TEE PRIMITIVE CBEISTLAS








## 







## 







HYMNBOOKS－ENGLISH．

traherque angele copy pout pad，
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Per inzer by orprexs
Sheep，sintele copy．pont－psil．
Sheep，sunele copy．pont－p．
ef dazeo，by Explem
Por dozeri，

Box b0，Fuatingdona，Pa
RUNTINGDON \＆RBEAD TR． E





$\qquad$
 and the
Lerd．





sush a prominent slement in Chrisman life thad charncer, Cloriatian prat manifoostion it many Cloriatian prat-
tices 'The r'Instin" form of satuts(amn is at eymbal of lawe, Girect ye tan is us eymbel of liwe Garect 1 J'ater v. It Hese is a manikatation
af) affemion. The ten+l of rhavity,
 weal that C'luriotinn- tal torgether in livelberly leve, ator aunifere then tove ne the name at the fichat andiestich Sud se it is whli at the Curnor, by Ni
Tolsis, when ho w, as ulent wisting the feet of his alluriphes thou, thaving hore
 viii. 1, it is cvalecat that nhant be dud.


 von amblere leet the show thens lime to there smerlion
Sonth hame the line that Chrmathe

 tians to steve with mic aturther, to en

 mig to Late uatione amotion
 Wby ive ye mot patlic) lah whong that bits all thest st -ask athant limethe

 are thave wha belfere it ' Thew who





 ehors powhing of the waw of the



 2




 heans a matio msthe whytec'y of hic aill,





frivals that bave passed over, will
meet as und prret un on the otber thore. Then will our joy be fall, nod anit bll.
Dear Cbrintian lirethren, let us not forget the royal tharacter of the famiIy to which we belonge. loot us hono our tamby And my unconverted ily of Cbastat : Do yna not think it in itileswating lamily, and a Ferr bat py lumaly " is auroly $m$. Woald you You nay by revelvive Cluriat

## foctrt.

WATERING THE HILLS. Mle walcre
Pa ciy 19
the, the bippliag and the fuanmor Fialisg uot from town thizlostausg. shes they have done

 fult turm absung laughter it the gle all the tation

## With the fira'

Wroping fruar the rechy purtal
 leacen tratemed.
How the thitlo eddies whiner
Athid the lobger renches brygtep As the stonuws of bethasent dewdrmps. Fullieg sate geme that Haliter Al| a/erneal
Whed the hullesps rome sabiddell To lethold the Darreel hiddell.
 Tbur fussament whate, Gut the con bow teltathe worader

 foll tho noples thll wavkt.-

Imat in nyla
We the briok the monars uliatel Aud the grastex stomp to tisseo the never ondang sentic of tho watces thating by,
Overiwnit the stue bimen bately. Iu the tr bouls tefoidng grestly wealh ilier strumgheidn lie.
 Te the sly
 Io the aan riflestit spiendor, on the fhet the laughog wavee discove: Hew the moce--rarth's tumid lon Watelics for the parfect marrer thog have brokeulathut P sy.

## latl tbe sug.

Through all ecavan' iscied phaves, Ectil the watess sprant their prosius Of the Power inst sweepe then
in Ulort tutioess to the deen All limie rush nod tumelt guidios For caold dinp a path duviduct. 701) Io for off lowaitis of ecea Aud ut last, is calo montiding Fall arkep
(6) 55and
"TRE OOOD FIGHT,"-N0. 4

11 Bumin Cunimatos.
Is has been often remarken that When a wan cven zuilty of zro-s
dimes locromes oned truly copverted to God, be bechany tho must steadfant athl firm to bia leligions vonvictions lonl evomel to took upot bimaself in past hito ay chief antong stinaers las ia bigi to be a resmel clusit mong minta 1 Play oit Charcmon -The is tut knimen Itas tuppond by sotac to the
oust of Dpmastars, whast one mile But chis wo do know, that it wa= on to roud frome derimplean to Mata
 bis puar pone. Aud, the callinge of 1'aul

Suul to be ridivg along, with bis awtocister, bresthing eut tbrestonings whal they will do when they pet into thamayens, he bas all the wathority be Dow needs to earry out his parposen, bat, Seplienty-a flasb, sy of lighten bg, in atrong beamiag, laxaling light breaks forth upon bim: bo becomes in
suntly blond, only rememherne that it way "othion the brighteses of the wh. A sthatuor pervines bis bunet, conce powerbent, falls of tho emrth, ouch like the state of Tramel in the vison, "Ind I Mansel alone saw the vision for the men that were with
mo usw not the vition, but a preth yaaking tell ppon theos, so that they fed to hide themselves. Therefore, 1 was lefी thono, and saw throgreat via Its firr my comstiness wat turnes in

fremghe"- Dan. $10: 7,8$
suat's vorrapt natare was suddenly bruagbt to bia dision-mentally, and Lhas outglatly bumbled-brough down, veth to the enrth; the voire of Jeser vorace with still udditional ronvieting power, "Saul, Saul, why peracatest no wrong, $t$ did gond alwoys to the no wrowg, 1 did gord slwugs to the
fuldren of mes, liealeil the ns-k. leansed the lepers, raread the dewl untopped tho vars of the thenl, kc., Ac., and eqon now thou mayest reasomber
thase wor os thut art now, 1 opiryed the egec of the Gtow, wll my enemes bute nie wrthout calloe

 learn of mavi as a liviog finthictor, "I and now you aro mate to seo your tol$y$ - "it is bard for the to kuek ayeios tho roads ${ }^{\text {b }}$ Sonkible of bis trastion and fuily; be becomes extromely touthita bse, and, "treabling" is body and "so tonisbed" in miel, exclaime. Hord, what wils thon bave we to da't' Be bold the contrast ' But a short tume alge Saul way, digirones of duray only
 the suthority of the Sunbedvm. in op posituon to the will of Jerus, bnt now n anghty change on wrountbe ant ho de ired 10 knuw and do the will or Jern: Hero wo behoid a dear and unmistak. Who example of convexnoti-like tho
Pentocosthash, und like the juitor a Phitipg, "cunferel not with flemb and blood" Ho did not ilfoul the buliject, the proprety, uullity, und ne cesbily, like mun: al the phorent day do, nesther did hask what the geribes sad phnensecs wil suy buout 5 , is hai the Kunbedrum rill do with him for utundas; and fortor fath, he chad not string to think owak wbit the wortd romplamona, enselistes, lise tathor or mother maghe of, wor the intereats of a legacy, iu lace bo virimally porsonf tod o degrea of prompticss to do Gud's wall wurly of our every ime tathen.

11hut ho shat du- TThe fatets hetore us $\mu$ whent wrisutver with steat force. Jesus dat tell bim, now ot
puleue his jours. "go thto the city, pulewe has journ, gotnto tadery, nimetro" He ances, ppens bis cy es, but be cunnot si-having oyes and weo not" Yut usar duen nut wll bum by what neange may lo mode free iromein, free ird u puity consciene, eyos and lind if umi froo juadon for ull has sits.
soral mast soe." He minat "go
mete the city," Clins he did, knewing
not whathur went lle tinally
ronclets the ef, gots unto tho streel toat wav talle "Vhayhit" und lodged the uty Summassudan will overy pornent sion a bo is made to feel the pporer of od'a convieting sracus Il" aloo hats, hich is nutber wurk of bumbling fuem from the very
we eonclude tbat be is yot uapardoned of bie sins, that be focle their burden and wetght. Llis patienvo is a remarlawhirh be deppara not bit waits for the falfillmont of the Lord's promise, the fulfilimont of the Lord's proosise,
and be told what be "nnet dio" to be aved.
The Lord hus dielt-the testator thes ecaled bis will with his own blond, and let it in the bands of bathfint exeontrore who will "tell thee words wbere. by thou blall be asemel. Athathas is ferthril exerntov-the Lord's wervant uroter Anamiar new bis prosarated bolids that be as blind umi cannot ase-
blind natarally. Jard un Sual was apblind naturalty. Inal un Subl wha apthe purpone of opening his ofev, be might remiember how many mpariar circamstaness aecourred in the doys of Jenus of Xearatb, hat now, be as to rautico is bin soul the frll foree of sach invarle peiturmed upon bis own porwom. Hence, Anarian Eny's to Ranl, "Brotber Stul, veceive thy suftht" and menclintely his vision wha restored and satw eleatly fod hast ordained bric thon ybualdst "gee the Juast one" ul thear ha vence," \$x, Ac Thou art a peationt sad prayertul sonl, thou buth been bete for thice days praying and lasting. " uhy larrorf thou" -the
Ind dometes you fa dor has will, thereForo 'tren, sudd hir hugheal and wath These thages bee difi nad wan fillerl
 जto elderist, he put ins ('hist-ietsived Tomurs, off thages ury jut away, bo gove rolly mataited mint the asing be Lord, aol ready to aceept the po ition of a glorions armor-bearer uf the banner of King Jesub, to procinion the "glat udings of great joy to all poople.

## 

## VOLONTAEY REEVIOE

"Abd a certais man came and ssid unto hiem, Master. I whl follew thes whitherpavor thoo goest "
Vibuntary doteramination implica asty survite, and the lathor oojoyable, whatbor cngagel is sueutar or roligwns futorests. It sluo wplies freedom of action und of thought; freadom from
the slutery of udecision, weating us to promptness if graming opportuoblies for doibr good to oursalves and th athers. The 'I vall"' "xbibith a deter. Gumition that gonea ally tinelsa whey of

## gner, rewolung in ather koou of

 dividuals implion theelom in action it tho ate omplathing of shem ends Fise or eval purposes Tonernaiplivh That whick in guod tbo mund mest be samed to linllow in the (with of moral and religious blenigbt, whele will uct an tneoutiso to loliness. To loo the Coranned elvo bimples conlfidenre, tit ther in two itolividnal hansoll; or in the perbetent. It nut anly tuphes rontilence but alao whelligemo, or a knowicage of bow to perform The roipd tung ad when it thing appears plasibibe, of teasitulity, it net trom a wrong mon ive In all our interebts, whether ecular or relygious, the mond should be courinced of the practical abibty of , bevonstixhment ere it legith ioThen we must boune conysincul. This in, hy sone, ar iemplimbed by a whonling of lytier expuneate The prodigal wut wot convinted of the he waytel his sabatancio, tbou he ased tho determined "I will" and the labor the "I sill"used io our text sho
deteraiation of good lased upon

Chrast ealis upon all men to follow bim, and be undoubtedly called upon this serive wad nhowed unto him a noed ot the Sation. Henco, his deteremestion follow Chris! whithersoover he would go, in ordor that be raight fiad

Itis discipleship was founded upon
atolligence. Ile had a koawledge of
Christ prodneing faith, historical is the intredut tory reanlting ith an evan geifit fartb, whests lirougbs him is buesblo olvedence to the equenands of Josue Wia criterion of tath was nith thet boly confidence deelared bis astention to follow bis Master whitber aver be would go, Now is leterninia rer thou gneyt. |urofheing the Fulluw or's hailh in Jestey, insatacs to him bume on bearon Sunh nonu has th promiso of malcutan, for the that en dureth wo the cul shail bu ssvoll wo bave a true fath in Christ we will Folluw lime and yield chadreuce so brv Giapel-to las everhating word of
truth whebs can make usfregirom sin and if the Irath niako nis free, we ma totd we aro fice indeed
Arecping and oboymg the tratb ifoes the dectaration in' Jesus, maplics froedoet. Ifo that bat been enabled by grase divitue, to tbrow oft the sbackles of slavery unly knows the value of frecdum Henc's, his duter mination to Follow Juves in his com mandy "Whitheraover thou gound is hit watchwerv, und njoh the plat forn of tho bulate ne manda, and will - long sw a pitak rammen. Though great Leadur batirus has salety, for he has dectared "upon this rock I well buthe tuy Cbuselb, and the gates of hell sball not prevail aguinat is.
Then to follew Clirite insures sulva tion. Ruarler, canst thou beliwe than Ob tonte will a voluntary deciara. 10 p, "Master, I will follow thee whith thossimsts bir huven. I ag shal, and tho asimbs th heaven. That ghad, and my nual dotb magnify the Losd, that
so many are mukug this volutary dectaration Ming the zoed worte go on uutt Sistora sball be dithromed, anal Chriatreign auprubiely in the bearis of the ebildran of men, and basten
that plorlous consunmantion of all turggn when be shall bo ull und ta all. whon wo ran behold tho now Noures with its gited of prusl and ato where nis, lunt we ahatt erer be with him and at ifthen weuth the angels and ascribe our . Mtelmathas to han that mattelh upon Denkeh (\%hus

## TEE SPIBIT OF THORK

The epmit of wirk was the gpint that one flesseal $\mathrm{Stabler}^{\circ}$ bud. Ho wat atwaye hasy. Whea we roul his iffe, tre seo tbe spitit of worle exinting trom the timo of bis betwag is the earpen ter shop down to the duy when be Mosat It whe work, avork, thll along in bus jomrney in lites. What an oxample alvition to toith on thut work out ver Qul hus rusigucl ow wok for eavh end ot дв to pertoria au hifos greut dume Oar Instrict Meeting, at its last rueet'ige domonotiated the lait that the
ing bor the poer and friendlesa a home
Surels, thin wan the Spirit thet our Surels, this wan the Spirit that our bloased Mastor had. What teeder emotrons tbrilled the heart as the brethren spoke of the poor! How mavy are sesttered over this world beroft of a motber'a love acd a fatber's Larc? How many pions mothers would thank Goil if they koow their loved onea wonld be aurrounded with iefla ences that would lend therō to become usatul men nad women, after their departiare?
Let os look at tho piecure as taken Irom real hife, A poor mothor is mink The dark-winged aegel bas struck bis .tbont elowed-the thoughts will bo of the loved ones that eluntered uronad her and nentled on bel bosom-now sbe must leave them to the dold ebari-
tien of a Friendlees world. Will they grow up Hoder the influenco of an In genst, or somo other power in the
uervice of the Prince of darknesw? God only knowa: But did the know of a brime thit would ahisiter her lov. cal one, bon th would cheor ber in bot last moments to ksow they of Zlon'e pulyimas. drather ond nibtere, lot ts watob pray, etady, and work till we haed gained the vectorg, that our crowne
jainy bo rodianc with good Jeetis of loso and meriy done toward our joor when wo medt in the swect by and-by, the Lori.
Histawn, III

## OBRE:

Curo belongs $\overline{1 \text { rimarily to tho } 1 \text { atel. }}$ lect, and is a cautson or ovoraghe with of life are numerous athl momenture, but they most he bonno by all Amid
 with Christian fortitade and norestst-
wig acquicsenco the tranetiory afllictione whieb beat ins here? In truth wo may say, yof, "For our light alliction, whels fobuthor a monnoet, work-
oth for us a far anoro exeteding nud oterad weigbt of glory; whilo wo look not at the thing whicb aro seen, hat at the thinge whieh tro nit rech
for tho thenge whuls ure seen are tem. froral, but the thagg whil ha pio not seen are eteruab,
bending io monotanavs butc, but a something of buactieent sud indinito
 makee joy posaible, wherche joy palhates and aubilues madness Tho tear atanned fure, the masery and anguish
thatenvelope the rumi, the darlseat cloud. As the tint in a lanificape, tho weatch of light and etade, tonstrtute the beaty you bobold thore, so all the clasiging *eperiunces of tife, 1 , tears and umilea its toil and pleasures, mix and mibgle togetbor, the reesth beng a complote life of fieisbed excel

CONDENSED ARTIOLES,--NO

The questina arone in any pinhl, bow can we get the most value out of our
chareh papers to tho lumily? And it fust otomred to my mind, that tbore should bo leastalking of our noughliors, wethree of bisters, of our ministors, in tho payent it the table, or when in tho $\mathrm{p}^{2}$ gerd. $\lambda t$ the table, or when
iriving or when walleing with wife or driving or when walking with wife or
childrea, tall 10 them of what you bave read. You cab; busily take up Cburch paper in whwle yon will not tind foos for the cbild of five or stx yeare, as well as for the matare aty dent, aud you bave all ready served. all you hase to do, is to deal it oert. Talk to theen, draw aut quentions, give neswers, and so iuprove both thear
and your own mind. Renteille, Pa.




## stein's gevenin negative.

As Mr. Bay is mosh given to overfooking plain queation, I ask bim the serenth time if Bapliets can engnge in war without tinang thoac lienta of the Nowh, Fiz: "batred, Faniance, wrath write my name in the beok of the Fa ther and of the Ron, wud of the Hols Spirlh" His lasgunge celly for thros books. 1st, "the boels of the Patber, "of the som," or the Son"s (bookif $3 t^{2}$ (the book ) "of the Holy sprit,
Holy Symu'r (buolis? in tbese eqnoira lont forma, the niga
sutborbaip vecme thrit Covel says Nonns, denoting a powscove relation
oo the abre object, bave the sign ! anacxed to tbe lavt only, no Maum and Dison's lise; nowna denothy posbestivo rulation to different oblycetw, Aurem's und Jockson's mide intulvation , Adum's admpistration sum Juck. "on's adiministiation" 1) Rust of Eug
 aentunce as to give the sign I a 3,
( which jo equalto "ol" in bir examule a the last numn only, benre, his evampho is a falare. My examplo watanal
ogons to the taptsmal tormala and correct. "l'be Father," "Son" and Holy Apirit' thongls on', are also Matt. Ix 19.) to baptizo in therw natucb. It is a pribeiplo of the Grook labguge, that when two or mort
nouns of tho satec gender, number and aso, converted by tho coojunvtion hut donote the same pormon or tbing, lis th/icle is pwefixet to the firat oofy, wh O Theos Kist Pater fon Kintion emous . 0 , "the God asd Vather of our Lord, Cor, 1:3, sed atoo $11 \cdot 31$, Eplb. 1 ; 6.1, Tbess. 1.3, Cor 1.
Tim. 6.15, Ifeb. $31 ; 122 ;$ Rov. 1:4, 9 . When they denote dipreat peseons or thinge tho Artarle in prefixad to odch moun aniess omituer
before all, or prefixed ts the lant only as "hoa fifourn hat hoi herpuartula," 1. © "tue publecansand sinnors" lathe is Tbens. 1:2: Jas 1:4; fiov, 2215. 19. 13. 11. Kennedy professor of Greok
in the [ nirersity of Cambidge, enya Undoulticdly the presenco of ther in Matt. Is 18 before Pathas, Thaow, and Hagter J'mauntos makes the then als tions to one aucher." Lotter from Cumbraths Kag., duted Dee, 24, 1979. Mr. R. knows that vessele usmally sink by rementrel efforth. Ho Uinks
"the brenst molk," and "Hgyptian ointunnt" was a withon Then it would have been somotbing eleo, is e oan't prove that chnyprato, 2 Kings $\overline{5}$ 14, is not frequentativa: " $/$ /f $\mathrm{c} p \mathrm{ta} L \mathrm{is}^{-1}$ only- libits the nubier of ifs hethova.
Ho misrepucents Cbrymal add bie sulthorities by garbled oxtrueta Cbrystal says of the fathers who apenk of
trinu sumersion at it crablityon "Thog trind shmardion al it cradthos "Thog
beliese it to havo beall derivel from Clume or his apostiev, bat whero lieen banded down by andition. Busal and Jerotav lo b thrave tho trine mmersion Irota- a divine of apos. tolie sonreo.

8-5
by balla the Inve immertion slone the
 Grogory Nyesin ralls it the trad hon of the hroue anstatutron' Bing hun's Aoliputice, Nul. L, P. Isi. Ro was not a Catbolic, bat a reputed ber "his an "Jrian." Sosomen's Eect. Huet. $263,200-294$, Socrates' Retl Hhet 12.
aty btb ressod why the Baptis hurohes are destitute of Chtimian
asptism is founded npon the considor ation, that, if suglo immersion wes
would bave bad to obange to trine ia. aersion before the therd century. Clem ant, of Alexandris born about A. D 150 , addressing the Chrietias ehurches $f$ bin age, nays - "Yo were conducted to a bath just as Chriat was carried to the grave, asd thrioe inmereod," de
Wiberg on Bap, p. 228 Nonnulus Waberg on Bap, p. 225 Nonnulus
caid, A. D. 256 "The true doctrine of our boly mother, the Catholic Chnrrb, wath alwars, my bretbren, been witb cevially is the sticle of Beptiane and pecisily is the Artitle of Baplison, sud the trine immotaion wherewath it is
celebrated, our Lord buving mblu. "Go colebrated, our Lord buving tibld. "GO of the Fither, and of tho Son, and of tho lifly Spirit" Work of Cypriab part 1, p. 241 . Mr. laty may truly tbut he cburch, witb reterence to thes times-about the third contury-
bey only intend to relor to the chareh in gewera!" Bap . Whe p. 159. Therefore, acenrding to bomeli, Monmblu lechured trine immerenos to bave of Whatarl" Tertwhan, whe wat botn
Whent A. I) 160 , and bapticel intothe Gathule (1 O, gencaal echurch about A . D. 155 by trine inmernom, tevlared it ta the the Cutholic practire Ito anys. "We ane thavee dippeell"
Portallatuse Fo Corona, bect:3
My sixth ieneon is that Bajtisce, ebemativer, temaly, that theri
 N' the siovel cratnry" "Slibough ua warrantable custons aod civemance began to precan at the coocinsion of
this century in somo churchen, yet the ordamatea of seligion were not alterod trom thear semptural subject, whech is
shprorted by tlie best butorane, a4 - if sipported by the liest hutorians, ac that therC Neas uny anflation or rimpation in tuoptisua frow the format ceatiry Mag. Cuat. '3. In Dena, p. $59{ }^{\prime \prime}$ Or charils Ilist, of Foreign Baytists, $p$.
26 , Of the third cemtury, bo mayn. The taost respectablo historians of firm that no ovidence exibts of any alteration as to the sutyect or modo of buptasm during the thand ceoturg. We lave no tentimony as to nby ather trou at to the rite of baptism Mag.
 Hupped thebt thice in watur," Du-Pts
Hut Cen. 3. Idem P 35. Du-Pus Wut Cen. 3. Idem P 35. Du-Pua
the church" Du-Pin's Hist vol. 1, p
Se9 Orchard saya of baptism, during the hert three centurics. "It should be frmezabored tbat there existed a hat Hony danialiy the chutrhes on the mode radt subyed of baptism, ame whll pertort or tho Baptiste, $\mathrm{P} 38,39$ Aceording to tho foregoing, thoro waa no baptusm for the first threc reateress bel tran has angglo dip yet.

Itenaths, one of the most distibguishod Cbratian writere of the second 'entery, who wus in youth, contomporary with Polfearp, a dieciple of tho apoatlo Jobo, whow be beard, to wes bin own languace, "Hpuats of bis fanert ar wherrowse of thase who had seen the Joni, and bow be would call their words to re
 ed by apastles, and conversed with tuay who bad scen Chriat, bat was atno by aportice, ie Asia, appornted bisb. on of the cburtb it Sreyrna and whon a very old man, glorionaly and mont nobly sullering martyrdom, deprazed tbss lite, harivy ulfagy tought thase thesige whech ofe find harned from
 To those thiogb will tho viturches Abill watrly, an do also thene neen who Wave ouecoeded Polycmrp dowa to the
 by trim ummeraion) Writings of Ire SELu*, vol 1, p- 158, 159, 262, 313, Suet statemonte ceriainly bupport Mr. Orcbard's

My Th reasue is, that ir a ebawge ras so enatingus that the whole Cbristian world of that age, of bich we have any account, necer mini-- fir one jrotestong roice against it. Think f the elreumatasces. 1. The Goupel had generally prevailed (Cel $1: 5,6$; Turtullian Ts, Marcion, P. 469) cim's Becl. Hist Cen 2, part 2, elt. ace. 1. Nemdelet Co. Hint. 1, p. 179 184 Rob Ecul Ree, p 60, 122-121) . They wore the inartyr churthes of the eariy perrerntion How, then, wronght
$\mathrm{M}_{5}$ Reb renson ib, that if a elange ras male from siuglo to trine immer world that the most distingoiab ecclo. iastical writers of the eatly wige, sote b an Chryeontona and ofliers, ouver fonad ourt, Lut, withont contralietiun, at ributed trive immersbon, an we
alsume thown, directly to Cbrast
In riww of the foregoing facts and ar uments, wielia elinagu as that jpona a angle to thine romorsoun bryposes the bo guilty cicler (1) of homar their pasea, or (3) of rombinang to pular a torgery upon all succeedung goveth-
tome, whuld could not bavo beet tomb, whits conld not Lavo beet
tone
$1 / y$ grh minew wby the Buptibt churibes ato destucute of Climatian baptasm, is bused upon tho ionmdorimtiun tbat they have changed the puras hee and apostohe neebot of baptizm backeward action. To the then own hurch bsatorians testify. Ar. Itotio son saye: The very plain manaer in
 in thear fincor, but they appaser to bave varied a hitele from the origisal torm which, however, the free cotiathution
 to alter * They baptico crando
 Ed) P, 5.15.
Dr. Judson eays: "Inmeraiou, bum over, maintained tis groturd, whil the middle of tho surententh chatryy, livines voted, by a majoruty ut onf (bat immeremen tod sprinklowg were indulleront. D'revious to that pervid, ho Baptista had tomed chlureber in different patt of tho couptry, und
haviog niwaya been iofantw, when bupized, taken in the haode of the wl. minustrator and laid under the water in tho haptamal font, and sot having aurb if any communication with the Baptists of tho Consment, they for baptian, thougb a grown poreon, bould bo treated in the name manoer, and land batkwards nader tho water Tbey were probably confirmed in thie iden by the phrase, 'buried in baptism' Tbo consequouce has beon that all the haptists in the world, who have arraps from tho Eiglash Baptible, have pracfioed the beckward pastare. But from the beginning if was notar. In the poatolic times the admenestyator placod his right bund on the bead of tho candidate, wbo then, under tho presad forwarl, added by that pebulfcetion whetb instiontively comen to one's aíd when attenpting to bow in that port Son, until bis heat was enburntged, and then rose hy bis own oftury Jide-
son or Baptiem, pp. $112,1: 4$ Tuas the Baptisis, meondieg to thes arrumat forme, 1 e, they have ebwaged
 and juatify it by "the froe coomatution of their churebes." Churelies of Christ brered. Haptist churebes do nut kcop the ordinapces as they were doliserod How then eas they bo thurches of Cbrist? Their backurved ordult baptisa, wan suggented it seemy by infanot bap 1sma, is a horicen mimitron, and necord
ing to tho date of the rise of the Eng wry. dr four htimifrof years ofld At least Mr. R. can't profluce a case of bach. Firnh culule bagitsm prior to the 1 Ath an.

My gith genupal nequature argnement is founded nipon the consuderation that Bop Gut churchers atre lestitutr of the Jhini Supprs. (1) "The Lord's supper" (deymon) is a urat as mint so sas bap tiven to immerwion. Hat Baptist rlarels. es lave no more mend that sumakir bave alyfrug. (2) "The Lord's supper is au cmening meal, but Bapsist sbureh es celebrate the euchariat fur far dinmr and then call it wreper. (3) "The

 29, 30 . 1 Cor, 14, 21. This argace the
 ing twlo the nutar calls for immersien But Buptivt wburehes do not "ent and "partukers of" a tatile They emply at in their perno sml rectre the e cbarias. Clanebce of Chroat buive bot thu "lovoleast" noil equmanion. Buad Jado 12 Buntist vhrrelea have no lovefenuts. Did inatu write line epistlo to ancha clarabea? Neander, the bietorion, eava the mehariat "wat ut fark united with a eutial moal. Both tionstitutell a wbuls, rephesentang tbe conmanian of the fartbful with lheir ford, and their britherly vasmanmou with bue another, both tomuther were eatled the suppor of the lord, (disprom (un Lurpen, (lypinom Lawathen), the supper of lovo (wMig," Nesnder's Ch. trat, vole , ju 3s.s. This be stated Cbistianty, pp 167, 168), by Wood Bible luet Srt. Agajavi, by Tertul. lian, (Writiaxs, vol 1, pil 120, 121), by Kitto, (Eneryelopedia of Bublial Lith Ari, Agape), had riferred to hy Plany in his lotter to Trajan, A. D. 112 , Wurke of Jesepluss, p, 6ish. It was Ficel. 11 xt, b. 3, ct. $=1$.
Mr. 12 hmash that Baptstes are greas atickless for the Word of Goh. Do hot all spostato oburrbes lumet the heve that the Seriptures whith be quaten will randenin him and bun churn lies "By their frulis yo shall kaw therg" If thit proltason wen

## ©ht Friniting ©hristian. ровдяены шикат. EOnTIMEDON, w



ELin If II. Hitler was, when liwe bead from, preil-bing for the brethres at Jilkinvt, Ind.

We hutse just reeciveld mul inturgt ing comathenicatom from Irotber C: 11 Balobanghan the stelection al' Terisc,"
 monticitr next weel










 jeryisg gowe henth zes ontly. They ugo, candan ted by the lume mouistry The beetings wire well attensinl, wat now in Belford , hants bolaling mes ind

 ay all other papets, Ase, , isich when resid uloul fome it whielt 1 ittein un entil late hedtime, We wimhl havelly knove bow tos do withond it Buethey
zenerally wall, but there's some siek nuss in the voantry Monlly Jung and


## Tink. Sistmuat Betphet thatho the tad

 That would ber just iaght it thatere That woble her just light Aat the ras
tee tahen obt of mper and at lumbed Wher lonetul waticke wod pul it on to hacto nund llyh)r If me"ll will hasist ith becuninge filt by und on heatroging oind anil bords. thy yunght to pry alear seeumplishod.

Fsow brother J C. Fiwiny wi have the following 1 have been with
brother Bathor in bia meetings at Wasbington C: H., Obvo bor two weeks Brother S. J. Hixay was slsa present. The meeting clooed last night We
bid a gionow meeting. Sinotecn uad a shonner meeting. Sneteen
wanderevs 'roturned to their Pather's house. Toduy we go to IIrebland, O . Will atay there two weckn and then meoting"

Ben Herese, an the Burthor of Hoak, hats writtum as scrics of artirla in ' Be hatf of the Mighteown Priaters" that
thouh opea the eves of semme of oar lyothens in retevene to the price of wir papare thar pupers bave nequentdoltur weekhes, but such motsons we wot awrere that the matter they conTtuin is made up frous the dutily-that in typosetting is required, and the on-
by expense fos, the pmper and pristing. by expense is, the paper and pristing:
There would bo wow monoy in the large mevklicy the way they ree put
out, nt Su tebts per ankua thate in or
religious weeklien at 81.50 ; takiog inrelignous weeklien at 8150 ; taking in-
to consulenation ton ther large eirento cona
lation.

The Fonag Mentinchatian Asoovia tion in Chireago seems to be doing
ynite s wurk. They bune entendished a Iraseh asa ciation in wery town in Illimois of 10, on 0 pergile Tlicy bave done at geat work tmong the railroad empluyeer, Sas,ute ut whons to in ont at the tity daily. They lutre so den-
 tamasy "mployeth, that sereral sazole hatr fontable to the spprort of theso




1) The town of Wonewater Maps inited netion lase been macte sogeing
 on Sunslay fund us cases of nevowty

 or itcordent. Tha is certomity a more
 leal an tan- Sahbatb, if it is tone in
 omblanes in it stood sulow, bund pil Chrintaso jeoplo shuald to geat move of thin Jrind lay ondencoring to enltivate a centimeot vyainst

Vhat Enorby ELy suys in the lat Brathen af Wouk, that thero me memherx, and even whurlues who tho not
get the paper, ned hence, nte not inormedl of the change in thes of hoiding anar Anuml Meeting. Ile hater biother a few yeurs ago who went to the wiong Stuto to Anmal Mecting Wirpily becawn he took the utrog mibutes for reforence. Ihe thesefore bermasends that the deregates to lhes the nusubers of esele ristict as to thar
 कामpanc, but and membery Muntr] bet tor tahe the paper nut then they noudd krow what is going on th the (hamel. Pethus at kw experionces hav that of the brothor rofirget to mght dir sueh becthen goonl.

Soloques says: • He thit is slos to anger is better than the wighty, fund Lo that ruleth bis spirit than ho that taketh a city:" How wany appreciat this grand trith? Hine anny readize That it is ae cridereve of a motroug tono to bo uble to govent oan passions? it is au cvilence of stivength that is certhinly very mush osorlooked, as therare so fow who possust it. Davit was liath, bat for one man to gooyt Juenemst a whole tity wiul take it, wandid le still a greater feat The man that ruleth
 than all thig, and it is not beyond the Lumits of man's power, Iionl lovigg his
Lelper, to do it. Pnat raid he seutd do all tiungs throakg Clarist whastrength eneth him, and so cavevory regonersted soal. Would gou be truly great Then lenu to sovera youmolves

Mew has beest said of late, when changes in Palestive, and of the large number of Jews that ure limaigrating Chere, Mr. F S. De Hinaz, late United Sifutes Conthesl, at Jerusulem, wites in
regard to these stutencents "The finto ate, there is no athogat in all Palez tine. Theme is not wh Anetican Ma somary in the Holy Land, nor Sundsyar-buol. But one Mrotestant church in Jerasalens, another nat-side It the Walls, and the st Nuxareth The Jowish papolation has inerabuel
during the lant fow yems, but the joppalntion of the comantry bus mare inquity decreased. The Jons lawa no in
tention of te ocerpying the land. They
go there to die and not to hive. No
Jews around Jerusatom Jews around Jerusatoma owna or eniti-
vater anacre of ground. The Jews of cater anacre of ground. The Jews of
Europe and America will never return to Palestine, unless forced back at the point of the bayonet.'

Tusne is a may is our Enstem I'ris on that had servel a term of som eight or ten years, and when the time was up for him to be sot at hbersy, be was so louth to leavo his plate of cou finement that be wantel to reanain there, and when be was not permitted
to to so, he connenited a bad deed in order that he maght the put back to has obi phave of eositnement. We would prefir inpuicanise ot to liboriy fet at is prowisely the foching und dim
 "livist wfors treestons, zet bin lew
 as that light, or in uther words they nofer the shot puasan of degredution bilawn of tion" How stauge' It in sill wate astonasbung, however, that thowe who hase been enlightened, have
lantat of flue gooderss of Geal, aud inve bern mule tree, thoulel again relSis the fla all pet- of Egypt-the state
 hon that they do fint ergoy theis Trevtina
 Tor Mavily, nives a digerfption of a pro-
tractesl effort held in n eertmon conure ention, by a certainluotbes Now, wr nuser heanl if such proceclangs hefore
 wouhl tolenutesuch things, or that any of our ministere numbla parsto suelo $\quad$ a course We hrow it is tho practiev if many vouglegutions to give 1home whe have mule nip their miade to come to the charet, the liberty of slesignating it hy cowiug formarl aml taking it froat seat, and tbon after a tharough Exmminatwon if finenid to be in the finth of the Goven 1, are baptized, luet to lopptize any care on the combtion that be be promitted to parmbs, is some thong new-new hecars- not in harno by with the dioupoll method of calliug wen to the ministry Them have never known the Bretben to Gribet. Bht hecture a clansh is ont ai corler, and Evolhets a serrice improperly, is no argument aguibst serie of mectingeand Rathath-culniofe proper y condumed.
Bivanr Christaall ought to be wed versed in the Bable, and then be should have courage enough to carry out its teuthings at all timen aud wuter all ent cunstnvect. We should not he ashamhesvealy Fathey vill be ashancal 5. We should not fiar to nutfer tom his sukve, for if we suther with hime we slmall abol sharo with him in glory Cins thonght slauld give us eouruge and fortitule to face ull opposition to Gual's wowi. It was the prospeed of
blaring with thruat in glory, that gave contage mand norve to umt Heformen whon they had to face the wnemines of the tiuth Lather's Aefinso before tic Det is mal exubple of Caristian vourage When asked to retraet hi taith be haid "Sire, milens. I tan con of Srripture, I rannot and will not ae cract. Do way Aletermined to do his huty-to obey a Power highor than that of Kughe 'Thes xhonht be the 中" termination of avery Christian. There Fiv too many so timid that the leasi Tposition frightens them, and they Tre ready 10 sumpine their pribelpoen Finother, xixter, slund up for the right. If the world fountis, shat falter. 1 i
 fer with linis, bat if yoth enulumo it fratwenly you sill share with bime in atlury.

## B2HONLY 50 CENTS, -TO

## 8IX MONTH8 ON TBIAL.

As there are stull hundreds and thot sande of families into whiob the Prisfiye cuargzias has not yet been droduced, we fecl to make foth extra off rta as will enable our frienda and agonts to bave it read in overy family whoro some good raight be arcom. pliahed by reading tt. In doing this wo offer to eund it six monthe on trial Wor 30 cents, or elcran copice for 8500 . Wo raake this rery low offor for the purpase of baving the Primitive intro. sueed and thus protooting the canse Cbust.
Now brothren and sistors, here is an pportunity for you to work for us and for the promalgation of the troth. How truny will go to work at once and rasee us a good trial hat of sub. neribers? Look wound you and seo Low trany of your neighbors would bo bancfited by rending it l'crhaps yon bave roarred sone and tlaughters that are oot tuking ih, If so, eend at
to them for is monthe. It may prove a good investmed. If no chuldron to wend at to, thiok of a good friend or nulgblor. Plesso make a strong efort fends on what you rouly do for ns, aud it is to you wo look tor buccess Sungle mberrptions, 5 if rente or any amount less than 81.00 bay be sat 4 in strmps. Araounts of $\$ 150$ and lose at our ribk, if carofully put up. Larger ataounth should be registored or sent in rheok, draft, or postal order.

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## A FOLDED LEAF

## A folded, tinted page, and blarred.

 1 found wible my book to night, Cared not to rewd eae dim heart word. 1 tricent ia tbe ebut wanieg ligh. is put io back, sud ien ict tere s,if la tratb 1 thid mot casAb! wa bave alla folded leaf Tust in Tiono's look of sad ara We leave._a balf retiof We fold it dowe tbea turn gway Bat whe will rood tbat page One day ?
Not yea, my moter, in your prime,
Who eat beside my atudy chair, Wha eat beside my study cbair. That thery, and they fone, misy the. at sinco mear lar come betwees my life our

My folded lesf 1 bew light eyen glesm, Aud blot the sparkllog Whek I see Andow, bo wiore at ovoeing beas Thase fond ball stepe resound to mee th reet that leaf for folded dono, led aye, 3 apesak, ' bo crosa me orown.
Yet do I tove tbese who are by My best sad destot-dearest bow What brfog the gbadow on my brov位t it ever folded to
Trill be unfolded when I die
$\qquad$
-The queslion dibt-insed at the las itcrary komiety bas: "Ticmolred, that rairuad trains shritld lut rmm on Sam Iny." The resolntion wive sustained

Tine Aulaland Times says. 'Sutur day the hoarding ball wis opened to he hoyn, sabi moat of them pooming in the Collegre, ment the day in mor-

Bro. J. Emanest, our Normal a st and hrawing tencher, whe has ern zpending tho winter is tho city of thotherly tove, is now at bome ris sling his thiomis, wul will secturn to take his prosition in teacher, at the term

- It a late meeting oi the Tratsters Bro W.J Swigard, was weted as an uhilamal luelp to the tearkny foree
of the Normal, Bro. Swigart bas wont a golden reputation as a learker, and wo have no doubt but what be will prove himself worthy to the importnut pusition to which he has beon call. ed. We are sorry to loso his services
as elork, but are willong that he shall as elork, but are willong that he shall
tabor in the teld in whieb he can aeromplish the groatest gool Sister Inzzie 1. Recwe, of Mastouri, is to filh his position in our oflico, and ny whe 'oanes well recopmented, we hope the change will be ao tisalvuntage to our


## OUR WOTTO, ONWARD AND UPWARD

Fowi the Eltuth Rinont, at the Buefl.

Onwayl the the lryghte halt of knowl Atge, and np the hill of datimity, aev: or taitering, bever pausimg to look back mor the past, but etill with eyc armly fixed on the top climbing on nurd rutl npwad, over bock mill thungh bonmber-it may sevon hardit is hard; bat whoozer-attaned 4-vere she fon? it was not in ane thy moched ther yeas that olocest mon -Tuo lecis

## kept

## kept

Hat Gey, whito their by sudren Cight. Wero torling upwards ia the aighep
When we are futting this ratto in to oftict, we shonhl procecd tlowly am autionsly, never leaving one tifilirul Iy for another, futil wo bave filll masterwil the tist, step ly steps leswon by lesann, preecpt hy precept; wutil To aro mable to receiva any mort knowhdge But when will that lue Never, wis long as we wre on this pide bopue) still gring, till we at last pisw through the gate of berven into the hull of truo kaowiodge How difler ent the knowlecige of those who bave toiled on, surmotusting all ditlleultion irom those a bo take us their mottu Onward and Ihwawnil-where to Why; unarand th wieked doeds anil down thauin. But I bope, none if our seatess (or ratbur learers) at sach, latt that atl wre fuessing oneand o the true attaine of the true em! Jenali

## THE BTUDY OF LANODAOES

Any person at will familizu verth the forcell apoa the thanslators of Kioy James' veyson of the Suriptures, will at once see the adrautare of hapinir It knuwledge of the langouge in whith the scrippores wero whiter.

THE RELIGIOUS PRESS A l'resbyterian for many gesra, road conth Century, sald: "If whist the is wrong, and I ans wrong. I will thorongaly exarnine this "The reeult
was this confosion: "Hithorto I bavo followed my Lord by tho light of my rovd-berance Bible; will gou bap tizo me?
Tas bollowing is from a recent ad dress of Mr. Spargoon, and we copy it from an excbange, bolioving teat it reflocts the
When thoy got ioto a church they foel they are the most importnot per sons in it, wid that potheng ean poosi-
bly go on withont them. Thay think
il they were dead the chureb would go to ruin, and that it would stand up (hariots of lserael abd the horeonen tbereof! Bat it is notso. Don't you
kuow, some of you lig byothors ibst are so great in tho huttlo chnch over
which you sie dencon or miniater, which you suc deacon or mininter,
whuct the Lord docs with some of us? Ho does with be wh the cuptain dia board of the stip which was going to passengers abostitte druadfull wuatber and ever askivg whutber the ship way
anscumerthy. When a bit of a 6 quall aprang up thin man wes doing incateu lible muschict. The oaptwin said, "Yo
will awist me, you know a thipg two; wo don't lnnow truels, I wifl
givo, you nomething to do, steet
den' niay duperd upon you You thand denere and hold tbit rope
kere and hold tbat rope
know the eonscquencos if
oo thero stood our friond for a long thm hoidieg this rope as firmly as it upen him, and be was the foundations thereof: and at last the eaptain told him to lot go, as the danger whe over.
Our friond wont down staits fecling gratefin to bimsclf. Next day be wondeled that nothing wo said about of plate. Ho grow so wrotched about ine goneral gilence, that at last the that there bad boen nothing wrong. koop yoa quist" Yot tberoare poople
in God's nervioe who do nothing but bold a bit of rope Jothing comes of $t$, but it keops them quict
The following whith we clip from an exi-lauge expreves one centimonts
and wo commend it to the mosifiva tion of our resolers, hoping that thit

 it. It is a semspless und uscleqs t-us-
fun, anil we nhoald nut try to apo the rorld in its folly and samety
The principul olyjectiona ngains
he cuntimm of wearing mournib uppurbl wo that it is theless, ineon
yeurent oul expersise. For what
uso docs it serve? To yemind mo I in athetion. I tio not nerd miny whel
momacito. To
phint me ont to other
 salbe garb be udopted then becrase it
is graktidy to my feelings, kecasso ot
a kinal of solace to mo? , conmolation from it. If, then, the cus.
cons is nodess, it ie still meno otyicetion
 anse it throws the cure of purthasim
and mating elother upon a fanily the very noment whez on crerry ac-
conat it mest peeds seclusson pual squet-
 ment nud wolich. Thad the expreto
prevece havaly upean the puay is enatevully vegretted. If, thes, therv acustors in the conmmity which in wonlal sevem a elesis mference thes wonkt to be diercouragel If there b why who fear that liny shall be to
woon forgotion saeng men when the ary gone, let thons be semiuded that it

 the wisdone of Solomon, is inmortal: When if is gresent, neen take exampla uf it. and when it is gone, they eqm-
unend it; is weareth a emon aud Iri-
umphe forever.
coulstien まepartment.
BLDEA 斤. Et, MILLEE,
Frow s enrd recelved aioce we left Eme we lesra thst two were reculred
g bantikn before brotber $G$. W. Cripe left our place

Lowa articles for the prese are not best geaerally. It is good to condense bat eonetimes me moot submit to peculiaritice and try to adapt ourselves to tho
preference of others. If theresder will preference of others. If the resder will les sa we do to get them short enough to euit bim, there will be a conpromses, with any danger of complaine

Bro. Cabert is aow bolding a seriee meetinge of the Weager meeting houne, Noath Beul. Nome goopl will
come of the work. We bope the churchas arouad South Bend will bave mor beries of mectings by atrong brecliren hko brother Calvert. It will tend to had barmony smong them To get tring, goed workere from abroad to sel, is needed for their proesperty

Mondsy, the Sth, two more mem hors were restored who kud gone to thu Congregational Brethrea, nad one in the congregation where J Cripe was restered We bave tried to preach at aights in and arouad Sunt Pend, and asid muct in council, and ad vised bretbren aod sisters. We fosred our tsik to them wab sometimes toc bopa they wall pardon ne if agythen woanded them. We are bopefal that our visits and coaneel will rwalt in good. The memory of our viait, and their stodaces and teare, Farms our
beart with more aflection toward them. Moy God bless them and our labort with them

## THE OOUNOLL AT SOUTH EEND.

The charch racetiog in the Weager meetiog-boase, South Bond, 1 nd., on the Stb of March was largely uttended, beause of the interest takea se the matter of receiring Jacob C. Cripe into the churct agaia He was expelled by a
committee from A. M, abont sis years committee from A. M, about sis yeara antil recently, as one of the leading mininters of the Congregational Brethca. We were reqpested to be presend committee whea be was disowned Tbere it ane decided that he migbt be restored to mezibersbip on a confension accepted by the adjoiaing elders unani novely, ued by a large majority of tho cbareh. The elders present tried to bave bins restored in that way whub Fonld give satisfaction to the brotherlood, and be beoeficisl to brotber Cripe may be published, to give satiefaction and prevent minuaderntanding in tbe hrotherhood, as it was necepted by the olders presaat and the cbareb uanai mou*ly. His promise to give satiofoc sion to say wbo are, or have bees of brethreo are regaired to do wader like cireamstances. Hin promise to bold as alegnal his work as a mituster with the
Congregational Brethren, mosas to hold it as our brotberbeod bohlo ir, an insuef. cient for membersbip and felloweblip Mis@wakey, Feb. 7, 1886i).

## Wh the horether of the wh. Joneph

present to you my denire to becon as huable arember of the ctureb agaia.
Ad wberever I have dene or ssid, anything against the brotberbeod, or the caase of the charct, or any of thu meas bers. 1 ask your forgiveness, and your prayers, that I may receive purdon and I promise bo far 68 is in my power to give satipfaction to any of the mem tnetion of ab bor 1 prome bold as illegal my work'done as amin

## hater of the Congrogational Brethret <br> Elders present sigard <br> Elaere present bigradat Josmbi Lezpy. Daniel Suively  jebe Calyear. R. B. Millek.

## THE FATE OF ROHHBMS

Beidence still multiplies around us, to prove that those who leave our ruth to suatain their movement, ar doomed to live in weakness and tronb. le and finally perish. Thone who bave gone of from ta have gonorally mado war aganst the brotherhood in many ways. bgainst A. M, against our brethrea who sustain it, aganst our
cburch government, againet our adancument, or something bunted up to beap repronib, or blame, or misropre scatation upon the old church. Thas the achustan that bave boen unade It the common way of rehism, to mie body from the beginning, and we maly expect if to continue, and we should shows cleariy tho trwe principles of the Gospel to rulo in our brotherhood, Some wunt a grest deal mere liberty than the tivespel or ourr charch cat give. Some want note rentriction tained by the Gospet, so "wo are trou bled on every side but not cast down. It is wrong to bight and abuse these factions, but we should maintain our pripeiples und defond them, sceing no Brethron han over amounted to anything like a blesaing to our race, and oever will, berange the principles of
tratb and the Gospel are m onr cbur-h. God is is it, and it must live and ri6e and sprend its blossings and inthuonce to maintain the apontolic order of wor to mai
ship.
Sebi
Sebiematie troubles aro begno and eustained in the oburch by some aelfwilled, rostless spipits, or those who have not onough caution to regard the judgmont of any but themelves, thit coneme terminates in oxpulaion. Thion
they set up for thembelves and are the wornt enemies of our brotherhood: Hove is brought upan iraportant duty of the church, to treat all subismatic fuctions. and mon who bave loft, or wat to loave us, in such a manner as to thom firminess and kindness, not retniant with the principles which has ever with the principles which has over sustained the church. We need not
beconve alarmed or toar, God holds the belm und all is aste in the old sbip, ir we only do our duty fuithfally. Let these troubles stir up more enorgy and ourncstnens. When the etorme come let all on board go to work with God otrongthes and bave the stip. The ictory to the church, and the future is brighter atill, if more energy, detercoraination and purpose to stand firma on Gospel principies, and work sith all the Gospel merse, and evon monifost the Gonpel spinit. Jobns bays, "lt ie I; bo not afrahi.'
the those went off with brother Cripe will latitude, the liberty in Congregationlimm, tends to evory popular error, individual notion, and worhlly apurit, that any chureh or preseber may fancy; making his own laws and rales to Union made a disanion: many faetions, all fourded on State righte, with no strength or power, unleas they get into tho popalar curront and hoat ritb the world. It is sad to ned good but mistaken men working in a casuse
making one nibe after snothor toward the world, till all the vanities of earth got into their rabke, and earry them away from the apirit sad principles of the Gospel to the epirit and principlo of the world. And it is and to nee galvation, for want of more ligbt and
pint from Goppel trutb. But we mhat
work, and work the more faitbfully trust io God and the victory is sure

## TO YOUKG HENBERS.

A futl determination in your own beart, to the main ground of your anfe. ty and usefulnesn. To neo the young detormined and settlod in purpose. work-ng in harwony with the divine will, is the greatent akburance we can rorth. Without a settied determination, uncertainty, wavering and failure may come Paul was dotermiacd to know nothing but Cbrist and Hym ernetied. We would encourage tho
soung to make that determination atrong th the beginning of your Cbnstian life, it will belp you meet the triala that aro before you We urge yon know you bave matny temptations to meot. The popular enstoms of the wovld around you make tbeir atrongest eflorts to rule the young. A largo portion of your assoevate aro uggy, with the world, nowe of them woll fitted d'ceog ducke to lead gou: unsus. pootingls, one step aftor annther in the ways of temptation and dangor. Ad-
ded to this, yon will ofton meot older persone sabo, beosuse goth are young will try to gel you to aecept any filds in fivhhiune abid eustoms, shited a worldly morality and religinn. Many temptations you fare called to woet throtigh these sourcer, and whieh
them
The next thing of importanct tur your safoty, is in making the Fithie the church, and the nembere your companione. Make them your nunc. them us brethren and sibten in resilaty. chem un brethren and siotens in reshaty,
not in nume only. Go to chareh as your home, in opirit, in your fething and in trutb, to do good, to grow better, to learn more, and to holp on the roric of the cbarch. Though you are yusigh and feel somo ombarrasament unil feat est one might call you forward, कo will be glad to eab atd oncouruge yha
Do not be ducouraged if some if thid Do not be ditheouraged it acme becaune yon are tlispoend to do something. I semomber one when young in the minimiry, if com pang with another young preacter at
$\Delta \mathrm{M}$, we undertood it was anhonse ed for ua to preatl at nigbt in the towa near by. When we bad taked our seath in the stand, a number of old ministora camo into the crowded hovac. As we were atrangere to ncar. y all and young, our embarrassment was like a load, still wo hoped it would woar away. But just as the time or opening eorviecs an old brother our place, wo must give the stand to the old bretbren We told him it bad toen annonneed for us, but be said 'thit bolonga to A. M. sed you must give up to the old brethrea." I then anid to tho young brotber with me (who is now in oternity) that it was
probable wo msy hve to pronct when theso old brethron aro gone, and we went dowa but not out. We renolved the time weuld come when they woild not want ne to go down. Though the eireurestanco wan bumilating to hotb of un, it only caneed us to ure greater eflort to be more worthy of the place wo sttempted to Eil. We tell this to encourage tbe young in the implovemeat of their osn power for good. If gou do get a little not tarck sonetimes, ratber make a new reolve, that if God will, your labor nod work eball be felt seen aad beard, till aone will be found trying to keep you down because you are youag To ineare yonr succers, yon mons make the church, its welfare and proapenty, the grest object of your work, yoor converantion, and of the of lenviag the company of tbe mem
bete and mestiogs of the chare $b$, to kerp the compang of ofters, and moke them your compraions, will sabject 1 su to many dangere Iou canot avold the composy of others, and really soa should not dose, but to shore or sea, then the priaciplee of the Goupal und the salratioa in Cbrist 5 ou whould seel their conspasy whea favorable opportonity offers luar own safoty, and your power to do good, drmand of you to show clearly your bra segolve your atrong deturnasation to life oat fally the daties ned dootritue of the Gospel. This will at once slow theal yomr firm parpose, and that the teaptationa and alluremeata fbey may ofer you to give op soase of yonr prineciples will be of ao ovail. But if the world can get you to give up but a little to its raaity aed pleasures, thea it हees you aro whering and aske a little more, just a little mone, and soos there is but little difereace between the churcb and the world, and bot Hute differenco between the world and infialulity.
Another thing of the greatest impartance to young members is the improve.
ment of tbe raind and besrt. In our arroondings at thia age where all are educated by the pablic, it is but a slow ientle to fall in the improvensent of sur roung taemlera, upiess we form onmmesities as the Khaker, which we cannot and shoald not do if we could. Bat che Goupel and primitize-the lright had heavealy course, which gives strength, power, and victory over all opposition, is is tha meatal, aroral, and rpiritual trsising of young membere in the cburch. Give us a sumber of gonog bretbrea nod asters, well improved in mind and epirit, and we cas control the morality and religion of the comranaity. fut down sia und wiebedaess by their inturace. Such young memhers mako a properous eburch, without them, prosperity soldom if eter comes. As bese are oar fecliags, we coasider tbe all that will sualify youg meabers, is an that will quatify the no work with no intueneo ader power hat controls the world, our trat work For improvemen in mind, we would give a little advice to young members: Take goor hymo book and Testament with you to meet iog ; mark ibe byma and text and otber Seriptures relerred to. Whea gon get bome, or as soon an convenient, make a pote of what wes sum). By this you can

## Tyome Blapartment. <br> TEN-MINUTE SEAYON TO OHILDREN.

## By TIE REV. L. A. VOORHER

and women, ahoat yont, my little men will nee the impertance of our silboeth Math. I2 is Por by thy woris thou ahatt lop pustifed, and by thy words thou nhale be eandetaned.
$W_{b}$ shall the judged by our worle. If is right that wo sloculd le, becanso
 elork, and you know that helimit them there thata be some worta or man bubory that keep" chem in motion. If the
 tho woika nre gorid Ir It kecpps iecorre: time we any that the worky aro aign of an itrward state If buy ste
 when ley turad fantilhur cipata, what we ahould uso
 soetve it until it is many timef as
long bs when lying on the ralite. We Must ho on our guard ngmiat bpeaking
 ery to strotch the trath. I have knome bays wha, when they dat not ware to "to ured" or "ho bith." "Shey strutcb. ed a latio nebe into a nyerere solekness The other day (wo girls were rimniag together When thoy stoppod one
sail, 'Ob, dear, 1 thritght I should die." while the etber deviarcd vie wns " "nourt dend" Thes rested about one minute, and Tan agula ar fist no they find that a salcemmita will wamertines
 nonae persons whit hike to cell strmes. anil who atways stretch tho faets to oareless way of iulkiog ins very wrong We loso nur hies of truht whep we be then to exaygorate When 1 wusn boy knifo and wonde elasilet my slate-penru wirls it, und would thas dull its
edge. So var lave of trath is blunted by kbaperant the point of no oxcuse
 are fal-etwots, nod evily zalechood is IIero in se cruse of vertegor. Thaste
C. If I give you stopeof to to urink you will druw up your fuces, wo that they now do line sat enmeting shaps, bitter huid. The bothowery of the gente Savior shoubl neser spoals thera when they are -an'y and youn relsorae I hate send fathers and mothera and ceuchers pained by the
vinegar weads at thear children nad pupilt. Wben thare is umkindsoss in the beath it urows. ithelr in the words We appulk. linkind words aro oone tance nure huct ham akn ic or a biow,
for it is casier to heal the wonnde of the lendy than thene of the soul. In the 2 th chaptor if 1 Sum we rond of a vory claurlinh man, cailiod Natal, "Lo aot rpenk to bum" What a direadfol tbigg it in to bave suchathing written about a mas for people to reand for andreay of yeuri hur ho is dead. I When they speak to you, you foel like drawing buck an you would from a eross dog. Snch a man mates one
ahiver like a northeavt wand. Don't bo Nabais, Yoy.
Cbildren somotimen use very bad
object I could represent then. I bare thinga, and is callad a tarkey-buzsard and bave concladed to call them buz fard words. Whale the bpnumag-bird, looking like a piece of rainbow with finge, goce tliting alout breathung
the porfitme of the forrera and feeding the poritime of the fowern and feeding
apon thesr aweets, thas wulture turd Feth flying along and is not bappy un bl it finda mone uffenave sbiag that any decent biru wenld abun Oree Wheal wara boy, the duga canso by Hight und kilied a great many sheop, ame to devonr their deraying fleoh. Thny have an appetite orly for dib
 Wue lupzarl words. When 1 hear thild wiong vulgar wreds Ifeel na it Wuald like to take lurs head ubder gonp and water. Hese ars two hith sonp and water. Here ary two haes
from one of our poets wheld 1 bope

## "lansumets aords adsorter an defense <br> For with of dececty is wat of couse.

Wo bave noen that we ahould sbun Indilu-rubber worlh, vibegar wordo and buzand worde, Cun we find any Tyeots that will गupreacat gond woruik? That does the Biblo suy about gued Prov. it: : $2 t$ "Pleanant wordrame are a boncycomb, sweet to the noul, and bealith to tho bonoc." What in sweoter than bocey, what in botter than potbing, and yot do autch good. In surrow or in sickness $n$ kund word in, indeed weat Mnoyachild has been etarted is tho right way by n kind word, many
a drunkard perauded to retiona, many a way ward sibper led to Cbrist, und many a young Cbristian strengtboned in his fauth. Meusant worde have rigbtoned many a dark lifo and swee ened many a bitter cup of sorrow
1 bave ooe more oblect wath whicb
illuatrato good words. Hore is a twenty dollar gold piceu. Solomont -4ys (Pror. 25 ; 11): "A word fity poken 14 like apples of gold in pieturen or siser What buautifult ilhedra. pilece of gild. How bright and proty It is! (tood is the material from which
aiasy of our mast besutiful thingas ars arany of our mast beautiful things ary
made. There in nothing moro besuti. ful than thes coin uniess it is a gubler
Gold io genmbe mobey, money thit bos intrinsio worth. Laok at this five dollar cousterfiet note. It hooka likd Here is a ailver coin that is matike
Hat in out out ono dollar," but it en worth lesa than. sinoty conta. It carriea a falsohood on ite face Our words sbould not bo hike the counterfoit tive deliar noto but should be tho trotb itself, Thoy bould be the oxuct trath and not revast exaggeration, as wh the silver
ionior Jibsen to the ring of thas oin na 1 let it fuill upon the table. Goid worlif are thowe that havo the ring of trath. These aro the words that will be pleasing to God.
Let 118 remember, young frionds. hat all the words we apesk aro heurd a beares. Ion ubould sicath onty
meh words as you ner williug that phed would hear, for, "by thy worlb thon shalt bo justhecd, and by thy words thon shatt be condenned." Por: hups you feei sometines that it is hard to npenk only nuch worda as yonr Savor would approve, bit if yon will go to bito with words of prayor bo will
belp you. Wo need oftos to pray as bolp you. Wo need often to pray as
David did, Pst, cxil., 3, 'Sot a wateh, 0 Iord before my month, keep the door of my lins,"-Chratimn Troun.

It were a devolate thitg, indeenl, to forbid the lowe of earth, if there wero nothing to fill the vacont space in the heart. But it is just for thase parposo tbat a sublumer affeotion masy find room, that the lower in to be expelled

Extraragance often leade to villaing.

MASCELLANEOUN.
-Mra Elizaboth Thompaon, the woll known lady philanthropist, has poblisbed a ourious littlo tract, con rasting the relative expense of relig ion, edueation, rum and tobacco. Rum She compates, costs the country 8677,38,502 ansaaliy : roligion, $847,038,450$,
oducation, $810,406,426$, Rum cost enels person 817 , whether they drink or not. Mra. Thompron computes alno that the man whe drinke, treate aod ases tobacco, will spond on an uverage 858 , wer week; $8+1 \overline{1}$, Alto argues, wil

## -The Suprome Court bar givon:

 speaksCourt is the deervion of the Krpueme tho condition that the convoved with nover be ufed fir the manufacture aline, or giving away of intoxuating nublue nolicy, ber "unlaw fork nor agninat Tapmediney, int on the contrury, rapored in the inturust of pulitic bealth atod ravality." It ie to be boped that pobibitory title deeds may now be opme comanna, and that real estate
owners maly be moveld to do their country u mast vaiuable ecrvie ly inrurting thas porpetuni proviso in their onseyateces of property.
-A story is toll in Rome as to the unning of the Jesuite in connectiod with the now Vatican paper, the "A 1 H tublish a paper direetly reprecenting he riews, and while the matter wio bethg disclassed a gentiemsan came to certain cardinals witb roforoneer, largo masagoment of the jrapor, pronising hat it shonid reypesent the vews of tho Pope. His offer was aceepted abd
the paper afpearecl, bat it soon began too paper appearect, bat it soon bogan of the Pope, who was compelled to lifafow conncetion with it. It is now and that the Jesuits wore aexious to start a newapmes, and as they know they conld not get the conecot of the Popro took this means of making the Pope's intended paper thoir own.
efirritg to Mr I'ancll'y nusion in shis cnontry, :ays
The aimple thet is, that the tbirteca ar fourteos million aeres of land undor culuestion in Irolanil cannot sustan its population of five and a quarter millions. The peopto multiply too ans. Thero me no manafectorise to
employ the suijlina popalation. If the people will stay at botne their Carma munat bo subdivided; flamalies must fire on tho prodect of two to five acres, and hinddlo together in onovonith hotele. Potabocs and buttor milk, or potntocs witbout battermilk, ruset conatitufe the staplo food. Whon wet senvons come, and potatots rot in
the ground, then will come bamine, discase und death. This was the cuec in 18:66, when Iroland had a populsan of enght and a quarter mallions and contsund 491,725 one roomed mud and the The rotito dinense of that and tho following $y$ ear eompolited mattraden to onagrate, and in 1880 thare
aro three millions loas peuple than there wero then. But still thero aro 60 many for the productive eapucity The conntry to support. Thete ato but that 18 185,675 toe many.

- Al the Evangelical Cooforence, sow being held at Weissport, Pa, the following preandles and retolutione were unanimoully adepted

dency among our peoplo to resurt roseburce and meane to rase moneyo exponsos plainly repurnont elurch pricit of the Naw Teprumant to tho pirit of the Naw Twstument and derogatory to the inteross of ear beloved

Resolied, That this Cenforonce pro churchee or tha introduction into our lionable or socleties of all these quen. tionablo measuren, kuch as fairs, festi. vaia, bazars, oyster suppera, so. temperance.
Resolved, 'That $t$ is the poaitive un derstanding of this body that our book of disouphino striotly forbids all onf nnombers to either tiga nay petition in fror ol the une or have any of their property used in carry ing on the liquor ratic.
Revalred, That we, as n elhurob, aball witbhold our support, politicaliy, from thoso who aro engaged in the solling or madufacturing thereof.
Resshltat. Tbat we commend the propisel cumperaneo haw to the member of our charth nod onr fellowe, and ask them by potitioe and all lavful means a securo its enpetnient by the Legies - our mate.

Wheseas, The ure of tobace is conidered as unecessary and filtby babard is cortainty an appearanee of, ir not an evil itself, to ayy nothing of the hormons sume of moncy appandered snauaity by phofessors of religion

## there,

ation oa the tre of tohaceo paumu b this Conference layt yerr, and that wo carnently entruat our proplo to aban. don the uso of tobacco as a luxury. resolution was also passed velar ing to the saactity of the Sabbath,
urgug due obsorvance of the Lord's urgrog due obsorvance of the Lord's her of necular businoss, traveling, ub wecoseary vaiting, and all things forlidden by the Word of God.

## OAVHOH AND STAGE

Tbo following announcoment from a Sidhigao nowspaper euggests nome re ections as to the appropriate menns Frilisig fonds for chareb purposea The gruat moral Fronch drama entiWed 'Marriod Life' will oome ofl Friday evening of this week at the Baptise ehnrech. The dramate company bave made anjandementa wherefy the net phoceuda will bo given to the Baptivt who fect an interest in the upbuilding of public improvements will he presunt to give in their mite The popularity of this play is too well known to give greater praise. At the conclusion of this play one of the most laughatile and marat farces ever played will tol-
low, entitlod 'A Rogular FIw.' Whole exarchacs to be interpporsed with tome choice matrumental music." is adited that "at the close of the concert exercisea the fifiends of the pmator wre invited to tarry and have an oymter supper and a general good tine.
The older and Lady winl be The elder and lady will bo there to

## FaOTS IN HOMAN EIfE.

Tbero nro atout 3,061 languages ppoken in the world, and its inhabituets proicss more than 1,000 religions. The oumber of wes is sbout equal to the number' of women. The weerage of life ts about thirty thrce years. Ono
quartor die previous to the age of sev. ateen, and thosa who pians thia age onjoy a folleity refosed to one half of tbo buman species of the eartb. To ovory 1,010 prosone only ono reaches ono bundred sears of lifo, to every one huadred only was ever roach the age of sixty five, ned not more than one in five headred tives to eighty
 33,333,333 div orary year, 91,824 overy day, 3,730 overy bour, atd sixty evory minute, of one every second. The married aro longer lived thao the aingle, and, aboro all, those who observe nober and industrious conduct. Tall an liso longer thas short oous Women have moro cbancen of hife in
bour favor and provious to fifly yeara ago than men have, but fower after. ward

## ohbistian unity

by Jons rentsley.
Belrold how good and baw pleasant it a 38 :

Abraham and Lot separated to preont ctrife, and that eaused a great leal of trouble in the end Gen, 13 ; -16. Jehold, look, enosidor bow mod, bow agreeable, how conafortable bow inconreivably and inexpressibly good for brotbren to dwell together in anity! The more wo live in unity With our brethren the happior we ball the curdelves and the areater bee fit shall we derive as a church or so iety. Tho olyects of Giod's lose bould ever be the objecets of cur love. Joha 5. 1. God's pecnliar love to as sbonth produce a peculiar love in

John 3: 16, Whet a contrast brotoren dwelling togethor in unity presents with these that live togtother reth bow entural it is lor
 ovating and cottondang: quarroling nd brawling, onvying and bschbiting. woproaching and dending, tearing and lovouring one abotber. Gai, 5; 15, It in natural for a volt' to kill a lamb but very unnatural for lamba to kill oron wound eneh other. If thero is happiness to bo objoyed on curth, it artainly is among brethren who diwell ogother in unity. Ueron will give trength and stabitity to the C'briation uso 2 Cor 13: 11. Behold how good and bow plonanat it is bow pro cook are tbeir joys, and how plensaat Iy their daye weeks, monthe and ycare glide away, whille dwelling togetber in

## NAS TEE SUPPER ON THE TABEE DIBOLPLES' FEET?

## DY AARON DIEmI.

The bupper was wot on the tuble wen Jesns arose to wash the diat
then be mulnaitted to the ctronge "For
tioulis pot the author of confumion bot of prace ns in all ehareber of the ainte." 1 Cor. 14,33 Nuw whee weall cometogethor, and are all eested aronnd tho table, the firat in order is examina tinn, the reend is, we all find our felves more or less short of our duty the pext is cluquaing by wathing teet the bofore sm, then pive thanks and cat Jow this was she right order for more than fifty years, and is tho churvh. And it there was salvation in the eburcb thirly yeurs nge, then there was no beed of a change in the sippor: Dut tho Falling away mast como. (2 Thess. 3:3) That if it wes filantor they stonik decelve the rery dayn porilous timesaball cume, " 3 Tim semer a thing is right und suitl not gilite right, the more harm it isill do on the elinuch. And it will get in thin
churchlike the lutte fores, but thes nill all be fuligud by the worit of

## WALEB,

That tho ronduton of Wales is but luthe inderstood, even by thous who inwurstent nest rtion, that it seyurim When wes entidor for a momest how conipuratavily butte sa known of tbe
 1)-Dotwh he ablitg the means of coma. Whicution lectwes the twa comatrez tbe rensuin why 4 ciment) An clebely motny wss- I'rububly the Jumerpal doe may be that the Welsb perple are
of a metind lispobstom, are not vary comminualive to strangors thoogl
they may bo pulto and ayreentic there bas to the a mostideure cutablint ed infore they unforstand wewh other Thus there are muny thit have livet mongst thvoi for yourx, und got
rery untoricet ideax of thu With
Thumefore to bo bocter wodenstun 36 whald bo lieat to divide them stoto
threo clasers. Wre will thon plave in the first chang those who live in the ro. giona of tho grent soltheries and mon Workt of Giandurguabire asd hion nut if fur blandard of the eondition of tbe Welsh peuphe generalily By (H)nl| Isere from varions jartoof Gireat Britan, they hase imbibut paroesples, anameristics, and innuonalisen, that erully. The becond elasa shell millode tanims on the easkin and sonithern ty to Rugtund bar indured proxim
 nerbor Welab now Eaghash is their athte und cuatoms.
The thind clase aro tbeee sith whom We have ter do, thowe who live in the horuar of the roubtry; thes ath tho vord The ferelian Hes of their luthery ate yet therry They aro lit-
tho, il' noy inlluenend by the elanges and fustionte of the day. then to dyy it their pilain, struphe, and It atrangerx) curious coatunce, we bocalors cnotaries ugo. Thetr babits are frusal. Comperate. And induncrious. IThey are eronomacal probably in a twult. some of us who might bave indecel to terni it stiogifuesa. Bet be chat ey it may, they are thrifty and sy to take nure of what they takke: and the trope wo become nequatated ate their conduet and the mane
penurious principle that we had con
demned for possessing, will vaniab, and wo will have to give them crodit of boing liberal and bospitable. Wbat we bad in our ignorsnee termed pareimony and mean
denco and economy.

Another charackeristic of the Weleh \& they are stow in forming an opimon, firm. when furmed they aro stannch and herm. This may ho terrood stubborn then an winsues. Thoy wherv trongly th the terete anil cintotan of tber fathera. They detent vanito and it remarked they wre easily conviucod of an error.
There lumesty is proverbial. boocat an a Wolshmat," isenfon bosid in tho horrler tomat wbere tho nationality is a little muxer And probiably Fe fat refor to the ormmins slacsas ther finales, it will apeak volames in ceptron of obe county Glamorganshire) I belweve there is bnt one fuil is eneb county, and thoy sre seurly emp ty, and the mojonity of thowe whon are
there confined are foremenera and intrmiers, peopte who dake pivantago ol bour imotrove amt confistence to sol and elseat thom.
The fitty two vountren of Fughand athe Wales ure divided amongy the twelve Judgen of 部ghand, anil liecy
mako at the lest two roundo doring tbo gear, and thoso ensen ara buough beture them that iaro beyond the juctis whetrat of the lesser eonuth hed calendar, the fudge in presented watha par bit whto gloves Thon trequently ful days, lat thoy may not lio as inen. cont now as then Probably the intluonee of' thur noro enligbtened if hised (') anid sbapare (?) neegbtion Then buve hamethang to to with it, of Walca where louke were unknown. civen th ary remenbbana Tuls wam nhowt twenty tive zears azo Tho
 Case in parts of "ardiganthise and more than probable many ot bur plares. But that monitur exjuerionce, for whers for dontht mansy bad to paly prutty
 d' the dias-iff patiog lorke nin their dwellunge bach is the nuture of the
Welob, shey are rontading trathtul Ind bonest, and is it to ter vooblered then when their cintidones fa ubtimed on erery sille, their monoence takwn adruntage of by miprinctivich men. hut they aro shapurpous of strangers? Jhey are nerla ed of befng elonninks

Profanity in oot geaoral amone the Welah On the other hand they are silemin, noll deteat anytbing in the sebe bave vilgunty und prolanity'. As of the Welah, we nught may here that bere 410 to be mel many who aro nrobabls the direct opponite of shats we bare deneribed, but they are the
vorption. We are endeavoring os far L as pobnbele to given fair ilelinuation If the yrarfolt tharactorntics of the Wobkin entrivingig tho shird class Ind where they poses bad ind ovil hubests Fo wall atso be us frovk in adnutting as wo ure in extoltheg their virtues
I'sh uny nation or porple be found Un the lace of this eattb, wotbin the
ienpe ot cuvilizstion, where thuce wosulal be 4 better prospect for the surctotat proclaming of the otureal tratb a4 $1 t$ In Cbrist Jusis? WC muy bo enaratice in our remark. Theto bay he Lulfonitiés also, but wo bopo thero will and wo would invite the brotbren and istere to pasa their opianon upon the bantter from fime in time, and may God direet ottr thoughts and minds Lhat we nay mll unitudly put forth aror energics in the glomons came

A LETTEB TO ELDER B, H MTLLER.


While rending your
rticto in the P C . concerning the
eath of yonr danghter. I could not refrath trollin shodding tears I know Wean hari for you to part with one so kind and wo mucle loved, bat the monster, desth, wili cotoo among us the ones Hut me from onf minist that wo therargt would do much good in this world. Bnt woit an, our heaventy Patber is All.wose, athl dooth all hinge well, and for the good of those bat love byo. Parhaps if yous consd lave lifted the vail and seranned the future, you might bare noen trouble and forrow for your dear chikeren, whel they in their presont state will rover lasve to endure. One consblafon to you, brether Mitlor, is, you ary Christian: you know whom to axts oir grace suit strungtb to help yon wear your atflections There ave thosi chat are not Cliristinne that io time of death do not know what to de, nor on, wits a friend grid. Sovoral joserselk man Ho was a middle aged mun nail hat that liogoring alsense onsumption Wbeta wo were withm
 bew ham pleading for meryy. Ho had
been is staner all has Ifetume, and at that late bomar bectune conseions of has guilh sod seekng that be wruld woon
 (ar mesey toom on ligh und wanted for' a mightion who, they thought, was a Christian палв, brit lwo wos bet Whome, so tho man's father iffored a frayer an belaiff of his son, lat romehow I grontly feared it wasn't heard, rom the fart that he had been known an uske croue ut ble tatile whun be was nder the 1 fluence of intoxieatiug Wank. At noo tiow then uged lutber was a member of Cungrakd, His ann
divid in whort time, and that without hosusig tound pardondiys merey 1 tels an eorry fur hian in lis dying res fur metcy, Put nut ho with thi Cliribtan, all is peace of mad in tho

## Brather

Bother Milles, 1 bave a beartfult ympathy tha you nat your ferendy, as have foe sll ottory when death ins tukun a deal friend away. Thank

fure on ancount of having prenctiong
no noldom, and logne no may protit
tioreby. Yoor ister,
Many Hat
Departure from Ohureli O-der

Wo hene much surd about,
The departure of the eburcb fram the ancieat ordor. alany of oirr aloar ent sentimunts of the mombers of ous pif sentimunts of the mombers of ows
frateronty is rofernee to plannere of
 minent, yule. We have a ralo by whict thurib spos eqpality. The depurtmin from thas rule se giren in Matt if if If what brougits about the prevalinh whoruld decply teptore the riserait tbat "day oball wat eome execpt ther come a talling away firt "I Thes 2. Jenas amy. "Whatwotver 5 c
shall Land on cartb ahall bo bount in henven" How earetal our cbmel sbould be in hecal diatricte io lomenche and far more ou in Anmual Cunnesi in pastiog decieions so he not to vomatur act former deosaions that tre fontedad on tho trutb. The rariuls opinuons bave growe to ench un extent that a
vtenives is afmos, if not altogether, 1 m pussible to be brought about. "Thero foru lut buth grave togother uotil the barresh, and in the time of harvest the opparation wall be made, lest whale yo
wheat also." Matt. 13 : 30 . May God by that ene aparit by which we were all baptized into one body enable us to "earnestly contend for the
delivered unto the saints.

## In Memontio

For the satialactren of the many
fviends of the deceared, we give a brief
aketch of the lifa and death of *ister Myore is the Dancatavillo eongrogation, Blair eounty, 1’a, very unes pectedly of kunorrbege of the lung $\sigma_{\text {, }}$ about 7 o'clock on Sutarday morsing jan. 2fth, 1881 , our dearly beloved kuster Magdateno Mlyers, wite of ons esteomed brothor, elder Grojbill My eri, Ip to wittin is fuw minates her leath sho was engogiog ber astral henltb, thongh bavag bat severa alight hemoarligges user a gear Ago Shw way borm in lamaster rominty, $L^{3} u$ yearn afti ? moothe Hor masilus Busce wha Maglatene Weidlor whe matriod to brothor 3fyers, whth whom sbo lived abont forty-nine yerre She was the motber of nine chilumen, rased four nons and four dayghters to manhood abal womanhoed Ono drefi in infancy, and alson marrie danghter preceled thor to the apirit world Soren childrea, ber tlear hay hand and twenty-three grand chaldren
atill aurvive her depply foalion ther atill survive her, deyply fooling ther lowd whith is truly hor grent guin. She
was a fanthal and emsistent merulior or the chrrect of the Bredirun for m-- arda of forby years

Aleer binal davetional exomiven ot the bouxc, ber romsans woro takes to the Berthred a bureb twar Duscansvills on Mundey 1634 , tba 2thth, whone th haseral was couldatel by brothron II B. Brambaugb of Hintingion, annir Creak, and domph W. Wilh of W worsmurk, of whicb fingregation wh
 hrethren wore jrepent.
Alter a solomh washing befute tho lard her body wus ennsignol to the mand thenb int the Brettirning getave iontion merb. Ifer tuneral wats ten lingely atieruled by tho ebonith and fijuide Sto Itvol in tho Uluand an
maranee that Goul fuldilla Him prountw wh theso whei lully trust in Hias, and doed as mhe heed, knowiog in whom sou tru-ted. We greatly mian ber than Inert ble is Hhecther linght juwel added of that eslectas thoonit on teaver. Our aged Lrotber liswour hincered pasy ors and benrtiol rympuctoy it aio suro
 detor sister ta not deal late "gone be lorg." Inear bhaliden, ireplare to meat your namted inotbor in beareh. bave alocady gono botole umil uwat to nsoot you sill at Gud s nighta buod.

## Notices

The Diestrich Mceting for the Weat Dinfuct of Md. will be buld wat The brethren of the Manor Chamels Wasbiogena cenme, at thor meotios house known as the Mareb mecting bonse, thrce milen west of Harerstown un the 8ith day if Aprit, commentiog at 9 otha'k, 1fretbren oomang by will run to Hagerstown, where they will to met by brothron and inveged aplace of weetang. Brethetrin from farrett quanty will elange cars ut
Marbinsburg for Dogerstown, and in.
 By ordor

Tbe Distiec Meening for the Linatere Pintroct of Mn. will he buld in tho Fipe Creck meetinghouno, Tipu Creek onjregation, on Tuesday after Faati


## 9 altar.

RENAMAN -MILLEER - By the rader nigted, Ihec. 18, 1879, wo the resideace of the bride's parents, is Codar Co, Iowa. Grother Jeba Brenamen to Natter Minate Miller

## Tomb.

DJLTZ - In the Tipton olareh, Ceflar C\% Iowa, Jan, 3, 1E80, brethor Wm Diltz.

TROWE1ts,-In the Lsmedu conervation, Linooln county, Weat Vhegints, Jaumary Wm Lh Strowurs, aged 43 yourn 5 monthe and 20 lays.
Surer Strowers was a menbler of tbo burco nt the Boelliren bioe yenranad dled in
 asd relatives to nipurn tbler hass ligense ennsumption. Faniral ecessloa improved by the writer to a lagge congregatlon, from Rer 14 12. 10.

roper Pounh os, plense onpy ।

 27. 1840 , bmbler , $F$. $F$

Brotber Nable win a gran
Mary MeCarty. If was sick of of nistef rears. was roty patuon: nal died in fall With in our Lard Beath was no forror to Wonthe raade lis preparations serion ymt of lave has death. Surtly lian hisd the Lrase, not of cormpthbere ita wiol herc. rujutbie, by the wnet of God that IVette and oudeth forevar fle wis a beze eventige wo Corist Jeaus unto yood woek Fuberal Whet. Ny prares is of hesob hrovo, abd athers. Ny praser is that all of us may heo euraz neversero as thia young breblice Jous Clivet and it poshat heably the fonl or the chuse if al of as ingl sethed taing be subject of Bis notice.
$f$ N. Jremy.
COVER-is the Joentian'ra Creek distrie
 Hanusb Criser, aget 99 gcmas til wouth sod 19 drya
fiver fore wns member of the church prembls of 40 yewa. Sto leaves one das ios with many frivedu to monern thrit loes Eanoral aryies by io N Werlime of Ablinad, whion by her kogenet fone lead 20) 14, , to a very large asd modo afferted omgregstion, A Dionata
IBN: iLSR - Near Fort Intl, Somersat Co Pa, Febianty 20, isto, civer Suskinsh Ringto
divs
lino

## © 0 arrespondente. <br> From Dtutasurlle Pa

INeur Bnithern
Oe Satarday everiog 14, 18k0, services were conducted at onr hoase of workhip by brother Jas. A hell. Text, Nete $16: 125$, Said thin Seripture io generally ased as argement of cobtro-
wersy. What motive ehould jead tbe pibaer to tbe Savior? Sbould it be love, feur, welf demah, \&us?
Sabbath moraing, Fel. 15th, wan our regular day for preacling. Drother amex agoun adilrested us from Mark 14:9 Althongh thin wossaa, of which we read, was an uninvited guest at the
feest in the bouse of Simon, yet abe did feast in the bouse of Simon, yet abe did a moat noble act to the Sisrior, obe that ber. ${ }^{\text {H }}$ Let us seek those golden oppor tanities of bestowing acte of bladnes aato the Savior. We cansot pour the prectioss oil of love upon bis hencl, bat let us do it to thowe of bie choldren "If
ye bove done it to one of the least of tbese miy brethret, ye bave done it unto wo--lesua.

## EviLy R. Sthilioh

## From Simpree Etutios, $\mathrm{V}_{\mathrm{a}}$,

## mar Drethees

Brother \% Antiou wa
with un on the Tth and sth of Febrasy and reasoned wrth us of righteonsuens H1e delivered thrue discourser and th ouse for which be so nubly contended goined ground, and we beliove be gainid some frieads. We thougbt the set vioes wete to be behl io the Baptiot churcts es when the reygast was made, permistion wis guven, thet to our satprise the trustee thst beld the key, refaed to opea the door. The meetiage were thes held in ibe sehool house soi were $v$ ell ultebided. The trath, that if God be for us oute eas be arcinst us. was dharls proven to our miads, for
songe hopest Haptista aud lovers of the trutb provailed on the obe that refused to give ibe hey to give it up, pad then trocher Anowt was kifadly minted fato the ehurct, which be accupted, and While be preached the trulb wiady good hoprespions were moule. Some very hueral offors were wade by Baptists Atathodists, and some ibut kutoog to no cburi hi for the ervetion of a Bretbretis chureh at Simpson Station We obly regret that the mestings bat to cloze so suon We feel thankfal to brollet $Z$ fally Are there no: oue or morc of our mbishets that will aiterbate ones a month with brotber Anaw in comiog bere 10 preach for $u s$ Tbere ate bou gersag soals here to feed.

Dastile g. Puheri.

From the Newtoo Orove Olurrct, Mich
March 5,18412
thent thithera
I will inform you nad your mang realers that Bro. J. H. Weights taan, came into our midst Febraary 3od He lalvored with the spifit and power until Mareb 5th. The members were
aroased to doty and much revived The resuit of bis laboro were twelve add thons, four yousg ladies, two beadd of fomflies and six young men. One of them, bowever, wes a lad of twelve jears, hut as be ia as unasoaily istell gent yonth, he wak considered an appli cant He Wha aivked many questoosa in
regord to ble faith. He angwered them satisfoctorially. I hope be may be remembered at a throne of green, and that be fuas lie alle to orercome all twaptations. Drother Wrigbt=nisa bas returiled to Nonth Bead, to stay qatil the 3th of Murch. He then will return again 45 be left many more good inaptession May the good admonitions ver brothe geve ne, evet be fresh in out memoties,
and may the Master, Juzos, blewe bim and bia lubors wherever be eojourus

SEvill, M, SheLavt
and $O, P$. pleaso wipy

| $\begin{aligned} & \text { My Vist! to Oedar Co } \\ & \text { Marct: ?, 18812. } \end{aligned}$ | From Mejerndate. Pa. <br> Mareb 1, 1R80. |
| :---: | :---: |
| Brivhorm | Drar I't |
| I bed the hsppy privilege part of the Cellar coanty | Brother Iohe Mogers of Markleysbnrg, Fayetie county. Pa, |
| in February, end labering sorne | commenced uscrien of meetings in the |
| in the geod cease. I wes pleased with the deat meabers | Groenvilie meoling-boutc, in the $\mathrm{Me}^{2}$ erndale comgregation, Fob. 37th and |
| ere, with whota I formed | continteal whe week duming whicb |
| hasce All were now ac | meeting there wete a number of uddi. |
| cept brother John \%aek | thous. The meetings were well at- |
| membre seem to he cealous. est is the eruse of the Manter | tended. Ind the norvices epprectated the well as blevaed. On Suptlay even- |
| forget the kiadaes with whieh | ing, the 7th, be prenched in town for |
| red for. I thiak I have not | us May the Eond hicas bim for his |
|  | viat of love to un. This morning the |
| ath of Clarance, 'eder coanty | ground le cosoled with snow and is |
|  | stilt nownge. |

D. E. Brimaker

## From Maple Grave Caleoy,

an, mane
We bold a serien of meet ned eight dayo. On Sunday, Fols. stil, twenty-one precions sonis woru recers. ed uto the chourch by fuiptesm God has truiy wronght a great and gionions Work bere in our nudst. The charch bere se extending her bordune and otb. ers ure willing to coter tho ofd and safe sbip of 7wh. We hate two raore applieante for athasseon into the chorch wow. Wh expett a large secengub of members by immigtalion soon. We met today. Fel. gthi, and organizel a Suaday-whool Wo had quite a large attendatace, Orgauned
by chooving S. It. Holanger sujerm esdent, iv Checesomare uesstant Kupt J. H. Hombler sice, temblur Haraler Librartan, and Miso Ajborta Male

An intant child of Frond S. Iindly living six miley eat of Maple
Grove, wan haviol at the Maple lipove ibuish. Nuneral servies by lirothor M, Lichty. In my lant cormmuticution 1 sadd brother Kili Strayor was very low with consumption. He Was buried on tho first day of Fob Thus it is, the tooder infurt is torn trom the fond anbrace of ita loving mother, und tho atrong and promising man ts actrkket down by the rntolead
haud of disenie Oh, my dear read. ons, masy we remeanber that our days ire numbered, and that we, too, ere long muat dro and go benco. let us preparo to meet our God in peaco. The weatbor hes been quite cold fot iwo days but has modorated some
now. Health ia good. There are yet good chasees of xacurigy good claims cheap, nat irom $\$ 50$ to $\$ 200$ cants Thun,
ter is cbeap. We now number aloat oighty metubers, with thice npeaket and another on the road. Six Acaeour and three more coming aoon. Fearing we may bu too loagthy we close for the freseont.
8. 1. Holsmarer

## Frow Arautrong Oounty, Pa

March in 1800.
Deas. Berihrcit
On the $27 t h$ of Fobruary
brotbor J. B. Wamplor concladed a erion of mectings, of two weoks con fivuanee, with fitteen addithons by con. fession and baptien. Tho meotingo were beld in the John insotibgrhonso
in tho Glade congregation. Notwithstanding tho inclomenty of tho westh or aud the unfaveruble condition of the ronds, the attendance was good, and thero wasan oxcellent intereat manifested throughout. Many were almost jecruaded to be Chistianm, who chosv to pases by the livornblo opporonity.
another holding worno meeting at anotber polnc to the amo connty with an encowaying intureat. May
the Lord bleas overy frithfal effort to ulvace bis cause

Fraternally,
j w, Remi
Q. IN. Baker of Altoona, had J W our quarterly cooscil on the Gth inst, and kindly end accentably labored with 09, proparatory to our diatrict aneeting. No tupery to that meeting. "tal the 7 tb by the apsistance of those deer brethred We organized a Sualay-scboot. Thay nleo preached forr actmons for an, which was listened tuwith much intereat by aill present. Hope the precious seed they sowed buy sot be in vail
D. E Bay maka

## Is Menoriam.

In Altooua City, Feb. 25, 1980, of kidney disearc, Frunh M. Irrm, in tho 25th year of his age. Hie siek nesa wus of ahort doration, during whicb time he bad the ablest of medical advisre Mr L'rim whs born in Iluatiugdon coubty, Ya. He was a member is good stauding in the M. E. charcb Those who kaew him beat speak in terms of prafeo of his virues aod the large aum ber of people who attended bia fanera! attest the esteen in which he wea bold groug hie asoociatrs He learees wife but no childrea
With him the problemio of life is solv eid, the coaflet is orer. He bus gone bebind the veil thet envelupes the eter nal atore Words of prnige or censure
will bot mid or detiact from bis
bapplaesa It le oure to speak kiadly his name, imitate hia virtues, and sprea the mantle of charity orer bia foults and trop the sympatbizing tear with heae who moura.
Deer friend Aanie: Yon arn called upes nanxpectedily to part with the foy and corafort of your life lour once happy bome io now desolate and bowely. You can ouly comtemplate the present with norrow. You often aympatbized and wept with otbern, but this toucters cofd that was never tonctiod hefore Thim entered the touce sanctuary of yoar being and lusves you weopreg in boart lonpligess. 0 how ersel is death : Which seldeale the wrasciacous hnus of ADd the bearl that is sugwest swake to the Is slawas the first to be touehed by tho
thora."
Thia doubtess abops some fiber that sand you to this world and causca you to reflect opon that solema change which ment ternuaste your piligrimage bere. May God is mercy remomber ath bless yow, uad may the rememlirauce of your plensent home and your dear com porion, who slared with you the joys and sortows of lifc, imepite your beat more nud more to ewoy a botme bo a becter
come
Nh


## \& Giarman 7 TS; M A Anlipherger 2 Gi,




 \& Flory 1 世2; L \& Keran 9 90; L Lisrayer
300 ; Hernan Stahl $125 ;$ P A Wearer 1000 , J H Hoofotitlor S0, Daniel Stamp $125 ; \mathbf{M a r y} J$ Garst $150, E \mathrm{MFers} 60: 1$ Pritrich $150 ;$ E M Weager 2 $50, \mathrm{~J}$ H Roberts 6 thi; J B Dilling 675 , D MI
Weybright 6 S55, 8 M Haker 150 . Nancy Croaee 1013 J A Marray 1135 ; Honsal Hollow bash 3 00; Jobo Frick $90 ;$ Ge0
Hloke $440, \mathrm{~N}$ A Woll 50 ; Chas Bixeon lloke $440, ~ N ~ A ~ W o l l ~ S D ; ~ C h a s ~ B i x a o n ~$
$2100 ;$ L A Eugle 811 Catb Stook'2 20 Sadol Wine I O0; J B Lene $1: 80$ Kachel Martia 150 , Joel Glick 12 00, liodisou Hyde 2000 J B Wampler 300 SG
Raver 100 Georre Myetr $10 ;$ Jacob Shanour 100 ; A Pearsoll 200 ; John Ikenberty 30 , D Reese $20 \%$ Hattie
 M Kibery 10, Heary Keller 2112 ; Jae
Iloorer 550 , Joha Shriver 58 ; Chria
 Moraing 135 ; D H fiarher 110 ; Henty Sbidler \& St, Levi Mory $150 ;$ I) F
 Elery 160 , Elien Sce\{quod $310 ;$ J P


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HYMNBOOKS-ENGLISH



The Young Disciple.


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A Home,
SCHOOL,
ANDCHUKCH
for young people of hoth nexen Bretbrea's eblldres areorpeciallyweloones, but
STUDESTS OAN ENTER AT ANY TIME,
EXPFNSES LESS THAN AT OTH ER GOOD SCHOOLS.
Thie patronage of all. and repeorally of the rethren, is respectfally noicited. Seend for Cazaiona Addreas dot ampy for a
J. H, BRItMBAUGH, Prin,




Qt'INTER 4 BRUMBAU0H Bacis.

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 whirls 1 have verul thi mesmige














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 thatc, hut they wo the monten of lost Amal itw argion of wat i last, uar it
 ver anditions. sacs Wi honon that Hatroat mote war
$\qquad$
 We tall thate the unizit of that preal
$\qquad$
Sermon sleparturent.
TGE FROLTS OF* ONLAWIUL DESIRES

Bepoctel By W W, Doltoa
fight and war and yet ye have not, be.
 plikh crotuin ende, get dospmentment
 wantul your gratitiention, you decirel it with nll your mawi It any terg "atu in your way you thi not ateme at muster. You thught liw is, but yet you bave it nob. Not withefnulivgul your fforix, you tuiliod to whitiain the olyeet If your itesices Thero will be mithe.







 Cubr The reetmetuan iff the culy



 lumpur and exiphacme Tho trimply


 may feel jor fituad happes over is He
 Nill warthe bim


 $4=-m=$ $y^{2}=y^{2}=$





 "law il seriety; lut still sar waw kepl Krant- Aloug nith ber lumbtion ex.

 -bether whem The sump with nherni
 theal he nevorir her formure rpliris, loat Hev muthentiss loy when at hack to italy. She Leth her ther heshand nod
tonght enpyyent Sle dut oujoy hor--wif tire a hatle wlate. she the'r forlt the bitteniss of the wrong sle ua-

( ${ }^{2} .45 \mathrm{al}$
TESTE AND SUBJECTE.
 add the fution Christ vould us enst
 He is the ensleodment ot all teves and suljectre "Jte wax before all thing
 thal wabout Ilme wan nut one thing
inmule that was sande "-Joho 1 a He ball not Lir in goo for 4 text, for He way the Founce of them ull II' "uur
hle is hid wils C"brach in God," we will bo as nitar cou materisls of an ellinent pibistry as 10 onrautics We will ho In Christ and Clarist in ats and Ho will
laring bis thvo what bim Open the Biblo where wo will we bave in tovt,
lell of God, Hearen, Holmuss, Ean, bell, provilleve, aedemplion, Look upon few-drapar juded duat purticles, and wo bavo texty for tew thousant sermong
 ons about [ull]at themes They und afrued to ripopen tho vital of imquity bult, aut interpret the tears and whiling of the danned. Theso aro fcartul caictien, and sbould he pesented in
uppulligh pietures bofme the minds of the pieople till tho flesh ercepar and tho bairy staud on end Smooth, dull, cahtl, tiatitional premblaig wo buve more
than enougb. The Erethrenshould 1 . in exception No umbacraslor of
Chist sbould wince in prem-h ity Crosa on lis Holl-side iss Initbtully as on ife Grmeesido Sinnern are Iost and to nobsee it, amil ninat have their dend, and muat be aublienal with the artillury of sumi Tho delueise drajuery of sin must he form off sand oter


equeamishnces must be noodyned, and his Cburch and His Bible with ex.
the awfal facts of sin and Satan and baustless atorcs of wisdom for public bell and eternal datanation must bo and privato preaching in all ages and bell and eternal datanation must bo and privato preaching in all ages and
grapled with in dead carnest. The nations. No sourdity of texts, no grappled with ith dead carnest. The I
trump of God peals imm Dan to Beershelna, from pole to pole, and from the
 and shour ary periple the ir thantoression, mif the Borece of , Jitab theer siave, "-Isa on drop down into mar lasome ull bell firat fanca op and seles the sunt on tire with sin abthorrence and selfecon. Jembation. Oee of the greotest peok of the Church is the adnainsion of batfconverted persens, or such as havo oxperien od only a mporficialiopontance. To propare tho scul tor the ineoming and instaying of God, it takess a ground-wwell of "Goily sorrow" shat
wasbey overy sued und atom of sulf watbey overy absed unid atom of sulf
washore Rigeheration io a duep, radi(at), buots and-soul Inrging work, set-
the us als profoundly and conechously in the elaracter and order of God, ibn it is no longer-1 furt 'Yuat breth at "-Gal. 2 20. Short of thes bothmble uealse of Jieraity: To escape bell we must the ecorched hy fis fiery must teel the dumerits of sis. To aypreciate Jesses as the fulners of redeemug love, we must know "Giol ne
contuming fitc."
There ta na lack in texts and themes ond illustiatsobe to unfold with pover theso rentter They present thempiration, and from erery wother of the aniverse. The npgels are resdy with sbour ministry in all the Buble-ruerences they bave brought to mankind They are tuoush-pueesa of Jehorah, and text cataens for Propheta and preatebens hevils furmab some powerful toxt Irom which enongh could bo said to
erangelico the world. The entire ree and of sin in eaved and jrofitas histo y 14 in ope hyect the dertia sermon In Gen. 3:1t5, 1 Clron. $21 ; 1 ;$ Job
 James 2 19, the Holy Glont spanke
with onnipotent eloquence of the virnwoth onnipotent eloquen end dom of
lowedation und doom of an the bread we ent, the water wo Wo betatbo, be fyarnow in the caven the coong dore, the wily sorpent, the awing raven, evely flower and biade and dicumb, nighit and day, the scasonix nad Sablayhe, all oller themuelves fur mulaternal uhe. Bu not afrand wa dopict the ghastliacss of tho dovil's prog-
ony, nor to decipher the pume of Jesus on every bioroglyplef nature. Teach yon nudivaco the theology of the Wind, the minntiy of rain and brow Johns S Ina. fis 10,11, Jotig. 29. how them where, why, wad how to dig tlitubes-2 Kipge: 15 15, 17 Give uid it pituh or his ualt, if Kings 1516 Kinge 2 19-22, sud 1, is - 11 or's putchers und Jeremals's carcheo Dotile, and expound to them the nove! nuddlo of Summon eorl the solemn cbig-
 ndes $\uparrow$ 20; Jtr. 181 1-10, Judgen
$11.12,2$ Sam. It 14. iead thint Toto the temple und open the monther of the twelvo brezen oxem with the With oute voice they tentify of pollutron and Instiation, of Jcous and the wattr of life" mal "the beanty of hoti-nowe,"-2 Chrun. 1 1-4 Tho altar of blowd, the alar of inconec, the novenGrooul eandleatick, tha golden mablo with to sbow-lreud, the crriunals wrought anil before the II 0 ly of Holicy the wonderfah hrk with its God enrved utul the awe-smatring Slokkinulh above the Mevey-Eoat, bow elearly and em phatically do they all prorlaim Jeaua and the details of his redemptive buractor and work. By architecture and furviture, forms, kolocs, numbers
dearth of themes Tho God-enthron-
ing peak of Sinai etill thanders, Tabor still blaxes with the glory of the transfiguration, Balasm's usd is still the prokesmans of Johoviah, and the ceek outside the judgmont-hall 18 stilh ringing the clarion of repentunce. ${ }^{4} \mathrm{~T}$-re are so many kinds ol' rowen in the world, and athe of them io with. out $\rightarrow$ Igatifiator "-1 Cur 1t; 10The fiodden Cath bellown threngh all the aiges, and night pyowh us a heart prabiat putse ripping theek eriatsongermon if wa bad cars to harar it. "I'be sturs in thtir robasez" athll hethe for Israel. Indges 5 gu Antromo. iny in a suered scresic and poctaims most olertating truths of Ris velu-fion.-Pa 8 . Prit 12:3; 1 Cor tion trible holda geond in boaven and the figures of arithmetie frora one to cypher prench Jeaue and tha Cross and andeation.-1kev. í L-8 Angels and trusapers and evals and plaguen go in sevenc, Tho very slones cry out to
hall and revenil Jebins, and the beassi of the fielde bleat null low and nergh in Trational prophectes the Gospel of 30
Whil Jeana jor our theme, the Word or oer threetery, the tholy (ilhoss ther our Teacher, Ilewverund Bternailife for or inpipiration, tay tha embanarior
 ote bnvent abthorsty" nothe memsen ger at the lenel tioul Almeghey, on
 any of tha rumortal sonl. Ito not none bat orrordarkened, Bible-scoraing, God-denying, monkoy-worshiping evolutionists and annibilationists deny it. The essentual attributes of the sonl demonatrate the Divine existence; and thib self-asperting, ofnilpreachit lact of Gind demometrater our imwor tality. Tho misiater of Heares ad. dretses deathless beinga, whose Eternity is to the rupture or woe, fand not the deseondenta of oysters, tudpoles, and bull-froges and apos. Evolution and annibitution aro tirst cotrsins if not swins. $\lambda$ world haplized in win, sonk. od to the bariow in the lara of miquity, God and Chriet תasil the Holy Gloost and Augels in doadly encounter with the Devil and hus legions for the sovovery of denthlesa sould from the self riveted manaclen of damnation Oh, this in then att-fobnsuting trutb that daralike thelemang thiough
 and rolls like the buvell thmudon of the Apoculy pave thicongh all the autmo. nitrons and tippicals and repachentu-
 mood to play hetore, duplay eradi
 mugroria. A noul in the member of un. boly halit, dengged by duvils with the indquity of a turl-Foque into she vor lass woo. 0 this is the ugony that rends the Cluist-athrinug preucher's hasom, pleai- in bis teire, und quiven Ike is livisu nob un bis trpe-ira tuer 'the loord fiod" to "take en liy lock of our laende" and liy "the sparit go lir us up butsreon heaven and cartb," to Lohald the davil plunned, mata-लonstructes), hell-tattoned "image which prorokes to jeitoury" tho Lord if Salasotb, there would be no diapose
 called mimiatery aro woot - $\mathrm{H} / \mathrm{L}$ 8 Ik Till wo have a hole dug is the whil, and contomjtate tho utoonina Hon will bo put of ur, and the surges of the Redeemer's tears will roll over our nouls like the wocs of vether Gellsemse

PLEASURES OF A OHRISTIAN LIFE

One of mands grout sima is buman beppracss. In all agos of the world ho bas boon seckidg after pleasure $W$ bere one has found pleanure neotber bita fonad misery. Ilow vise tho dif ference! Some thave found plensure is overdirowing tmpires, kingdonas tules, in upseting governmenta and eatablubhig ner ones, Othore harg rencbed the renith of sboir enioy ment in leinding armiws whech made tho foundutions of the halls abake, it mur doring in cold blood their fellowmen, ad moomg the wond roll proalrate as herr fect. Sueb wis Alexand"r the The freser sfter having consuberel we grester part of the then inhabista
te glohe, and seethig it bow to bin power, was sum in the muddle of n treats on a rock, mbedding tears be cutuse there wueno more worid's to bua life. But otiom have ends with plensurg in follownig the cavy waye of fiod. Such luye fuand bever euding plesuare. Yes it with eontiaue through will eternity. Not nil reutico the pleas. There wennected with a Cbristasn life Thereate some who pause to chll a wan a Christump, beeanke he dines not wall through tha woill witb a downSayt vye and a luok of pleawantaces pleasantuess, and oll her paths or peme" At another plite the compar. woll : male letwery in riger and the vasen ul tho sea. Thin Chrintas lifo I buve no doubt but that countless aninhers would tomo llookng into the fold of Christ if they soond realize What it is to bo a Christine. Thou buds refure to soparato from the wotld and follow the lappy wayn of Sens, betatare they preter woridty Chat bey vonld lame the plearant and ent waye of thear dear Rudemar ys and plearures youl anat then in Jula Fistber uge all your ploustris of this vicd, and compars with that of a Cliriabuau life, they vanish like a mist helone the morming sulu. Huw oftem tall hase sume onjayment before I bo cotwo $r$ Chrmetiun." My friendx, a hert will you lind taore wnys if plensant hers thun in Jeaus? Do youtind them in lifting the intoxtentiog eup too gh, st smukng a eigar, walking the elling idle tahe-syarrelung trith your neythbor, or hoing to draca? Are
he-w yur onjusement in bbus lifu? II
n tar-uke shem and follow Josus nod $y$ ous bill find more plensare, and down into an matimoly gravo. Ob, frupde, fat your tras 6 in $n$ blepding Furior, be will nako gou bappy. Then, though atotion may rate, though thou sabila way ball besule thed, and ton thansuad at thy "ght band, thon needst aut leat the approach of any evil, to stand alose to tratel tho uthdeath by tho himed and hid firewoll to atio, motber, fatber, biotber nad sidstor und bome, and tly to sboren of im avorialty On the other band, if you post jowr trust in bim, if yon live ut Chrnsasio like, thon you will diu Christan tran When you are enjag When you think not ho will convey you to the boundiess rogione, elothed in a'l your gail, nad prenedt you bo. before the Judge of the wholo human fimmily. Will you not try to soek plessura in Jems, If gou fied it no ut tirbs, acole agsen and again, for be asarel it is there. licmember if you find pleasure in Jonge it will not ran iald with this Ilfo, bat jour religious -onaections will bring you into unity with Doits, and prepare you for ondleen reyatalization in the beautiful pro
"The ond of the buman mizd it ite
own perfoction" When all the fucul. own perfoction" When all the facul. tr, and will, are in completo contormi. ty to the bigheat good of man, there and there only is the groat end for which the bumnn mied exists coneummatod. When you are living a truly C"Iration lifor, bive dobe all for which your soul exists, tbes is your mind satiefied. Your joys and plonaturen
Till hold on their may in eternity, nug. Tull hold on their may is eternity, nug. ment in conergy indefinitely.

A Chrintinn man dies nol "I am the resurrection and lino, he that bo lioroth on me, thongh bo woro Through all cternity will yonr pleas. ure and bappincos enntinue. Then reader, tenert for of moniont on the on bim, and theugh you aro surrenod. el with troubles, norrowe and temptatome, and thongh the warg billows of afluction are about to swallow you iip, bo will ntasd by yon, amt finally will rufye bis bund ift peace and eall tho alhp upon wheh you are ailing. safe anto the baven of reat.
Summut Mills, Pof

## vineoal.

"As raboke to the eyen, anil tinegar to the teoth"-Yinegar is defiecd, is Nelonto, to be an umpure Acetic Acid. This Aend, in ita paro, conecutruted ptoto, ie upowerful cauntie, and whon takon into the atomaitb, is a chatly porson, termionting hifo by its deatructive die arganization of the vitas
Which it conter in contact
In tho fanniliar form of
In the familiar form of rasegn it is
mueh less potent, and weithor dangorons to life, nor injurtous to hemlb, unloss need in excossive quantitics, or at mproper tinge In moderato doses it 15 a promotor of digestlob, and is taia popular accerot nostrums advertis. ed for the curv of Dyepepsut.
"Good" vinogar is latoosoly vant, edge" It is a popular cosdiment on uilir thilee, and, indeed, an csseatish artule in the derastic oconomy of erery well-regulated bourebold." Aoy min410 desenption of the physical proper thes of thrs woll-known article, of api-
vorsal nothey wonld be an noeles as
"stain, viat, and unprohtable"
an the rewarke of a corlain, finshoma. the preacher who, in the ofuculation of the text. I um the hose of Sbaron, Wid the Lilly of the Valley "spont
aloout a yearth of ar hutr in destrik altout a year
ing the rowa!

But wo wiels to apyesk of rinegur
 Therore is a great doal of yarfact sin-
cqur in the world, (asd I fear a consildcqur in tho world, (ued I foar a consuld-
vrable eprinkling of it in tho Cburcb) Noine people are thack fnli" of vine gar! Je binbbers nod vitrvesect, and
sflart oot at exuly poro of their bod. 104. It given expression to their fea tures, and exhales it actu vapors, from their lungs' An stenm to the locotoo-tive-that forreo wapor thut bisete through the stout lange of the uron
hotac-pantigg in his hery harnesso vinegar is tho subtle power that moves them aleng tho storn pathisay
ui buanen lifo!

It is and shat to tbe parmiter, oge huc, and joulousy is called the green. "yell crouster,"

## It tecedb apos.

So to the viegur-impermested sonl all thing asemimilate to its own aboormat state. Evory oblioct is mapobed self to the distompored ofe in its true and beathy stato. tivorywiere in the "They "meet up" with this sort of folke. Tral rule. They aro sour. motone, des.
ent pondont and enspicious in a hugh degrec. 'Pbey are lecidedly, of tho
doubung Thomns" order of nund)
 bare a pieket at ovory cross road, and by the foot of man or goatl They talk in sepulebrol funerol atrais! Their is poison in the air around them. And phere of their presenco.
They take an exceoding gloomy jow of the thinge surrounding them, and "the green end caclanebolly tinge of their matusl complexion, imparta
ite depressug unducnces upon othersNothing goes to auit them. Tbe world is all wrong and even tho Chearh fast going to rnin
They are dissatinfied with the whole rrangemont of torrestrial thangs if they had thow way they would see tho mbole Unverse "koocked tato pt," in
order thet they might set it Upi Bgain in a more satulactory shape.
In short they make everybouly about bem as uneomfortablo as tho atato of the tase will altmit. They aro exremoly carcfel rot to coment met Eny frrson, or asytbing. ander tho prescet Bbnerm
afficirs.
Yon could no moro extract s nutd
of pheme from abeh people, than yon of phase jrom abeh people, than yon
conald piornto a drop of blood from as mave timip Thoy would to stosesh, in thut direction, oven vpon the 1 ank it
fiah a pernon in the honseholl in a perpotial "Nytht-maro" - an over pice ont "Juw. Hend and Blondy-booes" a living Mrmaifo Mus, which, like tho ghastly spoctro at tho feast, "will nut down at your lidding."
This ts the grim "akelotne in the thonse," at whoso prescnec the chuldith beart io elitiled with tear, and the it notent enite of youth is unvibilated and matantly quencled This is the atern apparition before whose roproachTul prosence litule children slurink away asd hide, aed the rerono brow of maturor eheeriulates is ispityingly rebuked,
Haspy arothe taldinn, lor they can an appearanconround the sockal hearth an appearminconround tse soctal hearth but the "older folke" whoso withdraw. forbid, inilat ondure the alltection, undor an awkwud and unnatoral ro stramt
Yon
The fare of Jo momoro coas a whith to you could rolax the brow of "a graven mage" by purchlog it in the ribe

Inegar scowls at a langb as be would at name "lagh crime," or "minlealuat accond consin to tho uoparitonablo sis.'

Jenes" bo tells uh, vover laughed? but whore be gets the Niriptuccion this, he laite to say
Jetigion, wath Mr. $V$. is a sery gluomy, uncomfortable sort of buelmelancbolly and unatisfactory affair. It in a velht, ntors, righ, sour asecticome, that ndmits of no umbliag what over Of thes typu of theologie mind were tho Anetent Mouks, who bent crown of thoir beads- - shared the undetshists - exposed theansolves to raul-might ur and to hotrling winda upos lowly monitain tope-ronducted thear dowations by kreding with hero a thorn and jagged joek upoe the end Dag-stonce of their desolato und miberablo cells, ated who uederwent obler dimagroeshlife and unsatiafactory "xperiem or
in thim pince.
Thee "all obtninad a gowl report Pr-the frop-wore full of holy (? vinugar, and spent their whele liven on trying to make themaclves, and all Sucls a religion io a very stalo and nanvitiny affair indeed?
Now all these disagrecuble and uncomfortablo featares of Arad juicty, aro not (as aome umogine) to mucb the resole of spiritrality, as they aro of

## tor milk and vinegar.

Such persons are oot ooly jabject to epatie Gronblee, but by thesodisordere reflectiog on the and, they who are thue alfected become liypocomidfintat besides! They bave the "bjppo" a gloom, rapininge, and disodtont,Such peop
And morcover, be it known that bey noed a physicias great blessed sith 'the fruite of the Spint ${ }^{\text {te }}$ - uneok nume, patiesec, geatlences, ${ }^{\text {T }}$
neo whoso by mpathering ourthy can pour tho foll tido of their sorpios and woce, tor, revily, "their aam is Lo
To bim then, who in tha saje of
ringar holife cemmanion withey fel. vinggar holle communion wrthas fel.
lowmen, adi to whom all thag, taste onr, we nase not legruto nives an ovil motere
Too ots, alas' hes hare be oufot or ler, and bis body tortured wa iods gention' "Evil wo futene) to by wbo il thimkb"
What should wake the Che
 laving 's conscieme roid of, foosh towarde Gool, and towards mana. Ho has the promiso, not enly of th hifo, but of that which in to cometras
 likw a brosd stienk of Nensh
tivo boneut And so nt will be
Jltthe childron will gither

## ely about binn, and

Clialt his bace the caried kus to 4 e? even as they gathered abont buthe aid, 'Sufter Jittle vildren to too into mo"
 checifol, vunny, bopelsi faitlepe Lat times tho whololfo with 1 whlpervading, juyous epinit of $/ \mathrm{h} / \mathrm{hug}$ repel, the earnest Esellegitr theo
The religion of Jeanduriw is eot rounded ypon the cappos of humb/H)
 anly one-ajon whet to wholo ba man famuly may meethe only one orduined of Henvor, a adaptet to

## flimpolatry, $1 /$

## EXEOISES OF RIESPGALM


The waracr in one whe
The karner is ove whpoeks at TC gion, und apeake very aparagingly of thono whobo moral vellency tar
exceeds his own.
We naploso tho scols bis almay exiated, and perbnpishrays will.
Godl's children bave beemocked, ned persented, in ull rige ; the world. Tho wickod naturally 9 their own degradation They feelhat in point of morals they are farfferior to the righteons, bence, like ( 1 a of old, begin to stuy their brotbey not with
wcapon at leuat with theongue, that anruly member, which bot on tire of boll. Wo barily know thich wonld
bo the most cyact, tobe cesst into bison for ('hrint's suke, y sulter from Chbrided tokghe othe Reorber. Thete ate peranes nomandupt, and others, that they wouk drag angele fown if tbuy bad thrpewer Tho rightwour miglit woth wor to the bu godlinees of the whkelf, disparagis torms, bat they rather cel 10 wympro bico with then known whint tyourduy as well as there awfut nom, is fist m froaching, when the ripteona Jualgo will separate the scorne and will that do wickedly. Irom the ghteosts, and assign thena their overlazing abodo We should nevor upel scorniully With contempt, abont the offorts of those who are honestly yying to serve
respoct en rohgions views; wo fluouh
respoct enongh to refer to those d $\mathbb{0}$ wo onces (if reforred to at all) in proper Cbristian regaril, leaving the result to them and thesir God.
May the Lord ov
the soat oi the teomfnt, and enable so to use our orgea of spesech so 24 to rosult to the glory of God, and in the sivation of cur soula

## HOW DO WE AOT?

Cbina, theagh itholatrons teacher na muct. Their attion, thongh to a wropg purpoes, are such molleln of pause. There, chald, that wo need to pause. There, chaldren ay soon as old
onough, are takon to sho terpples asal ranght to bow is tho worahip of idols, and to the graves, where tboy aro Ther ritc, wornhip ther anceatora lestons in wehoul, all teach tho prueci. plos of idelataus wordiap. Arnd what a the result' So well do they learn their lemons in chuldhooal and youtb
that all boromo idulatere. Wby, wuth 18, ts it that claidren tlaty taugbt is botwe, in sebnot and Nablath achools, baving su mimth C'bristiast litorature, are not all Christima mee and women? Do we fail in our casi, our surthod, or srents neplest Too often Christian
 toon of ther cbiliton. Wotherd to day
too sollom nise that perfuct, puro, trad far-roaching "mother's love" in geid idg to a roligioas life
The jomgegro nuturally minchace to follow pathe whicts lead them ustruy. Thongbelens at fird, ualers properly gurded in every puth, they hecomo careless and callowe conermity at bul io bich and portanas tua Cbens
 children are practieally strangen, and fir as inatructoo in Cbrotian prome ples 15 concoraed. Solitom are thry sli.

rected to tas murow way; nif hanaly altar sicatly drafe the heart myiar ootly little interest in this dirustion until the sul mietake is digcoserell tho fate Then the rapid rhapgew ou au inmortal courso admonaben thevig | aricf |
| :--- |
| Paren |

Paronss, are you thoroughly aerqualu ted with all the ulevelopmentes of thow
for whese trainugg is a great incaserv, you are responabio? $A$ s a pepple are क्रe active is developing the puro and poble traits of ohr cbideret? Beheving in Giod, wo mbould tirt God and He will amply loward ob in baring our ehilliren arond ns, joun in mutual praieo to the Fathor. Fowor mighte of angulab ovor a wayward ebild and a more univerual thacksgiving unto the Lord would bo the risalt.

0HRISTIAN AOOOMPLIBEMENT -N0. 1

There is sations notions extant, what constitnte religions or Chrimfian scconplishment, but yrong pimions never change fueta Aenomplikhmont fimplece is layymang and an botween tho beginning and thoonding. It in thereforo a tern donoting thorughack aeth progrensuvenest
I'beemner butate the mimstersol God jroclaining tho Gofpel ot Jesus Cbrist, is Paul jestrueted Piasothy-"rightly sus'ding tbu" word of truth," (2'Tm 2 ; 15, and in Chriet's atcail, uttoring "the thiong which havo bars kepe se ret from the foumilatuen of the porld, Matt. 16 : 3is) convation of prumiece and blewtury attinind io lyy a "new
and a living way," aed, that he cnduretb 20 tho eded uhal: ho taved -Matt. 10 22. Abul as faith tometh hy hrarigg. and learing by the wotd of God, ( Kom, of faith, the manner of the super. strineture of the Sparitual Honno, in whict the is to be a 'lively stone, ${ }^{\mu}$ being luilt upon the fonmation of the aposlos and propbets. Jesin Chriet

Jesus, but not yut bia tullnexs Chmet pelled by thet fint wa lullnews Im "not slack concerm. Wise coanta (fod some men couth slacknves, the simber bogise to uniosed the burden of sis the begins to count the cost, the eomats ar beonolasion that he in not nblo to utcoraplish the work, the becomes Je. ofull-strickes, and enshrowded with floom. He is at undine ereature Ho again Lecomen unfecided; with an upwarl-turnet uye be anrveys the othereal reghows, beyund thim enes the finger of tiodumosy the planeta whud pathe for monng in their respective patas for bourly wix thomsand yoare davgling in couch othera light, wh they did ever smee they buve boen surken into existesic. Ago doen nut behm therr light, bat he sect in all banty rerloct barmony, nome are small, bom wro lorge, sonaeate bughter than othors notwithatanding theso differnctes, ib sees no onvy, in hatred, no quarrob bot poave and ajpunone mulush hapl

Cbus be manginon that he nees as "through a glawn tharkly" the Ilous only Canann itwif-la statick wht tho dick that nutwathenading all the beautica that bis cyo ean bebold, there in, wa Paut declave, numathing move huautim), more ionely, lar moro exuelhent io every partirular, that - ove hat hent io every pantir ular, that oye bath
not seen, nox car heurl, neither hath not seen, nor car herrud, neitior bati It entered into the heurt of wat tho them that loso hen bath propated fod thes is stteactive. But willo be All boon tryitg tir ntand upon Pragab's top, and veow the Ileavenly Canaab

## Ohe Primitice ©hristian. ponLuned wexstr. HENTINEDON, PA <br> March a3, 1580 . <br> EDITORS AND $\left\{\begin{array}{l}\text { ELD JAME QUINTER, } \\ \text { Ai E, BRUMBADOH, }\end{array}\right.$ 

Sisten Lizzie hisece, our proypective lerk, arrised from 'hicago on Suoday evening last

Ferse the filtwate we learn that


Bue is \& Replozte of the Wimat
 iag neme prear hing 1


 Bro at 1' Mut-ibley gor, Gumindew of tua ther Whety lan D, lee in unc
with be He will go to Beurn e, Xe.
 Weel tiom Pemegfleminat - very atrong this Neprng



Ton tome tima wo bate been un ubla to mappiy tut patorn with Tusk able to uare thum mante to pitiane in






 trivise proang , attentant

 the Fast ? Will mad Jintlle-l'a, makie a move lay mur mit biatict Meeting ? Theat ate thuge that wimbl lae vorlly

 wont

 tolel mase of thar tion intil Bostriet him. Miphathera hart lecen had at My"Mabe bit is mow al little wo the de-
clime Thare ate not at mamy kitul Wher, at the preent tome tom$v_{5}$ who has leen contine th the litele

 foomal with then Thoy mo givley
 Thew is rowan for ingnatument mul sil there is one everythane Buthe whole; wants of the Cluarls al the poseut tince, abil we hoper they nall the introlaced gonerally, and bued the therign for whish they were intendel

Bno Fitward Mason, of Wmaotk, Ohis, in order to enjoy greater eburch privileges, winhes to elange bis place of
 thirty-foar vears of age. is neenetonsed thirty-fair yeak of age. is berutorsed
to apal wiling to purform bunl taborWan do aby thing fivmquaryinktano to cerkinge in a store. The latter bo ist now dhang-lunt knom- wothing nhout
 oulage velary arout rharlif latituct tan
 Hath (tantry- Thits.

 mople sum Boy livim vipwed bim


 os nealy compledelt and will lec mody
 tom in the pian
 ent the Joung Jowreph. The twy - ande

 ray the Jocreple is inst the puper low ford mato to minurge it - Fichil of untal. lifte wourt 'these zire many of our hectheren's rbildres whon do sint rand citbor of the jutcable papers Thu iv well supplixd with realline matter, und
 of tho Gaepul.
Tus hethomat Jumes 'rork sin te pawing them meting-home-wlute-



 uf unslyp Cfbis of wet ato it slonold
 aloset them shoulid prese-nt a hous-like appearauce. We do mot sucan by thes that they shoutd persent a stylahs int
 fleve nor juinctplos. of plimmery, aind at the vane tune lbyy should settert our prosiciple of efeationeas athl heal-

Wradu sum want it renierstocei tha ber Hise he athe btternge our patiel 4l
 oguhar mote fir the fill year. indeat e much prelel that the namus the takil for the full yrar at tho reghla saten 81.50 per year) which in very low Contadering the condinusid arlvance in the priet uf puper. Tlow ulgeet of the
iof cent uftr is mome in cent witr is more equectally for the
purpose nt hasing the pajer introuthe ded into familie's whese it has hot ye Scen read. We bope that all tif wi

 iest that woull tral the Pesumes hith interest aul purfit hat they thi afer greventent to them
 that afeal at arean ithout thein giman保 the norki. Yow it is will get whane he - Jolligent in busisess" and do what collings in life renstimenative, hat on bave nut netent ions xo math hom mor biss

mands, an leare the rest to the it dcIf we do our daty-do what we can in an honestand upright way, wo will ceriainly vot come to want. David says: "I was young and now 1 and ofti, yet I hav not seen the rigbteous for Fisken notors eced begging bread." If wo giro te proper time sind atfention to our voshung, and are uripht, hon-
ent and sitliful to God, we have no taluee to dar or worty.


## 

 lut twommse rewleryl arre inctesum that she payed y mught be rownded uith the file-siues that the gouls could
apon them. 'Then neet maniof them weic fonum throl in a 23 tbe tempie. Tlar requense her phyor nat "I, will nower nywelf unfortunate, that
 houth for their pions and obedient wetion it at hestasen mother van

 have futh in living find, mod how
we shamht Imaline to enlmit all
 ahom fatth umbery seem to bave it
iv lomg as ill her woll, but when af lichans cone it the jumbidenes Gitad are semt wh ta, then some berna

 -: lath thatll make ne ferl that all thinge we Ingulther for grom! 1 them that horgot

ed to hee stat pred his free from the ath sheb of funtly whation to cath
 1-Lioulla Lo yeswist. It is $n$ plen Wint thing to , ell togethor in unity henmetmus what thaze that il' we
hase then to agam we would unt ay. wil un of you, bethimen. here ate meanin atiar seanctamen cellfors -ny thigre nat intented In (ex), we bavelam in erano expreasions
 limpien is A- vomething tbut bits bane one, thonwe lave been atecused I pownsmity. bon we never thomght thela at the latweme ghal that onr jatrous of hegraming to exoretion
 nalentw at eny little tbing. We mat 1umentic, $4 * 11$ C'lundans ought to be mil wo sappe it otbers coner into ill give thes the fiaternil trand, mand balser togethe winl share the fusture antil it gets 4 .

Whe: Falarus th the chomer upi4 os waticle suanother coltunat lasts the sulyoet dianly: If out brcthren worilil look at matter juoperly it worid not matio thy diffreace bow many papers

3 so many only look st the $p$ rire Only so it is cheap, it doa't make sny liflerence how hitter matter is in it noitber aro they the loast eoncerned about the sapport of a Church paper: If they can save a fow eents it woull not make any difference to them who of our publishevs would suffer pecaniaFily. We sappose it the napiber o? small and chemp papers continue to in creave, our harger papery will be obllif A to rellueo the size enal pat down the price Then we will bave our Church ung divnied hetween almout sores fight of a tozen littlo jeppers, nowo of iLow cau it he othornlse? None of oh papera now hawo the nappont that they Sight to have, aud it at the resuit of se Winy papers cisonloting aroong This muter i- mut under the control a as ak puhli-here, it is in the hands uf the hratherboot int large, and it is for every lamper minj saster to consales
 that ane thatay in tho liveete

eak expeweneo ns a tean hew, ans it he seatly limes until he hegins to es
 "hied to stive ta monveratairil) what bu has seal he will underetruil what is weunt It wecons to fix on hat we rean the winst in a way that it is bust tor gotten Fhis then slows us the value and arlvantuge of talkng about whats we resd. We slumblat caltivato the vell nut anly help nis to remember, bur
 powers am forst the halat of clen rood time to tallo abunt
food time to talle about what ro weal 14 at the falle. If wo elugge in rum
sorsation, we ane whe likely to eat sat (apidly our mind is thas drana fiom Musumes sales, wa manticnte ons 1oon hetter, цull lewidet 1 If this the sime is feat mure pleaveitly thal nt tbe narmi finte puofitilly. When bet sesul or bintul ty ta get tho main wlens tiaed In the mint थ0 hat we roal give intol gigblo esprencian the them, and ahe We later 1 dated ath we tan in leferene or what we hased besul or in selerche puch clenge. This is the whan ad 'antage of a veritatom $1 f^{\prime}$ it "vere net For this there numbla be hat hethe Hev for the sectation to pupils wher Ilemwelsea

Thase aro sunte Lretbien utho yeens tho constantly bonowing trouble, Tboy anc eo tearful and are constantly protaming their fons. Where ary
some when toeas to us are disprised 6 look oin the durk stde of thmest mat then, loo, there ale some very zood mesaing people tbat get into the halig If uxkgheratug. When they malou a batement they maken it 100 stimug They may do it by the manner of +5 pressinn or by tho langnage employed. Now this, it buems to us, is in little the Way wath sowe gooll metring btethren and sistere in makiog statemocuty in Shey ror our Chanto dibicalitics. srong We buow buethren that tave hoon talking about a teribin tor the hnst six yeary Enely year thele is gom ing to be a "erlsis." Well now, thom has mot anything serions erchried, bet If theresboult he a "crisis," let it come The Church mast have ity stormy inys-ity days of trial, mad we woupd soggent that there be baone matelung that prowiur ont not mush ahatu made. Dhring the rebellion thare was man enlistud wid went out with (ом) od a regular nuisace for when there "as the least indication of danyer be wan predicting ull norts of thingo that nay gong to bappien, and ir ho had hot been restricted, be wonlat have weat bellowing through the whulk arep the donger to whiel thes wam
expused and what bo inngioed was joing to brippon. That man never got into a tight because be would not stimil the quonnd, and so it may bo with some who have enlisted under tho banner of Jesus. They neay not stun) when the contest cones. Wo should know that there is conthet eoming and tue in renlivers for it, bat we should at The same time feel that the vietory th ours. Wo finaly lellece that our Chusb is tounded on the "Fock of' tres and what jower can ocerthrow

 are to makio a great altea sbows then.

## OUR VIEIT TO TEE EETHEL.

On Siaturday morning last we in Company with wife and woa, lot bome" for tho purpose of making a vinit to
our porants who ol mecting-bonove, and wo are glad to say wo found them in the eningment of very pood bealtb, thosigh both in thusir terunty firut year flbout filly yeave aro father tiougbt a farm on tho baske of Liaystown branel, where he fovated and rased hic family. As the ciase, and for many yeara nftorwarde, tacre wero no trembere of the thureb ooarer than Woodeock Valley, and wo, the childron. bal the kons fit of attend. ing meeting about three tirmes a yenr, as it wat thon belat in private houses n turd, and as a result tho turna dild not come often therivg the year. However, they wese finithlully kept up until a schoot-house war built, when tho mectings were beld in it atull at short. or intervalh. Jrom this timo on a groater intercst seomed to bo felt in the good work, and oceswionally there Whas an accession to tho number. The mathbership continued to ineresse and a few years ago it wan thougbt neces sary to build a mesting house, which is known as the liothel. To-day, out of that amail beginning, the whole netghtiorthood, oxcepting tareo or four familieg, are montere of the chureh
On Solurday ovening there was an apponitaiont for ns, also the regular uppontment was of suxday. We or joyed Fery pleasant beasosth of worship and was pleasel to soo no many thes of a like proorns faith.

## WW-UNT, Y 60 CENTS-GA

## SIX YONTHS ON TRIAL

ds there are still bandreds and thouands of famulies into which the Pars. itile Curisilas bas not yet been introduced, we feel to make sach extra ffrorts as will enable our frienda and agento to have it rond in every fumaily where tome good might be acton pliebed by reading it. In doing thls wo olicr to send it six months on trial for 30 cents, or eleven copies for 8500 , Wo make thus very bow offer for the purpose of hasing the Pa, mirive introduced and thas promoting the cansed of Christ.
Now brotbree and eisters, bero is an opportuaty for you to work for us und for the promulgation of the trutb. How many will go to work at once and raise ne a good trial list of subscribere? Look mround you und seo bow mavy of your neigbbors would be benefited by reading it Perbaps yon have married aons fod daugiters that are oot taking it. If so, sond it to them for six monthes, it may provo a good investment. If no chlldren to sond it to, tbink of a good friend or norghbor: Plense make a strong etfort. and sou wbut ean be done, It all deponde os what ron may do for us, anid

## ©ducational Separtmut. <br> -Tue Groek fovernment, in giving of order that the Biblo shall be rend ho ancient and not the moders tongue thell bo cimployod. <br> - Fima tho Iast Gosped Precerler we auth tbit Bro, Sharep, printupal of the Sthlumd College, metemis to rpond part if bis lime traveling und workine for of big lime travoling und workingt fine financial interest of the whion! <br> - ) beftle learmung iv a dangerous dinag. So rimupart ot the old prireer fundetionlly atconstrutel wery where. Whanot any "A perven ravilg brines himself to tuthtry that lie thinks nuil himself to tultin that lie thinks num  itution luriaga bim lausk to buableten anl tearbor has that grand tovtho a]  

THE sTUDY OR Languages,

## We Nolice that it in pretts geturd he Lant mosin suld watn the will cail But the quesy thells se Issed, thall the crall them from? It tbe   there they lave lecen currumbalkil by in1 flamei Worrs can Iutheum, Prespiluava hetter mationd tor the Lootds fow thins hat be prepariol by ~boow  I We viptoally mongt the utulify pe the propriety of lhat vlucation

 C'lourr-bjums libertionsm, the Bolle whate nil

 theresefutly we shoult be ;ahle to 1ead it in the lamgeng' in nowh it was
s ritten for the nowith, if fir the nther, we showhi lonss otnong ind at fuily imbned witb
 ins a-siather fiod in "athers them The
 the aceamplathing of hiv phappores, rad
 we nust prepare the materiad
in taking this po-thon is
laina that Ge shath sill the then abelars, hesther that nll mi war munts tus shonld to suels. We \#10 well nware, that maty of ow mean eftir font
 w bile the's bave theire powition to fill and work to accomplish, tbew ma pustions to hili and work to suromplinh that
they cannot do. Jolun xat the bolenteal disejplo but be wis bot the mate th
 neeessiary to tall a P/wul. Wo still bave the Stheumen philosophery and thl pouer is anv rested in the (7nerch It is the siaty of the thunch to prepare

## 

## glder E. H. Mitlek, EDtTOR.

While in the Eithart Valley we mado oar bone at brother Henry Poter baugb'a We did not visit onr trethree as wo would baze been pleased to do, and writang required our time. We hope they will excuse as and we will Lry and recompenee by giving more atteution to our paper, and wo hope otbers
will accept this as our syology when the weather is bud.

Or at visit to Elkbart Yalley was pleasant ind we bope pro5itable. Noth
ing of equccial Interest expept porerni ing of equccial interest exacpt norotal
sermons and one very long churcb meotog, bot dot so napleasant as some we bave atteuded. Business all Euisbed for the prescot, but we frar tbete is some bily come to the future. We are nuw at North Uaioa in the southera
part of Elebart county, to preach a se part of Elebart county, to presch a se
ries of doctrimal sermoos. We shall thea go boome if the Lord will

1s all mattera of troabie, when foel ing are monulell and tenater, be fery It is easy to muke it worse, usd th is juat as eaty to make it better, but it raust he dowe by snying tbe right thiogy in the rigbt way The way you say a thing is often more impartant thas the thing asid The power std iofuence of ubying the rigbt thing in the right way cannot bo resisted it chrres the argaavent the pirit, and tbe hove that wias.

## ONENESS IN THE ORUROH

The growing diffisunce between men in our age tomld townrl deatroying
onences in the chareh. Many thioph tood to oxall men, and wake a diffior once botwoun them. Wealtb exhalle some is thvir foelings above othere an good if not boitor than thoy. Talent rearoing often exhalts men ghovo thor followe Pride, too, will exalt
tho beart Sone neon are exalted in their own opinion above otbery whosa judgtnent is equal to tbeirs. For alf
these evila whutb destroy onumess, thore is lut owe remedy, givon by the apostlo whon ho gloried in nothing asse in the eroes of Cbrial. Iround tble venter the churlb can gather it lhere
There is 100 much differenco betweon tbe mivistry and the laity, too much - ppece betweun thers, toonach liborty,
autbority, and power taken by one too intijo intereat, liberty, and work ateon by tho othor. They should come nearer togetber in tho worts, in ruling, both ind for the oresesg. Too for diflerenco made bocause of taledt, wealth, office, or agc, ie dangerous to the baranony, union, and onenese of all.

## WHAT TO WHITE ABOUT.

Tho mattera sbout which we sball writo in our pepern are important, and what we saty about them is still more mportant. We may well writo about tempornk things, when the object is to
turn thom to tho rpirtubl good of the turn thom to tho rpirtuse guod of the
Cbristian. sed the cante of salvation bus whon the epiritual woltare of the Chratian ia not in it, littlo if any good Cun catuo from writing. Abs since it
is a settled fact that the Chrintian must have some temporal besmess to give thim support-daily engagement in temproal thoges, no that spiritual nud
tomporal thiogn are inaquarsbie in his hife, they become proper subjects to counsel advise and matruct th overy work duty calls bim to oegago ni. With the performince of every suty, wis sil to the grodent food spiritually, mor blly, nocialiy, and temperally, that the highent state of porfection is godliness be attained. To do thin tho temporal
and usod subject to the dirise fan, ( nod tho beet use and knowledge of the temporal in the duty of tho Christina,
ns well ns tho bost use and knowledge ns well $n$ s tho bost une and knowledge tual; henco it is well to write and give the best means of turning the whole stowardabip in temporal thinge saving and exniting the condition of mon. Fiverything that cas bo turnod to that ofjeert la wortby the etionts of
gour pon. But sjend no time of eflort to pull down, or write for suy objeet bat to build up the divine imase, nolt and bind togother all tho means of aswtag man, found in the op
wemporal blesangs of God.

THE PHOSPERITY OF THE PHIMITIVE CHOROH
We sometinses look with satoturls. mont at tho areat profperity of Chria tiunity in the prutative ages of the spentlea it spread over a largo portion of Anin, Atrua, and Europe, nad hy the time a venitiay rofled around, a number of the greatest and most lem ned men of the world wore ennolled istry, nowo the upistolic uge The great progreas of the priasitive clours h is a sulject worthy of our stants The tolic age atill lived in them, apob look bark to that age ad boving the blessing of Gull in ageme peculiar mannor. That may bo true bat it th not all the trath. Theae early fathers, and the primitive wheb, wore the
moet zealous and netrinis workera 1 a the chuse of Cbriwtanity that las come down to us in the history of the
When wo lonk buck to that age to Bea the ruase of tecir pronpority, we Gnd they ufod overy means of grace,
and overy primeiple of Gospul truth for tho purity and bolinesa of the charch. They mady every meant of advancins tho causel of Cbrintianty a thorch work. It would not trust the caroing the philiosopby of the world, nettber the work of indiffuront membory or caroless fiarents. T'bis is hown it one matter of great importanco to the prosperity of the churet
that in, in teachateg their thaldter. that in, in teachatg their chaldton.
the tirst egce of the chustb, for tever al centurics, the tea biog of tbildrou was made a cburch work. Tho religs fres not moral traibibg of the youtg In the cburch no matier bad proferace Is the ebnech no matier bad proferace
over it, but tho firet service, the first Seriptures, the first songe and prayers, and the first sermon was to the cbildres As tre leare from Bungbaen's Antigmties of the Cbristian Cburcb. The deep interest of the eburch in the rehgrous traiving of tha young, may bo een when such mwo se Busil would delivered to chaldret. Abd Cbryse delivered to chaldrub. Abd Cbryzon-
ton, but little af any infenor to bim, would write eighteen sonmons, whick he delivered exprensly tor them. These were ameng the gruateat men the mio. astry bas had in aky ago, nad witt them migbt be numbered many othors carcoly inferior to thons, as Clement A Alexandra, und Origen, and Cyal who made as apecial part of their work proarbing to the young, in theit regu-
lar meotsege for worshp. We bave lar meotsege for worshp, We have
reforrod to these as eraonit the greateat Bishops of that ago, to sbow bow deep ther intereat sh the work, and that had eonvert theor chaldion.
In their day thene children waro
called catatowens, that w, bugesens culled catacowens, that w, bugnevery.
They were a apecenal class of the nudiroes, bud a apecial part of the service directed to their condation, and for beir benefit. They were not obly the childron of Clenatian percats, bat aoy therd whe could beladueed to bocome catsenmess, or begioners, $t o$ learb the Seriptares and the raptitual truths thoy teach
'There in
their age wortby of noto here. "I thy taugbt their children to resd aod u deratand tho Scripterce; to rejest many portions of them; to connint and sing many of tho Pasinas, befire they were sliowed to leare the unta and seiencea. Divgbam tolls us that Origon and Kusebius were taught tbe seriptarea first, and afforward the "tiberal arts and polito loarning." Iad com. This eourso was in etrict las. mony with tho apostles' prase of Timothy' that "from a cbild thon hast known the Scripture Thin case of anse of sactesa is the primitive abl the In moders times there is a great chauge rom the primitive charth in tbis matter. Tbe cboreh ao longer moskeg the teach. og of childrea a church work, but leafcs it to the parents, or to the Sais outb es tool,-- which is often hut little mure than lesvidg it a matter of chance. And now tho seataces are terght first, aif mude thu priacipal part of (rtioing, while the Atriptares are only aecootlary if iseluded at all. It is not atrange tant itfiuelity grows aoder sucb circura
stances. Wben the Solbosth schoot is in mastitution ant in the church. bat separate to tigelf, $x$ mainly the soum of teschang chldrea, it may ke a inlp. ast the slow progress of Protestantion ad tho rapid progress of infidelity phildren shenid bo the weed The wark of the choreb, and taugbt by the cburch, If it asames the form of seboot, let it be the cbarch that teaches
the tratbs of the Goapel to the childrea Why 18 it thast the Catholie chureh acreases so fost is our own rountry od Protentuntism so alow ? Lrok a vase the grrat eflorta of the Cathelic charch to teseb aod traio their , billdres there we see the mato chuse of theit but in the church taliag the work th eacbiog the ebildres ioto its ow a baode and muking its great efforts to thaio the faind of the goung in favor of abeit to insbice proapcrity for ans a priuserne childred must be taught to love it and work for tt , and any caule whels bekients or fats to wit tho young in 118 fivor,
muit progress slowly if Dot fail sad die Ode error of modeta times un thas ubject is that cbildrea are lelt alone to choose for themselves shen they are groxa chis motion of letting them uatil they are tweoty or thirty years of age, then bring the labors of the church to mail them back from the world, is the slow mode of Protestant isfi. Ia the inst bges, growing out of zeal for religrosta tentta, as seed in Robasons History, Dr. Bigby Gfiered and Cambringe, with a buodred lbs. cach to be given for eatechatical lec tures or mermens to the young. But the offer was refosed. Aad bow could we ospect any other result that infidelity to grow, and Cbristianity become seeble and wenk in its progrees, when the religious

To ahow furtber the greas ioterent takes in teacbiog childres by the primitive Christian», we refer to the work of the church ia schools for them fo the cread cosen of i, Cosetabtraop e he and rillages each all sach chilhiren as were evtut to thena, for which they shoold secept do pareute of the childrico except the pareate of the cuindrico thongbt fit to moke aac ebartable preepat, by way of voluatary oblation." Here we have coanmon scbeels fiec to all, the rich and poor provided lor by the charcb. We is the cbarch, to tencb the Seripture lirat, sed coatioue them regalarly, would bo s strong tuead of prosperity; aod it sbows eren greater zeal for truisiog the cbildren religionaly than the Catbo lica hare done. But now it in differeat
in I'rotestnotian. We may find noong
them thousabia of old wet and women Fbo sever beard a sermon preached to the children; bad they hived in the primitive age of the chureb, tber wental bave beard many while they themele were cbildrea. Theme tacta stom on great cause of their prosperity, and a ressoa fur our slow progress. kowe tus they were a, wach, ab to tenching the Scriptaces nod roligiona truth as their pwalier achoole and church s, This it ebows by the Pedagoguc of Clement; a book of relligions lenry iog, teed is tbe sebool st Itlexataltia This shows still forther that evergibing in that eariy ago was turbed to the ri hgiona instraction of the young. Agd wo do pot expect to get bil back 10 their zeal and practicn, but wo do bop 10 get oearer thun we ate, uod we must do so hefure mutu progress wan be molle a spresuling tbo tiospei io its primitre purity
Iróte

I'ratesteut rbarches muko greateffone is foreigy missuna, and in colloger for acteatsic learning, bat with all their eforts the C'athelies still exreed then. becanse they make the jreat chorch work the religions traioing of their cbildrea We bavo knowo cturcher that were once trong to grow feeble sud
weak, becave the childica of its men bers chose to go witb tho world, inthlel ity, scepticusar, of none phylnoply This is no yocoasmon pecherrebes We bare knuwo pareats who were sery good membere, to raine large famplise of ebildiren, when none or but few of them becouse Dembers of the clurch, why is this too ofter trae " Smply luersuas the rellgions tenching of chaldren is dot made a church work as it twas in the pritaitive rqe.
We baro sad Sablath-scbools mary do sonve good, but this depeads apm tow they are cooducted. They tany bo moule B apesus of good to the cbar-t whea all the tratbe aul priceiples of the Cospel are taught ip them as tbey w:c tbe church. But if they are a kind of generat eompromimo, with all religcue notions, and all prpatar cantoma, they are obly a kiad of stepping etene into the worid. Tbee Subbath-school, the erery utber meads of truining the young mia-1 religionsly, will do mere ghond for the chureth when brought iath 14 , and so chuoged as to he made a part ol its own work, after the order of the pribuirtle age.

TU ELDER R. E YILLEE

Wawer through the columas of por phet C. some quctions' Please given cless criptarsl distibetion hetweed the pume over and the fenat spoked of in Jude and 2 Peter?: Is some tell ua that

Thome tilppaq!ment.
IMPOBTAET BULES OF OONDUOT.

## Never exaggerate.

Nover point at anotber.
Never betray a cobidence.
Nover wantoniy friglton othera. Novor keave bome with ankio sords,
Norer noglect to call upon your friende.
Never laugh at the masfortunes of otbera.
Never give a promise that you do net fulbil.
Never send a present bopiog tor ono
ia returb.
Nover apeaks ponch of your own per. formabere:
Nover forl to be panetual at the time appointed.
Suser mako yomralf the bero of
your own story:
Xewar 1roke the tether clean the
nuin in o ompany:
Nover fail to give a pmite anbwer en Naver fisil to
Nover quashinn a nervant or cbilad
Hout tumaly matta about humily maticts.
Neece precont 4 git anging that it is
an mec to foutsulf.
of nu uee to goutself.
Never raid letters wbich
Never fatl, if a gabtlont
vil anal polito to ludices
Never call a'tontion to the lentures
Form of any one present
Nevar refer to a gifeyou ha
lineor you buve rendeted.
Never ansoonste with had compray Hare good compuny or mone

## ther who is leuthing or writupg

Nover appeser to rutice as scay, de orinity, or defeet of any ons prosent. Never urreat tbe attention of an ac
usistance lyy a touch. Speak to bim. Never puinti your child for at faul o which you are nddicted yoursalf Nover adikfor quastions in general eompany that havo boen put to others. Never, when thaveling ahirond, fer over hamat

Never call a new atruaintabeo by the Cbria
to do si.

Never lend an articie you bave bor-
rowed, ubles you bave permiesion to do so

Nuver netompt vallan the sttention of the tomitany constanly upon your.
telf.

Never pais between iko fersons who are talking together muthout an apology
full to clone the dewt aterr you, and full to clono
never slan
Nuver forget that if yon aro fuithful in a fow thingo you muy be raler over many.

Xover exbibit ton preat fantiliarity give aftase
Nover will aggutleman allado to contuests whelh be may bate mudo rith ludies.
Nurer la gmity of the contemptible meanaes of oprenag a privete letter adureased to aoother.
Never fall to ofler the emsiest aud beat sont io the round to an invalid, an elderty person, or a luds.
Neror neydecs to perform tho cum. mission wheh the friend entruvted to you. You ulust not forget
Nover sond your gtioet a hois secus comed to a wurmer ronen off iato a cold, demp, epare bad to sleep.
Notor enter a room fifted with prople withont is elight how to the gener al company when first entering-
Nover fail to answer an invitation either personally or by lutter, withima
week after tho juvitation is received. week after tho ituitation is reeeived. tios without rentoring an exchange of civilities whon opportuasty oftore. of civiluies whon opportubity otord.
Yever eroks the leg and put out one
 it will trouble othens $\pi$ hen paseseg by.
Xever Isil to tell the truth. If truthful, you get your reward, You will get your pubusbment if you deceive.
Novar hoirow money and noglect to pay, If you do, you will eoon be
knowt ab a person of pu buthebs ivtegray
Nover write to nholbur unking for intormution, or at tavir ut' ney kind,
without eneloang at pout ugo stamp for ${ }^{4} \mathrm{r} \mathrm{p}_{\mathrm{p}} \mathrm{l}$.
aging worda to these whom you meet in dastres. Yoar kindusw may ha thern out of their hetpair.
Soper refuse to Iceeive an spologg:
rouny not hive tivendalhp, but compeny wil require, when an afology a nifervi, that 3 vis arecept it
basket Whale they may low explased in the drawing roots, you are not expected 1 or
to do so.
Nerer, whou walking arm in urm with 5 lady, be continally changing oul going to the other side, because of ebangig of corthers.
Nerer should the lady secopt of expensive gifas ut the bande of a gontle. mus not relatel or engeged to hor, Gifes of flowers, books, asua

## Asclionery may bo neecpted

Noves msult noother by harsh words when spplied to for a favor. Kind words do not cost Euch, and yet they
may carry ustold happiness to one to may carry ustold happi
whom they are spoken.
Nurer fail to speak kindly, If a morchunt, and you address your clerk, If an overicer, abd you addreen your workmen, if in any pesition where you exereise authority you show yoursolf to bo a gentleman by your pleasnut modu of addreas.
Nover attempt to eonvoy the irmpresuion that you are a genius by imatatiag the funlts of distinguished men Recause certain grea! beth wore poor penmen, wore long hair, or had other pecularities, it decs not follow that you will be great by imitatlag their

$$
\begin{aligned}
& \text { Wentrerties. } \\
& \text { Xever give }
\end{aligned}
$$

Never give all your weasant words abd amiles to =trangore. Tho kivdest words and the uweetest smiles aboald bo teserved tor boune. Home should

## BLONTINO EENSIBILITIES

Tasting, awelling, hearing, eveing ubd feeling are the hee conses. 'To bo
deprived of any one of these is a mis. deprivel of any one of these ie a mis
fortupe, God bas given us these sens os and will require of as an actount of tho use wo make of thom. Now to blur aad blunt any by bad habits, is simply conmitting suicide so for as it goas, Our conviction, lased apon ob-
servation is, that War slays droctly its tens of thousauds, while intomperance alays, ibdirectly, ite bundreds of thou
sands. The uae of tobacco, pbysiolore sands. The wee of tobacco, pbysiolog. ically considered, is a part of intenparance the the parotid giand nem the and sublingumi noder the tongue, seerete baliva and ciests it into the month by means of dincts. This astiva aids digention and shonld be swallowed,
Chewing excites a flow, but tobace Chewibg excites a flow, but tobacco
ohewars epit it out. Hence the tue ot tobaceo it a physical evil, bernuso it robs the atomach. Tobacco is a narcotic. and is therefore a mental evil, bocouse it atupeties the senesbilitics It containe large quantities of probsic acid-a rank fioison.
The narcotived brain, the palsied nervea, and poisoned blood all try ont is a quotation From the Brital Multivil Journatl. A doctor took this ty-eight boys aged from nune to fifteon and exarnised therg. Twonty two had dhordered circulation and digestion, palpitation of the beart, and more or less of a taste for strong drink. Twelve
last bleeding of the pose. Ten had
atored after diecentinuigg tobaeco, It is also equally a social ovil, becauso it
infringes upon tbose not using it. infringes upon those not using it
Many times have we revolted seeng
 ontire eveting. ORten bave wo been at chareh and could acarcely find a place to kncel. Often bave we ewept the subeol room and found traces of tobseco. No one bes any right to indulgo is anything at the expense and confort of others.
"Be not conformed to this werid" is
command worthy of our consideration. Stress has been put upon drese, ropriety to tha applics with equal use as indniged is by a large number Who do Det seem to romember that alk mant gife an account of their steward-
ship. Every one, therotore, must give hraconatit for every cebl opent for the poisoncus weal just the same an for every julle word.
Some people who think themolves good model Cbristiank, toa, ure on trusted with much of thes werlid's conds, and with a bidden pride delight h having amasied so much through thew own ingonaity. They frown
upon othors but no favorably blesend, and notico every investmont, while God observes with a keener eye the netions of all witbont any respect of persoa. Becuso the Lord bas bestowed IIzs kndincas most nbunduntly upon somas, does not necessarily follow by any meavs that they aro at hiberty to spund thear means for tobseco for themselves, or for thoir ill-bred tona to chew and amoke. Wo bave haown mulicions fouthas to spit amber upon the backs of gentlemen, aod in their hats, alwo upon ladhes dreeses, all for absusoment. Tobacco may be usod an a medicine, but ontside of this it is Fice, phyeically, warally and mentally The habit as indulged on is neither for proft bor edifiestion, and is a moral ovil, for we canoot present our bodoen saturated with tobaceo a living ascripare, for it is a muteotinea, stupefied be a peculiar body. Iet we therefore be a petuliar propla and come ont
from the world ia the nee of tobaceo, for "je are the texple of the living God.' Let us, therelore, not voluntary defile Hıe dwelling. "Be ye вераrate santo tho Lord, nad tonch not the and will bog, and I will roceire you Ye shall bo my sons and doughters saith the Lord Amighty.
Ballembles Pa.
WELAGLOTS JYTELLLGKNCE
IT is anid that in the Welsh languagc

## infidel book does not exiat.

In San Francisco the Greck Chureh has u chapel and about 250 followers.
A noviety in Liondon is ahout to es Lahish, at Madrid. a periodical which shail reprenod the Itrotestant cause in Spann.
TuE Ppiscopal Ohurct in the past year bas fultico off in Mane, sod in
four yeare a gain of only a bundred four yeare a g
bav been nuade
Forty-ftye years ago a Frencb Protestant whs very rarely neen is Cotula, but the number is sand now to bo thoneands.
The Congresational Cburch Windsor Conn, which is looked upon is the pother church in that State, will celolorate this month the two husIred and fiftieth year of 'its oxistenco. Tue entire Bibla has been tranelated nto the tongue of New-Hcbriden, and a minister of the I'reo Churc h of Seothind has sueceelled in inducing the na !yves to phy all the printer's bill them-

## Tue.

Tes Mothodist Cbureh of Cunad bas 14 misaions among the Indians of the Northwest Territory, 30 miasionaries, ten nativo astistants atd 3155 Fiombert. Between Puget Sound and
Alpaka there are six Methodist mise.

Tueke are 300,000 members on tho nider Polo, six abd a balf miles sout polls of the African Methodist Episco- of Kibgoton, nesr to the contre of the | pal Church, that Cburch having been | homes of our brethren. Our mentiber |
| :---: | :---: | :---: | rganized in I8I6. It has one colloge, abip is not large, perbape about thirty publishing departmest, enx bushepn and masny schools.

Oner those who steadily watch the repiorts of the misaionarios of the Sut day-School Union, are aware of the great success attending their lahors. The missionarien of its Northwestord Department, report during the poss tasehors, and 12,610 echelars; 3045 Bibles and Testumenta wero distribut od.
Since the first of the year, fix Bapthat congrogations of Philadelphia have paid off dobts on their meetivg houses, varying in amomet from sin00 to 850,000 , and one more is expocted to be clan a d This work of faith lith been largely aided by Edward Kimbull, who han been mo bleseed is this special soreice
A time of deep religions interest has been expericseod in Charlenton, S . C. ander the preaulung of Joho S. Inskip,
wet known for hae advocacy of hohwell known for has advocacy of boh-
neks as a presont experience through consecration, faith aad the baptisni with the Holy \&pirtt and fire. The whole community is said to havo boen aronsed, and hundreds "inquinog the way to Zion, with tbeir flaces thitherMrd?"
Tar Friends meetıgg at Leominster,
Eogland, bas more than doubled its membershup in the last twelve yeare hane theetigg belonging to the same quartenly Meetigg thirty-one bare last four monthes "but it bus been by ournest Bibie exposition, by individual dealing with inquirers, and by prench. og the glad tidnage which aro otill the power of God unto salcation."
Tre City of New York, says the Christith Union, had a population it 1875 of $1,041,896$, to meeet the relig. onis wathty of mboni chere are 489 places of worship of all donominations, which provido meconmodations for only 375,000 perdond. Tho New York City Misvon and Tract Society bas ve mirsion chapels and forty minsionries. In the last year 3000 meotinga sero held ubder ita auspicos, and 250, 000 people were brought wittin religious influences. But a vant multitude are not reached by any religions agon-

## TEMPEBANOE NOTEG.

Thy Woman's Christian Tempcrunce Union of Illinoie bave begun to publish a paper. It is named "The Sigtal," and is edited by Mary B. Willard, whe was associated with Frances E. Willard for a time in the charge of the "Ohicago Post."
Ax extensive tetaperaneo work in Genova, 8 witzerland, is reported by the Chrestion Unrow A society has been formed like thoso in Americu, and a sealona campaign is being made aganst intempernoce. A number of
temperance coflee hounes bove hoen opened in Geneva for the poor.

The money spent for luphor in rinking plates in Now York, is estimated at 800000,00 a year, wbile the aggregate reecipts of thrty-nipe prominent rollgions societics, meluding the American Buble Socioty and American Tract Society, ware $86,000,000$

## a Letter From Mistouri. <br> Dour Promitite <br> There are soveral arti-

cles in reeent numbers of tho P. C, suggestive of aubjects which taay be tioo. The article conecrning meariage is one, and that of brother Brumbaugh desersbing the Weat is anotber. $\frac{1}{1}$ know something of the vieinity in Miesonti in which I resido. Caldwell county, a fow miles uouth of Kivgston, C. C. Reot and Zacohuns Hendricke aro our masators. The neighboring roligious soointios are nearly the same as you may had in the counties of Iowa and Ithnois goberally, namely Metbodiste, Haptista, both missienary and anti-miesienary or old Baptist Dieciples or Cumpbellitea a fow Mormon and Catholles may bo found by accident. The inhabitants are gea. orally alike aleo. They are of Virgimia, Kentucky, Tennossce, Obio,
Pennsylvama, of the Northeatern Pennsylvama, of the Northeatori
Qtates with a sprinkling of German and Irish.
The soil is good but the subsoil bolds water. Timothy pacadowe do well al. most orery year, $_{\text {b }}$ bit ofen the mud Hemaer abll fall drouths make the af er grass of mecalows of hittle value. Clover atamls dry weathor bent. Cort putt in early in good deop ploughed and in tho anost ecrtain of tho cereals. Aly cons, each of them, worked aboat aity acres, using three borses or good mulce to break up the gronad. The
a corn or oste erop interveced, unt th the yuld wonld not pay wagen for the
necesmary laber. There in a niscalennecesary labor. There is in in abent settlig dows in resly and comparatively now lecatione When a man goes to the froblier set-
thementa ho muat 15 se very eponomiatly. Ilis cluim is likely to grow is valce of be does nometbing towards improsing ic. TIo need not expeets first There are common echools and good onea too now in this part of Msssoari. But in ereating property you aro likely to hyy good elothes abt good articles of diet, jea luxurios and thoagh yot are not ewner of a cepital fre bundred dollare gross you will
compete with the mun of Geo thouand Now it is ouyy to figuro at ten por cent interest that the mall of five bundreal dollars' capitul lat only Elty dollurs per annmet to and bis labor. whate tho man of tive thosand bus beve
bueulred a year to sial lus, and that you ramet boll out even the first your ugainet the frontier uan who doed not spend what he has mo temptation to poud, the fartion for all toing the is lo of the golden aye of Saturn quis as we find in some of tho huasthen puets
so mull for Wustern furming maly suon writ

## OOL CRUBOH PAPERS

last tho rre has buren broken hy Dr. Reces of Mo, in hen able vomentimications to the B A . W9
He plamly sterves the the at denaren tion to bo druwa betreven worlily pab-


 melliuns, yet thas is bo eridence thint 4 ucekly wlizione yaper witbout ing
adrectising patronuge fan be given uway at a fuir profic.
Without stopping to ingune wheth. or abybouly else but the publishers itre istorcsted in "our papers," I take the responsibinty of kas ang a worl on the
sulyen, fecling it a draty to do so. My Lu-inest bas required mo to bo around fusting olfices for the lust twenty yenus, und thenefore know the natuo
and the coat of everything to lop found in a printing ollice from st tomporiug stik to a eylinder press
Fecling satinfied that if the brwher bood wea fully posted that not anothor
Anpual Mocting would pers without taking amesteps towat protuctith the clonech press To show up in is
 if brotbur lfeeqe e lettors aro generutly read and cunsiderel, it will wol be lep. thord who are bunteged doven wath financial welghts, and are uxpected to do chitorial work in tho bargsia 1 tuet alt' No they are expectel to preach and docummittee roik in
thinall? No, tbey are expetted toito iteponatbilitice luestlus, suck as furTishoge a 8200 pisper for 81 at a jear Thote who doabt my wonds ith go
tato overy publisbing bunse in the I'nited states, and show way of thr Brethren's papurf, and balk it thebo Hapers cau be plobluced fur the pub. will suy that they tun, uwets it nothing in ullowed for intellotwal work, Hut 1 um uriked why bave thoy hoen lowg it it imporable? I chan they bive douc it at a loss, nod bold mysull
leady to prove it But why arothey willing to lose? Deceuso tbey bivve thu onc to help thens let go. But why
do other start in the busipes and offer japers at still lens rates? We cavnot sec into the hearts of men, tut in the luenees world we soe many
proof whatover that the Bretbren'/
papers have been aupported. Of course
If it ie to be decided that the ehureb is better of withoat any, then this state of aftain hs well cnough, But, If it ie good to bave thene, it is well onoligb for ps to acquaint ourarives with the real farts,
at least, shle to inte;hgently wara oth. at least, shica to danet the daper of getting the puiblisling spurit Yewra ago it wan gettidg the freaching oprit Thie gettiog the preacting eprit This ally bisdered bis chaces of getting into the ministry, but now a-duys al. most any brotber rany embark in the
basiness of publishang a whigions pubasiness of publishang a welngions pu-
per and got some supperters. Thon ugan, if the pioneor papers buve vol antarily coneented to almit no adver. tisenachts, why should annateny pupers in the churels bo allowed to take thom? Inat yesturday 1 bat a letter firmin Inhalna, nononncing the nalyent of a new paper which is tw he kansched whent
Aphl ist. My advertisument ix solat sted, and if 1 comply, I helju to start tnother paper destigned to carctatate
among4t tho Brethron. Suould I to chne thets they may $a_{i}$ ply to suno of ay nevals, who are to mo just what 1mpors.
I have known firmera when thet corn was tbrec or linar feet bight, to go nong which they called nackers. They tay if thesd stocke are sllowed to reman they will never get any cats, beuides, they dwarl the lurger stueks Oa the same proceple the Anaual Heteng shonld protect ous prones chureh papure.

## A PEW THOUGHTS

thew farthrin
Accarding to previons treangemente_D. Bechtalbeimer "und to $n=$ ou the 1 ith of Febriuary utul prencbed eleven thevoursizs. Gonit ut toation and groud hiterest mamieuted
Upo r telarmed and otbera sad they woull camopoon Tho une ridhumed had tweon out of the church about choris yuaru. Ob, what tove und pa tong with fral man Than give biat it elatnce to trake lis geace, enlling
 woule rotuin to tho lotb, sand what comtiors atad encomagecocut is mast be an the spabar when bu goce a sreat latatice 20 proach and finds the aven rogulusly, though the rosds be almoet impastaile. Ov the other buvd, how liscournging it mast be thes thu presilaer goen to the plate of meoting and forbapi the ghils and boye and bired hanla lef at hones, when they are the onves that soold liear the newhing' Than somedines parcote woublor why their chutdren ton't jons
be rbureh like othere do, when, p r haps, they make exprensions of thin Irmbl in the presesce of thear valdren the churith the liad thetter walt unt the hnows what she is derng, and that twan bas been tuther a lisd one to hold out fruthful," Ae, And theo Husan there tony be meetings beld an placio where tho menabors may cuneludo,
"W dll, wo bave an ablo miniater Lero now, ato wo will hrok for him to do ull the work." Whewe there se such a foelang in crery case it will be a fiulHe, the mombere not thlokiog that it thixes thior coubined firayund for the neigblore. Thoy forget that the Naror onid wo should ask if we would re Leise, and we stould seek if wo would
fiud When a beriea of meetings are held they should be held not betalued otbers are doung so, or because they laver the privilege, but becuuse they
the saleation of soub at heart. Tbe (brothren could not help bat wee that iather of D. Becbtelheimer lives here. such a stop would result in the welfare
He is in bie bith year, and walked to of souls and tho boaor and glory of meoting evory evening and home about is half milo. Watiss pertiy, has gool mind and can tell interesting fints. If bas b

## Joserel holtixh

## Home Masion Heport

In siew of the fact that a home mis soo mas organized by the brethren of the Maddlo District of l'enpsylvadia last spring, brother J. M. Mohler of laborer in the espacity of on home matavionary, and ws, the lirethren of Yel. low Creck rburth belpg cated upon to sond a dentistor into an lislated terri tory, known an Dutch Corber, a place buving therem four rosmbers-thre finters aud a brother, wo alolted pluse to hold services, and being uma bie to procise a chareb or a surtably hounc, we acrepted the oftur of a work
shop, which was accordagly fixed for thepurguse. Brother Sohlor being call ed went an tho \$d of Mareh and brgan fathoting firy the upbulding of Zoon He lutiored ubtil the 1.3th inst, when ho olasedl wath an insmedtate reanle of Whe adition of torco prechols kouly who wert oaptiad inte Cbriat to share
the bemangy of Hes church. Twu atburs have ect the time 20 be mifrated into the loody on the 2Tth of Mareh and sevetnl othere prid they would retue noen so we we thivk the eflort the blesange of God anil the labare of our brother, espectally when we con nider the great dipsolvantage under which be tationed. Tho slactring of the Bible seemed to be entirely strango thore, so mulh so that bome of then thought it very strange to hear sach . thing as not resis mace, ponewwearing untinecret society: $k e$, mulvocated Traty iths neiglabortuod bay boen nag unered, nud sume eoraon is to blume Notwabutadane tist meetingo wery bold in 4 wark athop, considerablo inten ust was manifenked and con-ulder
ing the lad romula wheh were alnoat impassable, and the invemont weather the attendance was good, the interesi increasel, and sotne who thought they has a "heavenly hose" funnd thut then title wan srarcely gond, and were atimust rendy io tarnate and soethre ong trint thoy will well eomaler and at tend to the mater cre 4 is ton late. When the mationg rlosod, und it was uth
pouncod that baptism was to be wd miotered, a large croxd was draum to the bunks of the strenm, some ont of curionty, bome out of rymputhy some, rote the raanner in whith they cansnecring thd laughing at tho bumblo fullower of Jesus Cbrint. To the first Clans wo would kay that wo hone thoir carionty was satisied and that it may ryper weto as ancere compiction of the winth as if is in Christ Jesind. To the hope the lard will continuo to operate fion then boneat hearty until they ativit ritrain foral thraing in with thine tor whem they shonked on ment Esmpalhy ebil enoy the "pewe fot ar bincerv thanks for what they did an add us in our work. The the thand class we will say, hat in largo portion of thenk are profesors) may the "foud forgive them, for they know not what thuy ito," but may they oed their true candition rive it is too iste. Fo those
who have than sat qut we will sary, the loord belp you bo bo fifthful to the end and muke use of tho wums bo has given as to keep un boly. To the Lacmbur this little band of luetliren at the throse of grace, sod lot us at onee ako aten, to Mirnish them with a plaee onitable fur worabip, whore they toay neeat tind be fol, that thoy mony grow
ia grace and in the knowledgo at tho

God Youra in Christ.

## B \% Remomes

Seur Eintopriar

## in Memoriam

Died near Willtamsbure, Blair Co. Pa. Sinday, Mareh Tth, Mas Sirab Boyer, med 34 yeark, is monthe and 18 duys Miss Buyer was one of Clover Cruek's most bighly respected yonng
adies. Sho was a nativo of near Graf. adies. Sho was a native of near Graf-
lon, Huntingdoa pounty, Fal. For three years past she han made ber home with Mr. George Smith, near Williana. burg On Christmas day last sho whe mmoned to the bedsule of ber dying tep-father. Itect bie luneral alie took avt in some domustic work and caugbt sovero cold. She rotarnerf to Mr Smitb'6 reaidence, where fur cold doveplod sato diselise of the bawels. Medical ant was proeured, lut bur dis ane was of such se ohetinato pature as to defy the skill of ber phystitan. Sie did pot taleo hor bed untill Satum lay night, when hor pains ceasol and the rested pretty well unth Sianday morning. She tris assisted to is chair,
bet abortly ufoerwayd remarked stat verything was gotting dath, nod folt hat desth was ncar. She was axsest od to bed und made ber dying requests After deffaying her funwrat expensos. be retagitulep of ber money shosld be given to those who had sa kindly mun atered to ber is bur Hiness, Sise coninued to talk with all whilo ber trength lustel, and wben tomghe re fused utteratice the answorn by 1 the tions of hey head. At 12 o'eleck denth ciosed tho meene. Her funeral took place on Mowlay at 3 o'clock, po m. icrsiees houg coudneted brielly but ery poietedly by kov. if, W. Istumbaugh. Interment in Smith's grave Gard. Mue Boy er wasa faithfol mornber of the Dhniter thurch for many yous too whe ohe al the very leve
Who when, bulding ndicu to that werbd, left no foes to reftect, but many frienels to lainent and morrow for tho loss of ther phearant company,-frouln

## District Meeting:

The Dastruct Mecting for thon State of Miebugnn witt bo lould wats the br-tbren of tho Mineou whires, ne the
readenen of brother ol. Burns, lour resideser of hrother ot. Burns, lon
silho nowli of Muttuwan, on the Mo hi ygan Coatral ralloas!, in Thanalas
 renlatiun in dosiresl

The brethres of the Millile Dhistrict
of Iowu, pulpuse belding ther Disteict Moeting on Fridsy, the 1+tb day of May, 1-90, with the hretbren of the Big Grove churrbl Benton ruants lowa Also lovefesast on Saturduy evering, tho 15 th. Tho usual insitu bon is estamed to the brethron win! sisters to bo witb us, and be hatio to Nill notico that one pratrict गlectan shater than waat on acwome of the

## M. being later.

Tbo Deatrict 3
District of Poantylvaila wall bo bele Ran ung rae bretbrea in the Glide $U_{1}$, un the 200 h day of hpol, is 90 Joseyil Hot somi1 $v_{\text {, Clerk. }}$ The Jhstave Moeting for tho Wub orn Destrect of $\mathbf{3 H}$. will bo held with the bruthren of the Mueur elasach Wishangton cotuty, at their moviong brusr, threo mulos west ol IIagorstown, on the sth diny of Apat, tumaneneing

## fiterpleph + Wht


The Ihistrict Mecting for the Eastera Mintriet of Md. will be betd in tho Pijro Crack menting-honses, Mipe Creck congregation, on Tuosday after Enator Sundny March :10th, if the Lend wil
gltar.
STRICKI.AND - ROBERSON - Dy the ub. of cost-r Bobisos, in Garrelt eoant. ild Mt. Jewb A Sarickised to Mies Ciani C Itaberma all of Grantaville Ditulet. Garrott enurty, Md
WITH -GEARIIITT \& 0 hEIS. IITH -GEARIIAMT - Ry the nider.
argeod on the 7is inst, Mir A. B, Smith alpeod on the 7th inst, al
to Mlis Rlosa A Geariart
D E. Bñeaker

## Comb,

DUPLEEL.- 10 the Jonathan Croek olurch, Jan 30, tey0, brother David Dapler
 Ho leaves oue soo, oog dagkter, four
 Ihs wifo precent than indould s rue 13 yest daya Funcral wrenrs by uathral to guite a largo eingreatiog of aumatlve ber Ira argo engergatnod of ratedtve hear
ADAMS - Ia tbe Valky liver charcib, nat bour conoly. W V, Catiarale, wifo of
brother Dasid Adawil departed difs hife Mareh 22. 1990, age 63 yess. 10 nopoths sull 2t days
Fuoural services by the writer from ir a lofge concostse of nymp stimzang ineods
iRISE - la the Cabtoa claneb, Stark Co ${ }^{1}$, Bro Heory (1rise Howss born Net 10, 1815 , and died Marth 9 , 1850, of 10 LL mation of the bowels, aged th ycats monthes and 25 dayn
Ite was the father of pino elalldren He bave- $n$ widduw, 8 ehaldred, abd basy warm
friends to गaeurs their loss, bat wait a brizht
 good uaighbot, a kind bushand and fatba $r_{1}$ and a corevistent turmber of the chureh 1 t will be mueb miks Pd Fuecral ervicer by Frother Courad linhiler add the witere fromp 1hainh : to 11
BENAKEIL- Iu thill Valky. $\mathrm{P}_{3}$, Jas 1the of dipltherna, Suric, dntughter of aged 6 years, 4 noumler und 22 dayp
DELL - Also March 12, 1:80, Inead Levi

| dente | Beatr | dy Coanty, Iom |
| :---: | :---: | :---: |
|  | h 12，1889 | ar timeth |
| $\cdots$ | try to be thankal．Tbis | Latark，III，and Leother Shaliz from this state，catse to we on the Gtb，whicb |
|  | ag in atormy and | councll raceling day．Had |
|  |  | atd next day |
| ad．We omarencod a meetupt at | mat necamonally， 1 thought it too rous | cer Nublic prenchrd an interesing |
| tonawe on the tith | witua load to town dmas | ent |
| uary，condused by tho | hisulitg corb at 22！els．The roals | tivor preathed fent |
| thome ministus Joel Sherfy it $\mathrm{S}^{\text {a }}$ | aplendd I have been mankigh frem a ho．5 | I ungregatione．Wo bad no adilitions to |
| Vires，and thin witer．Tho sbruo erenting brethon Daniel Millez asid | triph cvery weod sacu lapking．＂xeept Whanany at meeting The emgra－ | the church，but were cacontagrod and remiuded of our daty to fiod and the |
| Saraud Tiptin）of N，C came and re． <br>  | tion is very beasy．Xearly every diay | churet．Brother Hurrizun |
|  | fromit nue to fuir ears |  |
| las und night prearling the word， croming thelines of the ewomien prese | 1 | I will say tuat t tb |
|  | guch like，teadee temmes．One iasy 1 | ga |
| mig inte his territary，abt the result | ouet eight wagros Nearly all the time | beip the Danish mentiera to a choreh |
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|  | stop at tor land oflice to look up hood | Fio |
| rump of til Fathere unid mothous <br>  |  | refbrea 4 childrea |
| mid．Yette：a gonal holine semed to ｜rovait in the communty．and it， |  |  |
|  | 右 | bandut vers littie |
| ferumed to be a mather of texthe that tho meding ilneed mo 4onn，but we | ，ont sopprag | beea kood |
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ownr ont apoople We clo－ed the
 a orectry at Pleasant lew ing the mecobil Snaday in Bebrozyy Chteta the Lord＇rside tod were twhotied tho united ly letter，tauhiug－otun as thin pilice（1n ibve third sunday of
Pubrinary we unamene ed a saceting at ＇ours＇a boot－bnae Cublnace－i loul
 Wiling to tull the people of tion， if the Pheaspmt Vrew cungriegtation This langregstion has bid fiaty－nix
additions shate Xosembel Ist，1si？ Way the I．ont letly ith all to he laith．
The bretbien of thlumant sulley aino bud at zuil I taceting brotber ．A Nowaly enondut tod the meeting Thary

 －t\＃tad up fow Jeshav．
\＆P 10 ther tum，March fich wrobare fas bo cold weather of any suteount du1 dujer Meulth gornl hrata and itmater no chrllb of ferer ）ot freal 14 kork Juy and stght to rulst a 4 woth at luterice．Land hacat So aety efonl．What bundere the leroth －us lese，it theve in say bether that roald I te to gut upa weothen thetory
 ravh lica payug Intata ．．．beye for

From Nocmet Oburch．Defazert Conoty，a

| Manch IV，L゙ヶも． <br> 1104 Builhen <br> Brothor filneulhager ＂rmtwonted a sorms of mertangy bete wh the zilth of Fobruory and proached isteen zermapos io all He letd forth the Word n＇Gid in ita trou light and lill prower untit tho rock festo way sod sieven zanle rane wal and wore bucad in the liquad grave，while others wero fountins the coat shid somn hare already given their protaise A botter toupilation of E hide trutbs Wha nerer tand in tha riciuity，and the fitury firospet of building up o whelh bore is very lutarable Uur cburch bere －＂tisiats it obe hataded ant IWute nembere，Tweuty－beven of this num－ ther ato youbre furhaps at an average setc of vijgteen youne．Junob Kint ber it the bislanp in this cuocregation Doriol Slong，l－ure Rtwekmath，and buvid Cover are murintets in the sec－ cod degree．Mere aro ten detams in thit thoreh，May God grve as graed that we mas thorelly bo cimbiled to da hin mill，anid st lums be picemented to |
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## 

## which twe iry to are are all well for Latark，III，and brother Shalla from moraing it atormy，and looks Marcb－Was oar coubct raceting day．Had fike，eryow blowing and the sab prepiag wat occamonnlly，I thobght it too rough to part witha loard to town An atill Haufing coro at $22!$ ets．Tive roats are  whitn nany at meetiog Tho emgra－ thon is very beavy．Xearly every day honsehold end farm implemeatz nud such like，tiendes temas．Ose tiay 1 oues elight wagoos Nearly all the time they aro pleaing the augh towo Tleyy Sometimes can hard！tet throwich．Tee Iown（＇obsyet bnif to pass an ordimane wool，hay sail su on，frons ntuppiog on <br> nirike I＇rople corsla not get tbrongh <br> sad of course imigranis must bave poom

building ap fater I thtali Dieatrice is sow．The rall roads gave it a ralge apd nathber is combog．

## Frow Ligooiet， Pa ．

 a churt Thuni－h mistionaty lanala and surcy th nay thes we libve so many


 if the Allagigt vinatb，$t$ paid an high a－twenty－five dullare＂per your， Whes I was in better viromastances I esedose yont thenty－fins renta is
hmall intio for the Danish mission． Suy liud preed the duy whet overy lrother and emator will tako an interist il the mumanary callace porl reach Lowt in their porkets and enppors it Tow cun a man bo a Chastian aled bo ouiserly and yob sembe of the liread

Tilra Howir

From the Yellow Biym Ohatch．Ind．

## Brother Jitcob Whituore Frony uhin，same fo our arm of the beartis on the fth of Cebruary，cump nimo sornisons on ditfercot subjecta Guod attention．The rosult was three precione souls were buptized，faron Muw，une nt the tipulieunts，was choven Muw，une of the＂pplieunts，was ebosen to the manistry til torm week aner be wis lenpilized <br> $$
\text { Psintis } \times 1 \|_{s 1, p}
$$ <br> <br> 

 <br> <br> }
## From Waterloo．Iowa．

Marchar 16，1＊s．11，
tion，which was hundd on echool conven 2 tst of February，passed ofl very plans－ antly，iargo crowds io attendatera all tho tinie，and gavite a namiler of broth as．All seciond to charches wero with A mong the miniaterial farce were breth－ zen J．H Moory sad A．J．Hartison，freas latarls，111．They prewebul some for us ufter the coavention closed．We be． lieve that the Kindug kthool foterent wes much revived，as well as the relog－ ions intercat gewerally buring the
mening one brather was receised ioto meuling ono broher was rereised ioto
the eburch by baphim．Op tbe let of The eblutch by bapheim．On tbe let of
March，tho Brethren in the city of What Match，tho Grethret in the elty of Wha－
terion，bell their quamerly conne if miet． ing，et which time two falleh wonders जete re－toned So the th of March the clurcts of South Waterloa，beld （bieir quarterly coundl meeting，whicb ascu of very pleazant the weather en pleasat，bat the wiod ratber colld．

## 

From Esst Corentry．PA
Mareb 11，18＊0
Thin Bhrthan
Tbe bretbren at Copeatry
bave been holding meetigge daring the fuat nioter．First it Inwreacevithe， Cbestet coutaty， $\mathrm{F}_{\mathrm{a}}$ Hod meetiag bearly qwo weeks ond a balf，elosing the begitaing of treumber．Result of the egitang of teamber．Result of the
 The luth we camienced nootber sorins
of areetiags at Harmonyrille，anot lec of aeetiags at Harmongrille，snother
brageth of the Corentry chareh，nad coa． Hanod shout tea days with two nudi． boos Brother J 1＇Hetrick was with 88 all the time at buth meetinge，execpt one Salibatt inorpiag nod esabimis．Oo be lcth of Eebruars Ivath Bro．On Hotre comanencest a aeries of meetings in the borougb of l＇otstown，in a large bsll reatell for the purpose The meet． ings were well ettended and good order prevailed $\lambda s$ a rgault of the mectiogs two young pernuab isave mate apples． fon for cbarch niewbarship May God great that masy more may coase．The metiogs were eobdurted by Lutother Hetric assiated by the resident miubters， riat：Jocold（＇anare，Joba Ilatley，David Kein wadd E Browar

Sinns）Kil－RabrRt．

## From Brather Znek

Mrreb Wie，1asur，
Brother 1），E．Brubsher af tows Center，Stogy runaly lowe Leld a serica of interesting weetiags four natles zouth of＇laronce．lown，from the 2nth to the 2tith of Feliruery，during wherd time the little tlowk bere wha buth eacontaced in the way that leads to jog on latgh Soore heremaile senai－ the of the drawiog of the Futber． 13 m haviel is a zealous worker in tbe Mas Per＇s cause，and lent djetrict meetiog acted wisely in selectiog him as une of tho hive to dras a plau to lis subastited to our ne ct Anatul Meeting．for orgas ifioz a monsionary boord fur the Middte district of Iowa Brother Enaicl bsit oor best whahes fut tis lahors of love among प\＆

To the Bretbrea of the Madile Dustrict of F
Hy，reberrian to last it 31 ，gous will are that it was decided，un order to ratis fuods to defray the expenses of the Dan－ iale Miasion，that raiblodetiumal cburch or branch should pay two sluliurs，and 1 ant ioformed flish wut of tuenty ela eluarches is our Mrutdibe Hibtriet not ooc halr bovo dape sa Now Lrettiren，you will hoow who paid and who did not whel should any min pay，it would foll on Northera llitoors to poy，which pould got siwal rigbt．By scyuest I bare lomil，Tanark，Corrall couptr，II ，Non
Istil，Tanark，Carrall county，11］．

Frea the Sewtoc Orove Olarek，Mich
O00D BOOK F FOB BALB．
Jrar Sirathen．
Bito Jobu B．Wrightaman．

There will the a＇oteferss at the Gi／ule Bisn inve ting－hative，Araseliongt onnty．
 bylvobai will he leld at thosume plam on tho 20tb．Kittarming on tie Allo ghancy II．R，is the station at whel to stop off．Those coming by R．R will write to the undornigned，at Kit－ （amning， $\mathrm{P}_{4}$ Minutering bretbren aro solicited to attond the feast，and the neual invitation is extended．Ey order of the charels

J．B．Waym．ert．
THE PEOPLE＇S JOURNAL． A Paper for the Fuwily abd Farm．Pure，
Light sad Checrfal．Made op of Good Lefisl Maltecr，well arrauged．Favorahly wefial Malter，well anrauged，Favorahly
mentineed by the P＇ress Good piquer，clear


THE PGMPELA SOR RNAL Hagerstown，Md

ONLY ONE CHANQE OP CARS TO KANSAS CTTY，M0


A HOME
SCHOOL

for joung jeople of both veres Brethren＇s aro also admithed wo equal fortiog
BTUDENTG OAN ENTER AT ANY TIME． EXPENSES LESS TEAX AT OTU． DIt GOOD S＇（1FUOLS
Tbo patropage of sit，aed repecietly of the Breliren，is Feppetfully sol＇cited．Sebd tur Firculara or caolose twa 3．cost stamp for a d．II．BRI $M B+V^{\prime} G I I_{1}$ 1＇rim．

> HYMN ROOKS-ENGLISH.
$\square$ Por doz，by Expres，
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The Young Disciple．


TEL PRIMITIVE CHRIBTLAM










ling as there is life, the plant may
irrou of plated in gooul sril. Tho
 arth it will hereone harger und har. tes. , st- hanchwa will lecobue more and arme foaiful \& we wie phanted
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 hanted ith oul that sill deselegn- it







実号5al PRAY ALTAY8

 "t bail, welution this the tenupde hrod f Olivet, wkithes bo wue wont to truy when be was bodily tatigued, fol-
owed loy hid luripe dierples, to wham ne sewmel ab a King had leving I riund :roulber anil Futher. in oulder that bo night iuntrum of toreward them of be mpundme dufe of thal, alien re othe felare ant low to oren nme
 We whil now endenser, an bers कobider this all-mapartant onlfict Foxd What is panyer: Trayur is
 -uphtratyon iontussion, and thankr. kothes We mjeak in birn first, in the 'anguage of sideratinn To do this, wo nubt beliowe an our hests that God is
vorthy to the adored werthy to atted up on by the bames we may ex "pron tun) We musticaliza bis ppwer. rajosty and love, his uppremeness Which places bum above ull things elise
to hearen of on carth. We onout real. to his nutherblif of all Gesation. We nust bolveve thas be is shunduatly able to futill his promiken mention ed in the lloly Book We arast bo in frame of mict
$\square$ bear in trind that we are uldressing Being, wheb in auttority wad power $n$ abure will otber leinga.
Serond Havege uhdrowind God az
 if 1uor will mar beart's davire for aid 'snowledgeng that wo of ourselres can
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$\operatorname{tim}$ in the ienguage of sidoration, now no humbly upprourb the throne of srace an-1 make oir whthes known hall bo granted as $s$ bost and it the
when wo make enpplication to God for any thing
Tbird. We bave heen bumble enough to bring bofore liod our wiahes, ac knowled ged bim as onr Fathor, connia comes ne net to be ashamed to own or seks.owledge onr wionga with whitb We muy have burdenel him. We thelelore 'prostrate onreslses before
him with at childilke apirit or conicy mon, knowing that frod hue a knowl edge of all thinga beforchand, bat ueplboncat and uprigbe is heart not we desmre out sina forgipen se must if Lumlife rnongb to hring them before Lim.
Fou

## Fourth Having lecome nequainted

witis Goul an our Pathey, Jeans as outr
imatorecant, and tha Holy Ghast an our comfurler, wat anw effer a pactitice of thankHeiving tor the neantruld hleokinge onatrivel mpari ua br the neerey of Goul in this that so math has been satericend
for our salvation. We thank the 1 oud for evors thing bernine bo in the suttor and giver of overy sood gilt We
sbunlat utuse fiod as the God of all his creaturec, an the artificer and creator the eternal beaven- We should muke nipplicatroms for all men being varelul tbat no apstit of prejulice is within us. Wo abould raske a fill ennfursion of nar transgreasived ont only towarils
God bectabe we are tor 1 mpertect, but toward our tellow-beings de alove 1 hinge
Thinge
Cbrast inmmunds bor chacopies pray alyas Pats Pus pray wnb. first looking ut thro anlyet t convideth it en imposability to be combunally at at leazt soven ditherent places in the By ntoulying the lawesmal bebite of atare, wo can plably bee that overy voices of tbankegiving and mulody in one contintial stroam of exultatiob to its Naker. All nature it obedient to the laws of God given is tbe bognnumg 'Thesub, the treat and radiant lamumary of the thy as it genily hot ourely thd eflectly drivee away the warknuss hefore t , sheds its goldon rase far and wille over the lundecape
an it ases from bohoct the Fastern bill. -eonngig as it wore makivg an effort to cyst ite tirst rays over the entire bemenphoro as core, is ondor that all thinge dulighting aml beabg refferbed by it weleane beeme of mellnw light, might rejoitu aul sent melodir flalecs to its Maker All bature secens alive at tho Ipplouch of the morning eun, whylb itselt scems to prose bid Crpator in
language of subliuity and bicanty thanking bin tor the pnmer of chetivg ite glorious anga Firr and wele into the Cboreal abyow, thaminating all nysue and giveng light and warmeth anto al he ungentic werlds, whieb ly then Creator are deesjoud to be obeihent 1
ite all-purvading power of attraction The fowle of the sir, in the morming are byy bumun seu! thimks of stisrivg leavo their drameient lieda with dotes of praise upon their tongue, each one andravoring to ontvie the other is swootsess of ita melody, bome pot con wnt with singing praises in thorr of movary bowes, delght io nouring high
thto ivfinite space, seoming to mak endesverr to apreath nearer the tbrone of their muker aod peur fouth
in notes whieh fill the besvens with wectaces, thoir molodie prayw. All day long. from the first twinlle of the moretog dawn, to the dropping of the praikes of thesoloving ereatures 'Be bold the fuwle of the ur, they row nol nelther do thoy a sap, nor katbor into
haras, yot gour heavenly Pathor feeieth them." They have no mexicty for the mostow, they lanve no roncer fault with fiot for not sendinet rain at
their desired time, that a bonntifulaup. arocations of this lifo. The lesson can
ply-inay grow and becomo mo macb again be studied, or the gucetion anthe more gratilying, but instead of swered, from the loving objocts surgrieving God with their Ismentation rounding un. All alae parsme the avothey continually ponr forth conge of oations of thin life withontany thonght praise and foelodio prayor througb mentine and through rain What berntifal beason of continual prayor. If we read nathor of adventare abal exprnence in the wille, we ean tind nxuaplex of ull hwing anmale an their andisturbed elersuns, from the buge the brisk and ligbt-foeted antclope and ga/elle, bavkung in the golden wbrlight of a tropical sun the sulloese boing broken ly an occanionsl exprevsion of the nature of atl lowing eqeatures in boir ratilatmrbed ntate. They manifess their joy in some way, which i
properly sudical, we fan belonde in their rutbe ininnelvers, expressions of praipe.

Many a timo bave 1 wandered care whrn my attenting was of a nitram the playful finny (ribe chasing each ottor in gnyful mirth bonenth the ent face of the erystal wave. Now and
then 1 sould phet turn on its ride, fol owel immedately by another, redect iog their melver garmests in the light of the noenday sum. It seemed to inlil one they want to plense God is do rebting bim with the beauk:ful tinto wall tell yon nt the mirth of the mon ater of the deup All tab he atndind te praise and thanksgying of the mute creation
Tho evening abailen appear, and all that why no full of joy and prated dar pencefill sepose for tho nizht Is Giod not sdmixed by any of bis works by night? As the eno budes has fuce bo bind tbo Wentera billn, tho beavens be Fome filled to over-flowing with the folnkligg host one trying to extel the ather in brightpoan and glory. Tho revent lumienty of the wight oheye her Msker's wifl and taher charge of the quiet darkneers in sliedding ber citystal heams of light on the atillione bodeath. All the functions of nature are prompt ly performed in nboyabie to their divino Creator, uatit the time bas again arrived for the tlawning of anotbor day, when tho mleepera of tho niflat diss in the pleanures of (iod's lose odics in the pleanures of Ciod's love, through w bich tbey were creatoll and
pronounced rowhout. Yea, very good And that which was tho most pleasin on the eyes of Goal of sll that he bas
reated, wad mas
AVirn erealed io bis own unage than, having the featurea and hisen ments of his Maker, ninn boing on dowell with $n$ minil! $n$ nd |rinciple abov thl elfe in his crestinn, murn, deatinod to reugs over evarything olse in the esprese purpoee of loving. praiking. and olocying God, and atom beibg the most admired of God, was the firat of all bo ereates to tram-gres his commands. All ebe was minject to the crustion to thu prenent day. All eke is soodding forth the oume element of praiso thin dey as it was on the day of ita formation. that man who was cre. ted latt, that find might mulmire bim above ererytbing elee, wan the fivat to allow temptation to siego hold, thereby tranegiessing the divise comunand; and for the resmen, the pronences of nar yielding to tomptation, tho com hand wha given by Chriat, through whons that etate or olement wherth was
tu man bofore the fall can lee obthaines. bat we fhculd jriey ufloty
silould we wot thest, being the ereathres of God's own image and admivafion, ureated oply for to love bis, do in wilh all our tforts through nur onne inte? Wo have hefure us exaruples haw the mute ercuthon praises God whthout ceavings therefore let un real. a bow mach mato neccasary it for us W. do so. But how nre we to do this? Wi must certsinly attend to the daily
$y$ controlled by the will of God.
Scuing that by the dependence upon God all otber living croatusea 'roceive euply, being obediont to his will.
bust oflos feel onr ontiro deperdenes apon bim lou wely good. All ligbt ple puwer, and l te ontue from God, him upon lifen for all these, to carsiat, per deverimg player be has prenarted every auply, but he who praga not has no ronnse
As every sifurtan in hify bau its pe
 foonted No man ran lislfill the daties of any atstion, wathout the grave suild to that shation It becomes us then What they moy, that this grace may est upon it, hence in whatever cirramatane two may be enjaged, sujumied to be engaget in aomething une in. as wo shall glonity diud with onr acta sabrily muke nupplicutione for that perial grace, und as wo are tormmand al not to bo ulife or slutblin, it would beretare vecur that we mught to be prayieg ulanye glowtying the name f Goid at will unes If we do the und Gould we will then the in atomtwanl fathe of prager, shat well over xpresw our fedime go nuch We wil Chen pray with wiff purita, Uhat whet In puthin, in the fomily, in the thanet witbout a voice, and with the voice from the heart. A gotuine Ctristian will do this.

## Weto bair tho breatu thats vainly ple

Our cleerful suag wiald eftegur be,
"Hear what the iord hath diee for we."

## EXEOLAES OF FIRST PAALM

But his deliget is ia the law of tho kord, od is
Instead of deligbtiog, in walkipg in the ways of the ungodly, or of standing in the way of sinnets, or of eitting in the scat of the ecmrofill, tue Godly person dellights io the perusal of God's word that bo may lenrin bin duty tov wards bis Giot, ual his fillow loing tho better. It is foud for bos bont H delight
bai huogy antl the boney comb. 'Thu
Aunl wants nomobment a* well an tho boty Suthin $\ddagger$ - 0 delightsil to the Jafo which comes from licaven, of wheh, if a man ent be shull nover do The aprostle mionke of "tasting of the good wand of the Lond" T'se wise math says "the sernl of the righ teons shall be mate fits." l'eter in rpeaking of the young convert suly, that tbey may grow Uheroby The word of Gad is as 1 all wi noumblosent to the soul, as bresd is to the body Tho Gedls men uict only dehghte io The I.aw of Lord but be meditates in it, by day atal by night llero we notice the induetry of the Godly, to be come nequainted with their whole dats owarl ther Cicator.
Thwre to no production of than. how eve execllobt, that neuta the desire of the rodly sonl, tund in tho permsal of whets, it finde so pauch comfort, as in the Taw of the Lonl
We do mat suy thet all protostora of rellivien thas love the Boble. We are coublent tbat many, lore the pews paper better, are jeore roncorned abont the price of stockor of the state of polities, and otber worldly athairs, than they are
about religion, trath. Gthers again place. ed.
proler tho low, rulgar Novel calculn ted to istoxicate the mind and
away from molid religions tratb.
Naturally, our taste tor rood and Frink can be so purverted ss to like bat wbich was at hrat perfeetly palsosting. at in the ase of tolbacco, alebebolre drake, se. When the tasto bas thus been perverted. it is witb eonaid. erable dificatty that it tho properly restown, and is treynoatly nerer done. It benma harder to restone 4 perverted

Wiane this is true of the hady; it is "qually trae of tho xprit. At firat, novel realing may seetn somewhat des tastufal thet the more we resul them, the mon we want te real thom, till at last our (asta is an ferverted, that sound literaturo und teligioun trath is pwafectly irksume. Tho true taste, for wholesome lond diw the soul is dentroy

But if thas fulso fuste is nerer eTen. ted, and we resst eounil religioun truth, and meditate in tho Law of the Lord cunstantly, we lose it. thur tanto in vorrect. We cormmancate the the scart, tbrough the melhum of the mind jost that bind of fook the heart neetis, tir its bualthintrese, and growth in spititaul thing- 'Tbe ronce we read The Bible the move wo wand to read it The tese we ieall st, the lepa we care alsont roading it
"Soarch the Serptures the therwin 0 think ye bavo etconal Lafe."

## OBOMB-BASEET-NO. 6

In the International Sunday-atbool
 on retoring to Titas $3 \quad 5$, it says Washiog of vegencration, refors not cully tomenturad buptima, but enpelial tul the matd regenesetion by tho "Ioly tibant" Lat no wee what logit Cobtuibul in this npliuriten The whole vere rebdo this: Vos for the work of nighteonenns 4 hewi norey bo saved na, by the wasbing tu regeneration, and rennaiog of tho Holr Gboat."
in ther verre, is thu pert ormance of some ar-tiod in eunatection with regoneration, or it could not bo wasbing of regeneration In tho crlormante of this actum a mutorul or clamest is umed whery with to pot formo it If "waslung of rogenotation" at ath reserat" tbe oistward bagtien, then thon water that is maded to perrorm thatat But if it relore to the inwaul Ggenelation by the Iloly Ghust, then is the lifly Ghoat theet is apphail tis pietforto that action.
The spestle muntions in thla verse,


Thas language our Savior mate Hoo of whon be was instracting His diselnot ues vain repetitions, latt ask God
Evpressing the desircs of onr hearta sithout uaing many worde. The Lenl'w prayer is very mimple, it con-
tsins yery much whon we dig down to the very bottom of it, If we moditate upon tho Lord's pragur, it ox presses very murb Our Savior bad to this worhl and established a kingdom, and in that Joingtom His will is to bo done. "Thy wall be dove on carth af it i尺 in hesten." As the an-
govla in hesuce are praising Ged, so ought wo, by doing His will on carth, recans nuthing short of what we are
comanaded to do in the New 'lusta. sacnt. If we sre mbeging God's Word to the lotter, thou we uro doing His will When we pray, "T'by will be denc, ' wo are making a promise to it. We are sometimes mado to poniler whether this is done when those words ate expressed. How careful we
vught to tie to do God's will as voarly us we can. Tho Psalmixt David says, "Bloss the Lord, ye bis angelo that exod in atrength, that do him command bis work. Biens ye the Iord all ye hie hokts, yo minimters of his that d his pleseare." Poa 10320,21 We
alsu reat in the 18 th verse, to such as keop his covenant and to those that romember bue commandwents to do Throne in the heavens and hat kion dom ruleth over all Hore it is ptainly seon that outhide of doing His will, and obeging the word of God, we
bave no promine We may pray innutb "Thy will be dove," yet it will do we no goed if not done froen the beart, It
ts true wo may do thinge somesines 18 true wo may do thing* somesirues that is not Ged's will for un to $\mathrm{Jo}_{\mathrm{s}}$, bhat do better in the future, God will forgive ne, for His nerercy is from eveslasting to overlasting
our desiro rhen sisters, may it be our desiro vhen we pruy the Lord't
prayer, to livo it out. 'Theve are many Fays of thisgs to be done in doing the will of our bearenly Father, uud in order to tind what they are we rust search the Seripturee datly, and what upon an to do let us do it and not conwalt conscquenees, and thereby honor aod adore God.

## HEAVEA.

SELECTED HY LIZZIE BUMMER.
The rose in eweet, but it is surround od with thorne. The lily of the val ley is fragrant, but it upriagy up anongst the bramblea. The spring is pleasant, but it is soon past. The sum. mer is bright, but the winter destroye Its beauty. The aniobetw is very glo. in good, but it is soon swallowed up in death.
There in a lund where the roses are fithout thorns, where the flewers ayo not mixed with lrambles In that without any cloud aprigg, and ligt grows in the mulyt thereof; nvers of plonatre me theto, mal fowers that nover fade, myriads of bappy *pirita are there, and anrrount the throge of
Goul with a perputual hyme. The angele with golden lurper sing pratses continually, and the cberabins fy on winge of fire. Thie troubtry is boaven good, and notbing hat ta wicked mival inlabit it The tead must not epit its vobom arangat tartle doved, nor th poinonetny henbane grow nmonget who reeth ill enter into that gorit $\underset{\text { Thas. }}{\substack{\text { The }}}$
Thas earth is good, for it is Gol't
wath and it is filled with many dehght. ful things, but tbat eonntry 16 far bet ter, thare wo shall not grieve anj wiore; there the cold of winter nbal! not withor as, ner the heat of number worch us In that country are bo wars, nor $\eta$
other deany.
When.

When our parents and fnends dies Whethour parents and freends die,
and are laid in the eefd and silent tomb, we soe them bere vo more, bu there we shall embrace then aganh,
and live with them, and be acparated no more. Thepe we shall meet all good men whon we read of in boly books. Tbere we aball ace Alraham the called of God, the father of the faithful; and Moses, affer his long
wanderinge ie the Arabion loserg Wanderings is the Arabias Desert sed Bhjah, the proplset of God, and Daniel who eacaped the lion't don, and these the son of Jesse, the shepherd, king, the nweet stiger of lsract. They but in that country they wim oneth, him hetter and love hina more. There Ne thall 600 Jeste, who ie gone before ut to that happy place, and there we
absill bebold the glory of the high God Wo eannot aed ham bere, but we tan love him here. Wo must be on carth now, but we will often think of heav-

That bappy land as our boree, wo are to be hete but for a little while Soon our bappy spirits will wond their Why to the nuver-ending rent, to that temb.

## AM I GROWRG in graoe

Havo I done all that is nocensary to scure my bunl's salvation? It appears to roe that some think if they are haptived and have their feet washed, and
are eoated around the Lord's table and are eoated around the Lord's table and
parlake of the emblem of the broken body and ebed blood of our ford and Satior Josus Christ thrir work is done. They that stop bere will stop far ahort of completing their wurk-tbeir Work bas only commenced, they bave ooly put of the armor and declate them-
sulves on the Lord'e side. Weare nown apon the highway, and we must ex pect to tnect onemaee. hazery tomaent the devil to contend with, and wo mast reeot then fuce to thec. Wo mant look to God in kumblo prayer and grow stronger uvery day. There in to topping plaee in religion.
Sore scong we alio about with no groat a cloud of withens es, let us lay sade every weigbt and
the pan which doth so easily besot ns,
 thest lis net hefore pe, looking unto Jenas the author and finishor of our faith."

Dear hrotbren and sitters, this apposre to lie a great work. Then let ue Fork while it in day with os befere the night of d

## Stroutro Mills, Po

## BAPTIET-TJNKER DIBOUSBIGN.




Mr. Stuie is much given to overloch Ing the proposition in Sfincuselion, wher afirms that Baptist charches, ko. Wo anawor the beventh thme, more or less, hat Baptine churcber eamnot and do not enguge in carnal warface. Wken individualn, called Baptists, whether in peace up war, commit ontbreaking ohifecs, Haptist churebea do not en dorac tho wrong. Without even the itetense of proof, Mr. K. willfally atul Joliberately charges Baptiot cburebe Wthb granting "legal heense," to do the works of the fleate," ho "harged that Baptint vburches "hold that we do ovi, figbt and kilf," lie charged that "haptist thur hes are guilty of the
"erime of perjury," sud be thingod bat Buptest chunclics with junhigine bo "1apuctouy, cruel, fiendinh," "an brialed "uroal lusts and puesions"
We atk Mr. Stom again, was be, while pastor of Baptset churehes, guilty of "тиvrder, perjury, and adaltery? ot golty. Ploane Mr. Stein, doa't Ior got 11, say. guity or not guilly. the Fatber and of the Son and of th
Hely Spurit," "the suga of poratevion Holy Spurit," "the su,
It is another putiful example of quen-
It tion leggang which meerts the apestro phe three times. This was diecused in our feurth and fifth megatives, to Which the reador is refort 1 ,
Mr. Stein asill conteode that baptir ing in the comminsion is fiequentatio -meanib more tbuy onesubtaersion, and hat when the necebanty addlitione to Kll the ellipses are made, boptixing mnat IIL Whs thut aft Therefore, act ordinen o Mr. Stein himeelf, to neet the de anands of the commiesion, there ninat Wo plarulty of immersions into each of he divine names $1 /$ He bust go for ward and perform six or nine immersons fur baptiama. if be fauls to do this, be has made an argument which Hie conatruction of the commandation re juirea the deliborato addition of ten words which the Safior omitted! See Hev. 22:16. Ons frend's so-clatled trioe immersion is bused upon the ommistion of Christ, which only denands "Ore Lord, one fath and one His fift
His fifth to oighth proterdoll reanona agaiost Baptiete baptism are really but one based upon the fact that tine immersion in lound in bistory in the thirt entury without the historical account
of the change from single immernion. But, if we must adopt and practice everything held by the Greck and Latin fathers by tradution, the origis of which le not particularly dencribud, then we must adopt and practico nearly all the abomanable traditions of popery. Wengank repeat with emphation Itast tribe itmmersion is net montioned in the Bible, that trine Imanevsion is world, earred or proluee till abont the cormmoncomeat of the third centary, and tbst when trine itumerston fint made ate tippenrande it lastory, we find aseociatod with intiant baptinm, inprotended "apostio antirm of other Wrotonded "apostolic truditione,
ntimuing unchanged of forptism a contimuing unchanged in form for sovmaersion is contrast tospribkling and pouring baptiem, and contenda of Baptints bowing postare"! Thisie abont as silly as the Tunker controrersies over the cut and atyle of their clothos. Tho New Tcstament may nothing about the "forward posture"
wetion" of baptism.
When perions. who bave died to sin, have been luried with Cbrist in buptism by the propor autherity, the Scriptare demand for their baptism
bas been fultilled
bir eigth
genernt nes tive rent upon the fuct that Hapthe do not eat the fall meal and call it the Lord's sopper. But the aporte condetins this superstition when be vays "If aty tusa langer, lot birs eat at heme, that ye ecrae not together anto
condcunnation."-1 Cor. 11.34. Bne he Tunkern conno teguther in their burch to eat in fill ment to natigey bunger.
stein's niuth negative is lounded upon the fact that Buptist ehurebes hoy ndopondunt of oach other, that athority nhoye the churibos. $A_{b}$ athority nioyu the charibes. Ab
shown in our las aflimmitive, Baptist burcher possess the Nuw Testameet chutch goverwmevt. That tie Ineal
charch कus eatablished by Cbrist su cbarch מus eatablished by Cbrist SE tbe only execetive authority in has all our Scripture proefs in our liust Jesus said. Moreover it thy brother shail trespass aganst thee go and toll bro bis lault betureen thes and him slume, if he thull hear thee, thou bast gained thy brother. Put ir he will not har tive, then take with theo ose or wo more, that in the month of two or bree witnenses erery word may he e tablashed. And of be shall negient bear them, tell 14 unto the Cburch but if he Eeglect to bear the Cburdh, let hiar be unte thee an an beathen mau and a publican "-Matt. 18-15-
17. But Mr. Stein would contradict the Lord Jesua Chriet by saying, het there bs an appeal to the . Xutiomul Ceuncil," which as abthorized to duop mine such matters. Our friend, with bis Tunker brothren, have, on this point, embraced one of the lewing loetrince of anti Cbriat. They huve a Astional Council to excrerige a lombhil over the eburebes Bat on the nelst
band, Raptists eanently contend for perfeot sout hberty, They reeorniza no ruler, lord or king of the consciance except Jesus Clinat. The following Baptist sentiment is queted in bur bus. tory of Denominationes, hy Jokeph Beleber- "Teligious hberty is a Hap tist watchword, a kind of talizman which operates lake a churm, and
nerves every man for getion." The learned J. Newton Brown, in Relagob "IIcuce, thes also, anys
be civil masistrate to any but cona jurisdiction : though willing and poar e able subjucts to civil anthority, where the rights of eonscicuce arv not involv ditackene in oveny age, their strom ginus heberts; thene principhes thes were the first to proclaim, and tho firs also to exumplty. Their principles foro age to age, nul to sucb prinution Chey buse vountel it as ghory to be martys Thomish their own bleod hav down fresly, they bave never shed thit bood of otherse hadeed. ©тal pemeet tion of may kind, on their pancipler is "mpossible."

## 

 While the Protestant dhapouimat fook to subise mamapired tann, or mact if modern tinees for their onges, Bap tists book to Josuy ('hrist and the aper tes for the origin of thoir chuches the Blaptists Mr. Hrown naysIn rugual to the constitution of the (bristian thurch, white they believe in the oxistome of a unversal or Chatholie chureh, compesed of the whole body of lechevers in Cbriest in all watrons and ugas, they think that the
Uhristian chnreh, properiy, in callerl
of Abraliant, nor in the thithe fiaraily Ginat, but by the the wildernew of homedrin and of bia momatry of ' 'hrist wastif and of bis apoatles, shal that it Was ther casstitutc-d of such, mad sur is miny, ay mute credithe confrusion of roperiance fome com, und fuith in the Sotion. " Aeligras. Esergrlopesta, p The Tomkers hotk to Mr. Mark aurl uns diselples in Germany; in 1rak, for ther origin of the ir clankhem But
 Noturice Jaist, fon the tatigia of them

 ugum his feet" * . And the wate that smote che hasage liverno is geat mosetain unil filld die ulshe riuth., 1hm. 2 It is mumitteli thas thy
 opresonted hy line dunchere tie ther

## hall the fiot id hax on theve kinger

 town, whieh shall mo eva tio thextroget wher facolle, lan if shat Inow in are king.Thens bright anal matile inage whit
 that should lasir mini mers the "arth. The stone, which wave cut rat without hands," that enote aod "rusbed the dreadfal image, symbolurof th fingdom of Jeane Christ whech is act corcevertroyed, bul it shall stand $A=$ the loint ehari-bes are Gioul's ondy executives in the kingdora, it follown
by the laws of nectevity, liat as the hy the laws of necienty, liat as the
king doon has been perpetnated, the char lics have alku been pergutunted. In this semoe there ran be no kingdots arthout lecal rherchat, and no local charchem without the kiogden of Cbinst. or the churits reprenentang the king sdom, the Sovior eaid; "And i tay aleo wote tbee, thet thou art Peter and upan this yoek I will build my chureb; anit the gaten of hell shall oot provail apainat it " Matt, 16 18
The petpetnily of the ktingulum of Chymt and tho shacerseion of bim Courclied, in cetabliabral beyond the posatbility of thate

Chenem will thy rlave deang the Herpetaty of the thanth Ho dow-
not heliove that the trme rburyll car bo found emeng lowamh or Protentam: Pidubaptisis He b+1 sclmiveil the truth of Mr. Matky wrount of the
origin of the Tutber churebra in 1708 . Tbercfore, he io lorted to admit tbat the Baptist churches are the nnty trae cburches of Clirist ar be driven to the inficel peasition that the New Teataaent predietions bave farled
Flistoniana buve admitted the truth of our bistorital waint to be the mig
The Primitive ©hristian.

|  | Appll 6, 1480. |
| :---: | :---: |
| EDITORS <br> $A N D$ <br> profalatogas | $\left\{\begin{array}{l}\text { zLD. JAMER quikten } \\ \text { E n. BeUMBAUOB, }\end{array}\right.$ <br> ) 1 o mivembaug |


 batco

Ban bavit Brester, at Kalem. Gur.





Thel.


 tumgh yer, but me make this syptambThon tw thor than thr acher wa hant in

Fine blef I Il Yowte, what wht we hase the fistlowity - Tlue bisinict
 pussest on tery pheturnty herorat
 fneprare the way fon unitud whels in
 studins tonnmitor we prephet three -otumbe in thecele shal yevterhuit Wac. Wrubuerle xo menatbe anal 19 don

 been momble th Lue ntorit nux $b$, but and thinkiug all duy tong nuth part of ithat war urel bertiacon have for the Mhanch. It is "ppermont is bit
 hie to think tho murle ubont menelves aur own benent pee nuasiby anl in thit way wo momethes mhant lore sighe is
 to kutaw that atr nyell bretheng give the cannew wo to thomplat th
ways reaty to piow comenel.
then agetit-and l'rimid will jlato
 take the paper ou trial tor that length
of thue padi at the price. Hute would


W' , humptrac's bery furthen in weltain imgrogations woulea why tbey
aremut momprosporon. Tlary feol that there on something wasmg lath do mot
 a- leang asuout the wat- or a charets

 tumile are bot het taken up thth the thoms of this lite that eliguon liocome
 shave, that live mut the prine iples that they protere sud in tbis winy velubit
 If and sisters who gray, fiom the huat, for the priepenty of the Cbuth b
4 It waty bretblen tomi sisters, ubu by a godly hife fllustrate to thoos around thew, the saving potere of the Tiongel bund thevehy lond souls to tess whe will malke tacery thort to get perple to chunch, and arc willing to gare purt of theis camings for ifs sulp
fort If the muwhers of a chameln gereve these clenactedisher the ith
Erbe B C: Mounsan, in the Brithu Horh Ente pe acemant if a visit th

 peratome sud atuang whose be biat in roducet lus news theory an! pantion of laptisns. Sunse of theat are vatt walling to zrtopt ail has veors, hyram which to form un ansucistion umoner when was one Jonves Evais pal wite. Ho openesl a zortsponulesce with the wrothrean which ploved to he sitlabe bretbeen to vasit hira. Brethren Mors ตnty and leter Nombiger necepted the invitation and zher buldang seveval is wife weme loaptaull. Jiros. Eram whe, thosmene ex ening he wno haptiked atrameet to the aecoand digree of the
 thatal endownente, in pioun, has excel.
 thasce and write flenently. Bro. Merr maw gives tbe following deverigtoon of Nr. Thuman's haptisan. Ife talke neek standuys, lipes the beod fon wau nto fiot, then with aras ustlunlod th as the r-vans, phonoming the nane Jevo thonst inta his leath, thind on Ap backwand into the spinit of trut Amainl wath flariat in Jianeph' at the Truker (Gureh aua wert all the spuritual tubled onse.

Su, of the monat difficolt sumier of the fablenth-selwol is to adiugt instrafim 10 small thildreat. Th do st sue oevefaity we shauid btady to illosetrate the inathes we want to teact by ob jets most fomiliar to the thudrem, and preheusion. This g'as Elarist's mat.
nor of teaching He ilhatrated truth by objects that wero familiar to his f each eubject.
We feel favorahly umpressed with
these stigecetions and sball tery to proft by them. Our last Roport was nuch a complete failme that tro almost folt like giving it up altogether,

Oher realess bill rememier that last year wo entployelf MI. Stagh, who is a very efficiont requorter, bat on account be vortht not be there. A snbatituto was sent, and be nof understanding the nuture of the work nade a linture of it. A shost tiane ugo we veceired a leiter from him, stating that if wo Wialsel a veport of the coblung meating be woubd promive to be theye fli perhas, sunt gatuntre a gond ieport, wise

With thic pronits we fed cucensi gevel to by it seain. We hare tilly thill and sathatat by y wornt, we will not problash may at all, "ts oum disajpuriat. asent in the line wes wepost Bat By
great as tbut of ime waders. ins iges

 fraities or bespase tbey ave poos of mombucuted they +p incompetent to do Ther is at mibitise if we have Clino wolling in the, it we redeet bas inage
 dom zet leyoud the precineth of buen that diftue ne milviners itat, in many matubere is nitespacading thrt blew, Wharts and simengthem the weak i ro zuany of it come hoom whon en athoost deysuix, we weem to so hit
 to wobk ure or meager: But het us not

 these is nut so mants requited of no let us dy if hat we call and ows life will be a grand anecse. The treable evf tu lise sellyminw lives. If they tonts do wome grvat thay they wonl prithus be willug in so it, but suteove in the diviue numit on nut monsmed in 11 weake peas, के why spise oft mute Theri, tiow, we con and with our proy Then, too, we con and with our phay
ens. and by letting four light hhise The Clbustion work in so suramged 1 bs all can do samethang no shiferene "What baty be ent condition or staters gonluss of God, suml it shookl low a mafter of mueh comifort mat consol

## CONIERENGE TICEETS.

The Trunmer of the Comantiee of Arbangencmats sa nour propsed to furimmal slecting. If will be remem. heied thint the liat Cuntereneo decided thut cach bomther thould pay 81, for a tleket whill will sumit hum into the bourliug tent turing tho time be remainis at the noceting, and that sisterwill be prembltel to pay what they please We are not pucpared to say what the notern shath do to procury thetr fiektets, but no atenbt the Treys. Her will вooll ghe full instmatious We are nut anthoriked to say that any bother tin prowelo of twhet by enHosing poe dollar atal a threecent tamp in a wall scmbel varelupe, at wived th D. 1. Miller, Mt MLonis Oglo conity, Ill.

TAE REPORT OP ANNUAL KEETING A. regurd to the Report of Atromal Meet ing, sual whes to know whether them camot be sonce imporementa malle i getting out a better and ntore tomveni ent report. Jfo. E MIMer, if P'rince fon, lodh, buggeste an indox, and hate

## ©duational Beparmunt.

-Fiwo of the staments who attend withe 1hrethert's Notmal are bow in the manstoy, abul ate not reeciving alary eithee, at some lave leen pre lictipg they wowh. Whe prophet llest bath wiluest, het him tell it rua

-We bae glat to anmoance that frowgh the thenality of our bethren ond shters, the present indebtedness of the Sormal is subervitesl for and that tho next call will be the the wherewith
to pent in an addions to our present mibling, which. ureosding to presens proaju
-Whal S. II. Myon of Fimbersalle,
An, saym: ${ }^{-1}$ an fiat to see your thool an send a prooparus- comdition onet hape it will чим reveiven larger patsonsge foin the Brethres-ann glant oo wo wowe thero frow Vingima them insteal of ne other belomols. $F$ in Wing my influence is semdhy sthtents fayour seloal Ievpoettogo Westationt the first of May ablil witl stay untit af. © 1 Abumal Mecting-um mat fally re texameal as to what poants 1 will atop, W'v propace IIustingion for ane. S cetend to you a berry niritationh.
Also an namy mons as van make it suil o call with ws.
-Brow W. J. Avighort who has just turbed from at shecosfal canvars for he Nom mal =4y

Thu Coventry ami tioens Tom burches bin Chester nul Moutgonery comute havecontributed very libetally o the Biotheen's sehool at this place Chere bave beas muny liberal-henrtel indivichals all througb the conniry that buve dume nobly, tand whoso kuminess is duly appreesated, but as thurches these two have smpunset all others in Their henovolence towards this cause. The hiblops in the Coventry cbitrub Eld. Thaid Kela, who is quite aged, 1. Ta 1. Hamloy, Jne. Comer und loace Brumtisely for the Maxter. Io the tiemen Tree eharch Bro. Ianue Prife officiated for a numbor of yeprs, but has dately rutised from the pelive chavgo of the church. Athough he is quite ugod, be is still active and entbosinstic, is an ni-
dent frisud of the sehool, nud juys unal labound tor the use of nimformented wine fir commanion jarposes. (And Why dal have it overy wherer) The netiur hislup :af pucsent is Ele. J. 7
 Myers The Mundigisthool enase hats


Fitzwater of this churcb, be is also a ralued lsborer in the interests of the Brethrea's sehool. Tho nuembers of thesu churchos are intelligent, social. and apiritual in a bligb degree. The libenal manner in whieb they have re coised the canse, is much appreciated by tho fisends of the school.

## EDUOATION

The 1 buitan very highly appectia al the adzantages of loaning. Fas Whe Eligh suotive and nll wtort: mang to inereased power and nsetirl hese, they quickly moted in the dires tion of fimbelling 1I: 1 xas Colleges. Is 633 the fist intiro more was made Fiom atl wule came freely, gins to wh his impatant mon emelat Euhl atid all felt the noed of their camest elys fiom its leating lecnctactiom Iohen IIa asav, who hequathent to it his library and nlawh tive thomemil dollars. Eves ince, the rffereat Chowedes hare been frumbtur had =rpperting inlogen Proneton, Sale, Amherstu and buny
uthers wreme reacel up in the helien tbat true sfoenco mivalues mad eliovales he hellesay
The 'hateln mat alwess liel thut
 to ber a frue worahijur $\boldsymbol{\varepsilon}$ nuet be emable

 dividun viacs the the sealm of thionght,
the bron fally does to neabice the athaty of seibuce tor rolighon, tho ist
 n4 a hugbt to dispel the gioum, rad the Bable to the starching of scrence T'bue tiatly joibs the two aul pewetrater to nlamest milimated depthor, ns is thown is the sheo asd progivas of sectentitie sw
senvely
Tho thart h" "penval matleges fur tho braiu, that sho might have mure 100 m and mare yower for her heart." Itow fis esisting eolloges bure thvoun parity, pronejples of wight, aud tensh. abgo it bumility, jam cannot tell in sin many monle. Be thin ne it may, the it Cbureh welanve fell, nud now fect pore than erect ays loch of the inume wheme by we mught reur wim yoath in : comse which woald gowe as the benefil If intulbedual jwwer, whull orer will Fannestly contebed for the failh which Was once defirvoed buto the saibrs We want thers to realize in nll theil (uspirationz, to know and feel that
Chistrath is the hiphest atyle of' buan May theso institultons mow fomedel, resent the pure tratl, exeito a lowe Sir which will ever Icml to a pone walk with Goil, and luless the Cburel and wnin as a hody
We have now natet taken a glorions lirojeet. We mant now have cararsh hot hast the prower of this blessing Nom from even the remodest parts gray this hapgort come to bless sath futbes tho eane of pure voligion. Fiss the conients of the purso, and then the falluens af the hewrt must bu acely ponral torth.
Tlu Lond has bli
The Iord has blibsed, nual is aboud antly blessing these agencris for the peubal culture of Brethren's cbildret One noble lifo las been vacritited in zealons labor to give this cinse a bromi and deep foundation in the bearts of our puople The pooner colloge b chtablivied at Itmatingdon. Me. labor d to fornat the cause on the Blessect word af tiod." und so must wo nit or ur labors will not paks the retinime fires
Bret
Brethron and sivtors, this wink in Wore rital than we often secm to think Wor mbould mate it a constsit tbors are meder and labors Reat and enchs. torts to foumd what will years nfter prove in our aidst an increased ugenc? For gount, blessing and being thersed. May God bless and pursigor our Cnl. legest

## monly 50 CENTS.

## BLX YOFTEB ON TBIAL

As there are atill bundrodsund thousands of familios into whieb the Paisintroduced, we feal to make noch extra ufforta as will enable onr friende and ugente to bave it read is every family where eome good might be necomplisted by roading it. In doing thin we offer to tend it six months on triai tor 50 centa, or ol -ver copiea for 8508. We make thie very low offer for the purpose of having the Pemaitive introat Cluibl.
pportututy nd for the promnligation of the tratb How many will go to work at ont and raise us a good trinal list of sutb neribere? look around yom and veo how many of your neigt bors would
lie henctited by rending it l'erhaps fou have marrious nota nad danghters that ure not tuking it. If eo, sond it to them for six monthe. It may prore a good huvestment. If nn chithron to nieggber. Plcane make a strong offort and seo what can be done. It all depends on what yott may do for us, and $\$$ ne to you wo look for succees Singlo loss than $\$ 1.00$ may be sett in stampls. Arounte of $\$ 150$ and leze at our riak f carcfully put np. Larger anmounta thould be registered or nent in check. ifrailt, or postal ordor.
THE RELIGIOUS PTENS
$\begin{array}{ccc}\text { Sroniuras, -In } & \text { \% } & \text { recont antobio } \\ \text { rapbical address, Ms. }\end{array}$ bat, if be were to white bis life, it sould keem to be hiction, bo marvollous were some thing which had oceurred. He well renurabesed a littlo old womwis, poovly droasod, coming into tho vertry entue yeare ago, at a time of
great strate whiob not a coul in the world know, not even a deacon of the burch, and she saict to him in tho ond, Pebold I bave communded a widow woman there to nuatain thee, Nho put tse on the table, vanisbed and ho has nover seen lier dince. He sbould, porbaps, until tho day of judg. went. He suppoed sbe wduld bo in and sle was very old.

Tue Colvegt Towx un the Wumidcown of the prosince of that name in Eustern Siberin, on the left batak of the river Lanh, 32 degtees one mibute nortb, longitude 149 degroes $4 t \mathrm{~min}$ Nus oant, und distant from St. Poter-
burgh 5,851 miles. The ground reinalas contiauously frozen to the deptb of two bundred feet, except in unduaminer, when it thewe three fiect at the purface. During ton days in Angust
tbe thertmometor marks 85 degrose but from November to Fobrnary i ranges from to to 65 degrosa below xero, and the river is solin ice for mine
months out of the twelve. The entire indastry of the place-population candle works, and yet it is the pripis. pal mericet of Eastern Siberia for traflic with tho huntung tribea of the Burista. The lormer, mostly nomadic having large berds of horacs and eattle bing' to market butter, whieh is sent wh borgo-batk to tbe port of Okbotak. tifies of ekine of sables, foxes, par tens, bares, squarcels und the 1 kk , and many of them sro sold ut the great Lair in June, whieh, with May, is the active period of the year. In any the sellected goode aro conveyed whence they are sont in cvery direction. Tho mortbandise, chicf ly firs and mammath tuaks, suld at
the fair amount in it valne to $100,0 \mathrm{~m}$ the fair amount
roubles $(8300,000)$


JOET A LTTLLE MORE.
Mnyy Cbnatians migbe do just a litule
 gy in attending chureb, a little more time devoted to the work of the Lard, a litule more tume learning to eing, pray, and exbort in the boase of the Lord a little more belp to epresd the Gospel these thiags will be no burden, but a pluasure and a great blossing to the churcl; : a litile wore ellort misde by of tata, would soon make a great bnage for the heaefit of

## SANOTIFIOATION

Many in tho pitesent mind purt have
they eowhl not sin, a kind of perfec. realls wo moru than flumatesem, tanming a perfeetion nower athine ronch , uther trust the pan who all ste time watebing, and feurful that We may do something thas: in saptul. the cannot nay the lard's prayer, "Porgive us our debts ns we forgive our debtora, big claum is robellion aganast
Ged and not against nin. Thers is a Ged and not aguinst min. There is a through the geod works whirb God foreordsined that we should walk in them. God appointed tbe means of nanetitication in the toopel. A claing oppoitled for that parpose, is dangeran to the chuse of trutb, of to the sul that thas runs into sucb Pbarisia sror. All the Gonpel meate of san ificationt, fiving in faith and practice loes not annifilate sin, but ofisistes by pardoh.

THE PROSPERITY OF THE ORUROH
Continonl effort, Yiglapee, work without cossing, is noeded to insuro prosperity in the cburck. It is truo Corta may do mucbe good, bot cannot to nll The ehurch ruvet fill up the whole time with work, to bnild up, to mprove tho work hegun, and to grow in grace and knowiedgo and in the di-
vino life. To do this there is to one thing will do more than our papere and books in every family, and in the reach or ovory member. In keeping up conreme efort, improvemenh, and pro coming juto the farnily with rech in. otraction ev every fibject of interest to the family and the charch, is contibutal wintor and mommer, rain and sunbinio,
day and nifbt ever ready to improve arery leithure moment, and apresd the infuenco ovor their childron, neigh. bors, viators and paretith. When se ries of meotings are ovor they contimno the work. Wheen jou capnot go fon at holne. When you good tnatruc. wante you to explain to bitm, 2boy aro rendy to tell it lor you. Whon you ou tho best comfort, partume and

Our country is fillel with hgbs, trasby reading, every vuncty of allurigg tracts and papers ate sent ont to Win the bastt of the young to Mome
worthlesk, rumbons plesaree, Uor books and papers are the beat moane of heep. ing them out of tho tawily and the churcb, as well as to continuo our pros. crospectity is ago therecimbebut litte rocement of the mind as well as the or both and theral work is neceestury mation so continnal as good booke and rapers. Wo woald not negleet the Hible, tut make it firt, and all the
othern but holps to rigbtly understand it, faitbfal
sprend it.

## OJE OOMMON INTEREST

Thougb there may be many tbinga ns, we bavoa common interent in the rooral, mental, and roligious eharactor of tboas around us $A$ man may have firmbexs to stand agaiost the orilo aur rounding bim, but bie children masy be ruined while be is not, hence he is re lated to the common interest of the community, in working to put down ril and sustain the good for common afety. This interest common to all is firat to unite in putting eway all the vils which tend to lest one chuldron ont nergbbon into the ways of sio. De groat easito of danger is in th many institutions of tbe prosent day which tolorate varoon* kinds of cril. That institution which will tolerato or Sold men in it who swenr, or drink, pamble, or practico other ovile, is dat: gerous to the comman welfare of mati, thay ano esormitud be put down ifhoy aro pormitted to live in the popilar institutions asound un, and
wbile tho trafles and nse of liguons wa Floretago is permited on the fart of members of theso iustitutions, and in tbe political government. Wbile these powers by pormisting ned tolerating
cells suatain theo in a community they are the first and grent barrior in putting down the evil of intemporance So if is with othor evilu is institations
that are not governed by the Goapel is their morality, but tolenate imamorality and vice, holding it in their bowom un-
sobuked. They ure the first and greatest barviers to meot io patting down the common evile of the age. It is our duty to oppose all organixations that will that luad men tosin and ruin. Tbo tronger an inatitution bevonion in ancmberathip and power, the otronger its defonso in driekiag, gombling, and swearing, if they bef, volerated in it. Tho ovis of our day got their atrong toleratod by popular institutions claiming to be moral, or politienl. Our antaon interast is to a cform or bunish all instututions or powers that matso of
lower grade of mondity or no morality it all, a par oxeclleqce in their organ asation. Wo are suffering to.day, mor ally, us a nation, from ovils tolerated by tho goverbinent, as drankenners sopacouents, and trom pretemeled and coniequonts, and rom pretentied nown erating profanity, or gambling io some of its forme, or nocial evils that load some to rnim, and are dangorous for all. Hence it is on the grounds of the common interest of mad, the welfar of all morally, religiously, and sparitu sily, that wo oppose socret societies and all others that make a compromise and accopt immorality and vice of aby kind. The remedy ie msinly with the young, to rajse up a generation of
mon detormined againat evile of all sinde and ith all places. The wor must be done early in life Oar com mon interost demands of us to ues all our efforte to instill in the young mind an ictelerant hatrod for the moral ayis of the agge, hate thee all beeare they are ovil, atd shun all who wonl admit or tolorato them by then
ing power of an instution

## 8PIBITUAL LIFE

Litfe is 4 power pot fally eomprebead d, though its effects are seen all aroand us AHI organazation of natter is pro dueed by a perter we call life The life produces the great oak isa myaterious life power buile the organization of mat ter which makes the tree, a full devel opmest of the life whieb was in the acora. The same is true of all organi zation of matter; they enme from power in the life which prodaces them Evory fife produces an organiation of
its own kind. Animal life produece an
organization with rome intelligente
csll instipet, because not capable of cell instipet, because not capable of reil
soning on Improvement of itself The life of all muit come from God, becase there is no life In the material, earth air, and water cannot give lito, for they have notio it themeblves The lake of Natere are the meaus by which the power of life prodnees orgavization, of some of ber ctuect on mattar, The law of Natare cannet give life; it mast com from a pewer beyoud them. The anithal with bis instibet connot be a produet of acmathing that bss no iastinet at all Matter of B oatural lsw that has do io tellect cannot prodoee is heing which has intellect, any mate then a stream can rise higher than its fountaid. Beyoud all intelligeat ergauization ther must be mo inteligent power to prollece

Nature proves a design and purpose that muat cone from vind, of intell:gence in its urrangement. Wby the deep beds of roal uader the earth, if there was bo bubber purpose tonh the
beas, the fowl and the fishes? Why the ores fill the mountala, if therc is an parpose beyond asamal iastinet? Bat there is a purpose in these and all Xa
ture, to meet the wants of a bighor intelligence than the namal. Not onl in the earth, but the planets in their enurace aronad we abow the wiedoay and purpose of the inficite mind; meeting the Wants of a bigher intelligence than astinct, and proving the eximence of atelligent power boyond them. Paul
says (Rom. 1: 20), "For the javisible thoges of bios from the creation of the world are clearly seen, being uoderstood by the tbiege that are made, eren his oterual power asd God lead • Here fram the effect we look back to the suse, and see the 'eterual pewer' bich produced all "things thut ar ande" As we look upon the ebgiae, with all its parto and parposes. Wr cun purpose of the mann a bo made it, nod Fe know it came from the mipd of hia ho made it, as laul say k , the iarrathle eens belag onderstoot by the thinge bat are made.
Spiritual life is the higher wemle am parpess of the infinite miod, to he rient ly feen, being ounderstoed by the thoog hat are mate. Spiritual exis'eare wr nonot comprehend more thall we co power by the effects of the "iblags that re made. Revelation gises os the ruth on this aubject. Whon Paul eny* God koows what it in the "miod of the
spirit," he shows that mivd beloogs to pirit, not to matter, bence spiritus! be ags only have miad, underetanding and reasoa, for imprevement in a spiritual patare. Agala Panl says, "For what mso knoweth of the thiogs of a man, ava the apirit of num which is in hum." He bere ebowa bat knowledge belonga oo the eplrit wilh in mas, bot to the out of man Again be bsya, "Even 60 the thinge of God knoweth ne man but the spirit of God," showing that knowledge belongs to the spirit of God. Again be 6sy\%, "Tbe spirit searcheth nil Here be sbows that the knowlectge and utuleretanding of the spirit is infuite renching the deep thiags of God $\Lambda$ gain Paul Bays. "Hlo meketh his angels epirIts," and forther. "If the worde ap ken yagels was steadrast, sbowing that miad helotks to angels berouse they are meet on earth thoy converge tomether, because they lave mind and neief rand and ing, whith eomen from their apurtual hature (iod doer not, nor angely do ont eonverge with tho borfe, ner the ox,
becauss they bave not uaderstapdiog and koowledge. Which belouga to epririt ant beinge ooly
God made man in hus own inage and ikeaess, whiel conslats is man's epiritual naturg, in the attributen of raind. God bus mind, will, and purpose, aud sa bas man. He bas love, merey; bad Cindness, so hat man; showing thst be likeness and fmage of God ia in the
spiritual astore. God tormed man of the earth, and bresthed ioto him the brestb of life, aod that life did not come out of than air. All the atmesplere that arronada oser earth cannot give life to anything, it bas no llfe to give. The same is troe of the earth; it bas no life o grive; it has oo power in itwelf, the hfe of man moat come from God, for when we sue mac, with all bia faculties of miad, hls knowledge and voderstand. fug, with bis phybical organization, we aust look heyond for an sdequate cause, as when we see too locomutive, the adeguste calace muast be in the mind and power of the man who made it. Ko Whot we ses the grest antellech of man. we kDow tbore must be a eanse greater chas the offect Vegetable life is ilevelped in the tree, the plant, de. Abmal ile is developed in the animal kiugdom. Spiritual life fo desoloped in the mund and knowledge of man $A$ s tho vegeta. beat, when the tree is IFrol animal may be draafled and bindered in its developunent so bise sin blastell the fall develepment of mas's gsuritual as ture; it settlef like a mildew on bis ne the powers of ruind, and a poison to infect all bis noral, mental and sporitua Dature. To save mau from sin, the apir it of Gud revenls the thiags of God to the spirit of mast, becaves it bas under tanding
F'be mission of Cbriet to our world was to roveal the perlect righteeusdess of Ged, that was might see io him full developmeat of the Epiritual life nutaraisbed or blasted by gin. The per fection of all the boly attirbates in the divine nature of Christ, set before tbe miod of man to turn bim buck ogain to the likeness of Chrit, by a capversion whieb chagges his mind and apirit, bie lesires and afections, inte harmony apd oncoess with the miod and spirit of Cbriat. Regoneration is the point where

## Fome Elcpartiment. THE GOBPEL MIBIETRY,-IBAIAB 52

bedicatai to jahes a. mell.<br>Oh, Mist a higt sad holy trus: Is thelan who prescl the living word, Whe brieg gisd tidroge of good thing: Aed follan Clurht their risen Lord I<br>How watebfol sboald thry ever be. When they the valro of warniog ral For they fram ege to ege atould see Aod lift their voice in humble praise Aod lift their volce la humble prosien<br>The Lord ITs peaple has reilecurel, Break forth je nation rilog for foy ot all wasto pisen aow bloot forth In 900 g a of prase dall pozers empley The lord he does aweet corafort Lring. Yo bitsito oede of earth tory That Ife is God ofd shietids from her Touch nothileg that an called noclean He not in hate bat proach the word. They shond be pare anil baly ton. Thes in the strongti of 1 ment's tiod Irees oo though tralr may bo Larit The Lord Elumerlf all po before" The Lord of barea bo gear rexas BAhnakA B J mom

## THE OHEEEY TEAOBEA

## lears ago 1 knew a elnes in which in

 Alinantegrating prorens way ulwaya going in 16 conbit mo be kept togetber.Pere'stently tho buperintenderi lilled it up, bringing wow recruits to make up the eajas what wero convtancly oeTha loays coutd not stand the whill of ifs atmospbere nor bo nalural under the mfluenero of the good but diemanl
elder whe taight it, and away they wumt to find brighter and more topmenial places. It was in vin that the
exvelleat num hannted the pastor atndy, laboiounly fend thas proat boole and the otber is the denre to make tbe loseon iateresting, and deveted, yes, opent bimsolf in eflorts to keop felt it should be. is tho front of the velmoul, at sort of nbining light and ex. ample. In hia landely it, watlitule more
than a name, a tradition ot a gonil thing thet losd boen, and lie at lost me ugneil bis task in abrolute despair.
Thoro fullowel hin very putekly pentleman wis neaty no well edocat, oil, not betasly mo thorough, not, at a easimi plame', batf 60 well fited for
the pasition. Thit beture many Sunabyo hat pateti, every boily was talk ing about the bango. The elass ralyoung and bruoght anotber. Their blithe, vagel lucus, thoir vhepry voices, thoir interentel mather, shured that tocy enjoyed woming nod the good peuple whe had heen lanronting ovor
the fact that the loygat this period do soon grow too large to go to Sunbemsulves on luaving lieen greatly nintaken.
Where wis the secret? Both werd good men Bloth were anxions to and the second a auccest wise a fuilur 1t Was no neeres to any ortu who
conth! read buman nutory One had the magnotism of a baply jopons, onthuniastic temperatarmt. He bure hit light aloft on a caralleatiek, to be seon of all. the other, by reason of a naturally moouly and malancholy dinponi tion, whels bul gromn maroae through mach brooding over trouble and loss, hid hia lighs under a buabel. Yonag
peoplo weru repelled from the one an peoplo weru repelled from the ooe at be otbor charactenstic
Yon will bave no difticulty in hold ng your growing-up boyd, und your young ladice, if you bear in mind two facta: they mant haso good teweling. and they must havo cheery tachere The air eromad un is fall of stimalus. Information abounds. Wideawake girls and boyn of this day bave beath the seeular scluols, undor the influ-
the best text-books, and the most thorougb preceptors. Thoy will not rcet contented with iucficiont, half.digosted, and aecond hand instruetion in the Sunday echoot. They are willing to he studente, end they want eome one able to guide them. Then they will not-and whe cas blame then? -nubmit to sitting down smong the combs wben sli the axeet world is fall of sunshine and ghadsess. Lot us hase checry toankers for thoir sakes -Heny-st hong Horth

## TWO SOEFES <br> gentlematio trok has mon to a tav orn, where the inmatos wero figtting onil wearmg, and he mid <br> "Do yon know what has caured all

His kither, fuinting to the decanterd, eaid, "That's the canse Will you akko a drink
The boy atartell back with horror, wid exchimen, "No
Then the father took the efbld to the cago of a man suffering with dolirium reraens. Tho boy gosed unon him pflighted as the drunkurd raved and ore, fimling the demons wore after
him, and farying. "Lesvo mo slone him, and arging, "Leavo mo slone!
leave mo alono' 1 beo 'em' they'vo orming."
"Ho you know the cause of this, my 'No, sir.'
This is caund by drink Will you buck with a sbudder, as he refosed th Noxt thoy called at the miserable hovel of a drankard, where was aqual id poverty, and where the fatbor wae
beating bin wife aod with oatha knoek. gig down hus childron.

Wbar

## The gon was silont.

When told that ram bad brought the misery lie saw, bo declared that never would bo tonch $n$ drop of it in lus life
But supplose the lad bbould be iovit. ed to a weddlugfenst where, with
rrit and "ake, the wiee cup is pasaed unid semes of cheerfalness and gayety, where all the friend ${ }^{\prime}$ are respectubid and kind to each otber, and be refues? Or, suppose he ebould walk out with his fatber on Now Years day call on bis young lady friondo and onjoy the festivitica of the occasion, With otber things, wine is banded them by a smiling gurl. Hie noblehearted futher pressce the wine-ghas to bis lipe and compliments the young iady on the excellence of ite quality What wonder af the son should follow

## his example ?- Iferhly hescue.

## BEEVITY OP BUMAM LIPE.

If is no arithmotical certanty that Wo are eopourners, and that on oarth thero is no abiding. I know that vory rew men began to labor for thomsolves until they are twoaty-fivo yearn of age. Tbers are very fow who continue such labore after tho seventioth year. Now oth year of twenty-fith and soventieth year of my hifo 1 shall bave forty-
five yoara. Suppore 1 throw away in ave yoars. Suppose I throw away in
eacb year fifty-two days for Sabbathe, thirtecn for vacution, iliness and othel interruptione, I have tbreo hundrod daye left in each of the forty-five years -that is, 13500 daya before $I$, is all hnman probability, shall be gathored W tho fathers, If I have strength to tabor ten hours of each day, I have, it
the whole matnre part of my lifo only 135,000 working -bours.

## Onward stomine my strong Pata for me is aigh

Pataco for me is aigh,
Long on earlh wall mither
Long on earth wall mon have place
Thoussed sulaber 1
Only oue the abear
Thoamad springa Eatay deelk the tree,
Only oate the lo if
ae, but one and that
Oae,

## JOY IN LTTILE,

sy wealtity A. clathe

## The world is so foll of bleminse

## Lifo is so sweet;

Low at Frs feet, appiness by ovorlooking the littlo things in life. Wo ere always expect ing some groat blensings and are not thanktial for those whieh aro dsily and joys in our every-lay tifo if' we but re coive them, but wo think they are too litule, and we grasp after much wealth, Game, learning, asd diedain to pick up Wonc that lio aboat our onsyard path We forgot that the very air we breathe,
the wahm sueshine and gentle show the whrm subshimo and gentle show
crs, aro all rich blessinga from o bunefi ont Fathor, and shourld esll forth tbaukfulness lostoad of trecless repinings. Wo pass along the duaty bigbTay und notice a tiny wild flower, but it is a cumannt blossom, and en tbia ac
it

## count wo pass on withont stopping to

 vanion how beautufully it is formed, and thus deprive ourselves of what might bo a renl pleasure. Thes wo world by alsaya looking for some. bing greater and nof appreciatiog what is contantly strewn in our pathwhy.We shouid learn to love and acok out these little jogs sed then we can more fully enjoy greater favers and blessing5. God bsa placed as in a Forld formed by llis own windors and power,-He hns endowed us wath mindy that aro capable of oploying His works, and if tre go through life headlossly abd nover stop to admire the grand bandiwork that is siways
before un we beeomo dwarfed and nar nos-minded, and lose much that is calculated to awateen real joy in the beart.

No matter bow lowly and obscure onf situation in life, the common bleses. ings of heaven are ours as woll as thoso who srơ's more bighly favored, und none can bleder us from onjoying them, Fiverything in Nature is instructive to the retlective mind, and from even the gontio ilew, whieh performe ite mission so qualetly abd imper. eeptibly, tre can lears a grand tesson. The snow flaker fall noiselossly and are mingled with the dust of the carth, asad yet who can fail to sea
beauty in them as they descend is their purity? Aftar a drouth bow re freabing is the gentle shower, and ye wo may not appreciate it, and no with all the blensidge that God is continually bestowiog upen us. Ho gives tham to bes and expects us to epjoy and be cyes and beasts against them.

Lifo is what we make it, and were Wo to pay moro attention to the littlo daties and joys, and try in every way possible, to extract happiness from all less murn and good, there wonld bo wo would bate moro "singing bestes -those who go through lifo scattering beams of nunshine and reflectang the geaial rays of thoir own pure lives upon all around them. True bappiness
is soldom found among the rich and is soldiom fornd annong the rieh and groat, but in tho lowly coltago whor te and kind courtesies of lifo are not nego lected there is continusl joy.

Let un gatbog up the sunberens
Tast bro tyiog rooed our path,
Castlag 0ut the theres and chas
Let as fiod our awoatest com chat.
In the blesinga of to-tay
With a poticat hasd removipg
All the briane from the msy
fanuhh, Ill.
Tbere 15 a vast dilferonce between What we think is trath, and trath it solf. A more caprice, or whim, on notion is not the truth.-Theso aro fruquently cablaced for trath, and tho consequenee is, siekness, frotfulness, murmuring, surmising and gvesy evil

RELIGIOUS JNTELLYGEN(LE
to bring salvation to a man independ ent of good works, bat appeara to overiook tho 13th and lith verses of the same ohapter, "looking for that blesed bope and the glorious appear iog of the grent God and our Savio Jesus Cbribt, who gave himeelf for us that bo might redoom us from all in iquity, and porify unto himsolf a pe suliar people zoalous of good works. He fartber quotes, "For by grace are yo eaved through faith, and that not of yoursolres, it is the gin of God hot of works lent uny man stoutd boast," Here he stops to oxplaic when, if he bad resa the next Foree, it might bave mado it plain onough 'Por we are his workmanship, ereated in Chrut Jeans unto good worke whec God huth before ordsined that we stould walk in thero." it stpear shat our modern preachers generaliy know whers to etop to shape the yoke to ft their own shonliders, fhey can bavily diatioguish the 山ifforence be tween the grace of God and the ralva tion which this grace bringa. Note arst Orace it not of onrsolves ; it is tho gift of God. Necosd. God hath before ordaned that wo shoeld walli in good works. Third. We aro com minded to work out our 8alvation with foar and trembling. Mr. Moody fur th'r continues, "Do you krow 1 firmiy belove today that worke, and oven good workn, are koopung many men out of the kingdom of Goth" I foar thus ie true, to a great extoot, as grood worke stand in the way of a groat many. If they could just stoop so low as to conply with all of the com mandmonts of the meek and lowly Esta, they would, no doubt, have but little trouble to get into the kingdom of God, but us they strive to climi over some other why, tbey find It rath or a dillcuit master. He further con-
tinuea, "People flutter themelves that tinues, "People flutter themselves that
If they do some good thiog it is going to belp thom on towarde henven, and they wro going to worle their way up to beaven, but Jesus Rays, "Ho that to beavol, but Jesus mays, Ho that
climbeth by some othor way the came is a thief und a robber."
I have, notieed somo ieteresting points in Mr. Moody's sermon, and 1 Will next notice the way by which wo are to get into the kinglom of heaven. ad if we find we can get thero with. out puiting forth any effort ourbelves, alf right, but if not, then I would say in the lasgrage of one of old, "If the Iord be God, follow bim ; but if Bas), then follow bim." We tiret notien that Cbrist esye, I am the way, the truth, aod the life ; Do man cometh unto the Father but by me." John 14 1. Mosos saye, "A proptet stall the Lord God ralso up like unto mo, bims shall go bear in all things." Christ says, "Mon shall not tive by bread alone, but by evory word that prooeedalone, but by every word that prooeed-
oth ont of the month of Gold," Matt.

$$
\begin{aligned}
& \text { oth ont of the month of Gold," Matt, } \\
& 4 \text { 4. Agoin, "The worde which I }
\end{aligned}
$$

speak are not mine but lie that gent
cie" To those who try to excuse tbomsalven by saying, if the heart is right ull is right, I would tay, the beart is a dangeroue counselor. Jer. $17: 9$ say", "The beart is deceltial above all thioge and desperately wicked, whocan kiuw it ?" Aleo 10th verie, I the Lord search the heart, I try the reke oven to givo to evory man aecording to bin wayn and according to the fraity of his doings." Wo next turn to Matt. 7 : 24. There wo Lave theso words, "Theroforo whosocver hoareth thene sayinga of mine ant doeth them, whall be likened unto the math that built bis bonto uron the rock." Again, "But be yedoers of the word and not bearery only, deceiving your own selves." James 1:22. By reading the 2at chapter of James We find how Abrabam was juetified by works and not by faith only, It the body can live without the spirit as to auppose that there can be a living faith withont worles, We are ofton fith without to Potiser anguege, Aets $10: 48$,
eited To bin give all the propheta witnoes


## THE CATACOMBS OE BOME.

Having a desire to sce the catbeombls, of which there nre so many about in the $A_{p p u a n}$ Way. A mile abd a half frone the gate of old st Sobontian bigh linuk wall Tbs grule sume of last, ufter our rapplig, soil took us over the field to a \&raill opuoing th the earth down which wedercended abont
tifly feet it the lemtom the wep each of ne took is wux teper. So00 we fognd ouncolver in a dant, tatrom lubsage, the und bex feet high. hanil wero nethes ont in the sutt rock lor the lemprion of the hodier Wo
wathed thruagh passage aflor pursay -a partect labyrintb. Loee gour suide and you s1e loat, for three culd
tombs havo neren beed fully expiored. Erery lithe whlate we woulh como to a little cbapel that could bold twolve or fifeen persons. These rowne would
bo plastered, woth traces of jumating on the walls, representing Christ with tumber on his sfioviders, and Moses in the wilderne-s, The greacock was atwo artampls. We hat ncen the fowl in motaic on the wally and Hoor of St Marvo, in Yonict, and other elanrehes,
nod wondered where it eaine thme bo tul wo raw it here. Looking tato some of the nicher, from whath the clasing tho baocs of anme old Cbintian bured luog ary
'utacontba has been 1 ceently inado in a asec that leads From the Vias Mppia to the Via Gstiensts, not for frons ithe
thureh of Nit. Paul, ontstlo the walla The chlseomles were around und th. der the ofd church of Santa Petrunella ost for fire centuries. The charch in mentioned in somes old chronieles, but these were supposed to be filse out

The haportane of this now discov
 D. These are the lirit ealacomlis that brve been discoverad (I believe) of so fully explored, but are now just betog oponed np. Hurs all tho Ebristian gymbols, eurved apon stone, bave been found, wh in other eatacombe (with the + veputions of fresco paintingh), thue
prosung that the Cbustians were, 35 Tacitur nayo, about thas tionc, " $/$ nyens "wilturnitet" Thomportubco of theso tiath bustory is very grest and thoy -how conclusively that our faith was 110 growth of a mytb, but that Christ was worshiped from the first.

UPFArd of sixty different catacombs have now been discovered, and, aceord. ing to that great authority it anch matters, Siehell de Rossi, they eover inarea of 615 acros "In order to form an accurate idns of their extont t mast he borne in mind thast the pas. aage- were one above nnotber un wany an five bergg thas sometimea diaposed. The hio heat of theee lo 22 to 25 foet blow the surface, whilu the lowezt are 10 to 511 feet decper The total leogib of these underground passagen, if plared in one libes, would be about
515 miles, und wo muss remember that one of these eatacombshave yet boen filly explored. On the Vis Ostionsib, not far from thees newly-discavered atncombs, is the ptaco nerer Paul enfeged martyrdom. There is a
chuych, with beatifal mosan flowr, and with halls inlaj vilt paecous marbleo, buile over the spot. Thi in undoubedly the vontalle spot, as Tiu-
sobins speaky of this facs. Ineudu the Church there are throe fountains, Iforo one of whect you drink and there aro little bottes tere for the laithful take awar water in if they clanowo for the legend hes been gratied on that these three foumtuma aprang uy
maraculonaly where tho aposte's hend touchod the ground ata $1 t$ rolled trom the binek.
Near hore, eublut balt' a mile, is the weombs in whicb ho is buried. This burch was burned a tuw yeara ago, but it is now leing robuils in a ntyle
of groat magnaficenec, will the reighomg movereughs of Finofo fondiog gold and recions mables anal waid-liminn

## admomitios.

I verily betheve Linst admomtion is aquatial to a bigh olato of apinitmal vantage of the hely atmenthere, whels ir within, the rphacte of every cinld truly bora of Goal Whalo it to an inn Inte sunctiseation here opon carth. We winy breatho tho boly air probsed with the renovating power of goulhtentment is gheat gatn Thesefora we
 chtling in Cloriet Jeano Tbis wo do by getang bearer and newer the crowe Hos toot-prints waybich, ty walkigg in eorvaneo of all $\Pi_{1 s}$ enumandinends. All that we chan do in thes woild to to blaus the prranises, whacts will all be fuchfully fultitled if we only do thut which is und duly to who, and the lord belp in every tune of neal, if we wit obly trans Hons for dirine grace. Ho able to sureor thom that are tempt tempted oven that whw b they are able whear, for if we reswat she Dewil be wall Hee from uv The ouly menne whiob
may bo beceessfally ured to put to Hight the enving, ts the sword of the upirit which is the Word of God Onco the zernt maportabe of havidg In the whole armor of fiot, and the hreaniplate of righteousness, that we the witkud onc againut the wile Itear trethres and nibter-, we thontet often speak to one another und talk of fig in the possip of the naighberhood wuch as tallsing ubout our tieighborb mults, and joating and joking and sughing, should be put away fion wh Tbiok of the ovil of surls concersa. (ion. Many eoula might bo convorted by Ercsido prosulhing, whoreas we are
to often decoyod and led off froee the path if rectududo. The oneray alwaya belisg on tho alers thikes adyattago of evory opportanity to introduce his theme-the destriction of souis, und be will if prosible doceive the very elect. Now is the thme when evory
coareyted man and woman should be
up and doliog, for the time drawet near when Carint will come, and hless. ed are those that shall be found so do ing.

ADHERENOE TO OHUROH ORDER.

## Iom funthe

Ihave beeti a conatan
reator of tho Brethreris pupers for twonty five yeuth, and from the artieles appearing in those pappersit eecms chnrch. What is the repson of thie? and what will be the result if thi tronblie conthuses If our temporal
mattern were it danger, wo would make every effort to uvoid it, how much mone then should wo be conccrinad sbout the welfarc of onr epricitus) matters The diffenity lics with the cbureh ns a whole of the $A$, M. which cbureh ns a whole of the $\lambda$, M. which
governs tho whurch. Thero in ne orgaruod body that ean make rmice which are infallible, and the A. 31
when necessary thas for the watl boing whes necessary has for the well-boing of tho cburch, cbanged thu futo ef viduals set nside the fruiea for goveramont if the elurch whea shey aro in atcordmice and barmony with the Goxpel" Wbs abondid we set ar opancontrary to the coller given by the $\Lambda$ M. claming them to bo lettor, If one bus the right to do this, all bave take thes right what would betome of onv renuct? It is tho duty of every hotre-kecper to sce to his charge, that
the proteedings of the ., MI ahall be fartbfully absorredi in the ehureh of whicb to bas the oversight, and also the duty of the bouse-keoper to olvey the order of tho Bretbrea and the decisiona of the A. M. In some congra gation mombers are received into the al whets is contrary to the ondere the Timtheen


Dtwh Brabsify
In goving you a wketeh of Infant Baptism,' in R. C., turrent volume, No, 10, I report tho mimeter an baving said that for - 1500 geard after Christ not $\alpha$ ainglo denomisation existed in wbich infant baplawu wat oppoted," where bo sate
 baptasin was oppored oan anything like tho grounds whach distingund our Byplint brothon." Further; inntesd of Urygan aaging that ho nover beard
of a "Christian who opposed infant of a "Christian who oppared infant
baptivm," read, Polagiun sadd he never "heard of any, not even the moat umpions bereth, who demed buptism to stafate." Also in mpeaking of the ob. jections, in second column, puko 75 , limes 1 a and 11 , inateud of aygleg. "it is onongh to make one Ebudder to
bear buch expressions " Hin own lan. guage is, "it is really enougb to mako one olswder to thiok hon often and bow uneoremonionsly langiago of this kind 'A amployed hy those who ace knoviledge that infants uf ougtst daya old were once, and that liy uxpress daVame uppointaent, mato the rempeots of cirvurncieson, whech wist ithotf noss of lyghteone
like nuto boptism.

## Heme Again.

As many requested me to give them sketch of our trutels, 1 will do so Mrough tho columne of the $\mathrm{I}, \mathrm{C}$.
My wito and I accowpanud by anc nioce, Surab Flory, latt the Einghish lhver congregation, Kwoknk county, train on Sot 20.1, 18 thenton, lirginis sia Chi cago and Harpera Ferry. When we arrived at our deataention, tounal our relativen awaiting as uad we were
there we had the pleasure of attend ing eommanion meotiugs at Brok an Barren Ridge churches, where we met taany brotbron and sistere and rolatves, and joined with thom it commemorating be death and sufferings of our adorable Jedeemer, what bappy meeting nftor a soparation of so maty yourn' After New loar wo wobt to Rockingham coupty, where we remained a hattlo over two weeks viviting and attending mecting at dil lerent places. Wo roturned to Angus ta county and remainod there until Fobruary 9th, when we again bid fare woll to onr dear ones und were conrogod to Stauntin. From hore wo Font to Huatington, thence by boal to Oincionati, and from Comemati ingtop Wg fil St louis and Bur lington. We found many friends
awating our arrival. Wo offor our awouting our arrival. Wo offor our
beartfole thanken to our brethrao and antera and dear frondo in Virgimia Who so kitudly adminitered to outr wurts while with then May wesll meot agan in the hright reatme above, rround the throte of God und the Lamb, whore there will be no parting no more slekncts or sorrow, but whes thera is nevor-ondingy joy and pesice tbrough all oternity. sauter Fcopy.

## Distriat Meetiogr

The District Mcotime for tho State Mfuchugan will be held with the Uretbren ol' the Araona churchi at the recidoner of brother 'M. Burna, Jour mites north of Hattawath, on the Murbigan Central railroad, on Thursadny the 22d of April, 188l), A fall repre. entation is dosired.

The brethren of the Middle Dutrict fowa, purjeso holding thour Distrit of lowa, purposo holding thour Distrit
Mectiag on I'riday, the 14th thay of May 1880, with the Inetheren of the Big Gove chureh, Jheston vonety, Iows. Albo lovefeant un Siatarday ovening, the 13th. The usual thvila tion is oxtonilel to tha brothren sed sisters to bo with ns, und wo hope to bave a goul repressontatioh. Brether will notice that our Distruet Matiog later than wsual on account of the M. being later

The IVistret Metting of the Western Datrict of Peansylvania will bo held IV. V. with the liretliron in the Glade Ran congregation, hrmatrong county Pa, on the 24th diny of April, 1880
 The Distriet Meeting tor the Wext on Distrect of Mal. wall be held with tho brethren of the Stanar churd h, Waskieglon county, nt thour meating. house, tbred milios weat of Hagorstown on the 8th ilny of' April, commenciby tho bolock.

Tacou Retchamin.
Tbo Duthiet Jfeutang fon the Lastern Biberict of Md, will be held in tho ipu Creak mevthog-house, Prpo Crouk congregation, on Tuesday after Easter Sunday, Shich Sotb, it tho Lond wil
 Distr et of Pendaglvaniu will be held, Go lard willings with the bretbsen of die Woodbury church, Bedford ontan P'u, on the gitts day of April, 1.480 belogatea fiom the different churche wre requeated to be at place of meet imk at sumin, the Wth, in order to affees an organazation on sand day. Direth. is Alonna to Curry SLation Thains leave Altoona 8 to a m , and orrire at Cury in in m. and arriso at Curry fi : 10 f . m . Mimetaring brethren corain (in Suturday should anform ua and mp posetmenta will be mado for sevive
over Sueilas. Theso will becansey ancen from Curfy to placo of meoting. Any turther information can be bad by writung to tho underaignod.

Siston Nsyruer, Cor. Sec



## ©omb.

RURLE - In the Lewhtome congregation. Mallin eounty. Pa. Marcb 4, 1580 , of Parolysio, brother Jobo Roblo, uged of yesco is molabs add 15 days.

## Geo. 8 Mrest

SHUMAKER - la Lim Mogurndalo congre gation, Sotuernot coaraty, Pa., Oct 8, 8570 , of drop-y. Magice May, dsagbtor of broth. or A, E asd nater Lydia Statuaker, agod 7 seark, 7 munthe and 5 days
The ocishof wat faprosed
Sobs A Miller, of tommit llisirict
"HOKS. - Ia the Welfb Rua congregation, mear Drosdfoding. Waalington enuaty.
Md . Feb 6th. 1880 of Hamitroa W. Firck, aged 31 years 4 mes. and 16 daye
He lestes
He lesves an aged wother, feur brotbera. ond lifee zistera in molurn their loss, but ony bavo the consolation that thay aevd net Oas is ar thate ub hare no bope, for tuetr rother the comeminity To the deatb nfour ind pugliber, tho clurch a condhert nems. ber, ote who was over miling anal ready to pry the Lom tu all has requifeneets the tore fins stictoon with palmace, believiag oph the aider liom the body, anil presKo may neet out byedey asoin came that aver of teatl subero piotlog beynad the more, and faresell posm ton knowe min Itis renalith aro soch testmg aro bever bied. Fordeg gravegard Yunoral ducearsa by belbive C Kefor nod Smuel Hula by largo angregation of friveds and velative.

DANXIE - in the Aateria cbmach neme Astoma, Falfoe county, 111 , Janviry 22 ,
 daya,
priacipalls, sstins enodacted by the wnter priocipalf, ss the onimaternag brethres there
except one, wero beor telated to the decoat til. Text froen the 12 the chapter of Decieistex, to a lagge conclegution of colatives sad frivedt tho leavestitrecesens and ono daushter to moura their losa
For tbo beatfil of those soteronted we spfrend the fotlowlog legraghical sketch of

## (forrespondente.

From Harpes. Ksanas.

I poticed pn articlo in the D. C from Norton county, Kensus, in whotio the writer apoke of Indiunk ds I viated thes tecritory, I will give A short sketeb of the trip
Erethren lioonard, Dacid, Jobn Crites and I went to Wellington, and there met bruther Jaend Troxel State Oreek, a benutadul strenat of wat Lor, where we camped for the nught A benutifial morming dswnod upon es, and we areao all well, and nfler taking some refreshinuonty we atsitted on one journey, We passed tbrellgb some beautiful country, waw cherry trous in full bloom, which looked strange to as at that time in the gear. Flanlly we amo to South Havoo, a Ditlio countiy Termitory lane. Aner crossing the line we come to Sboo Ply Creck. This treate is bordorod wnh plenty of tituber, nuch as cottunwood, clm, wod uth. or rarietice There in beantital contrry and plenty of tifaber alotig the Cbicaska riser Bitter C'roek runa along this river frota ten to twelve
male, a strip of land from one balf to wo milee wide betweot thom. The add is bice for tarming. Wo eampeet or the Dight near the mouth of Bitior Crectl, and were tlone to the Indinian et were not disturbed. In the mern ine we tished an liflo, but falled to entel wany nt that plave We pursued our jorney sud finally anare in sight of ome buildinge, and found that wo had eached the Indian retervation. There were betweca tour and five hundred of them There tuan noe large boilding wo abuall onek, and a allmber of wits wams arohnd the bonmen Wotalked with the Iadians and they were friend. We cramped uhutut three milh-s in the river, atod had a geod rest withoul betng disturtiod. The Itadiany are not no bul an the perple of the líst suy they aro. They aro kept in subjecfion ly tho government 1 hase heen the territory convderable, and buve turivd everybody friendly, and Indiuns to afram, as there is Do danger. We rrived bome asfily and found our futmink woll Wo calight some Dics
tint which thoy unjoyed We thank the Lord for bis kund protection whlo olaf lnurney.

## Wh. Smen リA

## From Lareed, Ean

## March 24, 1s8in.

Wheatern Kanage, I weas wate an Sopth the antierod members of liarned (freat Bend and earrounding cont try to orgense a cburch. Aetoraingly by pruvicua appointmont we trot in 2 Eth of Fob. Istu. We heae found Doran Flom, formerly from Carroll connty, Iod. who now hroe in lamed, on the Sonth Feerailroal whote the nemborx of our chareb will find a warm receptioll and generous buarts. Phoy thom. In our efre brotbren to vinit womestel ont cffort to orrunizo, it was mond helped in the ministry, as brother Flosis is their ouly speakot. Tho memburs wore requested to hupd in expressod their willigness to be or garised being in love and union. A therk was appponted, and on jagiry it dencons, one boweror, being too old und ialirm to not, hence a necesity for another deacon as well as asother minlots, secording to the Word, by writing the zame of their ehole on a slip o? julios, after wheb a brotber handed a thaire fell on brother Mrlanel Mnore
bead to thke purt of this ministry, who earncatly rejuestel the ehurch to re
lease bira, liat bally monemtol to quiesce to the will of the church. and recotral the offise is gand faith.
They also choee Churles Martin arre as dencon, who way aloo metalled in his office. Two fatlen aumbers were re-tured tu the fellowahip of the oburct The dinture of the elech, buing dutued it was then agreed to call thit mogte toen the linened shureb, whil b now with two minusere and tro debcons Tbis conyrecgation to the most sout Heatem in the State of Kasmas Mny Ged bleas thas litele flock and add daily to therr number sumb su sball be enved P If Whunyxuas.

Fiom Edea Malls. Olhatos county Iad. Minch $23_{0} 18$ el

The dastrict mentiog of
the mauthern digtrict of Ind, meet Mur old churc b jestorday, March 2tth and elnacd to chay. The charches wor nearly ull represcated. Thote were ten ghorics presented to tho uncetrog and soveral of them go to tbe Aonmal Mecting. The buemess will parsed of pleasantly, und we buak the derisiona gave genersl natisdaction. Love and union seemetl to prevall during the enatod Jarob Into wive reppointed am dele gatey to the Arnant Mceting, the former to represent the district on th standing commulte Wo hat expect ed brother if H Millor to moet with les nod bridd natan mectimyed for ata has he rould not he her on aevount bl the that he soutd not bo bere Wo hojus ho will jay in it viant moont Johe E. Mef/akr.

## Work for the dause.

We could nut do well wathout our cburch papor, and the gesed news it briager un every week It is a welome rismer hu var family. I pri/s the paper bighly When 1 reald it 1 cannot belp but Eenreb the Nernptare more carefully, nod hopm all thoee who read it mag 0 'tas the good 1 do 1 thiok if are about the chureb How many rea pons we bave to love the church of Cbrist. Wo shoulhl do sll we ean to bulld up the chureb. We koow that in every chureb there are some in limited cireanostajaces, bat we mawt do all wo ran. Every Cbrissan slooald feel to give as the apostle directed, aecording as the Lord has prospered us, 1 an very desirous of doing all the good that is in toy powor, by interesting othota in your paper Ho
hold out faithful.

Mhworz Shethemberuer

## From Green Fotect, $\mathrm{V}_{\mathrm{a}}$

March 9, 1880

## On Naturday, the Gth iset

 be bretbres of South Buffalo ebarch met to travact some basipens prepari tory to the district meeting and also to coasider other important matteri. gueation baving reference to the responsibility which reats apan the charch for the general dratueion of the Gospel, was roardered and referred to the district ouncil. Afterward the church elected brother $W \mathrm{~m}$. P'uraley to the eldorship, ecoud degree and aleo elected to the B. C. Moomaw to the dinietry. In the eveniog he preached bis introdactory wrwicn. On the following diay brother Fetor Nialager preacbed to an atteative two sdded to the eburch by buptivni, Wu sdded to the eburch by buptizto,and ose restored. The caase in this ection cuatiases to prosper Calls come from overy side and the proapect a ebcouroging. Nay Ood ebaodantly Johe M. Haydery.
From Edan Mille, Ind.

March 2: 1 , 1 vall.

- leiterday wasour regainr meetigg at our old church. Our estem cs hrether, Jeba Metzger, of Hlidoia, net with us, sad alae preache if las alybt There was a gond interest mose fetted 1 bea will be merting agsia th oight sed to morrow uigbr. OD
Wedoesdsy the neth, the diwriet aseet iag of Southern Indina will meet al our eid olurch, after which we evict lrother IV II. Miller to hold somes meet iugs fer us $\quad$ will give you an report


## Jonn E. JEzルER

From the Red 0ak Onegregation. W Va
Denj Birthorn Mareb 22,1 wxul.

## As bad been anneunced <br> 19th. Eliker 8. A. Fike, Moses Fike and \%. Annob, were thete on Friday and Siturday evotioge. I eame to the place of meetiag on Suaday Moraing Bra S. A Moore, of Ronirghurgb, came to ar nspistanee. The word was prearhed wish power and demonstration of the United Brethren minister eoncluded to ebnage bie relatiunship iv cburch ecolety, and was burn of the water, according to Matt. 28 ; 11. The merling was ntill th progrega when 1 left <br> Kotion

We bereby give notice to the brether. bood at large that brotber Jscob C Fuaderbargh, who is now riating anong some of the Fastera churches laly nuthorised by the chureh of the Bretbren at St. Vrain, Boulder county, Colorudo, to solicit and receive contribu thone for the purpose of assistiog us in butiding our marth needed bouse of worabip beres. Il. will recent for all money paid inteflin hande, repurt to us and we will give a statement, through our pertodicals of otherwise as the doers may chooge, of the eoveral amount received and who froes Signed in tee
balf of the chureh by the following oficials
J. S. Fuotr, Eilder. Noall Floks, Mta
Deacong $\begin{aligned} & \text { T. Ti XEM, } \\ & \text { J.R. ULuER } \\ & \text {. }\end{aligned}$

Anasunoemeaty
The Bretbren of Epper Deer Oreek ongregation, Cass county, Ind., bave appointed a lovefeast to be beld the 12th The general iuvitation is given.

The Lord walling, we, the bretbrea at halema, Oregos, expect to have our distret nueetisg on the 18th of Jave, and our comanapion mectimg on the latb, ulso have public prenebing every night cawnencing on the night of the fith and contizue over Sunday. Noch debire to bave oor distriet meeting and communion bueg

Darta Beower.
Pleabe announce tbrough fear paper that the Enetern diatrict of Pa., will bold their dintriet meetiag in the Green Tree church, on Tneeday April 294 b, 188ts. The delegatee will meet on the trsth at 4 o'elock ${ }^{1}$ P. D. A., to organica. Thoye that come by way of reading will stop off at Phonnizville, and those that come by Phalatelphia whll stop of it Uaks.

3acon E. Gomsata, Cor. isec.
The brethren of the Piple Oreek church, Miami county, Ind., will bave their lurefeast on the 96th tlay of May, tho Lond willipg If there are ang brethren going to the न. M. who wist to ho wilh os, can stop it Peru, where they will be met axd taken to place of
meeting Alyo at Bunker Hill, where brethion wall be found hiving in town,

We buve appointed our cotamution mecting at Dallas Centre, Dallas Co lowa, on the gouth and 2 ist of Msy. 4 hearty idvitation is oxtooded to all. Bretbren traveling West pleass make a note of this and be with us. Dalla Centro is about twenty miles from Des Molnes, on the Des Moinev and Fort Vodge ruilmad

Mt Sisalxu
Thoterethen of the Peabody con gregation will bola thes commantion f May Meeting of somthera Kaesus. Meel. ing to commonco at to oclotk, p, th.
and 1hetrut Mesung the day followiog to comberne at 10 o'eloc $k, 4$. m. The meoting will bo helit at the rosileatev of brotber 6 W Thomuv, fon



THE PEOPLE'S JOURNAL
A Paper for the Fhmaly and Farm l'ure uetefl Matter, well armogod. Favarsbly moatioved by the Press. Goal psper, elear 12 pe, sox manthe 25 cl . $N$ hoo year, 50 cts .


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## YOL. XVIII. <br> TABLE OF CONTENTS.

HUNTINGDON, PA., TUESD.AY, IPRIL 13, 1880.



Sormon Dipartment.
RELIGIOUS TEUTH AND ERROB ONX TRABTED.

Sertaoo Liz Elder Jamen Quinter
Reported By W T. Cotten
Whe proplet thot hasb a itcease ins litum This a drean be tbat bath my noid hot hum
دjouk ruy nowi fathfully What is the ixilf. 29
It notione av I has shane the tax
 What of the milighmestate of thempal


 Ity an dinner thacy hool hed tho prepple Heig Iront tho dived. By prosesting 4t the ford, they samsent the propile to


The thanua menl ohte a moklame


 wh, 4 lo the tight hota with ildo va-
 whblime of the mashime , ant wolju-t




 toverationt of' the nitim! 'Phere nay le
 hes sumen hath Phemention on
 varaniny, wet intellizently, act in the froyer light. Tlec resalt of the neteng must he trutla, but liot whate of the
t'uler, such tirnumbtamos the

fally. This implies thent the wowl of Goud ia to be kpuken in sil its tuilnces.
Sn the apoutic I'sul proarined it, utad be anhl may with propriety whas liedul -uy to the Epbecian brothvoth, when he nairl, "1 take jont to reerimil this necusil thise layg, that I all
 Ant webat is to In donce with the dreuners" The text anybs "the pupplact
that hath a drean, Tet him Pell ut Wenm." Thas thow thent lionl hise would let the slreamer dicam, lat be would lase liss aup prophots artive an of the drenmeqe with lab owar tenth.
 ormes tud hithas its anthon inal ateo cates. lunt this
Alcalng with sumrists unt horctien. When pecigle atrmapt to hill one anothor because of thar ilifterent religions miveples it shno 4 plainly that they

 Cburels of Chribt. Tho tiee 'hatish
 chic, he cum tuaintan our postan ly logical and fair seaconath and will nut

We bave ret auother montrast, that of the clanll and the when The com-
 ascoll heturelt whent amil claf. All
 miv lite nied graw th greatly deppent Is it developer the physin ah, sin Gorl math ratchac- Thase in ime untaral mari-h
 but ant conturner 1 that that it is 3ryunt whereses to earth, soll rime ugara

Truth crurbel to earlh, wain rime ug
The eternal gears of God are bers: hile erour wounden, writeswn
Aod dies among bus worbipers
What is the combat tuth cen 1 ? awh urror ' Truth is the proalnestion of outh int laterat flegol that will besk wale ofy in offormity und ling homself delodel The I'lotistins dico-fath retentaty suml bum! that his veligions
 who awole tu timal thit has lifi wax a


 me the tanth fian heel
hita tinth ation than ewe

## (13551).

"TBE GOOD FIORT."--NO. 5

Pathes hire Afren voxveratos. ia tbis ahort article 1 do not intond Patil to evangelizo the world, but rath. cr auention a fow general (ormen which will eover the priecipal ground of bis abors
「aul wus woll nequanted with mar tial terum In bis writinge this fact i thown, and as the careal soldiler gres ous to battlo turipped with tho whote ing "tbo good tiget" put on the "ketal umirde" that be might bo an ellicient poldier of the crows Thus equipped with the shath of fark, thr helmethope of salvation, the himst prage of
righteonsocse, ahan with the prepara-
fiou of the gospel of peace that he
 God"-Acts 20 . 27. He kept nothing back that was profitable, did not avoad any subject for lear of giving offonee, did not mix up trith in a well of motaphysical apeenlations, that it might bo ost sight of, noither with tho wisdom a' tbo world, but alwa
rlonr, and to tho point
What we hase cald of C'aul's preach og and orations apples with equal all of hew writings there is grand mark fadaptation, to tho wunts, "b
and naturo of the andressed. fow and compasatonately pleading to reclaim, win and gais precioss muble The value of bis labors thas performed tbe propagation of the fespel cannot ho over-catimated. But to pass on wo will natice
thas mirm han -Than was at henas by whech Paul ly the power of Giod, füght "the good fight." When by was protehing at Lystra, there wan a the time of bis birtb. Pual healed ham and "ho leapred and watked. - Acta 1 \& Alvo b00 Acts 1511 , 19, cabting ort evil spiri.e, bealing the sick ins
marvelous way Also Acts 2Sth chapmarvelous way Also Acts 2 sth chap
hor, gives motme reaarkable miracics wroaght by the hand of Pan), with on that momoratlo vegoge to kome to be tried before Cassar. The ponsonous bake is sbaken into the firn, the tather and many "others alen which har disonace camc and were bealed." No Joobe Paul ofter alluded to his muract Coms convarson stad the maty monacle of tho Lord Jewles on such occabionf
thus adding pawer and purinany to the doctrino whach be labored so con etantly to promulgate.
 to turs overife rap of the conntry rov reed hto jas banda bla ministerial trave rse show a xutud location of tho ehurebes be entallisbed, the lowation of the elities he visited, and the extent of bis enssionary labous. Whes thus
viowing the lielt of lis labork, we are
roccibly himpesed with tho great ex. tent of lis upostolio dominion, nad are made to wander how so whels could bo done in butch a athor fight is sucb dark aye, and under tweh ndverse cir enmotunces Whod we take into contua, Macetonta, Philhppt, Corintb and gany otbers, moie or lesi inolated and senttered hore and there, anil his tee icrly, fitherly cure for them wo ard cri, be brouph to the conclusion that bis ablity to an executive was stupendous.

According to tho facte gathored from the Acts, and tho esputelary
writiong [abl vosited notse forty-five towne and citiex, besedes domg a great deal ot missionary work in leolated phace This is futa of his metbod of doing mission ury work. Tbe theught just presents itself hero thint Pual'a methoul was somewhat different to the common rule of the "Brothrow." But wo feel glad to note $\boldsymbol{\text { hat at our brethren are be- }}$ giming to soo the propricts or argelize tho world When we connater the mature of the eenntry be iraverned, the modea of travel-thy tacilition at bis command, the bartiers thrown in his way, and then consider the amount of work that ho did umill all this, wa conclude that be was of the greatest and moat etfectual missionaries that the Church efor bad Traly, bo ondarod bardoc-s as a good soldier of Jesnas Cbrist. Think of bim being atoned, lieaten with stripes, enet into prison, baving bls bands and feat par into the ntoeks and must sit wigbt and
day in the most Lorturing and ervel postures, at ohler these bound with a postures, ain "theze bonds"-and munt
large chain- with this chain fast to
walk around with

He uppears to base beon the etri
Heaker"-Acts $14 \cdot n-12$ Ho was also a jourte.a preacher one tbat
him, witb a guard at his side. Ob'
wbat patience, wbat fortitade, what what pationce, wbat fortitade, wbat
persererance and ealorume dill the man of God manifeat, in perilg in the aca in perils on land and smong the worat form of sll theso things stands the 'perile of his falau brethren." Read these things he the fonght the goest these things he the fonght the goes
tg ghe "anal never faltered nor timebed never beat a
satferinga less

Nows dear brothren and aseters, let us take notes on the life of Paul, bik pesseverance in the dofonse of the irntb, atud thereby learn a losson by whicb onr lives may be nase more iated to tresb courage and like goud old lirothet Paul never licrome weary in well-doing, etand for tho right, hat to for the right and God will lead u yincinor, Iurst

EXEOISES OR FIRST PSALM

## 

And he shall le hiow a tree plaated by the riveris of water. hiat breageth forth his Crait la bis sessob, bis toaf nino thall no
wither, aud whatsocyer he foeth shall pros per
In this verse, we have presenter to Irr midets, the Hounsbing conctition of be gorlly, na eomperod to a trie betide were muth in the habit of conveytor instrisction tblough tho molium of objects familiar to atl, in ord'r donbt cas 10 roake their instructions 10 no lear and impressive
In tho above figare of a tiec, are standing beaide tho vivera of wator, wo bave a elear reprecentation of tho godly.
Tho treo, blanuling beatde the tivor ont alteeted in the loast, by the
droutb The drouth may conto, and cgotation genorally wither, and it roit drop prematuroly fut the tico by the river, Irame its moisture and beurise is not afficted by the dronth. Its leavis do wot wither, and' its fruit


Thely hou anchored it food, the great lountain of Lifo. There ia a risor, thentreams wheroof whall mako glul tho city of Gat, tbe holy place of the theeroanc of tho Mont Higb."-He if 1 They sbull bo shmolantly satisticd with the fatness of thy house, and thou sbalt make thon Jnak of the siver of thy pleanuree."-l's, 30,8 "Tbou vinitest the carth, and watercst thon greatly enriubent it with the river of God. which is finll of water, " 1 's fis a She sent ant ber houghs unto tba son and her branchos unto tho rivor "Fe SII: 1\%. 'lle opaned tho rock and the dry places hko at river "-1) 1 Nit "For ho nhall he is a tree planted by the waturs, and toat spreateth and soo whon beat cometh, but her leat ball be gieen, and sball not be care. fal in the year of drooght noithes ball ceaso fiom yolding fruit."-Jer 7 A "And bo showed mo a pure rocceding ont of tha throne of tiod and ol tho lamb,"-Rev. 22 . 1
From theae plasanger, bu woll as ote ors that might be citech, we leart of the oxcecding fullness of errace, tohar caraful of notbieg save to do their duts. Tboy aro not troubled at the rarioun t'bonomess, that oecor in the heavens above, or in the earth bencatb.
nelither at the dispeneations of ciod's providonce. They feel assurod, that all things work togother for Hood to them that love God By their bodly They bave fllt confidence in bim. Tboy can say with tho $P$ Palmist, "He Tboy can say with tho P-almist. "He
is my refago and my fortrens: Eny God, in him will I trust." Surely be
shall deliver the from the snare of the shall deliver thee from the snare of the
fowler, and frow the nelomo pestifence. He sball coser the with has fentbers, and under lise wings shalt hon trust, bis trath shall bo thy shield and backlor. Thoon shalt not be afraid for the terror by nighl, nor for thearrew that lieth by duy. Nor for the poatilone that walketh is durkwes, hor for the destraction that' wanteth as noomday, A thonssal shall fill at b) 5 side and ten thousand at thy right, bat it shall not conne nigh -Pralian 01 .
Let cares like a whd dehitgo ea Mad ntoras of qorrow fall My God, my Leaven, my all
Tho the Chruatian's song
the the Clirustian's song-
Tbe godily not only experience the proterng care or cod (hewards tbom, lut amidnt the sorrow of the carth they have a constant febst of the boul into tbe loaver di the tien by tho miver that do not wither, they are not die quioted and vexed concerning the thange transpiring around them. Thbe Frait of thell livia is alvo ench us beconnctl goulliness. Itumble before fied. patient in inbulation; derotec in thair liven, ebaritable in tboir tib ponition: forpping in ther nature. Guecu as the lear and ever faur. Stall Dls profosion abine, While fromts of hohaess apics
Whe clasters an the rine.

## OHOROL DRESS.

The beet bad yepple of every C'bris. ab wonntry, byt otir own, avoid all popsonal dinglay whon engaged in wor
 btion or fine npparel pull other contly flanting comphanees wth fashion, by boac who boast of smperior wealth all wabners. We sball leave ont eivgareal dovetoes to teconcilo bumil ay in wombip witb vanity in dress. bave noitber the right nor the capach-

How fir fine rlothes nay Fect the persona! prety of tho deve ter, he do ont pretond aven to conjec nre, but we have u very decteded ophnion in regard to thoir mftuence upor the roluglou of othurs. Tho fact it that our zharcher awe the thetorimg with birda of tise feathare, thut no bary fowl will voeturo ine It is tim porsible for povorty in rage und patl:bas or even in decont but bninbla cor wow, to take its soat, if it should bo fortunato to find a placo by the side weath in brucatic und broasleloth The poor aro ao awed by tho proten sibns of euporier dircss and the proud arold too closo a proximity to thaty The charel being the only plaee thin side of the gravo designed for th rich and the poor to moet togother is equal probtration beforo God it eer sinly mbolald always bo kopt froc ior this common bumiliation and brother hond It is an in most f the churches in Eutope, where the begegar in rag and wrotelodnuss, and the wealthers and most elwinent, whose ajpiroprint sobriaty of dress leaves them withon roark of oxternal datanction, kneel down togethor equaliked by a common bumilation before the only Sapreme Reias Xo person tan attond upon tho norvices of any of our charehes in towns und cities and worship God wit distraction. One needs continually prayer. "Take oh why cyes from blind to bara his prayer ano med for the sirbt of the byes always of foc there Thero is the rostlo of rich mbe the luttor of gay furs, tho nod liag of plames and Howere, the titting I laces of nhbani, of curls bero is besd in lill it lonts merc like pitture of fivies shan that of a rols petare of furics than that of a ratsi with buir bunging full length, waxed and dressed so as to fourfold its yusn

## The Primitive Christian.


#### Abstract

tivy. There aro bracelcta, and car- rioge, and fantasies of every sort and evory bue everything that in absurd avory bue: everything that is absurd that is groterpue and ridiculcue in trying to ape furbion. All thene ar before you, hetween you and the *peaker, the attor whereon in land the acriice of prayer and from thbesee Torabip God, and how can you beas with any profit with drossanil laxbion? Ita propriety is ain and folly Weare now dealing only with its improper dieplay in tho botse of God If per nons have the taste. and moans to gratufy that tasto in expensive, Ebowy apparel, let thom bavo it to display at home or abroan, anywhere but in tho samotiary The adoption of more sumple apparel on the part of the rich in thes country, would cortainly have tes eftect not of dimimebing then bwn personal picty, but probinbly of obseavance of the part of the poors.

A FEW OF YX TEODCETS,-MO 20.


Tho "slevetth bour" hesoption I ook upun us one of Satan's greates debiovoraents. Oh Low many con That ronstbio mion und women sbould untibe ghe fool udea co spend their irectous time and life in the berrice od them tu the face turn boavenkard and bope for a luture reward tantamount nouns, life zorvigg servant of God is fruly rovolting' That lunuleds of men who beur the pame of ministere of the Goopel do console the evemios ut our Lard Jesins Christ witb
Thas decoption has induced thous ands to live a little langor in sin, to hast a little more oleap a little more nlumber. It is no decp rooted that men
whon bearing the fivets as they aro, look upon thera as adio fules and be weve them not. Y ous will find the eleronth hour in Matt. 20. Tho foneral appluation of this parablo 28 Foated calle which of man. The ro poatef calle which tie loard makea to
a reab are nuppused to be reprezented by tho first, thinsl, sixth, ninth, and doventh boar. But it is plan that
thia pa m morarplicatoon of the parable or the bonsobolder when oe wont vui obout the thind bour and sas other standing idle. Applying it to a mano a in generally towe, ho would buvo lieen tho crme, When bo went out nibut tho olovonth lhour bu again asw
uthors atsading adle. But more anon

## SEARCH THE BCRIPTUEES,

We thank thero is perbaps no othe primary commaed upon tho eurrace um of rolgions work. that affiords groater neope for meditution, tonetve field of thought. 'seareb the seriptures, for is them yo think yo hat testify of me."- John ?) 39 Wo assurt that this is un expenent of the groat tborongb fare of mortality, alonjg whech are multudes, erowlsag abd
prebsing their way toward the eteral sorld, we fear, witbout payiag a duc rogard to its pernsal, or a proper ob-
servation to te just dernands. It is menerliutely percoptible to tho linguist that borein aro sot forth two distine tstassents, with one phrano reodifice The first impliea an mporative dut uod with an unprejudiced rumd, with out preeoncuived ophions, will iuvarin bly origisato divine thought and pro moto advamcoment in the divine life Tho ulso notice the phirdso mediter as ndiealive of oternal hifo. A lifo that
y ehall roach acrosa all the fielda of time. A life that will minglo and cohriel, wbilht eternal agee pre going cir ecuselens rounde
Wo find in the last atatoment an indication that thoso Scriptures contrin our Savior's will and teatament, or the cerma by which thiu ondlos: lifo tained to. If the worde Christ bay poken will judge bst in that great and botable day, we as wied tren and women should take it as the man of our ounsal, acyunint ourselver with ite re piroments, take $50 \mathrm{~g}^{2} \mathrm{~B}$ anee of it maltitudieua precupts, atml with a fnl dematels, and buto the same ronder strict obednotice. It so doing wa will onste at hifir clouing sueno, a sweet wient work Wo thank if we rould hid as incootive to our renders eonachimit foll fram the pets of the inger writer, and wath ut unbived tand a betore intimnted, wo bal performed al gloraus missiun Wu tbuk inam would bo constrained to any with
thou base me to do $\%$. Then dietin guishing th conownds, and compuring Liferencea would bo no more
a the wrm of flesh, but take ''brist's unidulterated word, which will ton-
 tho foot of Jesme nud brenthe our hile sweetly thwi

## CONDENSED ABTIOLES - NO 0

Has't toll your chitd that the "black man" or the "Huggaboo" will get them If they do not bebuve themsales, yan wab then lying ly your example. Don't (ell there that you wall bring them andy or a pretale if they beave and then when yot, woo horne nd the little uhild with a looging eart waited fir your relum, will $r$ bll thom that you wall wiy thom is they do so and so, net then lireak your rorase Bo it gool or bud, lef thom fow thut the good und had actu hare thear just rewurri. Teach shem that dere wi heaval where the just wall bore in a hell wbere tho wilkel ard punished : und Nliow them by your ox. maplo that you youredif helieve that all your aets will ho rowarded

BAPTIST-DUNEEB DISOUSSION.

## 


ERN's Buhta NEOATIES
uak Mr. Iny ir Beptiat thurches are not veinonaible for what then
members tor ta ucm ? Hoa exampler wheo the elliphes aro supplied, reads thra, "I waite ny name in the book the father, and (in tho book) ol ho Sorl, and (in the booz) of the Holy Peithor can be transpose it into correffondugg jonesasive hiria without using the aigh of posseruionia ("s) three tiwes. "Iato the adme," कhen not
onntted by ellipess, oecura a Mast. 28. 1\%. They ato ulimay. Mr. Iay douy thia? To wupply thent not to add to God'e word, bat to deny thema is to tile frum th,-heo. 沓 19 epented in Matt, 2 i : 9 , hence be to hio cism on the freguontative was founded upon,
fills,
Veis

Neigher erbit bo an honust objection because bo does not believe the pre mine binself. The iden of irgnitian is
thercfore cannot bo appended to the Din limited by the three modifying a jubeta of the texta: 1st. "Inso the name of the :Fatber 2d. "Into the name of the \$0a": 3d. "Into the vame of the Holy Spirit Sotice: (1) It is a faec that the Groek grammaians declare that frequenta. tivo verben onding in : iv) denote repe athop of action (2) It is a fact, that bo moat distidgushed lexicograpbor (3) It ie a faet, thase the single dip of the Baplinta brt an injethou (1) I is a fisct, that on the sacred aed classh Greck, where now nip only is aulaisai
ble thatiot is usel, not huptho is a fiect, that where the patar
cato requares a "upthand or twe bume of in a tact, that lndifty, which simply trepth to dif, withont any nelea of tel Bible for baptisits. ( $\bar{f} \mid$ it is a foch that "on bupp(isuir (1pht. 4 is) catenot it un in faik, that beforo Mr
upret the Preypentatuso theory can innst not ande an catablashed pribelplo of the Greek laphinge, and dentroy veral thondan fireck verhs of tbi Guas. (9) It is a luet, thet trine imerbentroes tho frequentative bia turo of baptize, and tho tirou modity. Matt -8, 19, (10) It is a fact, that our ry y can neithor estisfy the Fon aut, nor to administored tilf
finct, that the fatbers attribute trae imnersion directly to Chriss. This is not true of isfant baptiam, cominulion, de (19) It is a tatt, that the incat inamernion of rat//w hid cantutho frwi
 vol 1, p. is. The cxi opthous were cases of 11 our affle ' the lutter part
of the 2d and tuman+um. (13) It wa fiet, that hie tonabe declaro that (6, 1
 tbe travaition from /rm to shugh ime. mersion aftorwurin as a yrent change ( $1+$ ) It is a foct, that fotbers and bin torians attribnte anjft immersion to Eunomus, bll Arion baretic, ubont $A$. imanersion was nofer atoociated with "the pame of the Father, and of the Son, and of the Holy Sprrit," till I'opo Gregory hinut it, S. D. 504 (16) It in a fact, that butwent aifrett baptiam is unknown in the bistory of Cemetianity till the Baptiat shofted man or what tbey called baptism, aot phan Anewlacel inatitution of buptisia, Iat to one dip, ald 2 d to a lon hirisal ut wert in worse sistently oppose apriakling any raore until you repant and are bapti/ed for the rumiselob of your Buptry,
As Mr. liay paesen my argumedte aguinst his claima to the Lowls aupper
unnoticed I fubzait for hio conswiora unnoticed I auberit for hie vonadiera
tion pome extracta form an sutlogival Argatent of Dr. Soiss,
Jr. Seass muy.
There is a mode of rensoning to which no just excoptuten cun poesthly bo takon, which ontirely conlounds the Baptist theim.

Cbilat hak es. tablished two convenjoading ordinatetes of sucramente, the une in baptinm, und ted otber is tho Lordisaupper
"All the enuentials of a ponitive ordi oance or Christian sucrament partain alike to botb
donoted by the word derpmon, sapper the other by the wond bepflawn, liap. tism. Ahyif wum does not mure duscritio the nuture or essential constituenta of the ove thas lcipaon doos the other It is bu nare ailowhbte, then, for ue to
depsit from the strics meaning of tho Fond dipman in olly ectehation of the boly supper, than to depart from the atrict urunigeg of Inpphamet in baptix
ahawable waut be the same in both for thoy are exaetly amplogoue Wbat then is tho meanimg of it denotes a
what, abd that on wemeng ment authoritica agree that it standa for the prinepal meal of the Greoke and Ko-
the Homeric writings, in the following order, arnivon, thy zam and durpon, The Greoks of $\Delta$ lator ago partook of three meals, cailed afrohismuf, ariaton and Frynoa, " " The princepal meal was fhe tocy-aht, If was usonlly eaten before aunuct (Smith's Antiequitices Pp. 30L, 304, Dr. Hally nays Long betore the apostoliy ago, slapian bind ovenise regulariy and conatuntly the Hence, all $\mathrm{gr}^{-n t}$ ontortainmonts were catled ithyme, and shways caine ott in The latter part of the day or at nipbt
The une of the word in Uhe New Tes. The une of the word in the New Tes.
tament correnponds oxactly to to thene reprowentitione, ns migbt be seen fromi be followinis rasugges
Hatt 2;-6 - "The nipyor
Lake $11 \quad 12,4$ When thot makent fll not thy frionds

1. Liko 14 10, " 4 certain man maide great sapper (wfapanar thal bade muny. See slao ve. 17 and 21, and eb

John 12:3, 'There they marle bim supper (byumol and Marthe served Johin 15. 20 and 12 20, tho woade or

We might further illuntrate this from the Septungint, ia wtels paesagoh at inn. 5 I, Betshazach, the king, mede "great felast fhizporn, 'syeper) to a thouy. Deppan meune it full racal, a ban quot a plentoled oupper, in amizule rewett of the duys, whi-h orcucved is the rening
corvel that the Joond - -uppor or tliy
wit, Wis firut instituley in colelvated It nigbt Nomonily the ewanig od the tiae the vory bew of th appasitionent -1ر be day

Aconsinue to the plain, ovitent an


wast be in liml and flenteors ment,
and serouel, it matse ho varen the the
ach square, atol at 4]? of wile (ibat

dropana, us the diseckm nevt that woad.
of wuter on a man'- the o is an immere-
sion of him. Nuiteer do we eat our
sup, er in the morning ith is as great
of jdeas to $\times$ peak of toppand confingion
morning as to speste of plauging t
man hy pouriug watur upon hum.
Suppose, theb, we were to act oar
dives to roamamig un tho word dhyp.
word bepriama
They $6 a y$
that bepficum meation a joan jramer sion and bothiner elac no siny, unit atill more certainly dates fraprour mean wowh, the otber with motu coridinty denole $=$ timic Thbe wards cloosem in both are the wutls of God, and bu knuw what the neent by thom. had if the cummos ticek wenge of we are to get Goul'm antaming in and word from the eommon Giseek wage. he commun Greck asigty of trophon aunt also gire nx Ibe odes attacbed to
L by the Holy fibost. we cinnet dispenne with the momi in haptism, We ishat dixpense with the fros in its corterponilanit sacrament. If we canbat bave hapterm without mracision, for the sume alleged a eason we cabnot have a supper in we morb
witbout a large aupply of wino and bread. If tiene and quantity are notb. ing in tho one eacrament, the namo and ciroumatancen of wheh call for it, oodo and qpantity are nothing in the aber ascrament, the name and ciroum. If they (the Baptinta) insiet that we pervert and violate an ordinance of Cbriat by decliatag to he immorsed, or to immerse, we tale the iberty of tholding the mirror up to pature, 'that thete llagrant incankist. oncy may be roen. They bave ex. punged the elomonts of time and quantity from the Loud's supper and think thoy bave tlone no violenca to the literal oxposition aind the plain woaning of the worde certainly confaning them, and at will not sunwor for them now to thern ulioat apd exoramabicate the for thinkiny, it nonesaential as to bow wator is upplied in baptism. Loot them poncler first thosu Acsurcbing woenls of Jvens, 'W by be holdest theu the mote Ubat is in thy brotber's oyc, but consderest not the bom that is in thine own oye' Thou bypoerite, arst cabl out the beam out of thiee own oye, nad then shalt thou Qe elearly to cust out the mote oft of by brotbors ega' Whon ho the Baptist given us the waryant Cor bis liberty to doet time from the Lord's aupper, and for hik sibatitution of a little tragmant of broad and a littlo nip of wino for a full meal, wo nhali o prepared to thtablish our sight to Lispense with hus favorite mode ir the doministration of baptism. Tathl he locs thir, all bis phulologieal ronsma. igh on the word tatplashen aro completoly pullitied, and. in all justice, torver bilcheol. Wo need no otber argumont. This is atsolf sufficiontly dis. poes of the whole yueation. It winds $\mathrm{a}_{\mathrm{p}}$ the whole controversy in a niutboll. It pate the diapiate in a light a whicb thore ia no yoom for philolog. cal mayatilication, and which muy be easily noderatood." Baptist Syatom xamimed, p. 2T1. From the foregoing argament thero is no escaje for Bapdist churcbes. It is indeed "aminadye.

The only way Baptints cun avond its hal consequesece ie to newopt uprink. ting and potiring, wita thers Mrafily, pent asd cane over to the Minutar,
 pin tho brothee. I shall notice Mr

## The Primition ©hristian． ponLenim wrextr． <br> April 13，18s0． <br>  

Fan．J．P．Suybor bow wos wticho on


On p parrons detivms a paper chat taining gonctul melligenee，rebgem and aecular，camuot，we tbink，do bet
 $W_{\text {t }} \xrightarrow{\text { hase the lralbean of Hall Yob }}$

 dan yel heed eet lats will to waw known in the the

Byernaa Geurge ltepdigh of Witer－
 torne wo that there is s guvel dewh of puenmo
disente．

Wh：unu a harge and materevtug last．Tho sulper wa－Chnatim Tuity The beanty，neessslif，bathl ethete of nnily in tbe chareh wote the promi
nent thought－Those meefings are numeb apprecinted by our lacthecu amd wsters at this phare，und aro segariled
$\qquad$ mine wew－pripers pustifoch is this Of these，twornty－the are published in the Somth，now sexen in the Nouth Wher we constuler bow illy fiticed they wew a tow yeara age to cithur edit or pathmize papers．we ment cophtule mule

 $\therefore$ Nouthly statea，that wutbin the pavt theee yean 2ow，wat proans itace pestilence．Tho sesources of the Bra ziliun gorernnubl it way of selef
have beon beavily taxed，and as sub－ erppion lina been sturted in this coun ry ly Seribace \＆Co，of Now York har the bencfit of these rtarring peo． pl ．

Oh a corresjandente in sendsug in
olntuaries and wnounecnenta，will please patt thens on a beparate silp of paper frota nay busimens pertaining to be office．We have e box into whicb wo wish to deponst all tantter of thix kisul，aud if thes matter bo written in
consection with cosmotsondeuts of buwiness in s way that they cantrot be eparated，they ane more likely to be worlanked，and thil to apposi in the yuest．We want matter of this hand to appear arone promptly：

The loat Philadelphin Grand Juyy in their presenthent thelimed that the larming prevalenee of intoxieation There wis the baxis of minty per cent
of the month＇s crine．The Charies－ ton．（S．C．）Neres anal Charian suys， that whiskey him the practuce of ctur botton of nine out of every ten of Wootly oflwwees perputrated by the white peopite，＂It is the mifform tes timony of all who lank at the cunte of ennue，that whiskey is at the hotom，
of it，sual with all the illusinuthons of it，should not the friends of tenuper whee ber move rigilant，and make great or efforty to sululen thik mational eril？

Is writing for the papers bo sure tra way to and fivm tho meeting．A writo all proper names plainly and an
diatinctly as if printed．We can manally． make anmo sense nut of a bad mnnu aengt，but when we conc to bod． ly nritten proper names，aome of lactione，and wbich we bave no means of rerifying，we minst utten make a guear or throw amey the whole manm seripu．We hojee that our contritho－ uns will excwime tab
miting prophr noanes．

Tur lhantated cherotion Wielly si Wh looking at the cribs of＇tharch Jubte and giving as twal of tricilezame
 then n！our charchex resolntely un in the fent on final defonnine that
 ＇the nubto would certainly－In＇at trooi

 9：Chareh dhlits in vire aums
 into this motor，and it is tol low boperl
that the wol tendentive so aprai mul theors othe demomations，wall seme 155 ：waruing，bul that clobiles wi naised．

our peuple to prepare tor ano We ehop cenlly lnok aheat wat make prepura tion for war spring sall stammer wots leet int not forseet the work of＇the
enhluthoschool．It in an inportant sableathochool．It in an importate
work and sbould laye in great deal of thought awl attention．Bhaving the Wintor thete new compratively finw
 zowl the indientiony ane，that there nill lemany new whook ongavized thix Suring Wo have before our mint numales of charchece luat contenoplnt onganiang withoul that lithecto baye not bat them We bove a groat den of frith in lbe Kabbeth－webool an nerns of pumantine Christinn truth and ste theid to keon tbat wd the



Tmenk ate n gent mathy exbibitions （ thribtim buneticience and puomi－筇t anmag these，is the provisum the is male for the educrtion，nad the sutp－ plying of the relugions wants of the deat mutes．A eentury ngo they wury hused，legatly ant mocially with idiots ntal the ineane，lout now wo have of thin chos，men who are petive in ithe
ministry，so well as in uther ilepart ment of influence and nectulnes The originatur of this exeellent wark thonatis of the mbter，wis lecr．Dr Thorsas H．Gallandet of Nartomi tion for ellucating mates in this couth． try，and afterwarde bis eldnat sob sue－ essfully prosectited the movement to royide relleions warbip and charct privalesue for those u ho had gradnated in theil edurationul inatitntions．The lirst service for dew＇nutes was held
in a suall bapel of the Xrw York Thiversity on the tirst Sunlay of O － aber $1 \times 5$ a．The first merrive in the Wher $1 \times 52$ ．The firat actrive in the bearing and spealeing friculd and it he attornoon sernice was giron ith the gh－fanguacts，for the lenecte of the deaf mates From that thmo on sel－ preaching was doue it the nyllam grage fing the sijecinl benefic of the vilucatel mutes．

Wh afe ghad to nee that there is to nu tobaceo veed on the Annital Meeting grounds．This is juht right． We shathi disearyl nil usoleas sund bat hahita．A wovd of caution we think
brother gave his experience in this wiwo：He was on bis way to the An－ nual Meeting，and on his arrival at a certain town，amd when alhghting from the ear，a porter informed hin that the brethren weve putting upi at bis botel，noul that be womble condurt kim to the monn they were orenpying If conse lie was gind to bure thi conapary of the brethren，and wist nt onev conducted to the butel where be
whe introdued to r company of there， in a yoos si sathrated witi smoke hat it resembiled $n$ motem tobleern howe，There the some of that clas hust lompe shout the bar－wnaln with ith them，and wemed to bo plensed flat they hast athelt comel company Him Inother of evoured folt budly：and （loe proper light for a plain peaple，
 in the habits of the lath－tacisa Inmager
 in apparel，but it our hubit－mul mou Gencal depertusion Wi bupe orif



Da，（＇merns spanking of the repur Ionly in u4 najumtant us a somul mind Ir Nomblil haverelear 1 recopotion，somis
 Ewo ledge．Iff thina mhini－tey slonthly Icubtless have hit be finther states a qualifintion that we want our man－ A mibiater slumill have it groud dasju tion，merow te marilio ar irviable petubant or morthe．or We fer the wany ministers，and even elders，ar
 tates them－tune it by thei womp mul aeth suris hagg on sue a fecting nbtrins，they thutsof have
and pomer for groul（lirst and biy postles never manifested a feeline of this kind．Tha twoth that they wer Inturing tor meablish wax exil queke日 ithl amidat all the jasalts，trials，日un peisecntians on whifh thay wiere es posed，we bave no manifortatione or anger or mopatiener Earor wan met
and wobked，lint it was done in the purit if lose Let all mar ministe try to mitate their example in then efforts to mintanil the truth Thes ton，in the family，and in all your st filtiations，grand usainst a potatan dixposition．It will destroy your in． fuencer No puater what your diy your juesuione and to fall is thir，is ox habiting a bad lighe Thet your list aline before wiew．

## AT iv enterminment given by th

 Catbolies at Rocbeater，Mmaceota，on St．Patiblk＇s Aay，Futher Wurst it presed the semtinacnes fresly．It be what if is withont Catholie paum be what if is withont Catholie baxueand behoven Amerien way diecotered by a Cuthotir mad cur－of the firat ace porformed was to phant the cross，the emblens of tho C＇athohe Church，und ever ninee the listery of the Citholi Churel and the hivtory of America Yero ond and the जllae，The Now York Il＇ztars gives more of bis atdren
as lollore－

The Row．Father furtherstated that tho Wharth cane in the beginning and sher patne to stay．Tho ery way hesro that＇the Catholie（＇husch is the cont－ isg danger to the Ropublia－＇Tle held that that the Chureh worla thut before anoller geacmition passed Wway this conntry wenld in（＇atholic． The stronger the fhurch became the greater would be the namon of the people，and the grator the nubion，the
wafor tho Xatineal exintence．The

Church controlled the conscience，and colld restrain mon from cvil and nake hom honest and true，and there mould he no danger for the morals of this country if the whole conntry became Catholic．If the Chutch did her duty we should bare the grandes repualie that ever exipted．
The past histary of the Cathollin Chasel does not seam to indivate sure 4 resift，It bas not then wry sur
uconful in cuatnolling the sonseiene if its mentien and there has perlapy been wore grosx crime nommitted by its menton than mby other denome nation．Jutging fonm the fruit－ the Cothalie thuted it the pasd，ye cannot anfiripate any Nuch a result
the nomitay wete to hocvane C＇utholice

AN INTERESTING MATRIMONIAL EVENT
Lan erening Mr John Withutn Kons
Itantingatar，tommerly ia Butido
Ok，mal Mar．Pamate Kippert
 Retorines phasimate it the tity，by Res of sithell，beter which the of 1 cs ．Deales，mi Twoint aveme Thene they wectiven the omgrathl tinate of thefit frame The bride was sul onamesutal pesents．Way they live to celcherate thicie sulden wediling


 mi－hotnc－Homen
Wn kiad is oner elthrient bewdalinder Ale enters the matrimonial thip mpuniel with our beat witheb．

## ajovNIY 5 CENTK－tan

## SIX MONTÉS ON TRIAL．

Is there aro still hundrods and thos－ ands of Camilles into which the Pase trite Casatriay has not yot beep fforts as will enallo ous．friends und gents to bave it road in every tamily where same gueul nuisht the wow． plisbed by reading it．In doing thas wo offer to send it fix monthe on trial for 50 centh，or eleven copies for 8500 ． Wo tanke thie verg low offor for the purprofe of baring the I＇rivitive intra lued and has promoting the cause ＇Clurnst．
Nour bratiren and sisters，bore is an and for the prom you to work lor us How many will go to wark at once How many will go the work at once peribers？Look around yott and seo how muny of your nenghbors would be bonefited by rending it Perhapa you have married sons and dnughtere that pre not takixg it．If so，sund if to thom for six monthe．It may wrove good investment．If no childron to sod it to，think of at good friend or nesghbor．Please make a a trong etori and ace what esn be done，It all do－
ponde on whint youl may do for as，and it is to you we look for muccese single subscriptione， 50 conts，of any nmount less than $\$ 1.00$ may be eald iv stampis． Amounts of $\$ 150$ and lees at our risk， if carefully put up．Larger smonts hould bo registered or sent in chetk draft，or postal ordor．

SUOOESTIOXS IN REOARD TO RAIL ROAD AREANGEMENTS
In Artiele in reference to Railman arwangemeste，forr persous going to Ansual Meethg，from bother 11owan Miller will be foum in this number of our paper．Aeconjuanying the article Bm Milles by whieh he derpged io show the amorance to hims and If IR tegent ly tow taay brethrect lahoring to obtain wehecesl fare．We eall the affertion of the brethren to this mat－ ter，as it is very evident that thin ba－

Rnilroad men，like aft other businge＊ onen do not like in be annoyest un－ wecesearilly，－Ind where iliffereal par－ ties apply to lrilroad companies，aur hoyanee and contuaion way lie the re－ ath．Thare brould he，therefore，a Moper nothostanaling mong the orvangements And as tronher Miller has been appuinted or anthorized by he proper inthomaties at 1 abark，han ing thi armagement of the Amment Mecting，to nteosal to the Realroat ar angenneat cast of＇＇biengio，brotbres thonht carrespuad with＇liruther Milles hifore tixy atremp tonbtain the sato of amy compaify：By conequobline with ham，and ly winlane in hamoons weth loim，they＇may help lum and the ＇loweht，hut to shanything when cousuliont ham，mey leal io confu

Thore sare sapte Chunth ill brither Miller＇s oflitial quteneme ilate n mone peire ctanta andols prefer trexot－b．thuragn inle thanemen．Luf we hope thit rlumge can he tasule an！the tiane exonflesh，

 hauge minde The anmien of presua
 probibly le areh，that Hainoad Com Isuices wall fect that har comvevient proname they will ienerl thige at they Whate herefofore thone．
Whik bather Miller lisi bewn ome quence of ditherent farmer makling al plication for railosiul fitrons，so onf
 du，in oriber tu avolil trowhle．and avoul giving offere to brecthen．We have hren fubameil that armaugements hav lieen mode nith swen：ISalroal Von gavice ly parsios luequles hoother Mal aodubit tho propurety of publiohine
 iseme then W．leque the lowthen will ail see the moprety of a proper unsteradandian vetwern all partio－apply hus fiat rail rand pivivlegen，on that liere may bu We neuld timether andest，that Were me any railrouls cast of＇loiengo our wheh suy ronsiderable musuber oretheo will wait in travel，fir which frether Miller ha4 rott arranget， ome brethen shoult！intom hum of The fact，that ho may attend to it，or se that sorae one ela doess．There in smo yet to complete the Railroud ar－ rongenients，anll we trist that they will beso attonsiof to that there will Ve no follare continsion，on nusubider tambing，If auything is not under Anl if anybling in gat wonthu，it may be anpallicl．
-Each biator muat aiso procuro a weket which will ontitle Ler to the mealn served in the Eating Tent, and wbile ut is not ineteled apon tbat she should pay one dollar, it is oxpected the will pay whut sho is uble to payIf ehe does not fool dieposed wo give anyting
it froe.

- Partice holding uckets will keep them dirieg the mecting and show them to the doer-kecper when eatering the Fiatiog Tunt.

Tukets will befor sale on the hround and can be procurcal
reaching the place of meteting. persens to is seat in tho Coubeli Tont or any pluce elag outside of tbe liating Tont
L. Letlere intended for purties at the M., should bo addressed

Letters intended for the Standing ommatteo should be sent in lare of I. M. Eshelman

- About one hundrod yarda tions the Eating Tont will be a lunch stami where onttiders can be supplled whit plóvisions at reasonalifo rater. -ise in the Eatug Tont and the othe bout fity ysubs from tho-iousil Tent.
(iductional Inepartunt.


## 

隹, wown win等

## NORMAL OPEMING

The ogreaing of the sprine tevn lie Norsual ans louked lirwaid i With chasiderable intercest ly thimo es
pecially toncorned, und we are gaal to sidy that our expectations hatre leent atudents enroileil as their wherarter We hav the plensnve of being juen ent at the gioung rhapel sexvier, and
is abore prouning not if stalents we thever suw together. The exn cisch
wore upened by hother Quinior whe rond part of the firat shapiter of Cioms$\Rightarrow$ and follotsed loy a very shrreciative prayer, in whicle the honebugs it fod were waderiy and canassly in ruked upons
The large mathoer of young lopeth
 big to ws, as thon thom we expert : roligious mdnonce that be hope will The manhol present at the that opening way enghty-one. These ary
hugoly, from it tivtance, winl the great waiorty of them mumber and uems. bem' ehildren. 'This ue natue, not bewanls hembers' cbildren, lut to thow that the brothiren ase appreciatomg the utrantages herv afurched
utimo of their chikiren
I' ader a obiling frous
I ader a stailing provichenee and by She realoua labor of nur pwoturient tis-
tity of teacherm we hope that this


## OHestern Alfpartment.

2.der r. H. yill.kh, editoh.

## T00 MOOH AND TOO LITTLE.

hust have our own way about overy thidg: Too mukh to think our juid. hest is bettor than the whole church Too marb to thapk othors mat nubmit Woo pineb to think all mumt toek up to us because our views are importani Too much to exptet all will $l^{\text {refefor }}$ our aumey, or jusgment, or preachieg. Tou nitub to expect othare to orerlook
our taperfoctions while wo look it thens. Too mull for us to look at the fanto of othe

It is 100 litute for us to do notbing while otburs bear all the burden and exponso of tho cburch. It is ton littio for us to do nothing, whillo othets do
all the work, and hisor to speud tho orgit and sare swate. Xoo littio
her to to pot help siag, or pray, or even go to hurde when so mach dejueds upon the werk of the Jathful Tou tiod anat torgiref us. Too hetle to net lose a brothes biccauso he lass dane a lutule wiong, y bite fesus luras has mionge Too little nut to love the causo of sulvation wult eoough to do
sometbing, exay comething, and give sombiling te suppert the great work.

DEATH OE SARAH O MILLER, WIFE
OF ELDER R H. MILLER.
Died of poeomoara. Mareb 96 th, 1880 , aged 53 years, 1 toonth and 10 dage she was the daugbter of Samuel Harsh. luarger, bera in Botetourt connty. Ya. and came to Ladiana in ber eleveath gear shas leaves hour cbildreb, two grand childrem, two sisters, five buoth eta, suil many friends with ds to monra - lups which all things of earth canact the eborel aearly therty years; a faithfal wife and mether, though most of ber lite in feeble bealith. She Deser
cessed to overtax ber strength tilt her work on earth was dobe. Loag wateb ithy, is wearisers, waiting on ber two rblldren who lied with consumption, Lad so worn out ter atrength that she was unable to bear the serese attack of disease, by which ebe is called to lay dowa the croas and take op the crown. Tbis ie another deeper sorrao still odded to our load of troubles. Wave attur desolate bowe withoat a mother, to wecp ia sorrow which tongue and pea eileat oijicet around ax bringe baek in anduces the fond memory of a wife sad and motber, a grown eon and daughter, all fokea a a litile over two years. So
Hoou bas cano these trabbles, deep sad insting, that Iffe and death srem mingled together; all eartbly objecte been changed, asd caros multiplied, till with achiag heart we turn from the burcieo to 300 and sympatbixing friends, witb wore sad deeper interest, for strength uad belp to bear theas clouds and turn to Mim whe is the Immanuel for Es to lend us through the deep waters, austassed and better prepared to picel Wens that have gone before to the spirit world. ill tho interent of parpetal care taras us to the welfare of the chit
drea left with us, thist Ood drem left witb us, thast Ood mey lead
them up in faith and hope to follow the example of a Christisa mother, whose love and life, like Jesus, bas all been ghea for their good, that this weeping. dymg family of earth may be made a livigg rujoicing fanily in heaved.
Our tive was so taken, asd sorrons so great dutiog the list weok, that we could not write asy short cditoriale for Haper, and it is not muck better now. Our etrong nervons temperament
and our oympatby is toe areat for our
contrul ; you muat bear with yos lithe
while. By the blessings of God we soul fieds peace Within, where the will do more if posslblo than we bave done for the church add the cause of Cbrist, In whom we trast for "deliverance out of all oer troable We ask our brethren and elatera to remembor ue und our family at a throne of grace. The faneral whil be preached at the
Betbel churcb, Dear Ladoga on the first Betbel churcb, Dear Ladoga on the first
Suaday it Mag, by elder G. W. Cripe On necosat of this siofaess we coald oot atlend our Dietric! Menting unthe
24th of Marcb, and nos We cannothell somo promises to preach for the breth ron, but we hope fod will uverralo all for onr good at last gesput for the goed of My wife wse taken sick on Frids 5 morning the 19tb of Marit, w bite 1 wes is Elkbart county preachlug. They elogrophed for us but wo had started d on Socurday noon. From that time I was very unenes wheut ber recovery. She suffered mucb till the following Fridey eveolag, when the Iord who giretb called ber hova.

## BLESSINGS IN SOTfERING.

suflerng in po interweven with sh and ualration, that the Oeveipotent by it oxcenter Hils judgment upon on' and drepennes His blesting for the oth. Mortal eyes, or humsun wigdont cotmo throigh sutletiong. By it God's awn Son makes slonenent for the sins of the world. Followitg $H_{18}$ foatateps many of the suinte hase gone up "through great tribulation." Many taint, and many a patriot und sol. ther bas snflered, that aucceedimg gon.
elations may reap their richust bless. DS. Fow groat blcosingo anice to maco but that bave been purchaset by toal, suiforing and sleath The gratefiv ${ }^{6}$ irit rises bigher, whon to the unjoy. ment of themo bleesing the food sicen. ory of the sufforing boes led by the Cruchised.

Alfiction and sw, ring under the providenee of trod, now as of old,
brimgs many blesings not al ways reen liy the auflorex, but utill a wities of taithfaloess and hlessing to otbers Suthering keid to toypire an invosti. gation on every eublject that vewhes some epiritual trath on wheh tho onf. ferigg soul ran rest. it tures the "unand of tho optrit" to bock some solVine" in all its researeh of every -wh.

There it finds an antidote, in re demption from sis and suffering. Thougb evor-present and doep the suf foring be, nearer tho soul in spritasal truth flows as stream from the fount of God-"the river of Vife," where the dirise reacbes the hause prarit with beoling balm, sootbing syrup, wirength ening cordial tor the wuflering soul,
truating the merits of a anffering truating the merits of a maffering

The spiris atd pribeiplee of tratb are etornal, reating on the divine Thoy seok their manifestation in medium of propriate externats, theif But aflictiona work the "exteeling we:gbt of glory," while we lool beyond the outer inadifestation up to the divioe apirit and power which give lifo eternal, whet outev forms are dole. The wusts of the soul urv satis. fold only when it drink of the fome tain that rises beyond the temporal thinge that are seon. The active mus. festation of the truth by oxternaly in often beyoed the atreagth of the attictet, us they were beyond the priv iloge of l'aul white in prison, but the upirit of truth blazed beforo bim, giving him "rejoicibg in bope," miogled "tht "patience in tribulation" Whon sufferings then the thoughts into tac arrow prisos of the earthy house, songa is the higat ale sung by the inder bup, while the trombling wull
of the tewenient speake for Jenus, " I
is I he uot alraul." The watern may be deop, the waves may roll, the wind
mas ptorn but the leobie, suffering
soul finds peace Fithin, where
"Mighty to save" reigas all is all, Our sufforings ísepiro sympathy ior thoso who feel the band of afluction and trouble. Tley torn us to the hovse of mourning, and awahen in the herrt aome divino throbthitg for
poov fulliog bumanity. Jeata liked to poon fulhber bumanity. Jeasial liked to it Smyron, sayrug, "I know thy worke, add tribulation, and porerty." The tenter cords of tha heart always strung eartbly plenebres gire. It in bora of the beavenly is the experience of thope who drith the cap of sorrow. Could wo gatber ia one body all the boot i workiag sufferera ' in lesus mame, be barning flauks of molssiodary love the prayers, and songa, agd sorrawn of
heaven bora sy mpathy ead lowe for then salration of siobern, would rill ob amid best sroane and sulferingo, to drusi the feeble ernes of those who fear ic costs a few dollara of their money to save dying suffering sinaera. A firs Tiens sad troubles make a eotid trality of asmputhy, i workiog, strong pawer
to more the tongoe, the pen, the last ramainag elreagth with Jeaus, to give peare nnd reat to the poor beayy laden seuk. To "weep with them that weep" uoves the belpiag hand of kifulred fuff ferers to swceten the cup of Borrow with one God given buney diwn of beaven, gathered anl seat by sympathiang bearts, to romfort the Cbrintian und save To
dim su all in God fulty, aad lowh belp, wind dehrersace, is a blessed state of mind, otten pronsoled by mafleriag. which temalben the true spirit of sab ai-sion and obedieace to the will of Goud. Christ "lensued oliediesce by the
thinge waich He saflered," because "is ulferiage worked she dirloe will. Ia afthetucar we learn rubasission to the provideses of Cord, though we canast fally comprebead His wass; yet in them we हee tho Omaipotent, and foel the weaknees of all bumus power ; wad louk, and bope, and long for deliveradce and rest by the Intinite into the beared y Here the true priaetple of obedi oneo is iespired. To truat 18 the Divise to Field entmission to IIfs will, nind mombors strenithem, and asve in the Dercles of a pirntual life Tribulation and safferiag look beyosd the temporal for kure deliverabce, up to the spiritual power which wohko wben suee cat binder. So the trus spirit of obedience looke beyoad the literal wo the Intivite for the blebsings lie alone "as pive.
Tribulation and nufferiog veaches bu. mility. In them the saint learas the lesson to "homble yourselves under the mighty hand of God," and ta "cast all your cares upou bim, for he caroth for Aflictione come apoa the proud and fay, to bring them dowa in their folly, till all the pride and vality of earth is bothiag to them They trach strengtb in, when the pows and provideace of tiod comes to work [tts will. egus "humbled himself and hecame bedtent even unto seatb;" bat the wartiog exaltatien comes after the hu-
milnty and death When sufferings mility and death Whet sufferings
lumble all the greatness of the hamen, then the Divise ssumes with Hie saving power to "exalt you in due time." tions, too, as welif ay individuals have earned bumality usder aflietione from be "mighty band of God" In their bistorg we raad the great lenson of bu mility, God it teachiag the chitares of men that cerery hnee shall how, and very tonsue xhal confess thas Jehus Chriet is Lord, to the glory of God the Faster." But the ble-sed power of bunality now learbed tbruagh nulloring. makes an "patient io tribulation." The ford forgetteth mat the ery ar the bomble." Desrid kaets the auftuing of the Gamble, ufiet made tbem ary unto the Loril, and Ele lorgeteth it not, it ts ail bottled up in His ruetuiny, waiting to answer "in due thae" The luavedward cry of the hamble sufferer reaches the tendur enr if Him w bo ie not sta b
concerning tilis prumise," matiog "al thinge work together for good to theit that love blem," oven to give merciea in chastisement.

Suferinge teach the human will etab miacion to the dirlae fiod worke His will oflea is a providebce of enterlag with a parpose vaseet, which makes a feel the power of tho diviae will, and loard by experieace that the bumata will mast yroh. Dat it ia a blesaing to know that the Ompipoteat, who bringe our safferings to zork life will, is able to make them Work salration for ue. It is Jlenacd torson whict teaches the bie man a ill sabmiedion to the divibe; to loara bow weak avd futite the haman will, stiong ouly ia atubbornuess, mued yield at last. lhut when that exalsige submission, with feclinge of "Thy wil) bo done" conee inppired by anfluriug, it is the barmong of a speritual life born bot of tho mill of monh but of fiou) The burnas will violdita: to the diviee is the leginnia, esed end of that sond canversios whica unds (ienl m tribuin thon. Bat the buman will arrayed against the dirime, is the awful preuanption which hrought and continuer sin it she world. Rrery means wbich brings the will of man in harmony witt the will of diod, bas is it unboundea bleaciags. Sulfering in one of the meean of making perfect that subjection when tounuannateg the bighest flory exce si taibed by mas : bence the spossle coui say, "After that ye bive softered awhil wake you perfect, eatshlish, strengther "ettle you."
$\lambda$ aftietion tad Huffurigg taras the beark to look for the delizerance waitivg in beaven Tley taspire a longing foz rest beyond the riwer, where sorrow uever roach the spirit land. They ancbor the alfections oa the furtbe shore, wher the redeemed sufferers
"are wniting for whe" The sufteriag spint turas from tho allurements temperal thing $3_{2}$ sing of "घkee: bome," a glorited reality, where sorruw and suffering one koown no more. TEe wfurf, worn, anil reatlebs su Berer, (aos ing ${ }^{1}$ for a city which bath foundations

## Fiome Elepartmant. <br> HABIT

There whe once a horse that wan ased to pull around a aseop, which lified dirt from the depths of tho
earth IIo wns kept at the businows carth. Ifo was kept at the busincess
for nearly twonty yoars, nuthl he befor nearly twonty yoars, nuth he be
came old, blind, und too atiff in the jointa to be of furtber ust. So he was tornod into a pasture, or lof to crop tho grass witt
But the funny thing shout the old horse was that every morning aftor graxing awbile, bo would atart ot at tramp, going round nend round in a circle, Jost as bo had boen au custonued to
do for to many yeara Io would keop it uj for bown, and froople ofen atop pelt to look and wonder what had go ato the hend of the ronerubio animill to make bins walk around in suck a
solonid way when there was no earts. solonis way w.
ly aced of $1 t$.
But it wat the force of brbil. Anal the boy whe forme bud or good bnintay in has youth, will be led by them wbon or bappys, arcordingly

## SOOOESBFUL BOYS

Wbo are the boyo that succeed in the world? This, my young friendn is a vory important duextion for you to answer, Shall I aunwer it for you?
As you anil I aro stangers, lot mo
say. I have tud thousands of boyt mider my caso ma a tencbet, and that know who suctood in all the noblor wolkn of life. I thave watr-bed these snccensful boys in the school-room, in
the store, in colloge, on the farmevery where.
Ono trait of cbirractor is posscesed by slll of them in a greator or less de. gree, viz: they all have great prowors they do with all their mighber. I $=$ a lous con to be lonroed, they bring all the nowers of their mind to the tusk until
it ts mastorod. Tbey do not allow thoir miods to wander off, now upon tbis sulyect, and then upon that, but, With an iron will and an unconqueràto bo performed, whetber of the bead or the band, wadirided. and clowo at tention till the work ia done Thin power of concontration is the necrot in the same class. Haes you stady is of far greator importance than that or horo minch gou study.
I bave in my mand now eeversl of my old scbolnre who are ominent as lawyord, physicians, misistors of the
gospel, civil ongineern, buildors, mercoaple, cind onginects, and farmers, all of whom were noted in school for their undivided and close attention to whaterer was to ho done, titbor $a t$ their desks in preparing trecitation.
I romomber ono of these boys in particular, although it to nearly thirty
gears sinco be was a xudent in years sineo be was a xudent in my
sehool. I ean see birs now at bio detk, working nt a dilticult problem in algetra or srithmetic, or trying to
tranalate a suntence in Latid or Greck. It mattered not wbat the study was, he alwnys entered ujon it with the same resolute detorennation to mastor it in the least possible time. He scomed to bring his, whole body, as well as the powera of his mind. to the necom-
plisbing of his tusk. Sow he would oxtend ove log, and
then the other, now ras bil fiegers through bis bair, and then perbaps twist bis none, bis eyes meanwhilo istonsely fixed upon bin book, and bo saw nothing, board nothing, notil that necar falled at rectototion. That boy bas been for several years one of the most prominont judges ith this country, and one of the moast emin
nora of New Jersey.
Boys, if you wish to make your
mark in the world, for nll that is nollo
and good, etrivo to gain the mastery ovor both your mind and your body. Learn to put your whole mind to the
work in band, and my word for it, you will succoed.-G Goldrn Days.

HOW I WOULD PAINT A BAR-BOOM. sy bev. т. M. uhazytit.

If 1 had the adorning of a barr.room, it shol
wiso
On
On one side 1 would paint $D$ outh on the Futf lforse, his arm wolding the
thunderbolt, the ficry boofs of his Aying steed treading down everything flar aud lovely; the Garden of Eiden bim.
${ }^{\text {Eimp }}$ Oe the other side I wouht slraw the pieture of a midthent bovel, nieo a buppy bome, the roof brokes in, the
 children clinging to ber skirts, pitcons. 15 bessectbing her for bread. In the distanee atould bescen the onco bappg dronkard, on his way from the villugo tavern to the hat he calls bie bomo Breck of the bar, 10 full view of the Woated ircathres bont stand with tho cup to thoir lipes, I would paint a com-
pany of demons, in the deathedance of pany of demons, in the deatledance of
fiondsb bilarity around a fire kindied with tho Alsmes of akohol, and over it
 ${ }_{\mathrm{H}}^{\mathrm{H} 1}$
Opposite the bar sbould bo a losely nnd diatonored grave, a lightningblanted troe should stretelh its lifelese brancbes orer it, and on some wither. od bough shoald pereb the zoeluncholy owl booting to tho wintry moon. At the foet of the grave whould kneel the angel of mercy, with bands and eyos upralsed to the pitying beavana; and at the bead of the grave sbould be the angel of justice, carving, with stern, relentless band, upon the tombstone these fcarful words of doom
No Drunkarb on wit. Inheatt the Kimudom or God.
Is the intervening spaces 1 would ave, here a grinnigg siseleton, and here a brokon heart, a shattered hour glass, a strunded boat, a toreb exin-
gusbed in blackenes of darkness, gusbed in blackenes of darkness,
while from over the doon-wny and from whill from over the door-wny and from
the ceiling ahould look down all kind of wooful buman faco-pale imploribg. wrathful, deadly, desparing. The walls of the rooms should to hronted in sackcloth, and tho noor ed in wcepnog willow and gloomy cy rees; who shild rond that bold the damning flaid should be blackblack as the gates of doom.
Then I would call the rumsoller, i Lo would, to take bis place behind the bar; aed thongh a fow besotted wretch cs, bardened in erime, might ataggor up to the bar and dirink definnce to their fiste, yet I should bope tbat the light of bomes-might turn away at thongh they bad canght a glimpso of RELIGAOES INTELAIGENCE,

Southera Mothodism is etrong in Tosas it reports 80,489 members, 758 local praachera, 537 chureber and 385 pastors. The total amonnt promwhich 850,887 was not paid.
-The Methodists of Phillipsburg
N. J., are having a groat revival Abont 300 persons have profossed sorrow for thoir sins, and it is expected
that the total number will foot up nt that the total nomaber will foot up at
leant Jon. Gror 2,000 bave nigned the plodge.

- In the Congregational heuso at Beston there are 20,000 volumee and 100,000 manuseripte pertaining to the bistory and theology of Congregationalism. It perhaps is not generally bnown that this buitding stands on the spot where the first stone bouse in Qbe apot where the hrat atone bo
Boton was built 217 years ago.
-The Baptist denomination of the United States, necording to the Yee Book for 1880 , is 1579 bad 24,799
churches, $s$ gain of $295 ; 15,101$ minin ever, a gaie of 4.17 ; as total membership of $2,133,0 \mathrm{~F}$, , a gain of 31,101 se in the preceding ycar. Other de pominations practicing immersion on profession of falth, number $5.50,51$ membere:
-One of the Pbiladelpbia broctaren has juat pllt it in the power of the Baptiat Publication Socfety to offer to the first one hntured new Sunday
chools organized from Marels 1,1800 sio worth of Biblos, Testamente, jeriodiculs, or bookes, as the helinol muy prefer, provided the achool gives anch protalso of permanoncy and efficiency as in eviteed by raising in their nelghtbortiood 810 or more with
procure an additional out5it.
-The New lork Orisen, publinkes
extracts from latters written by the prosidente of a number of the leading colleges of the Ewat, ahowing that akepticiam is not more common among atudubts than in former yeara Dr. M.Cosh of E'rincoton entys tbat "ont of the thourand and more young rien
whe had pene out from under biy inatruction at Princetob, only four wero akeptacal, and tbree of them were at. preachere of the Gospel." "
orpharard College how toutains 850 orpbans, and its income bas so increna-
ed since Girard's deuth that the new buildags necessary to reveive this large fumber bave been bnitt estiroly from that iseome withont trenching on the fond. The college has thus fir reconed and educated 2,464 orphank and bas indentared neder the provis -ons of the will, 1,028 boye A large propertion of thoso who havo left its walls aro donns antiefactorily in lifi, whilo somo have alroady attalinod dietinction. The ivelopment of Mr. Girard's coal inde in Penneglvania bas rased that grobe income of the estate from 86798344 in 1833, (the year aiter bus death) to $8897,165,72$ in $187^{\circ} 9$.


## ASOEST OF BT. PETERS.

## By MEV, H. М. Mooneth.

Rove, italy,-On Thursalays froms 8 to $10 \mathrm{a} . \mathrm{m}$, tbo public are permitted wifo and I were a little late, and the estode at first, shook his hoad, but aftor a little parloyivg, prolably to impress upoe us the magnitede of the favor, and our consequent obligation to pat a good fee into his band ob out return, be graciously let wa pazs
large number, in ditterent grouph fllowed on after us during tbo nex was by no means boma fide, but a part of the regutar program. The atcont to the roof is eo very gridual that it is sand looded mules often pass up witbout diflealty.
Enuerging froa the lang spiral atairway, we wniked out upon the spacioun coor. It was difficult to imagine that Fo more already ono bundred and fitty feot from tho gronnd: for it scomed
as though wo woro in the midat of a hittlo village, which bed by some mightrolcabic force boen raiked to ith present lovel. There were broad apuces, long walks, clusters of dwellingbounes for the workmon, if fountain playing, domes that might bo taken for temples, and overy nppearbice of
life. The views, even hero, wero farsweoping and full of beanty, but wo knisw they would be etill better from the cupola of the dome, so we burried
on. At every tarn 11 guard was sth. tioned to direct us on our way. This magnificent dome is double, there being epace botween the inner and outor wall eufficient to allow of narrow stairway and passages by wheh you
ascend to the top. Long before yon reach the summit you are deoply inpressed with the enormons magnitude
of this stupoadons structuro- the ro-
suit of Miohael Angelo's censummate genius and wkil. Almost overy trav. oller on entering St Peter'b is disuppoisted. It docs not appear as vist and immense as he bad anticipated. Bat looking down from either gallery of the dome into the interier of the church be never fails to realize its gradeur. The great contral altar, 97 foet high, neon from this point, resum blos somo amall ornament, men and women look like childron, and, as the ge rangos from transept to trabsept, the mind is oforwholmed and bewil dered.
Another chmb and we are at the top con, whome. What a vest Oneo liea the litornal City at our feot, the cradle of thet mighty Roman race, nev coequorors of the whole world And thore are the everlosting monus.
talen-the same that Cersar, Allgustus, Cicern and Virgil gazed upon Among he mast eonspicuons objecte in the anornas are tbe Vatican and Cantlo Col, Colostoum and St. John Lateran To the sontbeast, while tirrtbor to tho ight, covered with tombs and ruins of tutely aquedtects, stretebes the Cam-pagna-that plain of desolation and cat.
But we bad not yut roached the tpp of st. Peters Tboro was the coppur ball atill above us and the gnard way fow porgone at a time to perform thi ast foat. To get futo this ball, whech will hold about oigbt persons uncom cortably, our party, ono by one, climi ed an ahaost perpeadicular ladder thoough is narrow orifice lite the betchray of a abip. Ifaving reached warded not by any view, for there was nothing to bo goon but by the conscioumens that wo bad been in that ball, 430 fet above torra firma The descont was rapid and casy; but on leaving the church we wero surprined to find that over two hours had passed. Wemball ntways remember that nurial Tirolly I' IVares.

## ABVERTISING BODQES

Some of the advertising clodges of
the present day aro crafty enough, if it wero possible, to decolve the very lect; and we greatly fear that the by them.
PerLaps no class of puople are moro cruelly imposed apon than those dying with consumption. Doubtless bundrods of thongands of dollars are
wrung from the this bands of poor sufforors, by the villisns whe advor we wortblese moticiues, and warrai them to cure asses that are ntterly is. curablo.

From the summit of Monnt Fibul the priests of God used to ory out, "Cursed is he tbat maketb the blind to wavder out of his way!" and from the brow of Gerixim all the paople thundered back "Amen I" Would that a similur turso might ring in the eara of those who delude the sick, and rob thom of thoir mosey and the rempant of their lives.
Most newsnaper readers will recol loct adrortisenents that bave gone the
roumds of the papers mucb like the following:-

An old miscionnry having been fore ed to abandon his teld of labor in consequence ot palmonary disesao, learned Whe in South America of an intall be reoedy lor consuaption. He mado neo of it and was restored to periect
bealth. His frionds bave since tried it bealth. His frloads bave since tr
with equally satisfuctory reuals.
Frons motives of pure benevolence, and to relieve suffering humnnity, ho will send the recipe for propsring this medicine without charge to uny aflict ed person who may stand it need of it. Addrces Rev. Nathaniel Peckeniff, Bible Howso, New York." interoatod! Here an aged miniater
whose sande of life are nearly run out, spends bundreds of dollars in adver. tising a rocipe for prapariog a modieine to eure eonsumption, and gives away the recipe in the hargain. You send for it, und reeoive a paper by rothat are ce be compounded, and fou end the prascription to the druggist to be filled. Most of it is plain onough, but before the drugeist gets through ho is "stuck." There are one or two articlos on the list whech no druggest andor boaven bror anw or heard of nu-
der those names, and which cannot bo found te any drug etore in the world. Thie you do not know,-you only know that your druggist candot supply thons, but prestrmo they would be found at otree in the city. Well, you are in tionble, whon suddenly yon obejpo, ztaling that for the convenience of thepe who cannot casily obtain the matorinle composing this modicise, the Ifor: : Nathuniel Pocksniti koops a fow bottes of it on lannth, which he will sebd for 83 por bottle, morely to accommodate. This lielpa yon put. way goen your three dellars and buek romes a bottlo containiag perbapy ten conts worth of whiskey uwash, is mistaro of atimulanta and opiates, a moss hast would make a well man eick, and bourne from whence no travether re. turns. The firet botile may stimulute, or scothe, and so give lemporary relief' ned encournge you to sead for
iness ia to go on All who desire to name shath reyound in prayor and Pay their money for that selfsacricic-
1mg 'misnonary's' great reroedy can ung 'misnonary's' great rerody can
bave tho privilego. Hat if ho adver thicen from the 'Billo House' hereafter, the Society'x oflicurs would liko to hear of it."
Now what nhall wo thinle of the religious and secelar papora of the lund, which for a little monoy will givo care reney to such falio statements made by leoserond raseale, nod an ald in humbugeting, deceiving, and swindling these of their putrons who aro sing
and porpluxed and unsanseetingy

## THE CACSE OF MIEsIONS PROGBE88-

The spuit of progression seems to perrade in all things, and the see the fruite manifested in the different wrta and erienres, the farms and gavivas tho bonse and pantiy, the religious se well as the secular wortd, overything keetns to to adranemg, -the world in ts caporness to go nhend has often, to bounds of reeson, and advance to the front: ntheud, -and laurels uremth has aloud ber victorics and achieromivnts ever the puast. Is it any wooder then, when the world is progressing in all
(hings to a greater or less extent. that religions afairs shouh also swano a bottor state or ufture -a looking up. Shall wo for one momunt thank that thas is wrung, or apainst the poneral Ihblo tonch progression "Go on unto forfection" " ' Iot as thengh ! had at wady attained ". Yet =uyo the spoutle, "t press furwatd towayd the prico of
the bigh cnlling of God in Cbribt Jo4ite" "tho so tberofore perlect, oven as your Pitbes in heareal is poafter: There and many other texts may be the truth, that progression In the ditherefore sbotald the rarnesty sonelbt atter by every truly dewoted fillower
at the Vuater: for Bis surdo are spo it mul they are hite; and wo stould dilusently Rearch thom. for Jevis may They testlly of me"一Joun a she The misainn sorvict, whethur it to in the eitios or in the runal dintncts should rective the iedisinam attention
of every tree lover of Gospel truth. the if wo carneatly thend and pray for the wall of the Futber to be dnes on
earthas in heavos, uod it is Hes will that nill shewid come to a keomledga of the truth at it is in Jessk, hrw work of prugresstus, is thie evans intor, of an and iniguity, and from the cor rupt teachipge ol the pat
nasters of thal iny pertat.

## inatters of thal inplertath

 deun '1'ave atl thage it the work te of mand, donbtices it wil conse to nuught, but int us he very ctrothl Uod Weate truly glad th sed the caure of motwors prugreusing Woital 10 God that ao glononse a carse could
to purbed forward us rapidly ay the ditherent progects of mat ure, for the wollare of bumanity But slas' there ueongh tor our God atid the goot of Hintause, ov the aund of man in two cager and reaton- hor tho thrersol tbis world.

1 fical wo do not realife the impart. abee of spiritual lito, sa $n$, necesmary out arowth of a truly eefooverted
heart, desirous ever of nphliting the 'unse and extealing the borlers of thl he carm of our hord. Of let uy the sood of all, firy tho aivancoment dwine life of the ehaidren of God. tor the veltare of the misesion service, hoth in Doumurk, and the cites and the waste und deselate placen of our
Iavored country. May God bless the workers, yes evory toobio effort put forth in sp glorions a cmuse till Jehne
praise, wher or the sum, doth bie sac resseve journoss run, and all shall $r$ side in the God of our nalvation, who hatb redeeused ho by H3s mont pro chan blood. for bre we all labor pray, weit and watch, and may God bless cvery effort put forth in tho righ apirit for tho
h. I. Bume warth

## Rour cheh Kitas <br> $\mathbf{X}_{y} \mathbb{E}_{\text {asesan }}$ Finit.

Marbican, 1800.
1 Lave pat arrived bomo from Kan $3 a k$, wbiub maken my third wip to
this lualthy, rich country. I bar overy timo rothrned with inproved healtb, and to dny I feel to thank tbe God of my salvition for the good henlth I nuw enjay, and that 1 ben in ministorial iabur. The Lori be protised for bir groodnom, that I ear now meot my brothrun and eisture in a churet capacity und talk of the love of Jceus and the power of God to save
apners Tho weana bo has ompluyge for that purpose, is indeed to mo a bappy pravilego. ne well as a ploasure abit delight God bo pl
good, nomoneoly good.
Une year ago IWas recoecring tron atron epreil of sicknces, und whon sarcoly able to travel, I utarted Wesa I stopped oft an Lincolo. Jebraka, next in Hustugs, undi laxtly in Kear ney county. Spent some weeky haure,
bought winc land, unil thon weat on to Denver, Coloride, spent the Sumb mer in the plains and mountuins of sarrounding tumes for sonio time, ay hestlt netproval vory slowly, my appotite wnis pour bleep all gone. I wat weak and locble, chugh wits ing toon, in (utotecel 1 left Colorado for Kow, in Choven 1 lett Colorado for enton cunalty, and rommand thero und in adolining county for neally have wexka. I fodo overy day in an open olds. purt or whict timio it was very wild, yet thy houlth improved no sapone day to mote at myself, from onc day to the nest, ao loug bs I ro. maned ta Kansa, and I dor sibcorcly
regand it us the moot hosithy portion of all the West Io Colorado the ultirude fur maty is two bigh, and many Wonk langed poraozs cannot stand it, and twon omid In Kannsis it in luant rigbt, that in, for welk dolks, mad not insuldds whould not eettle in the eartean portum of the State say wet bearer be enatern state line than heventy the

## bundred mulus west. Then

 Lazald the boulth bele ne extendingmone hunoved mike went of lion. City to three handred miles. form. n holt of two low
Incrose the rate
lloo in this lerritory wheat athe ara, vegutables and vinee grow ie
 have bought laal and ana going thoos anth my tatmily thre Muy next
I lave beon thas minite in my bet ary' in a briuf wuy, for the specibl Hinebt of the sick, and involide, anto whase bands this, article mayy chused chenne, and thencber save some pre
the church with thes weffu nes- anil aloo lost to their famities, for Ido very dach kympathine witb tho ing boen there asin fong mymell:
in thit localisy, xaw, eolls for $\$ 50010$ slotw per acre. For iuproned land seven to ton dollars, and on up 10
twenty dollary, fuevorling to improve. unents. It he a bleck mill key soil, and producesabundantly. lays montly level, but some places a littlo rolling or finent qualty
a good, mostly limestone. Some places sofl water. No alkuli bere, whick poits the wells yo bally in Colorado.

## korimity

## tho Middle or Jisatern Sitatos

 that is, tho masses of societs: Thoy are tatelligent and mostly well educased. They aro kind and gotwrous, and for temperance, Kansse is tho leading state of will the Maddie und Wentern States Their present Governor, Mr St. Johin,drocate.
aro very good and well governal and in raany respects, tiar oxcol many of the oldey States Good commodious chool-hansor now dot tho prairies all ovor, an fir as the settlotaente extend
Tho schools aro noenpied with toacbors well yualified for the duties of im partivg instruction,
in found int many pinecs, and in rich rom 84 ou to 8700 at fair prices good vanoty.

## Fux chem

Kansas 18 moro zedons ant wide Awake that in many places Eost, un dor moro lavorsble circumstanees. I of nus mophers in Kansss lseep up farnly prayer, and aecie to be alivo to the Mator's cauke, tuking God's Word for their gnide so far as I form. beir ueguaintunce.
The diold of labor for tho manater hese in largo, where many mivistery
now in the liast, and almost itlle, could bero in kumeas fiod pleasant homes and esetal omployroent, in the use of bo talonts tho Lord bus poven them. Teuple how 210 anxious to hear the Gespel, buve not yet heen Goupel har dened or proached to alcop
Any persons winhing further infor ration ahout Kaneas, can obtain at by writing to me, with cenclosed atcop, hot lot your lettors log to tho point atad Alort. Persons con ,otunag yones Wost, will fad it to sucir interent is ato si form sion with the best sections of iand, and how co abeain them - witer und markets
SC., de, As oser your brotior in

## \section*{lbrest} <br> ivent. Wnfantown, 31. I <br> 4 Letter to Eld Esaco Price.

Yuur letter of oxposition and critiLsm aud ing nify cume a Fow doys ago Itm rot suro that I gtafu your intont at all pointe Iou haro doubtless giv os mote vituly and wider investhgation thus sulpeet thau I have.
I do not not beltove that aleoholic Whe thaty represents the blood of wrmented bread yepresents bis lsuly Bitls processes and resuiter are wholly Furuign to the lacts of the atopareont and ther import Fermobtation, whetber of Bread or Lidptor, is aimphy a rulf rair puycoss, arrosted at a cortain Thige to proveet absolate putrefieation
'Thou will nut sufter thite /fuly One to w. .urremption." "Ho symboliza /has equares breat hee fhom lenven und wabe in its pristho state
1 amat a lose to know what you dave ver in Mark i in, to disturb your mental scionity is your benatiful old age Tho declaration of Christ krow Dut of to minple a mutter, that 1 ean our no dhlueulty is ustortuning tho exent of the Ippliestion. Tho Scriben nd Tharisesh were vory rigill in the solestion of their lood, so ne to romain atrictly within the lonits of the Levits-
cal code. To tha they had added ro cal code. To thes they had added ro
strictions of their own, as to esery thing clev, so that the least variation From tiecir (raditiona subjected even Cbrist to the charge of gluttony and wine bibling. But in the Th of Mark bouy fived po fault with the diseiples on
their molanty of catiog. asd not with the compostion of theirdiatary. Tho fifteonth. Cbrist did not goontaido of this limatation in declaring that a man is bol thefied liy what to eats and drinke. It is tiumply an answer to the superstition that unwuthon hands in the participation of whacably food and drink is morel ur corcrannial defile port of His langully bounds the fin port of His langange. Neithor glut kisedom of Gol Philip inherit the kingdom of Gorl-Philip 3.19; 1 Con
(5. 10, Paul and Cbriet do not plash, but are mutoally confirmatory Tbo Pharisecs restrictod thor ebvis to the uswashon hand, withous intimation of a lireach of law on the storo of probibs ted articles of food. Cbriat's criticiern is limitod by and to this fact. This allows the anatbetan of Heavon to re. main on surfoiting and inelriety, and thore it will rommin forwver. Love to thee and thine.
H Bačbatint.

## District Meetinge

The District Meoting for the state of Michigan will be held whith the brethren of the Nroena church, at the residenen of brother M. Barbe, bour ruiles north of Mattawan, on the Mfich. uran Contral ratiroad, on Thurexday tho 22d of A pril. 188n, A foll repre entation ss desired.

## I. N, Metler, Clerk,

The brethren of the Mudalio District lown, purpore boiding ther Distric: Mectidg on Frillay, the 14 tb Jay of $\mathrm{M}_{3} \mathrm{y}$ 1*s0, with the brethren of tho Big Grove chureb, Benton coanty. lowa. Also lovofoast on Saturday ovening, the 15th. The uaual anvitathon as oxtended to the inetbron and sirters to be rith sa, aml wo hopo to have a good represontation. Brethron till notico thet our District Meeting shater than usual on accomint of the I. M. being later

J S Sixhea, rice
Tho 1 hatriet Moxting of tho Wentern Disdrict of Ponnnylvania will bo beld i) V. with the lfotbren in the Glade Thun congregation, Armutrong county $\mathrm{P}_{3}$, on the 20 th day of $\lambda_{\text {pril, }} 1$ ssu. osken Hol sovid. F Clork.
Tiue Mistrict Mleutang of tho Middle Dastr ct of Penneylvanta with bo beld, the Lord willing, wath the Lrethion of the Woodbury elluich. Bedtord county, P'a, on the 27th day of April. 1580, Iolegates from the diffisent ebweches are repuested to lie at jlace of moetin orgaukation on said duy. bretb ron consing from the hast will eomo ens Altoona to Curry Stution. Trains Curre 10 - 20 a ma also and aryivo na i. . AN m. and arrwo at Curiy :l:动 p . m. Manstering brothron combag mb Kisturctay sbould inforen us and uppaintment sill be mado for sorveces over Sunthy. 'Thero will be convicy. asees from curry to place of mecting by writing to the nadersigned.
Smos Saybat, Cor. S

The Lord willing, we, the brethrea ist Salem, Oregon, expect to bave our distret meeting on the $1 \times: t$ of 3 unce, and our consmbuion awetiag on the liath, arsu have public preaching every night conimencing on the oight of the 15 th asd eontinue over Suaday. Much de site to huve oor distriet meetiog and commution meetiag wel! represedted, All are incited.

## Davis Bhow sn.

$\lambda^{\prime}$ lease abuouace through your paper What the Justers distrfet of $1_{3}$, will hold ther district meetiog is the Grees Tree thureb, on Tricathy A pril 39th, 1884 Tas delegates will mees on the - 2 th, at $t$ oclock, If w, to organze. Thowe that come by any of resding will stop off at Pboutaxvilie, and thase that come by Pbladelptia will stop oft at Onve

Jacob B. Huterils, Cor iec.
gltar.
BARKLOW-PENTIOUFF-By the Un dersgard, at the mendeace of the bridegroom's wothor, sear Kiadrs, Keokak bw to 3tiss If Sisabet Feotionof, both of Keokuk coonty, Jowa,

## Comb.

STAYER - Dro Samse! Stayor wiabort Whach 29, 1818, ssd died March 21, 1850 aged $6!$ year, 11 mentbr mid 22 days. Hrother Btayer tiogered on 5 bed ot palo will of God and did pot uevire wo get well Ogo week proviels to tily denth bo wai anesated The thee sad to me, an I bid him guod-by. "I ata now satisfied I have doen all 1 know to do. it it beariy at so ead' Ne Leeves a wifo nod fivecaldarce. Fungrs andopod fras Heb IS 14

Pa., March $3 t, 1440$, Georee R. Bery, nged 93. yente, 6 monthy aed 4 haye. Dlscane ocosolup

## Son X. Reploale.

arihen -la the Johanton a church, Csm bris consty, Pa, Naycle 10, 1880, brother
Jacob H Arthor, agnt 80 yctare, 6 Eunith and 7 days.

## Steprask Bilognasid.

DOOLY:-10 the bourds of the Yellow Cretk chufch, Kow Enterpriae. Pa., Iao

## eorresuondente.

## Trom Kame Talleg, 0

four Nofthon The topnc or the day wath the bretion in throughome the Mami Salley, in the need it more lator in Tthe ininister for th- harsest truly in
rent and the laborers wre iow. We iray that ehu Loni of the burrest will nobl laborers ithto Hin vincyard. Tbe ghesturn in whero are the laborens and What indm लmerta shall we oflor to obofber in for Apeilios, une is lur Cepbas and another i- for Clirint Tho MlaseaAonian cry is going ant frows alsongst wh for lahiners the earry on the good Work Sol the Master for we do foo
Aenire to tull boweward anto lule -sarm sows, lint prese byward and upward. Sur cbildré grow up und start alt is the punsuts of lite withont tagyer a they ure the cuse to whom we must Levk for the furvee prosperity of the cbureh, but alabi huoy are are not 1 n clind to walk in the narrow way. We tho murture und admonitios of the ard Bo To take them to rabbath-
whool rud tearb them to sing hy anu if pruse to our Maker nad 1 cud $\mathrm{H}_{\mathrm{l}}$ s bive law and untruet them from tove sufo? Wu we vatourngo thona to
weareh the striptaren dajly for thr pwoises of utornal lifo? and nathey lixame iapable of expoandiag the nptures to itherw, give thens sharge funthlai mudo Trect then to sbus
 beg whit maturo their comspanotis to
allow thet dxamplo and umite with chom in the fuld of Christ The barch whent theo he prepured to soosc test of heme lishorers lemoth redate- Wi bave rany joutblul and intwite Et theisis among us that
ruald lig of ruu-it forsice in the tood anee were they elitivated an the hybt namectins. Now ay wo see the apply the rowidy t The church need are an the work of the Mester

ef the Firethree and Sisters of Pocahoat:
and Banlolph Coustien W. Va.

Whon I weth with yuu last
signumber, 1 bsunsaced to wite you a hrolluh the brethren that were with jou sute o, that I arrixel hoate safoly. Inet, vil ditherent for the to be with you then, vil mervues of the long rosd over ribas moundaras, but we truat we will with be able to come and gro yon a Fowe oreins huadred merabers under the overnght of the Reaver Creek frembech, nad thaso members are scatapd ten malks apas. Brothor Swigart gasu an account, afer boretur nod homo, of the datriesuition Ibo Valloy Vretheon bad to encountor in performung their vienionary wark, nhthongh we are you iu the Sormmes, the Witer being the uaplea-ant to truvel borao-back uver the ruagh touds. I bopes the time
 and 'pruy without teayng and our heavelly Futher whodoth all thinga woll will reward youl.
The thurh here is in a presperous ondition, alsout thirty were added pouentains. The Lord is still atriving with the wiuked bent of mats. Do not be dasfouragiod, dear bretbren, vato the Jurd, but habor pationtly and with as wiling beart, to rescue theta Irom fermeling. May the Lord bo rith un wll, to my prayer.

Juszun A Mutiba

Aprril $\geq$ |-Nat
Dust Berthen
Unarded the train it Thormton. for Aubtin Nines Preston county, W. Ia there tbere was thres appointmeon arday ovening one noul Trm utade wili. ing to forsake min aud fotlow the mieck and lovely Lamb of Gori. So on Sumday wo lepaired to tio banks of ut
umall strent and nfeer siaging and proyor wo trok the tupluant into the
flowing Mtroan, batd, like Philip, w beth went down into the water whecie I buptizel bim. both romisis strught.
Tho brother was aboat rixiy jeurm of aice Mas be live fanteinl until lite onded, and thet reesise the firuts of bia hatry I took n copy of the P. C abharnioura, Abity the dear Pativitio: aproust her wings of labor sad love wotil uveny fumily in thas ram domona may hase the honefil of ita pages wnis all anay know the froth from the leas! to the greasest, and that Adetne will pproish, 18 mmliza beenme treces of right cola-ness, tho planting of tho lenyl that

> Fratel miliy y oars,

Trem Usion Oeater Distriut, Iud
Son Betbry
tuion, and wo bave rectivel many aral sorics of meetinga, thomeli th roads baty heen maidy all wiata Brothor Yount held meatoggs first and Maby nouls weace added to the chureh Noxt brother Motsiey buil a series of Somo weno almust perasudud, and we bope they will bit put it ofl until at is too late. Hhothor मi 11, Mhiter in bold. of mecthg at present at the Xorth Union mectiog.housc. Our preyer is that mouls 10 ay is broughes to Cbrist thero and ellewhers wboty miniotere
aro eathog niones- bone Sisters. let its do our fart; enculauge orr blit mataiston: their preseme will per hap encourage the minister and rbow then intervat in tho grood caraze. Let un yreak no evil of thene let u* not

## Fruta Iminna

M) Companom and I loft
our home is Kansse, the fith of Marcti ia lodianar We can truly sand forican Lord bas lieen good, permitiog us to peet with our aged pareats, bretbren and sisters in the thesk, and also breth rea oud sibters in the Lord, somse of wbom we bad a folzer scyasiatance with, end sone who bave joised the annly of the loort since var abscuce of byow that the spirit of the Lord is 5 till opernture upon the beerte of the chaldsee opernang opou for abey hat. Sioce twe urrired bere, wo had tha plessare of meeting with tho bretbren in the Unios Cestor congreghtion, and alsu lo the Plessisnt Yalloy congregation, where tro wee warmly received by the brethice. All seemed to be is love and uaven, which aces and fataye welfate both for time and etoroity We aleo bad the pririlege of nettesding a series of meetiags in tho North Unioa meeting-louse Brother IR II. Muller was with thers asd did the preachiog, uall I cns truly eny that 1 uever benad the Keriptares exponnded better to my owa satisfaction shan be dad. Hope the Lard will bless his ha Gorpel as be did by Paul and rilos the this writiag I nim at the house of our beloved trother and sither Deaiel Xbive-
Iy's. Brother Sibively is an elder io the
'solomon's Creck congregation After' Brabrets an bity tickete at roumi we hare completed our vasit bere. we rates for the Chirago tonvention und otend zoiag to Ohio to visit there, can then go on to labark Foese ad from thence to bor houe in there, tay the liord be with all the belored bethrea asil sinters thronghont the lavil is the p
Christ
H. S\&ovniu

## Trom Brotber Weslog A Adass

1Brother HC B. Nelsiager
hesng selicitel to preach for as met witb as en tho preblag of the 13th at the Giobe charch. Dle opened bis excelient eripe of discourse by lirst preaching n armon ou c.witry, which whs very op lieables, sad prodactive of much geotl. Pirutber Heary at once won the respent anl esturn of all the young people in ide riciotly, so that be bad tbeir sodivided atlention througlont all the exerciser of the mectiog. Ile labored for ta ath the areplag of the 224 . Preached ja all Courteen seruboha, three day and eloteo nigbt discoursea The doctnne f the Brethrea was very nbly nad sot. factorily expouaded, sinaers waraed and iarited to accept salsation. Sanata
exhorted and eocouraged Asuntmus iinte result of bis latuors, auch prejadice vanisbul, the eburch was revived, suiats refaiced, sud tbree taiented young ned malle the good conferason lelixes trembled and - Igrippas were simat persuaded to bersave Cbristiaus Lepre beir trembliag my jet terminote into a pall burreader, and the almast ioto on eatife active Cluristind

From the Mantgomery Brabch, Ind, Do, Pa
Jhan Bi, thrtin Would lake to say through
paper thet lusotber Inan
anem fanily (in pary of Davk coutz, Ohis bus been vistiog relatives ad the lipetbrea of tblis phisce duriag the holidays Inviag bis stay he con durted a very $D^{\prime}$ sant veries of meet oggs Ile bins ge ndy improved sione last among us. I mest kny I attwive his streight forwarti 104 plan way el' proclafuifag the Gospel "Shnariug aot to eclace the whole moussel' and olvind ng oont hoa't thiak the worid ever was the better for hovingethe Gofpel Wiated out to tbem, it lo-es its tiesnm Froal ripearance, hin wife ia a maiel
sister, bothe thera ole many such. Ia recard to good imprexsious, I thiuls they are of ted lost bernuqe the lnity fails 10 watetu the fowls of the sced sown, ond to set esnapulen of coitisntion. after the errath of the hounebold bas retisel. Thiok of this. "But whale mes
bis enemies canae and sownil tares nanoug the whent and woot hin way - Mott A. Request.

Se the delegates from the liast tu the bastrict Meetiay with bave to pres braggh the old ITankstown (aow Jhuoasaville) chorch, we very much desite hat some would brraoge to come up previans to the reetiog, asd stop with bh, at leant oret Sueday We hove three moeting-howees all close to the menting in all. Jirethren in the liast come sad see uk. We are not vieited by bar hretbred as we desire, so wo will give to one and all a bearty welcome Writa to me is good thme and particn lars will be gired

1F. Kiva, Btan th.

## Builroed Arraegemet Otholal.

The managors of the leadnpg ralluoud gred lnst Auguse, that they would sell no rund trip tiekets to the went exeegt for tho pelitieni coavention to Both the PA 12. It and H. \& $O$ J. 12 authoritiee say they will not pire uny rate fo
Wiver
an then go on to labark
kents will he gonst for ten dny*
Weut of the Uhis liver I will ur.
renge sa usval, for thirty days time and stop ofl privilegen, provided peopla. who have beon writieg about if bave not spouled is all.
tecunavet bo hurred Peopilo ither canout wat should bay a regrilar tick "t and gi" At the proper time, which is juat ie mone in poxable, kisy mif fow weuks, I will read ont to the prearbhas according to the ulmanay, the om Tho dhenget-

The Shenandoab thalley people cat oot rates fros the ('beq, and 0), 12, 13. Conemmuth, whio, and I would sugyent tho Pan liandile froin C'inciuqati to Chicugo
beny wow one then writo pow
 arecia ratey to kaunton, and thus vold the thak linu bramgoments for
zornd tripe aq tho Chesopeak, and The troutile lios in
The trouthe wios ith the faet that brotbren talk th theit lo at ugent who has the हime nutlonets from the 1t $R_{\text {a, }}$, sthe brother hisw from the clareh, possions gat ont 'Tbe whole kuetines hes with the Gen Twhet Agent, wal Lacy urv anbject to tber superiurs who have agreed are nlowe mated. U'bies is changed, which is not lilroly, bueth ico minat go an the colventinn twkets, som enst of the thio liver mud from pleabible
 Notioe
Ibe Disruc Mreting of Soutbury O
it be beld io the Upper Still Wat coneregathon on the 27th of April

## FALUABLE FARM FOR SALE

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w LONG

## THE PEOPLE'S JOURNAL

Thaper for the ravaily and Farm, 1ure weffal Matlen, well arrauged, Farorably weatimaed by the Pres. Oood paper. cliar typle, Set moolhe, 25 cls (ope year, 70 chn .


ONLY ONE OHANOE OF CARS TO KANSAS CITY, MO


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THE BRETHEEN'S NORMAL. HUNTINODON, PA 1 HOMF,
Child yood peopla of bath rexes. Bretarou'n
chilidrea areeppeciully welcomo, but all othera ate also admuted os equal footing
gTUDENTS CAN ENTEB AT ANY TIME. EF GUOD NUHOOLS.
The patronage of all. and evpecialty of the Circhiars or renplotion two soicented. Bead for Cataloodes addess.
J. 1f. BRUMBAUGH, 1'rib.,
TEE PBIMTTIVE OBRISTIAN


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RUNTINGDON ERREAB T R. R


## The Young Disciple. <br> 

锄 PRIMITIVE CHBISTIAN.
QUINTER AGRUMHAUGHBROS

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 ivin Pades-Poor Healch, Peteis Prayur. Rehgions Intelligence
Kught Jeawins why' 1 gnve up Numok ing. Dawel eprorm on Skeleton Sel
mons.

##  From t'arltun, Neln, : Fimmi Nen

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## tion W Va ; Mastion Field of Mid.

 the Indiana; Pronn Filna suills, Ind Fivan sonthen Olio: Frons Beave Whin: From Kouth Enghiah Lowa An Fisplatation, Amhome maents, BAPTIET-DUNEER BISOUSSION,

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## -TELS S YKVTM NEMATIVE.

answer to your jorborial question 1r. Ray, hu, "wot yirethy" but in ray
liptist youth I was a sobitur oncout ged and bonored by pay church in the work of war Like then, I then
thought laj Goul som rice," Lut "1 ub famed forgivepeng hocanse I dud it 32 norantly in unketief" Yome cbuncbes Were thon rent in I wain by polititel form. Iumr brethen atticered sud sup whed the shak ann ble of tho bas
 They slaughtered whe twother on tho field of bluoul Yet yrun ay "at is inn-
puasble tor llapitist charebece to have puanble tor llapitist chmelder to have
any contuction with wat. I bave abawered yow fucstion, how fluase Baphst Chunctocs engaue in war on

 hit for what they onsourage or allow

## their members

Tuen. M1. Whrstun's 13aptista bad "unt symbolizel with Rumo," for they tized and sedr orgmized. Mr. Jobn Naith, their father and foumler: baptlzed first binsoli, and then the rest in
1613 A 11 , and though the aReruards 1Gbs A 1r, and though he aRerwards
lant himedruch and it was broken up, Helwys one of its members, ro-cytah.


#### Abstract

listed it in 1611 or 1412, A. 11, This wes the first rAarrh of "fieneral Bapists" in the wonh. Mr. Whaston joinal thene "in 1515, but "blamed them


 for dipping ouly one, invtead of practwiny the frime inanemon 'Mosbetan'sFicel. Hint, p. Fion. But ron dony any Ficel. Nlint, p. 7-20, But you diny any
comection with this cburbh, Mr. Ruy
 ag ennbertion wath theas of Rege Whitian's sociely do you thy goont?
Mr. Itay thinks "sonu hintoring Mr Ony Dr Hor do Nonton Mr. Onbard, Dr Fordh J. Non ton
Brown and his own con, "bave loasly called Tontulline Baptist, ns they call the 'Tunkers," I rue, and thiv loose ealling of differen parties, no malike the Bepint chochors, "Buptises" by Baptist historione wni others as lipeij and Itermont oalled the Mennobites hav cobstitated the matio fial out of which. Mr. Nay tries in vain to make ont hus ameession
Mushem
Mushems shys It is poluthe that they donve them origin from the fies
anan umil Ihateh Buntiste" (Fecl. Iliat , soun, (Memontes. \&" b but Holo Intuters are uothing in the fice of the facts stated by hencet Baytists, which gave the true angin of your cbureh, Ir. Ras. Wht with ipilapuy in Lothdon in 16as. Bat Alushejas statee no probar-
biffere when he ray. Tue Enghsio Baptista hifles in many thung. both fiom the "anvent and modirn Monnontes." Eecel. Hist p. Silo. The puotation Mr. Ray tont fromp Iveheim on 3. tsit of Elel ex" but of "tandotpftats," aterm incladby nll dizsentery sho Hopdiated loone'y baptenn He talle of ", Whi
 acre not callesl Baptiats nowher have the "Baptist chaxchace" had sary counection with them The ohlillbigen-
 oljected to wars is eamy kimi, and reemature, cyen wh defobec of athetr onn


 dens od mowhers into their rlum ber af biptism by prayer, e ith impraition 1121 tak with what consinteney Cuil Mr. Hay, after laving opplosod
 toe vane thing wad with whon bis jueple buse bat no comaertion, a4 numbers of his tburels
The old .luerbuptrve (includivg . WhisHenaca were know in histary lyy thu Mrachil bank of H'athrrt' Sisel Fubers if, 12 - 45, 101 160, 163, 150, 150-1:4 They were sometimes called "The A1.

 the Publicane of Catbivi, $p$ ha, "the Cathati, or Paternte (19\% Sic Sl5) the Cothat or Alagenses ip1 \&f, 31,
 Cniburi or Alligenwew" (1. TG ) Ace de: The kearner Tobiuson, in bis Eavel
 [and Mr thy suys the 'Paterines weye
 - cencraly by the histouch! mame 'Wha thari' t See JF , tF, 123, 136, 315, 107 ,
hay thefr nanuer of baphizing ho suys
expacsaly: "Plowy bajutized all that
joined their assemblies by trinc impeasom." p. it. Yot Mr, Ray parades hes chareh, sud thaong them tries in ain to bide it away in the wildernese roo lad!
Mr. Hay's quotuticats fount Lir. Burk lund do not moaldinte bis honeat eonfovion nytainet unbateon, persoual, or

## II. Lincoluccession.

Dis. Lincohn, Profegnor of Church History in Newton (Baptisi) Theological Seminary, says, "I yevor ktow bit one Baptast of harge levering and sober juiganent u ho was of a contrary Thinion, the late lr. J. Niwhon brown Suthor of 'Eneyclopedia and Ilist. of Relig. Denominations i. He believed
that a snecossion of true Baptlst charelios coabd be trated in at direet line from the apoutane bge to our own time. Therefore, the Pablication Society cuployed hin to prepare such a bistory. Five years or mome pansed. I shink, lectare the first volume of the trork wras ready for the press, but when tho manuseriju was sobusitted to wine judgeb, it fallal to roceive their approral, woil war nevor mbliabeil,
With reference to this
Tabeola nays to this stutemont 115. Laneola nays. "The knawlodge spusken of refers to porsonal aequation waed He flurther afy 4, 听 uftach n anthority to enther Oncland or Ray Their wishes beated ther, iwhernents asd omate
credulons : A It is ono of the et the ultm Baputiste of tha, that many of enger to aniliate with howlies of other centuries thiom ribey bunlit atterJy pudate if living todey: leetter to The hyiter, ditea Newton Centre, Mar By пwn's "Baptivt Martia' will be *een thut many of them stope no mome hiso the Bapitist- than Tercullinn. Mr huy arys Torenllian onty viama three diju on the puthority of tomdi torn Wordallian duct mo such thang
When be syg. We me thrice maurys. ed, nukiog 4umew bat an awplex juledge Chan the l.ond comananded," be Jucs out siy, "We tho nate or fuinh nore, as Mr. May wond bave he believe, but hofire baptiont the eabdadaten plotyed down in the fioppl hence the mapler Hedige. Tertullian expreasly shated that the tavith of wilk and honey,
the ucolily ulatomeno flem the daity fatb the fasting of the enchariat hefore day, the mifterimat for steatb or lifth hay lomots, the sefrusing from koeel ing or fasting on the Lood a day, the waking of the sight of the niose, ete oul then way, If for there [bof the invivt uph bashug pastive Soripture munction, yoh will bal noms." Hiv Writimgs, on ple 346, 33 . It when be filardaims positese Scripatare ipjunction for "there tbings," wo nuke bim inof cach definte. Petson inf the God lakel (which Cbrist connamided, Matt 20 he can an conssistently he
 Mr. Catishlint helliwe that. When Mr. Caughlin, in the Mavtinarille de-
Bate, attempted to oaptare thit point bate, bteropted to egptare this point
in the interests of uspersion. Mr Itoy abjectel, sayner, this winter Tertuljasal did not call unampiun a tradition. IIe neferrest to thow added things thelh as the giving of will and boney
 21. If to thene things, however, he adds the word "thrice," he must alko
adi "inamencrib" which is qualifies adi "inamerod," which it qualifies. Mr. Ray's quible, would deliver him sell into the buads of the sprinklens. llad Tertallian sand that trize immer wion whs mone than Chvist commanded, he wonld not ouly have directly eom tradieted the faith of the chareh whose councids unit ministors fell it expresaly thut Christ disl comarand it, a ould ulso show that the futhers upom thons the Baphista lepenal as mueh as why for tho early bistory of inmersion, Sonth to ntterly maworthy of oredit I moald however then be only the te4timony or opinion of one Latia for-
wiguer mgainst many mative fircelks who read the Grook commiesion and snill it fughit trine imuersion. Had Tertnl. buit tagght as Mri, Biyy misroprosents him, be would bave contradicted bimelf. He says "The lan of haptizing has been imposed and the formala prescribet. 'Go,' swith Christ, 'teach the antions, baptizing thom into the name of the Father, and of the ron, and of the lioly Sparit." Writings 1, p, 244, Mr. layy, was said, bowever, ubile Ter anllian uns a Cartholie, bat ather he witbulrow from the dominat parts on account of its cormaptions and traditions, be asid Chirst "emmananded that
 not ind the one name, for the ure maners d for capls hame, intu each persomnot once, Int thrice." Worke p. 65at, Pbis proves not onty thut Tertullian belewed that C'bristana baptism bad always been petformed by thoto insmes onn but that Corist by hedit. I
siy the hold ipranumion with the ajoctale churel becance our dontrive im no zespert differont trout theiss My 10th Nightry argavent
upor the vonsideration that Bapt burches puretios the molinames and maditine of now without the rathori5 citber of disine procept or example 1) Their vingle dips is tho trudition of an Trian invention of the forth "en-
tury: (4) Theiramoctution of the sul He dije nith the baptismal formanh Natt. 28 115) is the tradition of poThish deeree of the sixth century. (3 Buptist inventio years odd. (1) Their ondination of demuns with inpprestion of hande appears to have no New Tustumunt pre 'seren" prdaned aith improsition of bands, Aetw $\overline{\text { I }}$, tre never called deneons in the sacked Seriptmes. They were ratber ovowects of the dionese under
these apecial ememastances in lien of the apostles. , if, They appear to bave
 The storh of itearons bal evidentiy been perimmeal prion to the ordiontion of thuse seven tewhers, by others, wa der the alpervision of the apostien
 mye it ajpeare that mone liut atoch servants of the dhateb as ure teachers, M., are to ret apart fivan the rest of their brettres ly zhe solemh inaposipractiec in the profensed name of (brist, "the thaditione of men. they
[1] Tbey do not improse the laying on of hauds with prayer atter bapitian
Acts $19,5,6 ; 8-17$; IIeh, $6, \%$ They disregard the head covering for women ba tine of prayer or prophesying. 1Cur. 11 13-16. [3] Thoy hure no "lave feusts." Jide 12"; 2 Petcr 2:[4] Thuy do not samoint the siek sith wil in the name of the Lard. Jas. $: 14$ [5] They no not obsorve the boly kiss. Fom, 16.116, 1 Cor 16 20, 3 Cur. 1: 12; 1 Thess, 5 26 , Peter a , 14, Christ says, "If a man love ane be will krep uyy nonde. Jno. 11: El. Mapy of C'trist' \& words atv disregandest by Hhptist sburches.How then are they cburches of Cbrist

Ayตามvañy
Mr. Stefu bas trid to make the iute prosshon that because Baptiels bave sovved at soldiess, therefore Baptist durches are guilty of all the cripes of warfurv' lio porsintontly arensed Huptist churches with granting "logal license" to do "the works of the Acap;",
be charged that Bapuivt chmohes "bold hat we may do evil, fight and kill!" he elsarged that Bapitivt churcbes are quilty of tho "erime of perjary." anal ho charged lhaptish chur lece with jus ifying the "rapactons, crucl, fiendifh, unbridlort carmal luste and parsions? Toder ontr contimaed preseare to
gow if Mr. Stoin was gunty of these -pines av a Baptiap prescher, be at lust
 mit-that, as $\frac{1}{2}$ Baptist preacher, iw was a *oldirn in a political army, doing "the work of war," and yet be way "not gatty" if the crimus of which be aconses thaptist $y^{\text {bomelon!' Well, if be }}$ was not gadty, then Bupsiot churclien
 embers in "the wotk of var." Thens, he is forced to udmut that he has of
crived Buptint charches wongfally: But if Baptint chawbes me galty, at charged them Mr. Netciu ix aloubly gail 15. as a pastor nut teacher of the (h) mehces. But of be was guilty of all there ennues, inulading "perjary;" bis wurd is not vrortla nued now, espeeciully Where he accuser Rapatiat ehurebe Wrethout proot: He has hat the for tume to bung himeelf on his ow'll gal lows. Jo bas answered his own yoe tones lst That Ruptast rembers may engage in War Without commit ting the foul erimes charged 2. That Maptist whrehea nu not roaponsible for the eximet of war, Locanse they' 'al low" their thembery to serve as and-

The charge that "Jobat santb" way he thather mad fiamilet ${ }^{4}$ of the Bayy ©anue Ser to the passige of she on said, as equoted low Whiston, that The Baptists are the only body of Cliristmans that bas nut mymbolized with the charch of Route" Thisahown that Bupuists ded not, like Protestunts arignate with Rome. Of the ailly chango, that the Baptizts of Englanil atarted troan John Sinith, Mr. E'rouby Tue Englisa lopitiat lantorian, waye If he I, Jolan solith) were guilty of What they' charge him with, 'tis no blemish on the Erghlowl Baptints, when fethor aprovert any anth mothorh, nor id thes receive their buption from im." ('roseyr, Hiat. \#ug. Haqu, wel. I. The 1
The Eurghah Haptists duecendel from Mr . Stein is and
is treut miedt of histor: He can ax


## 0゙55a思。

THE SUNGET OF TBE ORHISTILNCS 5

Our veternal life iverery apisopriate comparol to a duy：Our jouth is reprerentel by the inorning of is new
diag．How grand and amestic is the fitiog ban＇－Rejotemg a a a strong that to run a race ${ }^{-1}-\mathrm{P}$ ． 19
That is youth，bow full of lifo，we－ siviby，und bopes wo at Ifow prom－ asing everytheng scem＊asound us！W anter the areas of life，fally confident that our voyage acros，the sod of hife will be a plezasast and surcessfill one Suturally，alter the suin bas neen cloar，and bright be may contione thas to shuse till fow erowes the mori－

Thus with man Hia jouth re full of pucmiea，nasy cheot bin on，up to Inte＇s menulise．IIs woral sky，way generally，bave been taix．But he ean
wot reusomally expeet this stato of not reusomally expees
tbiogs always to contione
It is often the cave in noture，after the sun bas twen mopentically，and shone brightly the fore part of the day，after be haw cloased the muridan tbat dark cloads bergis so ororabadow the sky．Tho rolfing of the distant thandor．heralds the upproaching storm．The vivid ligbtemg in fashing in the cireles of the heavene Peal af－ ter peat of the mughty thander sbakes erestind．The ston mo，it all ite fary is raging feastully aronnd ut，and is in－ reasing in violence Fverything cems at the macrey of the elcmenta
Thus，ns we pase down the luter park of ois juurncy，Girr inoral sky，
that ones hone so teanty．somessice becomes ovureast with＝1igry ctoudo． We nay be aqsalled by tbe fierve teng tation of the wicked one．The tongue of slander may be thed to defane our character，on，we sauy be pumecuted for nigtrcolenene anta，or edert 1ato the crucible to refine 115 ，and make us hiller toan the diviny nowr．Stornas of adverbity may howl fion ely aroand ut，and wave uftet wave of trouble tosesd about on life＇s storiny billows． Naturally，the nian tred drops the anchor，to steady tho vessol thll the horm is past Thua tho Chilatinn the aucbor of bope，to stundy has litsle bark，wo thut he cen finally outride the ．
But II fittie belore the clowe of the asy，thooe threatenney cloads all puss only，The vollieg thutadus is heard which a fow houra propious way lash． ed und bealen to the earth by the morciless storm，now atands proudly oroet ugain．1ts haes are brgghter，and deepur than botore Tho flowure bloow mora beantiful their frugrance twight with pestiy drope from the cloads，the trees nod to the gentle bretre，the little bille rectete on ove－ ry side，the lambs are skipping in the field，the mellow potes of the dove vere never wore steet and
charming ；the lark suars ap isto the air with 4 gleeful song，the wooded congsters wo perfectly rocal with praise to the Creator，a inost mugni ficent rainbor is paiated acroas the beavens upon the partiog cloud，the sotting sun is chating its golden light all oree the Weaturn hotizon ：heaven and earth seoms to rejaice in the docp calm，and glorious ecenery，alter the storm A moro beantifut swenery can searely be fmsgined．The supset of

How beautifnlly emblequtic in enctic scene of the closing life of the faith． ful Christian．It seeme to br a pert of the Cbristian＇s lot to sutter．Not that God takes pleasure in cbabtishg any one，merely to sce bim gutfor，tht that
he，througb the ebartisements thay
have our hearts sheunted fons the
world，and liftel up nower to fiod world，and lifted up
than we wero before．
＂Oar troathles and our trials her
Will enly oske ws richer
When we arrivo．at home
Wben those anghy clouls of perxe－ outsor and udversity are berbg drivon way，aftor we bate been assated by then，then follows a glorious calte and peuco that pasmetb all understanding． The apostle in reforibis to the trials of Job sage．Yo seo that the Loul is very morofal．＂Peal could eainlysarroy bis nene departare，whoo bo wis incar． coratell in the lioman prison，by the yrunt vioro fiter be bay ontured inany trials anil utorma of opposition， und any，＇I am now iendy to be ofler． at．＂His death，though tiolent，wan it flonous one．By the giane of Giod he had trumpphod over all bis foes，his lay of life veas about to clase．How fionoun were bis futuse prospects． Thom hencetorth there wh laid up for the a ciown of rughtessumesy＂Ho Eully exelanged ewrth for bcaveh． body und present with the Lord，whicl is far betses．Illia lifo was at conatani exbabition of the principlea of Cbrists． amty，lat hes dunth was tho crowning wark of late existonce．No dark days， nor anigry ulonds to fuar any moro，but the rambow of peace and pronase abono bitubtly acrons the leavona． Il＇，fintare soemod all glonous．No shipwretke，no seourging，nor beatin． with 100 d ，wor atonaly＇．nur bunger，no cold，nor bufforibg，

The sofrow，tisll eome aruia so more．
It th thay with the dying Christian soday：It is irac，ony trials differ rom the apuatle＇s，yot there is not Cbristian living but what bon triale t． endure．＂They that will live godly in ＇brint Jeans，binet sulfer pornemation＂ But buring beon tried，and found faith ful，bove sweet and florous is life de parture．＂Ho is gathered hotwe us ripe shock of curn in its reason＂The Ohrietien，as he beark tbo otbur shore fornotimes gets glimptes of the bettor land．Ha boars notm，toat come across the troublet wave．A song from the other shore How eagorly he grosps those henvenly messaged．
＂Wh the cheerfol hopa，hia eges explore
The treu of life，tbe pastaren yreem，
The golden street，the crystal streacs
In marked contrast with the death ot the Cheistins，is the death of she wicked．Whilo their day of lifa rayy have seemed more bright than the ＇bristian＇w，tho storm approaches them， and hurle tosfary at them，os their un gove down，and tho mantle of aight io gatherimg ayonnd them They have had their good thimge berc，now ovil thinge awits them＂Thire is a fienrful looking for of fiery indigna． dob and wrath which enall
dversen＂
Huy God enable us to live the life of ho rigbteonk

## ＂（hit san in snites declise <br> OONDENSED AETIOLES－NO． 8

Wo ofen bear the remarla＇to luy we leard a splendidnerenon The niniater told the truth，and did not caro who was hurt．＂If anked What
the text was，or what tho preachor the text was，or what tbo preachor of the crumbs，you will find that thure ure nube stored，cotsequentls bone to give to you．Where thun lics the groatnees of the sermon？Surely not a the bearer who romembers notbing． The eboep evee can touch us a lesson in this reapech．After it eats the graiss and lies down to reat，it chews the end and theroby extracte the rieh juice which eustains life．So we，after wo hear a sormon should thele，and medi－ tate thereby extracting the life－giviog propertics anited to onr spinitual rowth．－Do not bo a forgetful hearer bot a doer of the word．
Reistrull，$P$ ，

## 

s．asti－V a7t．14： $15-21$.
In fullowing our blessed Matter，af－ ter ho lad cast the devil out of the
mant that man blind auldunat，and had mant that wan blind aud dumb，and had
refoled the diabolcal aconsation of in． voterate opposore and porectators，the Pharificus，with buch abhlity and whe Hom，that they ougbl to bure boen for－ ever silencoi，and conviocod of the divinity of him，whom they 50 bitterly upponed．We notice according to St
Natliow whut＂The rame day wont Jce ，us ont of the Louke，und wat hy tho seasuide＂This＂wa a fuvorto resort
of the Savior of mathind，be loved to walk on the shores of the Sos of Gali．

Theroue so unghakablog graodeut in the＂great decp，＂that Gils the be－ （iul）with awe and reveronce at the Ommpotonce of vur great Crealor，und preprates the mind For soleman und se
trums meditation Then th in uo won ler that Jebus repuired bo fruquently hir tbe sea shore．We real thint grea oh har the words of etornallite，that tell arong the lipp of Ono，of whon it was
puld，oren by bis upposers，＂never man prake liky thes mup．＂They wero not thapppeinted for＂he rpak＂．many
thidgs unto thens in parables＂wheth tro recoriled in tho 13th chapter of Matt，Haring sont away tho moltitude for retarmed to the bonse，no doubt a apermaun，whero，uppos hoing askod ples．Thon Jenus ion Cupernaum，abd Wort to Nazareth，whoro bo hed been
hrought up，and thero preached and usught，But here thoy became offend ed at hits，and $1 t$ ie recorded of hip
tivit lere，thut＂he did not many mighty worke there，because of thoir untole ${ }^{\prime}$ ？
Io the forcoing part of the chapter tion is recordid，wo road of the cruel finte of John the Baptist．The diseci－ ple，who respectod and revered tho mimemory of their firnt twacher，paid the
last tritute of rospect in their pors last tribute of rospect in their pow．
cx，by honotably Lurging the lody They then came aod told the Master what had been dono，who on bear－ ing the melancholy news＂duparted by bip into a derert placo apart．＂St． longed to the city called Bethsaida． When the multitade bad Leard thas forus had departed，they followed bim on foot．From the direction to took， they must have had a good adoa whore they would the mont hikely to find him． The conedence the puoplo displayed in fllowing bim so persoveringly froen plaoo to place，modoobt underdifficultien，
and $\begin{aligned} & \text { with no strall areount of labor for }\end{aligned}$ ath with no strall amount of labor，for
thoy brought their stick with thom，al． so their litle ones．Add whon the compassionate Jesas uaw them，hia天ympathaing beurt wns moved with
puty for tbem，＂liecanoso they sero an atheop not baving a shopherd．＂And be hoaled their sick，and tnugbt them many thingo．
We，who livo here ma thickly popu－ lated，and woll governod conutry， where our flocke and bords cas graze
in socurity，on the hill－stope，menotain ndes，and verdade meadows，unmolest． ad by the onslaughts ond dopredations of the ravenous woif and other wild beolplessaces of fubecp witboutand the burd．In Pslestine，it was beceseary to bave shephorda who watched the locke by day and night，asd protoctod thern from tho ravages of prowling wolves．Thes it was，neeording to the smilitude of our Mastor，that the mul－ titude appuared as defensoless sbecep， poon whom the doctrinus and false dotbing，were muking sad bavoc． How is it today？Does it not spypar as If the condition of the people was tho smee if sot woreo？
oond the mulutude nnas，that they
may to into the nelghboring cities and may go into the leelghburing cithes and
villages to liay furd．＂Diot Jenus sald unto them，thos ticed not deparas，givo yo them to eat＂＇Thin 1 eply of our
Savior mogl have surprised（hem be fond mensure，when they cunsiderod the rast nulttitule，nnd ther houited
finames．Tbey forgot fur the tive by ing who told them to ficol the multi－ thdo．So prone so the buman mind to resort to w－ate baman seacurees，to forget be Atmighty power of our Sa fior，Master and Trimed Therr on thiokng questoh was，＇Sball wo go
and buy two hamired ptomy wortb of bread anil give them to ent？＂The Ro man penny or
money，hence troo bundrod poeeco
would be ge dollary and 40 punde whet probably appearal a fallulous this world＇s goods Galilean hisbernien Bat Jesus dud not teprowo them fos
their wadt of fath la II；puwer，but their wabt of fath la INia puwer，but
aaked tbom，＂How ra：tay huyen have yo，Go und see，and whon they kuew they any，five and two tishes，＂Tho
ittlo lad woth whom the prosision wns round，no doubt bad brought it for the use of himastl and home of bik friondo and relatiree．Aud Androv sasd，but
what aro they umoag कo nany＂Hay－ ing Drenght them to him，hu command－ of his discipies to＂make thens sit down by tithes io a company＂on the and two febes，mand looking up to leesr－ cn，ho lijessol，and biake，aud gave the loaves to bis disoplox，and tho diselples the multitnde．And they did sll eat，and were hlied and thoy took up
of tho fragrente that remained twelvo buskely
There are musy things that naight名 said alout this miraclo．The place is thany respects，aboro the eacidi－ one instrubtiona of bis cememea，nod foyond the caril of the modern ukep－ di．The plue ls a desat，（althoagh thore wns mach grass thero）no doubt village．wbere there was no possibility foot．If it bad beon la quantity of lage，his evomics might objoet，and in－ cretly．This the time is the ovening， they bad fisted all day and wore no doubt hungry，if it had boon morn－ ing，it migut have been said，that affor
baving caten therr morning menl beforo coming out，they could not bavo been hungry，therefore tho miracle was not groat．Bet tho circumstancos of the ase removed all these objections，and proved beyond a doubt the crestive Wow of Chist
We notive that our bavior abts us an example of order and economy．He
commande them to be eatod in cora． paniek of fifita，es as to ayold conin sion，und that they naight all the bet－ tor hobold the zreat miracle he was this order，the reality of the mirach placed boyond quostion，as there was then mo opportunity of pratheizg
fraud After all bad been ensefied， ＂he sald nato his discipies，gachor ap the fragtuente that romain that noth－ ing bo lont．＂We are not wo waste the ut If what our Creator poovides for for our individual wante，चe aro not to wasto．If wo wore to gathor up all the frugnents，wo mould bo ustonished at the amount－the diseiples gathered twelvo banketw，ons bsalket for esth
disciple，which ro doubt，was more than what they hod at Gret And probsbly Jesus sad his discipios mallo mony hoarty and contonted mosia of loy loaves is not the creativo parer of God，continually exercised for onr bonefit？Ve wodder at our Savior baving bd about ten thoosand pecople
on the iesert of Betheaida，so miracu－ lously and forget tent cerery ycar，har－
ants of bis bounty．For bowever mat tontisely we may bebold thin meghty Werk of Oranidutenco it is no less a miracle，thant our Lord should evory
day support and feed the whole rave of mankind，and all the creatures of hit Land，than that Cbriet stantd feel $n$ few thousund with five lonver and two isher．How emall is the sced sown When compared with the produce． carned out in handfalls and brougbt what sucret operations this wouderful लuat secret operations this wouderfal
effeet is wrought？But the constant opectition of theso samprising opera tiane renders them commen，and being coramon，theg are lesb offers di，and we lecome comparatively untbinkiful and
Tbere is another tesson that aur Sa ． Nor Lonches＂1s，and that if，that in promoting the welfaro of eouls，we
stould have consideratton and corapas ston for the boducs of men alloo，und en－ deaver to relieve ther wants and re－ dress thoir inconvenience．Tet Chrns，
tiane（？）of the ninoteenth contur）
like the disciplos of old，are prone to excrase themselves，and to leare this to otherv，on varione protennes，copecianlly on that of poverty But our cons
scienco ofen whippers to on They neod not depart givo yo then to ent；＂ and is littio，properiy managed and
brougbt to bio for has blesting，will furtber than it is commonly supposed He dove not，in gencral，give has disci－ ples a great fond to bogin with，and bo desires them to make a propor une of bedience of faith＂It increseca in＂the obedience of Raith＂It inerensex in thoir onricbed，than impovernined by liber ality．May the Lord help us to follow bim in all things．

## REAUTIFUL HANDS

We think the list of，agjges wonkl
bo incomplote willout one yomethin
iko thio＂Ho whe bas as loanutful heart bas a bosutural hand．＂Beauti－ ful are the hands eagaged in helping the necdy，wipling away the noouner＇： teurs，and scattoring happiness over
tho earth．Worthy of pralse wero tho hands that framell the Constitution of our conatry．The slavenees beauty in the hand that unbiade his thaina．
Therciore，beautiful wero bus hand who wroto the emancipation proclama－ toon－beautifnk even whilo pointing to hie dork clond which for weary yeare bung over our land，for they pointed aiso to the eiliver living with nesuraz．
eos that the morning of penoe would cos that the raorning of ponoe would
dawni Beautifal aro the bandif of thoso who administer to the sick in camp or boepital．bolding to their hpe the necded food or modicine bathing tbeir ferered browa，nupporting thein Fary boate，or gentiy coveriag the siceping dust with Earth，writing their nampes above the grapos，and 6ending
to friends the last＂grood－bye．＂Bear－ tiful are the bavds of the teacher，beld forth to absset those who would chimb the hill of sufence The records of the great and good of the earth are the holding up of thoir bands to show as tho way to wisdom，groatness，and Cesus，Deautin were the hands of rebting on tho heads of children in blouning，or raised to heaven io prayer Mny wo do euch doeds that our hanild way be freo from stuina，aud we to that bath closo bands and a pure beort aball ancend itote the bill ot the Lord， and aball stand is hia holy place．

The faults，tho eine，the imperioc－ fions that tren seo in us，or we nee in ourselver，ale indood onu burdety wbich we mast bear fir unvelses，and ohould bear for vark other，hambly， till tho new man bo gromn wap to the till tho new mad bo grown op to the Jhaess of tho micasuro of the tatiture

VOIOE fROY GOLGATHA OUT OF
THE LOVE BREAKNO HEA DYIMG GODMAN

## 

Sin is no alight mhatter，bowevior in：
aignificant tho act Tho smallest in Praction of moral integrity nsacn in a and God But ainon Giod Himade us incarnate and becamie un ofloring tor sin，tbe groscest，most hideone tran greseren in pardonabie Peoplo buve
an idea that the sin that knows not forgivenesa ceta its unparionablenct wholly from the Itivino cbaractor and government $A$ though tbere wera a
timit to the eflicacy of bload，sllowiag soras of Emamannel to orertoflu．This is gigantic iniputy ble．Thestretub of the atonoment commensurate with the nature of the Mediator－boundlons．Limutless．ex hapatless
（fot io fatrapatity of the oxpiation of
 direct，personal affiont to Jehosah， and wholly dependent for its virulence and latahty
He that sins boyond tho possibility of pardon，goneruten that imponsilulity Nithis bimself by persistont grioving of the spirit and trampling of con－ ncrence，and does not find it in tho na－ ture of God，or in tho rostrictions of the A tomotaent．So far as the plenary iroviaton of the cross is concerned．be that stoals a pun after oonversion and ho that commato adultory，are in pre have ainacd samo rolation，Netteor have hinaed boyond pardon，save ae
they have potrifiod the moral nature into incapacity for ropentanco and fauth lone sorrow for sin，your ba tred of ein，your hunger for boliness， and sour pirung bomosickness for Jo sub，are absolute demosstrations that you are inalde tho ponsibility of salva－ tion．
The manth truable with you is thai oun lack the rodruy whice you want of lorgireuess This feeling is not within the reach of any one as an ac quisition of thut srumh．It novor comes in that way：Do not make it an objoct．Look unto Jestes hy nt itit
ad Ho will tako eare of your past
If you will nakko it your maprome purposo to walk in His atops，crucify－ ing the liesh in the carnal and apiritual anse，no kind or amount of pakt sio can invaldate your titlo to the Divine vor That fuite in Jesus which pr－ of gailt．Our rometomentw of this will depend on the approbension we have of tho work of Jegus in His pre－mor－ tem and past－mortom capacits．Your lack of rethny your rolation to God is so froof that it is one of condemna ourselpes is not necessarily indication of a vimilar feoling of God towards

Faith may be rigorous enough to conform our liven with the Incerna tion，twile it is not intelligent onough in relation to tbo scheme of Redemp－ tion to give us that conviction of per somal aivation which we desiro．such not bapy safory dopond they are not bappy：Rafoty doponds Godman，while perfect．unbroten the depends on our apprehenaion peste depends an our apprebension of the Godman＇a Peraon and Work if you what yon are $\mathrm{bihl} / \mathrm{m}$ ，＂praying slwaye with all prayer and supplieation on the prit，and iraturnmy cherounto with all
In this courne you consor be lost， ron if Issisb in： 10 ，will onvelop you like a theck clond all your lifetime． Look less at your sips and more at your in－boaror，thon your gloom and nd peace will augmont．Curo only to be litr Jesha，and Ho will sare both
for ghor mavatios．aEd the consoroun． noes of it．No soul tau bo lont thene Medet，benever ais so cops the perfot ao be in bis own samation．Bo lioly， peraevere，trust，thill wats bo lioly．

## THE REAT MI3ROR

How nationd is in for monn to btusd hour iffor huar deefore tho
ruirror that hang hy the wall，and ur． hament thernacires til bat by a dugres that they fell in luen，with themeelven ad hugin to think in thel benrte，of how boantilul＇Kow，the vory bent mixpor I secommend to surb jerwons 8 the Biblo，for is thoy duly stinal be ore this looking－zlase，they will tarn away frome it wied and letter men and
womoh． womon
Sro 5 Ou a firmahat？Louk ato a sectaman？Lonk and rual gre goln brotherly love coticintio．＂Are rous a drnolsaryl，接earet or Sabliatb brank． $r$ ？Look into the turnor nad you are condenned．Are jue a willing tlave to flastion？＇The fanos of＇the wrirld are，or how sinful thes excollent fane pel mirror will than yon your true charactor．Hence dear reador，Btund constantly before this matchless glase and mover grow thed adornmey you． solver with the boautiful geme of both ness and love．I heneech yon to ein－
trece this yoldes wirror．Mant it up is your boat soom，tuke it with yout wherover you go and love all thant look into It．

## THE GOBPSL BEIELD

Among the vict ans of stiong nank aro may men，and alus 1 wowen too who in the prosent bour atand wool：a frightfinl preclpua，I＇bey have，throuph solf ispdny gonce，dtiBod far down weth
 minent poril They aro God＇s way ward children well on the way to rum body and noul．It chero alvation fior Huch as these？I＇s，their instabt uend neither pledge bor thatate alone wall suffice．Weakoned in will，dibeathed it bady，they are Iterally i boxduge to the devil of the still．Appealeif to sometimes conme 10 af therr great
danger，they take tho pledge，too aften only，when the fionce batele with rupe tite begias，to bratic the And vetale the general tomperance movesua

The Primitive Christian.
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HETINEDON, PA

## Tay 12, 1840 .

EDITOAS
AND $\quad \begin{aligned} & \text { ELD JAMEB GUINTEA, } \\ & \text { B D. BRUMBACOT, }\end{aligned}$


HRC IIOrner ask - Winl Jesus cat paschat supper
the gurstion?
Such trials as brother Ilope lias lual to endore should eall forth, the varmen sympathy of every luotber and sis ㄴ․

Beon, t. W. Beev bas beeil Inboring lor somethel, Md., bit with what iesult- we lane pot yet beard.
Bpac J.J. Funsuachas, of Orely, Rehhand consuty; Ohin, anys, D. 1. Gihaot, Was with them recently and puearhe
wine sermons, man haptixel tout.

Tue indicntion are that there will bo a vory large Ammusl Meeting thia yenr. Fmm all lu'alities we hoar of those wh
mecting.

Elukr Lowis Knamel and 11. 12, Holsinger ars the delegates for Annual Mecting from Weatern District of Pa lesse Calvert and Vorthern ladianu.

Ae onr laot monthly meoting quite aumber of atudents wero recenved iato chatab followship by lutter. The
is very enconraging to us and we hope the number may contimue to increase.
Ren. F. W. Flows, of Willow Npbingo, Kansus, writes us that the chuw h is
till in groml condition. Weather cool, till in grow tomditrot, ficather cool, nre oxcellónt, ulso good prospects for a peoplo goed crop of wheat.
Thas. J. W. Click, of Bridgewator Ya., bays On last Sobbath there were two roccived isto the fold of
Cbrist, by baptism, in the Beaver Christ, by baptism, Thek the congabon. The chnch is in union and love ns far as known
Wh, mas nequently cuationed those sending is names for the puper to
write them pluinly, yet it sema that write them pluinly, yet it feema that
some forget. Please wrote them plainly. There sue erross that oevar in this way that might be avoisted by junt a little care.

Oru bretbren of Maryland are shout ustablishing a raissiounry station in Frederick City, Mas. The incidental exr-ones for one yeer will cost abont two luadred dollars. Committees have been appoiatted to caise the money for this prupese and report to Dr P. D. Forney.

Bro. William Cherry, of Lont Croek chorch, Jniata county, $\mathrm{Pr}_{\mathrm{r}}$, fotorms us that bo and his family intend to utart to Kausus the Ith of May, He tesirea to locate where he ran do the
beat for the ranse and bimaclf. His bent for the rause and bimacif. His Branth, Knasas.

Bro, Inaish Horner desiten to prowere Menno Ximon's ongial syitings and if any of orr lirethren or sinters have them they woald confer a favor by infornung bim of it. His address Brighton, lagrango comnty, ind
io would like it in bigh Germun math. er than in the Hollanch
nkst many are taking bilvantage it our offer for nix months in order to introduce the paper. This is righe and ne hopd there may be some good fruit
as a result. One of vor sixth montha as a result. One of our sixth montha *abseribers who is not a mepiber, adbere so closoly to the trath
of letters of condoleniee to brotber
Miller, but we bave putlivel as mady of them se we think proper, ns there is a sameness that will not he apprenistell ly the general reader. We hope the Anthors of tbese letters will par don un for aot giving mone of them pablivity.
Rinn, I. $/ 2$ Replogle, of New Roster
 gd), two were baptizel into the foh! One from what is kwown so. Mohlew
Corner" as the rebalt of Bro. Mor Corner" as the rebult of Bro. Mohler"
"Homo Mission" labor. We trust therc prontill ofliers that will whon thrm in with us

Whe expers to start for $1 l l i n$ is about
he 17 th inst. Wo will take om the 17th inst. Wo will take om
pen aral paper with us, anil will endesvor to keep ons eyes and cans open and onr seadure will likely hear from
us. We will be at the flace of Anamal Meeting several days before the meeting commences anl will tuke shel notes as will huterest our notulers.

Liser areck we publishell mother ai ticle from brother Hope. We think that should do away witb all the oh jestions that we raised to prying the What if it is is askend sum thont ihe consent of the church? That should bo no considoration. If the eause demands it, the Cbriatian spint rould prompt paypaent. We hope that tho elurch will fail to pay the amount asked for, but that is innny congrogstions

Tur. reennt frosts it is thougbt, beve done a groal deal of danage to the frult, but we arppose we will still have enongh. People generally are too remaly to complain. We should be willing to trast bim who bas promised to eare tor us. Tbu promuse in that if wo seck the kingdom of Giod and bis rigbteousness, the recessarics of hife hall be added unto as. Onr cropss may not be so bountidu as they some-
times are, yel when the barveat comes tmes are, yet when the harreat conces withont numnurng, patiently wat for tho barvest time.

Beo. N. C. Workratn, of Bell, Nor on connty, Kansac Ruys: "We are baving very dry weather. No raip
eince last Fill. Winter wheat has sut ince last Fsll. Winter wheat has sut
fered mach on account of dronth. Our bealth it tho church and eountry around is good. Our members soem seerfulll attemed and scemingly are well attemed and seemingly a
deep interest. We have over is bumred mombers now in onr eopgregntion Baptized twenty-oeven nince
last Nepternber and a few mpplicante for baptiem now. We have on an avcrage ton meeting a month, in-
cloding our montbly comencil, and prayer theeting overy week which are al
ings.

We freyuently pray for the gnidance the lloly Spirit and it is right to do o, also to have an untailing trust in the willingness of the Father to guide nis anghe, bnt it is quite as important that we shonld be willing to be guided right. God offers to suphyy her earding
ren with grace and wishom neerd to their neel. It is asid, "If any man luck wistom let bim ask of God, "and agnin, "wo ate all taught of God,"
showing bis willingoess to lead and direct us, but the kame time we have the privilege of rejecting that supply. There must therefore be a willingness to bo fed and diroesed, and if we have expect onr prayens to he noswered. Before asking fool for gutlance we should be sure that wo awe willing to be grided. To ask for guidanee and then take onr own way, is the heyghth of prestrmption.

Soue pernons set a cortain time to commence lealing a better life, but per time and that is just now. Do sot sorry over the flect that in the Pavt time you have not had the faith in Go! that you ougbt to have laad but make np your mied to heed noen the command of Jesus "Have fatith in Cod." For' is the time to commenco the bet
rlife. There is no necanion to thefer
Waitine will not make you better
Waiting will not make you better, We noed all time that is ullotted nit us to fit ourbelves for the bome that Tesn bas gone to prepare for u4
As wapn brother, in ajueaking of poposed eompromise lietseen the progressive and anti progresaive elensent
ot work in the Clarch, alys, "I hate conpromisc: I proposit a commot
 plump to the slnmiarid of the Gospel-
 rernte wothing that will not bear the test of Pbil. 4 8. 1ete the one party ome np to the fospel and the other come butk 10 it, and thrs mees on the :onatoon Gospel platlorm." Tbis ect minly a vevy bate platform nopon which
to meet, and we hope all will aceopt it as it is the only trac formdation.

Hac 1, 1). Sell, of Newry, Pr, inGrms us that they bave re-organized their Sundey schaol at Lamergrille, on
the $18 t h$ of April, by cleeting the fols. lowing officers: J.A. Sull, Superintend ent, fud Bro. Joryy Klopsor anst supt. and otber neecsary ofieers. Brethren J M. Mobler, Vm. Howe, and Adam Beelnann, stopped with ne over Sundhy on then way to the District Meeting and prearbed for as. Bro. Howe con dneted thaee meotings in the Carsen Valley moeting bomse, while brother Mohler and Beelman condacted threa moetings at Lamersville. The broth ren shtured not to declare the connsel of tiod. BroenMohler premubed on Sin lay crening the soul.

We uask charebe toulay that are arithing in the gall uf bitterness, and the whole root and brach of it is jenl. onsy and a dexive for emulation. But to hisle the cloven foot, the eause is anddled upon amo conecived violation of Goapel order. No wonder it is suid that jealousy is as cruel an the grave, It is a knife that hesitates not to nover the most tender chord of Chriation af feetion, and it is as relentless in its course of destrastion as hell ifeelf. been deatroyed. Most worthy and promising members have been discouraged and rulucel to satisfy this terrible fiend. The day of judgroent alone will reveal the true nonrse of many of onr whurch tronible.

On our return from the Sunday achool Convention, wo had the pleseare of Ending in our midet brother and sistor Yount of $V_{\text {a }}$ To mey came soo and sister Yount's brother, who have been attending the Normal for several yoars, and both united witb the church while bero Brother Yount
proached for is on Suadny and Sunday ovening with much acceptanee, and made has visit among ua both intereat ing aed neeful. Sucb visita are highly appreciated by the ebureh and sebool at this place, and bope that we may have many more of a similar charac tor. They excrt a very benescial in fluence upon the echool and ehow that onr labors in trying to bave our proper religious element is being op precisted.
uTus, ellitor of the Chrivian Adro sati, of New York, sayn For fify yeats 1 bave so kratched the influence of cburch papers upon indiridatal and
family aul diurch developmeat, that I
im persuaded that wo man is suited to the pastoral nftice who dor- not thor
oughly canvast bis eongregation, nud cntrest, and exbort, and beg., mad if necessary sechl (alittle) mithl overy wgular attendant uion bis ministry. whether meniber or not, takes, or regdarky burronk n, ore or mure of onr chareh jeriod
of our books.

## of cur books.

sculd" grul he we buald stake out There are so many good reasons that all the menibers of the thureh shoul take the paper that if theno aro presented ant yet does not secomplish the purpose, we would have little confdenco in the "scoldiag" or the subject scalded. Xo whe onght to borrow a
paper unluss be is wot thle to pry for
paper maluss be is wot shle to pay fot
it.

It is refatel by a lady of ''bebter
Pa, that when Gien. Wm. Henyy Har son was ruening for the Preadeacy be stopped nt the old Wr-hington IIone at C'bester, bor dimnor. After dinner wize was served, it was noticed that the Genetal pheiged his tonst in N . Y, in offering smother, ssid. "Gen. will yon not lavor me by drinking gloss of wae ?" The cion. declined is vory gentlomanly manner, Aggin he wa- argect to join them in fig gase of
simo, This was too much. He rowe from the table his sull form oreet, and in the mont dignified mamaer replied Gentlemen, I bare reflused twiec partake of the wincerap; that should have heon suflicient. Thougl yon preas be cup to my ling, not a drop sball ase the portalk I suade a resolve woben started in life that I wowler broken I tur one of a class of seventeen oung men who graduated, and tbe ther sixteen till dirunkards' gravesall tbroagh the pernicions habit of 80 cial winc.dvinhing. I owe nll my
bealth, happines and prosperity, to bealth, bapprine and prosperity; to
that wesplation. Wiil yon urge inc that n
wan?

Invise dramer in the chistian
firvis, makes the following comment in the text. Shifer little ehildoren to tame anto me" "It is rear that they wore neqt brought to be instrocted for they are enlleil infants by Iajke, and they were so young that Jeans took is equally vertain, that they wore not brengbt to be bealed; for of illmeas of any kind theme to not the slightest intimution. Xeitber is there any est dence tbat they were brought by pat rents, imat is a any spiritual faith in Jesas ('hrist there is no retson to anppose that they had any other faith than an quast exper stritout fath thre the touch of the grent rabbi bad a peculiar bleasing in it. Christ thid not accopt the chituren on the strength of tlucir parents faith be secepted them for what they werd and for bis own sake.
From this iscident sorne writors have drawn all angroent in taror of infant baptiem; hat they have lund to draw it a ong way. Tho question whether brpism is a proper symhol to be empployed ly pavesta in dedicating their hildren to Christ, or whether it shonid be resuned salcly for self-eonsecration
by permals matticiently advanced to make an vetelligent confession of their thitb, is oac that weems to me of no ory great importance; but it is onaever is thrown by this incillent. Yor docs it qhow any particnlar light on the rnestion whether children ebould the maile beanhery of the external and visibler chruch."

Tue Sunilay- Shoot Temen advocatei very strongly the meethig of Sabbatbachool tenchors during the week, to alibensy and prepure the lengon fir Sabbath There would be sone dittimbl fies nttending the holding of such
ombld be slone, athel whenever towhers are not too widely separatel we think wonll he a gooal plan to medt and vasider the leston. There is alwaya sonething gainel hy comparing view A teacher masy bave studiod hiv fesson thoronghly by himscif, but on attend. ing a tembers meeting be may see prints that he had orerkoket in his tudics, and thon ton, pioints thas hasy have been Noar to him may to thark or lis fellow teacher, In this way the leswen may le brought out more clens-
ly to nill, and thus sill be onabled to ly to all, and shas all be onibled to
teach hetter. There is eertuinly too lit. the gond tearlhing lone in our Kablath schools and we bope that while the numbice of our mehools are linerasing these will also be an itapmement in the teaching - that more effectunl work will be necomplialued. The ob iect of the Sithingth-school shonill be to teach nad inpress the tonth upon the minds of the young, and co to thivsuc cesaftully, veghares mandy. If tenclien would noet aud muestigate the lesson we believe it woalk fromapt to atndy athl invertigation, and thas consiteration, if no ither.
tesarber's meetings.

## 8IX MONTHB ON TRIAL

In order that tho Primitive Cirais. riax may bo moro gonerally introdut ed, we contisue to offier it for six monthe on trial for 50 conta. Ohir trionde, and especially our traveling ministere, will pleaso noto thia as it will afford good opportunitics for introdueing the paper.

## THE OONVENTION.

The Sanclay Schaol ('ouventiou of Middle Pa , eonvened as proviously an nomeed in onr colmons, on Friday evening. May 7 th, in the Hill Valley Churel, Huntiogdon coninty, Pa. We are sorry to say that the represeatation by delegates was asss 11 , perhaps owing somewhat to the lany peason of the ycar and not being easy of aecess to railrend. In fact there was aot a large samber of workers present, but those bat were present seemed to mesa work ad west at it with is will and a parpose The buccess of aby werts does
and make apecisil efforta to teach them to be quiet whilo in the attitede of prayer to the groat and good God Thes, too, the one thast leade ho prayer aboull not pray "all around the world." The last we thisk is a good bint to those Who lesd in prayer in a ssbbsth sebool
The prayer uhould be abort and with The prayer should be abort and with
reference to the Sundsy-ethool work reference to the Sunday-rebool work
In fact loag pohlie prayere noywhere sre aot edify lag. The eloset or the familly altar io the place to pour ont our wante enil feelinge at lougth.
-By reforeace to the minous it will bo eeen that the time for bohling oar
convention is to be changed Thio was convention is to be changed Thio was
done from the conaideration that it comen at such a bery seasoon of the year Wo bope by baviag it cerlier, will be s better attendance. and that the tpixit of work may be muire widely eprend.
-The propzety of holding a State convention was discuseed sad receited the opprobution of the convention. Bro. 1. Emmert will correspond with the
workern in the dificrent dietricts in rot. ereace to ith, nid if artangomenta can be made it will hikely be beld some time this Fall. Ia the mollitude of eovanel. ora there is snfety, und the object of this eosveation will be te hring togethfor thic porpooes The Raoday-school, libe every other good work, if it is not closely guarded may not eabserve tho purpose and accomplish the work 1n-
toaded. The object of all oar conven. tions is, to confer together in refereace to the best metbods to promote the canse of trath throagh the medinm of the Sabbath bcthool, avd witb thin object in view the more that can be bronght together who are engaged in this work the better. Henco
-The Sunday echool as a means of perpetuating the doetrines of the eharch was difevassed at some length. Brethother mindsters engaged io toe dibenke. ion asd it was, wo think, the sentiment of all present that Sanday-nchoola propefly condacted asd onder tbe proper inflococe, are an excellent help in perpeta-
ating the doetrinee of our charch. But in order that they may accomplish this ead officers and teachers mast be bach af reflects the priciples of the Gospel.
-Bretbren D. Emmert and W. J. Swigart condected a very intercatiog children's meeting on Sabbath morning. To faterest and teach ehildren is a tbese brothren seem to be asceensfal in interesting the little foiks. Brother Empert's qualifications in this direction are rare and the is kaown among as as the 'ehilidren's friend

It in an eany watter to find fault and make objections, whon one is no
inelined. We thould alwayy look to mae if theso objeotions are againgt any principle; if so, they may bo important, but if they aro only agoinst some matter of poliey, they aro always light To hear a person doubting nomething for convenienee, when bo noithor propones Dor showe a better way, looks sb
if bis objection came oither from the tact that ho was not the louler, or bad a naturol dieponition for that kind of work. When you give a fault or obing a botter way, or a botter pribeiple.
-Nister 1. W. Woakley wis made happy hast week, by a visit from ber lather and brothor-in. law They
were on thore way weat and wtopped of to make a short call at the Yornanl.

## wanted

A kinter ie wented in the owoking Iepartment of the Brethren's Normal Ipplications devired at ome, zecona
niesl with gmonl secommendationo.

## erducational Bepartment.

Uur Prinelpal, J. H. Brumbaugh binks that wo bave an exemplary no of students for thes toran, and that if What what every body elno thinks who
to arquanted with the espool. Whate mach prasse is due cour facculty, we think that tho students also deyervo a onsiderablo ataount of eredit in thow bg to all, that they are gentlemen and Whics in the trie sense of the wortl. plime.
-Brother Ilurley sul wife, mat cr, of A. Itarleyaville. Cule and danghfriendly call last woek. They btoppecd with ns ovor two nights, during whr-h
time thuy autonded nur monthly church meeting and prayer-meetivg, and visit. od the school with which they expruss
ef themisoles inveh fluakel. Mre thensolve insel pleaked. Theo shone great pleasuro it is to talk alonat and bo anong books, and the ohler
they me the better he likes thenu they we the better he likes thent
They wre on their way to Aunual Necting, and the West, anl expeet to wecky
-The teacter who jusken a speciulity of each brancti lie teaeben, cas on chnin the attention of the most ene less in has clase Rut to attain this oxedlence, one mans wark. And su'h work gives stolasthip and colture, both of which aro devirable in a true teachToo mayy tearhers bave mowasi ao gencral informintion. A teacber
who dees not keep npace with the events of tho day, who doee not rond the daily paper, is not fit to tako
chargo of a thanol. Suct tewbevs allow their minels to rast, aral lone ener cy nuid zeal. If an ovent of import moo takes place in the country or in
the world. the clasy the world, the elasy should kbow it.
tis is the anty fomiliar with the curreat creats of the lay. The now papers sbould reseh crery tencber in the laad. The pupils
will thus get a thirat which wiill last thom thangh life, for that knowledgo which in oo essentinl to good citizonera shonle lack culture. No other profession in so full of stimalants. While the teacher is teas-bing a certain braveh to should nttily it, and thas the puppile will get the benefit of bus thoughts and labor.

## WHIOH IB THE RETTER INVEBTMENT?

A father wanta to know whetber it would be better to buy bis non a hore and buggy for 8250 or nond bim to
achool two yearo If be geta the for mer te then neede a fine enit of clothen a gold watcb and chain and aponding money to display bimselt like other fast young men, dreseed in tho latent style, attend all the public gatberinga tske a drink now and then, and God only knows where bo will oad. But if he invosts that money in edacation bis son will lasrn hatits of atudy and
buainoss, whict will enable him to bebusinoss, whicb will enable him to be-
gin life for bimeelf and his cducation ho caneot loose nor epend fo no ono can rob bim of it and the shoriff cannot anll it for him; and ths more be nees it the more be ban leff; he can noitber eoll it tor drinka nor Atako upos cards,
but can use it to support himeif and but con use it to support himnelf and
fanily if he should bavo ono. What sbonld this fathe do, buy the hored and bngky or werd bin son to echool?

Brother S. 2.Sberp, Preailent of Asbland Collose, bas kindly offored! to eontributo sa occasional item to the
Educational colymn. Wo Educational column. Wo rieb it ondoratood that the best of fellinge oxist
botween tue triends of the different schools, aid we fondly bope that tho condnet of all parties concoraed will be such is will continue to promote good wil and brotherly love.

## 

gi.ven a. u. milezr, sditor.

## L. WOOA, 1 kD .

As the number of stadents incresse the Xormal in Ladoga, it is more difficalt to koep tho names distibet in our correspondents to mark our lettera our correspondents to mark our lettera
Box No 5, to prevent others from opening them tbrough matake.
Fnnon is insidnous and deceptive. It comen gonerally drcensed in alluring garb, promising pleasare, convenienee, or gratification of natural deairea, made to appear roasonable or good, by argomonts, as pleasjng at error itself may be. Hence wo should more carefully wateh thoao tencts that are pleaning to the noconverted. Error once imbibed bas opened the way for more of its kind to follow; thongh grows in power, till it assames the right to ralo or ruin.

## bDOOEBBFUL EDUOATION,

It is one of the noted foatures of the present age to develop the mind of the youtg. In tho world'e history no period equals ours in the time devotod,
expersec incurred, and paine taken by the State, tho church, and tho family, o oducste and trann the rising generation. The raco of lifo so elocrt, ith work go groat, that every moment of it is rue at high prossure. In an edueation no hurried, the mind of youth boon turnod far into tho channel of right or wrong. All the means that
can be brougbt to bear upon the moral charactor of the young, ehould bo had at any cost. Nothing in the caro
of the ehureb or the family is eo im. of tbo church or tho family is so im. roligtous training of tho young. Every caues of tratb and virtue is based and ustainod by its prisciples being plantd in tho young beart; to Fasi in thi is te fail at last. Every principle of
virtue, knowledge, tomporance, and all taught with their carlicat oducation, and continued ns the more important part, on which nil tho good of learning of the futare, for the ehareh and the world, is in all tho virtuen and priaciples of divine truth, tboronghly settled and fixed in the mind of the young, who aro trained in alf their mental and moral powera to Fork ior
the cause of Cbristianity. Thone in the prime of life, upen whom rest the great reaponsibilities of the age, should study every moans, ombrace overy opportunity, and turn tho groatent offorth of ther life to tho work of bringing up ther children, in a full monsal and moral development, and barmony with the sacred principles of the Gonpet.

## BEORET BOOLETIER.

Every truth is universal and lree,
and full of blessinge for man. Any organization that would keep the truth and its hlespings seerot and hiddon from ith genoral purpose of good and policy, for Chrintianity is aniverabl in its truths and object. All the nocrats founded on the law of God and sature, are of Divine origin, and for goneral grod. But to add a system of origin, principlus or polioios, of human with somo political, or finabcial, or Godilike, Christ-like, or liko angthing cleo tbat works for the genoral foed of all. The Christian should ries higher; stand ou broader, holler groand than any secret welitation, working for a special few; bit for the bouter than the favored fow. This is philanthropy, Christianity, God-hke, and the only love that gres salvation to a failen race
Ooe grest orror of the age, is to
make religion too excluaively spivitual. or too litoral. Whoo nude spiritual. ul, works of obedience or faitbiul obsoryance of duty, fo ignored na essen.
tinl to the Christian lifo, evon to tho
fanatienm so sanetifiod that it cannot *in. But too muct literol has the oth. or extremo, $a$ form of godiness but Do power in it. This may bo ran to
a worso fanaticiem, to boliove a wick. od and sinfal boart may bo saved by outward iorma. Ho only bas tho whole of trath and assuroveo who han tho
apirit and principle of truth nithin, conjoivod with lita propor manifosta tione in all its outor forms of olvedienco and duty.

TBE PBINCIPLES OF MISBIOHARY WORE.

Combination and co-operation grown out of union sad onenoss in overy work. The principles of missionary फork is the sole moaning ; it is the spirit, foologg, and purpose of divino love, deep down in the beart; liko Cbrint to give salvation to a dying world. Thin sprit, and love, and power is the soul centre, frome whioh apringe all trao misaonary work. It conncils. It is the living prineqple conncita ltis the living princtple
thog only auxiliarios. They who bingo on conventione and councils bave only the contingonte, which may or tany not bo proper. But the great principle sad soal work of sasing the lost, waits not for grest opportunitioe but makes them. Some will not work if there fa any convention, or condeil, or plas. Some will not work without some great plan of eo-operation. But the beavea bore epirit of love in Chriat, and the apoatlea, would work for man's dividual effort os by combination of oth ers seat by the charch, or led by the spirit, wse all one to the beart overflowing with "love shed sbroad. ${ }^{\prime \prime}$ The widow may be peor, the spostle may be in want, bot sho gives her mite, be gives bis all ; sbo corahines with others $s o$ doen be in the greatest work ever
known to man. Here io the grant cen. ter of anion and oaeaens with God, and bore with a love sad deeire for man'e aolvation hy spreading the trath. Union is this divine priaciple, mesas union in its diviee work (priaciple withont ite work ie dead, being slone), It is God and all His hont co-operating in apirit, Union in this divine to esave ninners. Union in this divine work shonld the po
deep, rise to high, spread so stroog. that little matteris of propriety or expe. diency can never atop or hidder its beavenword march
The Goapel mesas of carrying on the work of salvation, is God's plan of re-
demption pat into the banda of the chorch. To use atl these means, is the epirit and zeal of the primitive chorch, is the only way to lasare prosperity. But to neglect theae means, or to ignore any part of them. is the parent of reak. ness and failare. In the spostelie age they tared all the means that would
avail anytbing in the grest parposo of aslvation. We abonld note carefally all the meson they weed, becnuse it is mrong to neglett or oppote any part of God's plas in Hie work There are a great many wayes sad meane in God's p'an ; preaching, siaging, exhortation, prayer ; these wero anstained by otber meank-
time, atudy, tood, ralment, meney, were all meaps needed, given, and nsed. Just what the great calus ueeded in
what the primitive saiots gave to keep what the primitive saiots gave to keep
the God giveo work moving onwari sed upward. ADy kind of help that was wanted, and sny way is could be given to help on the mirk of Jesan and save sinners was s mbraced by them, becanas the priseaple deep in the beart mide a a foratala of love overflowing to run out in every chonvel opened for the wa-
ters of Ule to flow. They were not so over-particalar aboat juat the kind of belp, neither abont juet the way it fount of love that muat ran ont, aome ways may be better, some may be esaibe boited in conncile and grest worka
bot ell the ways that carry the Goepel to dying nianers wre good enough is their proper place for all are in the Gos. pel. We ean eailly find a churcb in conocilaending Paul and Barnabns. In the primitivs daya thoy were not over particalar about plana, about somo favorice mode, of atill more istedt in fial. ing some faste to all piass They were not contiamally baltiag and eaveliog about platas, cooderaniag all, abd doung aotblng, while at their very door masy be beard the kwoll of dyiag einacrs all around.
This faintly illuastrates the pribciple God has gives to belp on the work of saving souk. The ressel is wreeked, its losd of prakengors east into the orean belpless; some dyiag, nome frot 4 . ing with cold, some anflering with benger and aflitiction, and some wuonded. The noble epirit of love and aympsthy would eet yon to work with all she power and meane yon havo to help and are them, yon would givo your timo or food, or raiment, or mbeney, anything fou can do or give to sevo tbem, comen Freely out of the aoulest priaciple in the tuman aoul. You would not stabd bere with auferiag and death all aronad you and give aothigg, do aothFing, hecanee some of tho plage sre out ast an you would preier; you would oot stand there makiog excuses for yoursolf, and finding fanll with thone Who are doing all thay can by the bent means they know. You woeld not atand tbere with your arma folded. fsolting the kind of help, or the way at wat givon, or whether by individaain or by a couaril, wbile your foliow man a dying for want of the very meane you can give. Magh more important still than thie illastration is, that Chrest anctified and exemplifed the priociplo of diviae love, and its condition and relation and work to anve dylog alaners

## yiome Elequatimat <br> POOE BEALTE

## 

Suny nutier all ther lives from cau* co that entieatibe research has been
only able to guens at, but an yet doen not fally unieretand, and which ao amount of intellygence seoms compe tent to avoid or control. But there are very mang taore caises of sufler ing that but for hegrigence wiliful ig aorader of cave disturbed the eystem.
In the carly stages of infaney thoro are evils lying ta wate which seasibld and well-informed mothers by a proper degree of care lave the power to usurt, of, if these thoultics chance $t$
make elught in icated entirely if promptly met at the beginning, whilo it such disturbunoos are auftered to go on wabeeded as if of elight consoquence, tbwy beon dety control. Punhing trom infancy, rootle era may eustly laarn that many diseak es and weaknewses nemal chaldboad which are quate burbiless if met at onee with watebful eare, but if rieg lected they bave powor to salden the young hoe and make mature years and ald age intelernhle. Frota the conta-
gious disosess through which oluldron are expected to pass, pormanont ovils -suct as doafness, wak oyce, porhaps total blindness, or sorions bronehial difficultuen-aro ecarcely to bo appro hended if thoso who bave tho reapon sibility aro quick to realse that ench one of theso afsalants bns latent pow ens aed waite only a good oponing to take full possession and hold this ad. vantsge nvabaken by all offorts, ho over overgotic, if mode too late.
Many of the nills that Evsh is hoir to" thay also be traced to tho rocklees careleseness of youtb just fur enough adraneed toward matarity to robel at parental restraints. Needless expo-
turo, unnccessary over-oxurtion, oxeene turo, unnccesshry over-oxertion, oxcen or inordinute eating must inevitably bring tbeir own punubbment. There
is no ond to the list of orils resulting in dwarfed powere that corse entirely through ygorapce or willtel Jlaragard of natiral Iawe.
Wo do not design, nor do wo foel competent to go into a close deserip. tion of thoso errors which may havo
such ruinous conequencer, but sitroply 40 glanco at somo of thono small derelictions ueually considorod too insignificant to bogot any borious consequences -only implicating the neatness of the calprit-but which roally often havo ilisastrove results. Imperfect sowerbge incomplate ventiation-an connocted
with the building of bouses and arranging the grounds-with variou other itcme are continually brought into public notice und held up as wariings. Theso waraiage need no indorsement froht us. There are, bowever othor acte of carelessnoss eo small as to be thought unworthy of tho alight langer.
If jeora to will slow in some portion of the undor-clothing that bas been worn through the day, and porbaps samo garment, it may be accounted an untidy babit; but how fow will ace that it ean bave any effect on the
bealth. But roflect a moment. Whethor dronched with perepirstion from hard worls or warm weather, or coly saturated with tho natural oxhalations that rise from the body st all beasons, cleanly to romave all articlee of eloth ing wore through the day, and bong them up to bo thoroughly sirod, while other well-vontilated garments are put on at nigbt, but who advocates that partially undurstoed that if there are any obstruetions by which these rapors, or exhalations, cesse to be thrown pors, or from the body, jojury to the health
wall foltow; is itnot therefore sonsibio to suppose that if the garments whicb receve and absorb them are kejt on
the body thee vaporn wall bo ngain byorbed, with poisonon resulta?
But if one is acoustomed to com. plete clange in the day and night gar. monts, and nestly folds and lays them in the wardrobe, closing doors ned as is oflon dowe, pot the night sttire under the pillow of the ovener, what has beon done to prevent ibjury to the bealth?
trouble, on retiring, to harif the gar ments, as they aro put off, ono bs one Where thoy wili bo thorougbly dried
and aired? It will not take five minute's extra time. Leave the party the ball, or social convereo by the fireside fe minuten earlier if too tired to at end to this daty properly. Ind in sht-that's bad, but eren that departare from geod breeding is lecs ro prehensible than to throw the night lothes in a leap, leavo the bed unair $d$ and the कindows unopened. fise ase minuten earlior if neod be, hang bave the full benefic of the pure, freak norning Elir; rsise the wiodows, throw off the bedclotbes, banging thens loosoly over chatirs, put the pillors in full range of the windows, and pull the mattress over the foot-board, nd go to breakfast with a clear con, ciance.
Do not be in too grent hasto to have tho bed made. Lienvo it and yont hight clothes long enougb for the sun to dry of the mornigy dow that may bavo dompened them, Hang the higat-garmonts $u p$ in the elosot, but orer fold them to be put under the pillowe. By strict obeervance of thid wothod one may be sure of ewcot heulthful cbanges, for moraing and night, and excmption from mote euffer. ing and discase than people aro willing to believo can spring from such sliglt neglects.
and constant care respecting free oir ulation and cleanlines in cellara: partienkarly in milk and regetablo celars. Too much cannot bo said on hoes points. But how far do house keopers learn through the evidonce of beir own senses thas such advice and minute directions are carried out? Go to the milk cellar Well, the pans look bngbt and clean and sanoll sweot; so do the chtra, the butter-bowl and othor butter utensils. Ah ${ }^{1}$ the odor comos from this corser, and overy article oome cloan. But you have only look4 into the pans, bowls, se noved nothing. Lift up some of tho thinge near the epot where the odor is
adtonsive. Ahe! what have we here! urely Joan has loft beer old scrub coth up in thes sorner sance wiping up the cellar floor. This is only one itom Othere will be found on examination Do you now undertand wby the bills and butter have taated badly this wook? Nothing is so easily injured as milk, unless it is the boalth, sud is these odors are allowed to exiet day after day, with no roal, thorough, acfve effort to trace the evil, bow long will it be before tho bealth will begin or suffior from the same causee?
If the milk cellar zives the first varnigg, and the mischiof is cast out there, how more tban probablo that a much more injuriou atate of things
will be found in tho vegetablo cellar, and poiten from that nource will bring mach more sorious results. Wo do not think it safo to stors regetables or greon wood in the cellors of dwolliteg housec. The oxbalations from a large mass of fruit or vegotablos packod in lo a cellar uro polsonulus oven before decay commenecs, and alao the vapioti or gas from greon wood; and separate buildlogs ought to bo provided for them. Evory year wo boar of ono the porfer anotber in bomen that bcon but wben the blow bas been rapested agaic. and again some one rouses un
atul sees the neecesity of inventigation Tbe sewerage is found defective, or ceiptd for

## TESPERANOE ITEMS

一Many yeara ago ('olonel J.amanowaky, who had been trenty-tbree yeans in the army of Napoleon Bonsparte, arobe in a terapurane macting,
tall, vigorenn, mind with the plow of tall, vigorenn, nnd with the glow of houlth on bia facu, red raile the fol lowing remarkable sjewh. "You yel before you a man sorenty years oll. I havo fought two bundreal bateles have fourtion woundn on thy bedy: have lived thirty dayk on horec-flesb with the hark of trees for my bread, now and ice for my drink the canopy of henven for my covaring, and miny a
Tew rase for clothing. In the derert of Eegit 1 bave marchel for daye sith the burning sun upon my head foct blintorel with tho ncorrbing nsnd, and witb eyes, nostril wad month fillell with dust, and with a thirent on torenting tbat I bave opronel the veimen of my arma and suclsed my 0me blood. Do you ask how I survzod all these borrors? I answer that under the providence of God, 1 owe iny preber. vation, try healtb and vigor, to this fact: thast I bever rlmink a drop of pirituous liquons in my lifo: 'and, contimad he, Baron larry, chid suras fict, that the 6,000 sarvivora who afely roturned from Nigynt wero all those who ebstained from ardent drinks.'"-Lacin
-Just forty yoare ugo, a State tomfrance convontion of four hundred delogates, in Tenvessee, adopted ap pe cition to the Legirlature in rempeet to hensing the sulo of Hipuor, in which wore the following pointed questions: Is it right to give authonty to sell ouanity and deal outature destruction? if it is right, why should any bo for bidden to do it? If not right, why beuld any be permitted to do it? Wby fortid all but men of nober life ned conversation to do thes, if it be Why allow auch to do it, if it bo wrong? It may be too rauch to expecic fivu bumu bawn that thoy protect the movals of kocioty from corruptioa, but is it too mach to neds bat thoy will not throw onon the doors of tomptstion?
-Thoro aro 65,000 churchen, $8 \mathbf{1 , 0 0 0}$ miniators, with a charch mombersbip of $115,000,000$ in the United States. To maistain them, it coste losh than $48,000,000$ Thera are in our country 250,000 places where liquors aro sold, equiring the sorvices of 550,100 per 20ns, selling $\$ 740,000,000$ worth of liquors.

DAMIEL QDORM ON SKELETON SERMONS

I've beard tell about akeleton yer mone. Now, scomin' to me, Cap'n ormon not to be a ekoleton. It wuas come out of a man's own heart, wrapt ap in his own flesh an' blood, $\mathrm{sa}^{\prime}$ breathin' with the mae'n own life. If it don't, then there'll be bonca, dand bones: nothin' but bones, Put to. gether all in onder, I dare say, but bonce only, Cap'n Joa, for all that. No paturslnese about 'em. I do meas no lifo $\mathrm{an}^{\prime}$ no roalness, but a sort of a ghostly thing that you ean soc through. All varnished an' shinin' may be, but dead bones ntill. Why, 1 should overy bit so soon oxpect for to nee a paesle o' skeletons towalkin' about, as to meet ther tbere kind $o^{\prime}$ sood people that you hear about sometimes from the palpit, or thum thoro dreadful sinners. I should so soon oxpout for to soo a skeleton standia' up to young Polson's smithy a-pullin' the bollowe, or to ece a couplo of 'om aittin' down hore, alongside o' mo, mend. $\mathrm{m}^{\prime}$ aboes, an to see them there kind $\rho^{\prime}$ termons anywhere out $0^{\circ}$ the pulpit. Thoy 'm Blseletons, Cap'a Joe, an' all tbey'ro good for ia to bo kept locked pin is box, an brought ont avory two or throo yoars :io dead an duat, an' 30 proper as nothin'. There's no life in ear no kind $o^{\prime}$ brotherliness for to

 thought whee Pve been liaterin' to 'em that these bere kind o skeleton
normuns would do very well perbups for a lot $o^{\prime}$ skelotons to listen to if you could only get 'em together; very good for thea that aren't troubled with any flesh an' hlood, nd' so baren't
got to wark for thoir bread an' sheere, $\mathrm{an}^{\prime}$ ' Dever need n now suit $0^{\prime}$ elctbes, manob lesa a button pat on, or a pair 0 ntockis's for to ho mended. You see, Capintoe, if yoo bappen for to atep 'fon their corns, why, they can't feel so 'tis no wondor that they do stand all the day long smilis' with sucb a lovely omate, lake as if notbin' couldn't
"Though, there-it won't do for mos to sef ruyeelf tor knowin' how to do it bottor than other folles: but I bave
loarn't thia bero lesaon- A mian may think abont bis toxt no numbl as evor ho mind to, an' get ever 50 much light "pob it; but when be've malle has
cuke, be munt tuke an' bake it down by the fire o' his own beart, an' that do mean that he ve got sone fire down
there. Skelotona haven't, they 'mo all head and ribn. Thore 'tis, Cap'u Joc, depend ujon it. A man wust take the text down to bis own Learl an' fied nut what it is to bis own self, then ho
can talle about it. Mo muat get the Whessed Lovd to bo to bis own soul
what he th tellin' shont to othen peos. pla; then it'll come for to beve some ical ncub an' Blood an' tife about 'ern. Nerer loind what a man do thible of "un't do do kes. hiy botiof is thet he than be have got in bis nowlt beart Hore, Cap'n Joe, if you do want to
find bow the Lord dn wakio preachers, $\mathrm{an}^{+}$whele they wio to got their ser
monn fioth, 'ris in che titho. Mark, an' somerhere about she nineteontl vecto
"Abaut the rain that husd the devils cuat out of homs," sand Captain Joe, as be fourd the clace
"lve that'x it Yon roe be wanted
to bo with Jens, tovt f ezpent be war too old for to go to college, air" Jeats wad to him 'Go nn' tell the people what great things the Lord bath done thee." 'That's the only kind o' prean er: bo that cass tell abont the Lord leass becutise be bas done great things for the man hin own geli. He can teli
how knd on' lovin' an' gentle Jesua in betanse be bud couparsion upen him Then il nill come op liko the Fater it
sapriug, fresh on' cloar an' delicious Id' Hko I've heard tell o' water too, it tlo alwaym find its level. If a termon do come from the lips un' no deopher $f$ it do come froms the bead, it'll get most likely. But if it do come ftom the hesrt Cap'n Joe deperd 'pon it, it will get to the beart aE' he there a woll o whtor springing up into life man 'thinseth in his beart, so is be: an' accordur to what a mas's yot in bis heart so will he presch. If there's
nothis' is there bet oid blessin's that come years ago, then there'll be nothin but old sermons. That's how it is
that there do come to he dry preach. ors, they baven't been drawn' any swater lately for their own solves out that the Lond's ambassador- a phonld over come to be like them wily fellow, 0 Gobeot, that took ofd sacks 'pon
thour asses, an whe bottles, old an rent, an' old shows an' elonted 'pon their feet, an' $n$ ll the bread o their
provisions wat diy oa' mouldy. How. provisions was diy an' mouldy. How. tookt bot ont of the ovna, the broad will get dry $\mathrm{un}^{\prime}$ moanidy if you tho keep It long onough; an' so wilt sermons
too, A preacher is at man who do want anoistin' with fresh oil once a woek to lreeys 'ems from dryio' up. Seomin' to me that it ought to be now
Sike it was "long with che pexple en
joys hefore be could prench, an' so do ioys hefore be could prench,
we, too "- The 1 huterian,

## A FEW PRAOTIOAL SUOOESTIONS

In a recest N. Y. dally appeared o potice of Miss. Astor with ber 32,000 dollare' worth of 'tiamonde, requiring the constunt serrice of a dotective, an little fartlee down in the same col a poor woman trom starvation Thes two paragrapbs in juxtoponstion, fil the sympathotie beare with painful
sensatione Why Ia God'm freo world of munficence and boouty, this laviab Waste on the one band, than crucl poe orty on the other? Doubthess bo who said to the rich man of old, Reniern thy good thinga and likewne Lazarns evil things." will ndjost the matter righteonsly on the othor whore, but
Paul mays to Claribtians, "Yo arceoworkers with Got " and does be re quire nothing of them bere, in the way of evening the balaoce, in rogard Whe distribntion of earthly goods? "gell ull that thos bast, and distribute to the foor"- "Churge them that are rich in thia world, . . . that they do
good, that thoy be rlch it good works, ready to distribute"-"If ady matl will comu after me lot ham deny himself," otc.? But mays un oass "live-as. you-plenga" friend at my elbow, "What have we to do with $\mathrm{Minc}_{\mathrm{w}} \mathrm{Wm}, \mathrm{B} . \mathrm{ds}$ or s diumaeds, or the poor woman in An. who diell of ntarvation ?" Noth.
ing. Yet where is the back country cown, or batalet howover stabll, but bis a countespart of this draparity of cirumstances? It may not bo so
witb you," is as true now as 18010 yeursugo, nad if wo will wo may do betr grood. If Mrs. Astor had willed, how eatily oant of her abundance, could sho bave gaved that poor starving
womad Jutnt as truly for every indi. vidual meminer of societs, docs the power and ability to do good slapend on the will Few, comparatively, bave wealth in damoonds and gold to dis. Cribute, but Jusu\# says sl cutp of cold Water given in my name, i. e, sth it
wit to nbey my lnw of love shall not lose itg 1eward.
The other disy a joor man with large fawily, being reproved for not taking low thildren to the rillagg churcb and Sabbatin-ichaol, rophelt, It is impoasible in the cirenestances, fir me to clotbe mer childran to com pare th uny degres with other fildren in the Sunday-school, and 1 will not
suthject then to snears and t diate, an I keep them at houne. He ts to inteltigent. far.seeirg man ar the world jodgen and witbout atterapting to cerdiag fanity of has reasonugg so look at the freba in the rave a lot fumily are atarvieg for the bread ot life, and tbis want and wore need that impioges on the lorover, is caused by the luxurions style of lising in the
immediato vhinity-not to the extrev. immediato vitinity-not to the extrav
agant extreme of MTe. $A$ s dfamands but in brocniles, and laces, and velvelequally productive of and sembita. Though is a quet, rural town it is agaiv pampered pride und rwinous wabt in juxtuposition. But, says ay whow eritic, would you bave the weulthy churchef, furbish their poor
neigbbors witb clotbing to compure favorably with their bwn? Xot at all The tich ate rougured to adminie. reed in vot brother need, bat the the giver, measures the ralne of the to Ornan, 1 will not take (David said Ornan, 1 will not take that whieh twion for the Lord, nor ofter burnt offerings withont cont") and donbtloss chere are modes of selfedonial an ac

In trutb, the curteng and modifying the lust of pride and vain abow, is the rory thing be positirely enjoins.
"Whoso ndorting, lot it not be that
utward adorning- of wearing of gold, or of putting on of auparel " "Take wo thought-for the body what ye shall pot on" "Bo clothed with humility?" "The lust of the eycs, and the pride of life, th not of the Tather, Scriptures like these how cat the Christian ppend duys in aearch of a atyliah suit for Snoduy, and otbor
duys, and even weaks of preciona tiene, in consultinis tashionable modictor, and arranging trimminge. platings and shirring4, to mit a fistidiou, corrapt daste, knowing all tho while that provolitisg to "lowo and good woiks," provolitsg to "lovo mand good works,"
will atir sp bittor omiation, envy and trifo: and instead of gathering in tho children will prevent their entering the fold, and leave them to spiritual wholesale extratugatoc in dreas and otrtnido akow, is a crying sim of tho mpliteation thriston Duvid by Nathan, appitration thrisat on Duvid by Natban,
the prophet, "Thos utt one of the guilty

## The Power of Dath

There is no empire so Fast as tho vinpire of death Kings and conquerors, enperors sod noblea, men of wis. heads at the tonch of the grom deatroger Over the human family he rulod with a sceptio of suprome and unsitigated despotintn. He bretkn
the strong and crusben the woatc, Ho the strong and crushes the wasic, Ho
drives the plowibase of destruction through families and honee. He sev ats the tenderest ties, abd treads buheatb lus iron hoof teo brokon hearts of strieken and desolata bumanity. Every fower rades at his touch. Benuty venisites ait bis liveath. Pride nad glory go down ivto comuion und atodiatinguishable roin bofore him. He reaches for the highest, he ellegs the mpghticst, he bringe low the honored and the exaltod.
Even Christ himsolf the Sun of Gor and bear of all thange the ADoloted of the Lord, honed his bear beneath the dominion of the king of terrory. But at lavt the Conquarer of death bud ay-
pesred. He who died on Calyary lives at God's right band. He who ontered Josepls s tomb borst assumbler the bars of deatb, athel tlung wide tho gates of liall. Ho Ahys, 1 im be that liveth forevermore, and bave the kejs of teath and of hell." Ee breaks the nepepro of the tyrant, be snaps hin
chuins sander. He saya to has disciples, Becauso 1 live, ye sball live also He lesper es shining pathway through the valloy of the shadow of death, and calle bis prople to follow hiot in suarrection life Even in thfy world, dyiag quicleened by his grace, rassed to walk ID nowness of life, ther protigure and anticipate that vietery over denth Wheco shall leave the king of tervor Whthout a captive or a sutyect, to be ake that burneth with fire and brim Atone, Chriat througb death deatroy: d ben that had the power of death, that is the devii, and delivers these who through fear of death were all their life-timte sabjuct to bondage Their wails of sorrow are clanged to
songa of triump, their feare snd anyoties give place to hopes that fied anhorage within the veil. They sing mid the doath-ebados, and they sink to their rest with a salle of victory playing on their pallid faces. An thinga aro theirs whether life or when Ho who abolished the morning when He who abolishod dentb in bis
owa body, ahall interpose oil behalf of his people, and asallow up denth in frll and final and eternal vietory.

Cbristian soldiers, partakers of th resarrection life of a risen and ascend.
ed Lord, be strong is God. - Fear not: your condlicts aro lurief, your trials ar but for a little while, your light alfic tion is but for a moment. Bereare will soon bo over, and thep shall coun the fioal vietory, the eteroal phalm, the palmad tast never wither, the gludness, the never fade, the barps of ghtness, the garmonts of praise, and the life oternal in the kiugdom of our
God.- The Chruforw.

## From Orrletor, Wel.

April to 18801 .
Dow Buthrin
We fool rery tbankfui to
the Giver of all good that wo are in an
favorable circumatances as wo are. Wo
bese not bad any rain since ahout the first of Docember to amount to anybisg. and very hitio nnow this wintor On the night of April lst wo had a
light sbower of rain, oceompaniod with considerablo hail. Now it is cool for the time of the yenr and vory dus. beavy fog It appeara thut the air it almoet durkenell with duat at times ant I dun't suppiose tho now hattlors leagth of time in wind in baro sprive. Whent that vat
oming up tolembly well, as the soil
otains notature well in this Weatorn
coundry. But wheat that was sown
broadcost abd ligbtly barrowed ie broadcost and ligbtly barrowed ie
mub blowo ont, some taken entirely off the field. Io passing through the neighbortrood we can ese that wheat and aoll are lyagg in the rond to quite deptb
Eerigration is ively. We frequently ward. Werd wagona going westward. Wesce th the papers of onir er since the settling op of the Weat. I onversed with a young man quite recently who was one of the number of twonty-thres that had just come froen Ponnsylvania. Thoy were setling in this conntry nix mollos cast of caricton. The people soem to be lively and in good heart. If Spring prodpecte are a httle backward, grain and provisions of all kinds appear to bo
plenty, and the word says, with food and raiment be content
Health is genorally sood, and all hands neens to be husily engaged at moethog, and it sjpears the plow dommer have ao lest
The morning, the $1: 4$ th, we bed a igbt enowfili, but it could not fuco the rays of the sun. and has aga:o disappested It now looks nprong-liko bet Wo hape a cold North wind and the dust flymg.
The Lond hus blessed us, and we fel to thank bim for his love und sindncse foward tis. We send our love and respects to the bretbren and sisters, and especially to the brethrom Che prest for oer good roading matter.

## Pratomally yout

Joserf Mavcuet

## From New Baltipore, OLia

May 2, Inole.
Deal Pzma/tr The East Nimisbille
congregation of Stark county, Ohio beld its parterly meeting on April 30th. The busibess dispmed of we believe gave satishaction. It wan de provions to a lime oxact time Annal Meetiog. but th recetved by baptisen and six by hib 2vite a number have mosed out of this congregation this Kpring, and among them wan Durid Bowers, one of our manisters. But more than an equal nubiber have moved in, so that wo have more meinbera than we had before the exodus commenced.

## DIED

Pedtace - 10 tho Iellow Creek ehareth. Dedford conaty. Pa, April 30, 1850 , of Fimananl and aiver Mary Kegarlen, agel 7 ybara abd 17 day,
DETWILER-Alco Witble the liaten of the sanse congregathn. April 25, Isso Sirs Lydis Dotwitic. nged is yorrs, 0 Hborthat and 29 daya.
charch, Oceaston leapraved by Mr Pertacel a minither of the Meformoil charch, frome tbe both Paila 13th verse

ORIE FIN $\rightarrow$ Intbe Jobatown ene near Conetnuigb, March 24. 1580, Hautab wife of brotber Jacol Grimia, Sea, nged 98 yesth, 9 moolbs and 21 days astent macmber ofr oldest ubd mowt cosTUCiOART -Near Estetn, Marina conuty, Cisegoa, filent Nothan Morgort, sged 23 Yenrs. it tuonths and 22 day
He leavesa wifo aod oge vitald to asoara
 14th Finaeral by Hio Writer froas Job is

## M. M. Bגsien.

Hount:, Fa Tenonile, Wishitgtor cumats Pa, Feb $25,1 \times 40$, of drop-y, Abter Abigrail Moore, ©it of brother Abtaban Moore.
agod 70 yeare. 6 mostban and 19 days
Blater foort was bapdized tboas 40 yours She and aved s sorthy metaber nothledeath, Orsble Shar was the ogotber of twelve chill
 Thabery of tho cbsrech Nay the ofbers

31301 E -Atac Is the rame place, Fob. 25 , I870, brother Abratane Moore hilabonal of Itse sbove, of Palsy, agod 70 yease. 7 mons and 14 day:
Oha the mornog of the 20uk, be hod a paralythtroke, and acver apoke nor swallowed
aoythiag uatul he died! He way a membor of the cbureh about ts goars. Peace to their asbes. Writuca by requent

Jons Wive.
FICE,-Nvar lifed Quaters, Now Jersey, Feb 18, 1 wa 0 , shater Mary, datighter of brotbor Joben and sietor Sarsh Hice eged b2 yequy
Sle was a
She was a counsle of netwber of the chareh for manis geat? Wisn atasys at ber post of

## © arrespondence

From Sroysun Station, W. Va

## Aptil 14, 1830

Again we intrade on yoer columbs, but perhnpean intrusion of this kind is not out of place, as we believe of seed time and harrest, espeeialls when it is Gospel seed bown in the beart: of teen, whitl,when it gorminatos will bring forth peaceable frait of righteanedess Such was the seed yowa last Snturdsy and Suaday eveninge, the lith and 11th unat, is the Doptss. Chorch at Simpsoa orather? Anuon We were convinced brother Suturday ereniog while brother (f) W. Andon eddreneed an attonlive audience in out preandce, from Genestio 18 : 3, whick read, "Then will thou sleo deatroy the righteous with the wleked " Yes, 1 bay we were convinced that opision is worth aothing obleas it can bo proved, for it had beed oor opiaion thut brother $t$, , $T$, , nas not to able in the mubietery as we found bini to beIt bad beea our opioion that be conld uot eatiefy our hungry eouls with the liresd of hife, but theok Ood, to our as conishment be did all this, and mote tala thrs, no doubt, be opened be cyen of eatuc of those who were spiritasily bind, whom he may yet heat kay, of ubte sas lont, but cow
Hrother $Q$. Wr showed the audienre by many infulible jroole that God woold wh deatrey the rigbleans with the wick d, bat that be would firet eeparate them as a shopberd divideth his sheep, you, rould separate thera ha be did tho Nadomites before be rained brimbtode sad fire on the wiched, or would aeparate them as the rich sosa and Lazarue was separated and in tise matner would eward and paolsh thema
The uext day, Surday, April 1 lth, a 11 o'clock, st ibe same charcb, brother A. Aunos preached the funerbl of shater Hesa, who died abour foor monthe ago. We were pot intiontely nefunibted with thid dear sater, bot ne naw ber hapti/. id ahout one year igo, when in feeble walth by brother $/ /$. Annon at the same fuce where brathet Willum Shafer aptized the Sance then sbe died a cossumptive iovalld. She wha shoat weaty two geath of age and leaseas a hunbaud, one cbild sad a mother to mourn their loss, but we trust tbeir lons 8 luer eternal gain, and may yot be the aude of leadiag them to glory and to (ived
We expected to we samething in the kabsitve writted by some oas who as more intimately acquanated with ler, bat we saw aothing. and we brielly weation ber case. On the oceasion sother Z Appoe ubly sddressed the theutive congregation from the words, The Master hus come and calleth for Luee."-Jobo 11: 2s. Afier ohowing bo eaogrogation what gave riee to
Marthes using this langoage and who whe was aduressiag, brother 2 . spoke of some of the different calliags of Bod and his chareb, and bad, we thick. the uadivided sttentiou ol the benee
gana the ame day and place, at 4 cho: \& p. mi, brotber G. W. Aason sbly addressed the eudiegce from Komans 6 .
43. During the meeting good order rovailed with oee oxceptios
During there meetings we more that thested of the good word of God, for bict we feel sefy thadkfol, ado desire give God the pralse.

Dande G, Pueker,

## Yiasios Field of Yudie Iadiana.

Smar Prinition
ferording to proviou arrangements on Saturday, April 10tb intarted for blecatur, Adaras county, (id. Miesed the trin that lesves FL Wayne at $215 \mathrm{p} . \mathrm{m}_{\text {c. }}$ for Decatur, firch io twency-two miles distant sonsequently flaied to meet my apfiotment for the ovening. But ar-
morning the 1lth. Hid proarbing at $3 \mathrm{p}, \mathrm{m}$. and nt night, and continuod our mootings at nught daring the woek at two points, witls good interest There are about is dozets trembers hore this point. They have lud somo revorses and conaiderable opponition from without The brothrou here hive remote from the main part of the church with wbich they are idontified Thoy desire very mueb to lave mure proucting than thoy lane Brother Sammel Nebr, who lives twenty-two milea distant, visits them onece a month. Bot the territory is so large, it ombraces Wolle. Adume and Jay countios He cannot do justice to it. Truly the barrent bore is great and haborers fow With a hatte conunued effort out here great good conld be done, as a number wald me that they bolioved the doctrin of the Brethren and that they intend od to eome to the cburch. There are averal other ponats in than territory that it will be vory necessary for the miesionary board to look after We visited but ono poins of this large field Wo expeot bowover to visit other points during the season. Wo bope the bourd will give us an assintant a

Fraternally yours
A. LeEily

From Edoa Mills, Iodin
April 25, 1880
Dear Brethora
We had our tegular meet ing at Edns to day at 10 s . mi. We were sbly addroesed by our cider. Isac Billbimer, from the words. "And ine commandod the chariot to etand still This aftornoon wo met at the houne of brother Isaac Cripo, whoae daughter had mado application to be received into the church, but ber bealth wan eo poor that she could not attond our moot'ing to dey. Ro the bretbron met with ber, and aftor the unual questions were asked, we ropaired to the water side where baptism was administerod by brother Billoimor. Thonece wa a solemen one, and wo belicve good im preesions were mado on otbers. We are always glsd to neo sianers conve to Cbriat, and we believe every Cbristian desires to sue everphody come to Christ and live forsver. Wo bope see many more come to the cburch.

Jons F. Metcoeh
From Soutbem 0hio.

## Dear Breharat

Tbe Destrict Meoting of
Southern Ohno is arrong the thingo of the past. Quite a large congregation mot at the uppointed thme for coaseil.
Tbo house was large bat many could not get in the fret day to bear the proceadinge of the mecting. The querilions bafore the meeting wero dis poad of, I beheve, to the general sati fuction of the dietrich. One query was sont to A M Brother Josoph Coff man was chosen as a mumber of the Standing Committeo and brother Geo Hollor delegate. The meeting clopod the vecond day about half past $1^{2}$ o'clock

Jonm It. Denlinuer.

## Drevfan. Ohio.

## From Beaver Oreck, Va

Dear-Brethrea; It has been some tume siace I noticed anything in your paper from this arm of the charch, and 1 thought I would write a fow linces to let you koow what weara dong here. To month, the regular day the above ammed place, a geodly num. ber nssembled togetber for the purpase of worebiping God, and to bear bis blesoed word Two precious soale came out from among the world, sad pat ou the urmor of God. May Ood bless their souln, and ever keep them in the patha of peace and boliness, and when the inritotion is given, "come ap higher" may they be ampog the chosen.

District Meeting of Marthern Ill
May 1. 1881.
Dow Mrethees
The meeting was beld with the brethren of the Rock Creek hurch on the 27 th and 28 th. At condanee not as lirgo as usual, owing probably, to tho meoting being held at coosiderable distance from the railroad and ronds guite bad, from rocent heavy rnins. Conaidornblo business I importanee before the meoting, with be addition of miesionary work 1 rolonging the setting to A second day cossion. One marked feature of the mecting was that of love and forbear nee toward one another, on queation for disonasion, theroby making it rath or plearant. More matter went to . 1. thin we like, but the nature of the queations were of such a charactor that bey beenied to require the attention and wiedom of the brotberbood at arge Reporte of the Miasionary Board were made The work of prosding the Gospel is taking root in auny places. Donmark, Wisconsia and Contral Illinois, atill need the care of the distriet. Proviaion was made for means and ways for tho home mis sion for snother year Hraving onjoyed followehip, ind laboritg togethor for the good of the Mastor. The meeting sdjourned at 3 o'clock, socond day
C. Labmax

## Fraalina firore, III.

## Frem Lilerty, Ohio.

April 29, 15001
Buthen fihfors
May the ways of peace and ramy the dictates of be your way and may the dictates of
ibs Holy Spirit be your guido in the mportant work that you are ongaged in, ia my prayer. Oar district mest ing is numbered with the thinge of the pant. There wht cobriderabie buei fiens beforo the mecting, and nome of it was very impoutant, ak it touched the entive hrotheghood. We dispered of it the very hest wo could, as the minutes of the meoting will show The important purt of the buativest will come before the Annual Mecting avd whera ve are not right we bope it
will aet ue right as gigureitivaly spenkng , it is our Moses, and thoes who riee up against and condemons her conosols are the Kovalia, Datbans aud Abirane whether they be lay members or elders Brother Joauph Koifman wat cbosen on the standing committee, and broth or Goorge Iloller, delogate. We baro raing weather, but the heolth of the commanity onls tolorable

## J. W. Fizzaerald <br> Frow Soutb Eoglish, Iowa <br> Dout Buthicy: <br> In Christ'e commission to <br> the apostles, be nsid, "Go ye therotore, and toach all natione "-Matt. $28 \quad 19$ Go ye into all the world and preacb 16 15. I believo, and am nuro, they did go into all the known world prouclaing and baptizing, and it is a question with me, who supported the og, and whether they took their wiven alog (those that bad wives) wherever they weot? Will aonse brothor pleneo ive nome light on the subject through the P. C. <br> SUNDAY-NRHOOL PHIUE L,NNT <br> For Tbree Montba, or 18 Week <br> For Fonr Montbs, or 17 Weeks <br> For Six Months. or 26 Weeks, <br>  <br> THE BRFTHREN'S NORMAL, HUZTIMODON, FA.

Lewin Hopr

## A. Explanation

In the P. C., current volume, No. 15 , page 123 it Eays: " An nttewpt to de prive the Dunkards of their title. Some of our brethren, who know noth ing or little of the Soventh Day Bap Lists, at Eplerats, which are called Donkards, may thitak it in our cburet at Eptrata, but it is not so, the Brothran have notbing to do with it, it the Seventh Day Baptiats; Ltoy aro in two partien, and sre figbtisg with oach othor at law a considerable time al raady.
J. E. Praeta.

Tbe brethres of the Tbors Applo churech Looia collity, Mllch, Juso 19tb aod 20tb, at o soan Cshybell oburch
Tbe battirea of the Hopervell chureb, The bretbren of the Manor ehareh, Isd en oonaty. $\mathrm{I}^{\prime} \mathrm{m}$. Jano 18tb, at $100^{\prime}$ clock
The brethren of the Brookiyn dilmitiot,
 The bretbrea of Ite Ualon City ehureh , Yay 26tb, at $100^{\prime}$ clock
At the honst of brotber Jobn Sirtm lee the lieaver Crenk, York coesty, Neb., in o'elook.
At the Panther Crrek elturcb. Woodfonl inaty. It, May 25d at $4 a^{\prime}$ clocs, $p$ m In the Nettle Oreek coogregotion, nea Bagerntown, Way
At the Bonk Creek churct, Heory county d., May patb, at $40^{\circ}$ elock p n At then Warriorsmark ctiures, May 32d, otelock, p. m
The brothron of Waddawn Giove. Ill.,
ay 200 ch and 21 m
The Lamistawa roogregotion, My, ilin Co
Th, Nay 22d, at 40 'elock. p . m
The Bethol eharch of Carletoo, Netb fuce th sod 13ib, 42 o'clock, P ui
Tbe Spriog Five congregstion, Mistio Con a, May 24tb at $40^{\circ}$ elock, p m.
The Salamonie chutch, Huntington Co nds sume 1etb, at 3 o'elocte, P m.
The brethree of tho Miesissinawa chureh. Delaware eonaty, led., have appointed a lovefuant to ha beld May 28th, commenerg at 10 a m: The paual ievitation is given. Will not songo of our brethron stop over with us on theor way t: A. M. There will be ample timo to get to the place of $A$. M. on Monday from this place.

W: R Deftes.
The brethren of the Ogen Oreek hureb, Wabssh county, Ind, have apronated a lovefeast to bo beld Jnne A general invitation la extonded to sll, cepuetally to ministeriog brethren
8. Rovea-
(Bythus at Work plesie copy
Please anoounce that the beethrea the Soath Waterlos choreb, Iows, 4\} milles sontt of Waterloo City, will bold their lovefe ast the 19 th and 30th of June. A general invistion is extended.
Euras K Buechter

Elfas K Buechey.
THE FUCNG DISC'TPSF:
CLUB RATES, ONE YEAR

CLUB RATES. SIX MONTHS


A HOME.
SCHOOL,
AND CHUHCH.
for young people of both saxizh Brethren's chlidras arecspecanly wetoome, but
are aloo admititd os eqtal footing
GTUDEHTS OAN ENTER AT ANY TME.
BXPENSES LESS THAN AT OTH-
ER GOOD SCHOOLS.
The patronage of all, and eapoonilly of the bre charea, ia reapectraliy soictind. Beed for Carculoovis. Addres,
J. H. BRUMBAUGH, Prio.,

000D BOOKS FOR SALB.














# 种 PIMITIVE EHBISTIAN. 

## VOL. XVIII.

IIUNTINGDON, PA., TUESDAY, MAY 25, 1880.
NO. 21.

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Finst Paik-Xin Nught in HAstrm The Word Belase If Pase it 1 lr -C. II. Rulathugh Tho
 wand Mtann. Piety-1. A (3loctin. Tutad Pank-Dark Iay, - Weateby A Clarke, llerringe gwell Away Hoody, Unaleneel Irtules, No Cyrua Bewber. Stenll anil Ray
itelate
 Clawher Imangement- in Chiasso

 Wey Fiom Syiamee |n|

NAmE- N other Tutming Wononn's 'Trakl The First fereur Arrangemente
 Any-siluow Comvention wi Midulle Charth, Jine. Fiom 'alifisum
 Fiom Bor Heyeer, Ficourzina Prom
 Wy' Tip Wert: From
Whio it Simbiten Itesth.

## poefres

No NIORT IN HEAVEN

When a pybt conen sweeprigg fow Upon the wings of even
It gives me jay to huow It gives moe jay to huc
Toere is so uight is heavns.
For test frum duly tole repal cas Vo slerp ous swepling cyen to che All will be light and glory there

How leariut here is night Hon dread the darkuess nceber Wben souts prepare for figbt,
While rnovil all lifere dionnin
 - Prom fear of flesth atel gloomy jeil ach might I lay eie down and sleen May I be ready for thy eall
And jet I leve the ntghi Her elear snd starty eyes Avd nothe clacided whes. Moro gloriens is the dawe of day The chase from darknest wato light lienceforth tor we there an po nit

## 

THE WORK REFORE US.

The mise man said, that for every Ao, I suppose, there is a cause for our heing twagethes this erening. indil bope a vely conamenisble une
The subject lor dibeassion thim everaing is ohe of great importance and Longnitede-the work hofore us.
There are dithetunt waye in wbich thas aubject-might be discussed. Wu will

## work before ub an individuals. I bo lieve that every porton born into the

 world hus a work to accomplish We bave a work bofore ue. God intonded luat we should neeomplisi somothing luring our life. He bas made us and has surroanded us with ouch cruamatancos and nalalitica an will onable us to accomplisb nomethieg in life. And bless wo do this, uniers we secomgood of thosu with whore wo nesoclute and by whom we nro surrountled ont wholo lifo is a failuru, not oniy in the sight of out neghbors, friunds and as-boclateg, but in the alght mad easima. tion of God. Our work, our life, our boang brooght into the world, is a fail. me. in order that we may perform in work accoptably; it is nceessuty that we go at at in earnest, that we call dor to uccompliatb the work that we bave hofors as For a lacels of this ergy, for a lack of this determination, bnndreds tand thousubise ure mating failuron of theiar lives every duy-no world

Then, we say, in ender that wo may socomplasb something, in orilor thit we a-ay perform a worle that will bo Whlowr own good, for the good of our Wllowioen, and redound to the promohoas of tho great causo of balvation glory to God, our whole minds mant bo concentrated on 3t. The reason why mue eneceenl in the world in be cause they go forth with a detorcanoThey shy, becanse some tols luk They shy, becanse some mon ary suc"essful in life; saweed in busibcse und
get meb in the worth, is nu artonnt of luek. It is on account of energy and persoveravec that they ife in the world, and I bulese thit if we would ail go at our woik wa tiue spinit, whth a deturmimation that we will gh fursot fail By the belp of God the his bleasings, we mistst ster oud
Tben, a- mdiciduals ing
und sfeters, we have o mon brethren and sfaters, we bave a work befuro us,
We bese semotbing that is inteaded fur as to do, and lor no one olre Wo bave our own work, we brco our own onel mulue we pertorat that work, mast labor to loxt that fivel foeld, that occupued-untilled. Hence it is at maportant sidijert, and wo all appre Cinte it to far as thas lafe ls sonceabed
We all readily recogare the utrlity and the becessity of tas work'ng in order that we muy necothpints some bave as werls beline vis in the warld to secomplinh it Grier that we may enloy life, in order that we may mako ste a sucered arorulty and intellectual. Iy, 00 we , at spintual benigh, as the
sons and daughterd of God, hare a piritual work befoneus. It is a atia takeo udea that ranay Cbristiana bace fullion into, that all we higre to do in order to be Christiat men and women Then watd ourselves watb a cbarch portant step and accomplished un aro. portant wurk Ther is is mistake, God han something buore for us to do that simply to jure 4 chirut. God bas something more for va to do than Cbristiane This is not Chriatian tork. This is not parforming the

Las enjoned upon us, bat wo bave a work to perform, and unless we aceornplial this work, wo fall in that grand parpose for whicb God bas celled no hato his vinegad. Then, Tre understand, in order that wo may weom plish the work that is bufore us, wh
must to formard in the dutice wheh God havenjoiod ypoe us.
It is true, our work ditfers very buch. While nome, God calle to tho minustry, others be calies to loas 1 m portant dutios, und othere ntill lean but he has a field for each one of us and if wh occupj that field with disine
ucceptance we please God, The ham blest suint cun please God just as AC coptably as the one occapyiog the bighest position in the churb In order, then, that we mey perform thle work that is before us, wu must know What the work is, and what is our spectul field of labor To point out all Che different fichds of lator that tho
Cbristine may yocupy, would take a long (imo, bocauso they ard vatious and tomey. Everywhere wo look, eve rywhere we go, the Cbristiun, the ro generated in heart, the soul that love God, cas fied a worle to do in the church, at the bedsede of the alliteted bebind tho plow and work-bench, and last, but wot lenst, in the Sunday athool. Hero we have an important fold, and to this lic! wo desire this
ovening to dirves youn minds; benuso ovening to direct yotr minds; beentio is 4130 a prolific field. It is a field that iso bo tultivated to a great extont with the hope and ghad expectation of roaping a mont glowious har vest
We say thero a perhaps, no beld so large at that of the Sunday scbool and chat of the suaday selbonl tuscher And ay we ouppose that our cungrega tou thre ovening is lurgely maile up of thoae who uro thterested in this neble work, wo bope thint gon will be ennGted to appromate the subject, and the vurs betore nt
In ouder to al
optably, and that an eche may atherd our labora, we must put forth all the energy that ia whthin os We nutas give it onr thanghts, we must give it
our atndy, we math zivent ourstrenmit and, above all, in order that this work may be maile y sucoess, To mubt feet that we aro not shaply appointed by the muperintendent or liy those in res and sistens welool, buy, my hothbave been arpuintell by (fod bimesif. that he bas eralied us to thes importand field of Labor, and that be will sland by u* und give us success If we can enter this work with tho assurance that fiom hre villul El., and that to bin we are tosponnifle for tho work feel, we cuonet tiil, und the con thos feel, we cuonet tuil, und the difficultios and trials that meot tho tencbur in bis rrducos labors will not distourage bing Wo know tian in this fiold of labor thor' ure masuy discouraging circumatames that meet thoso who wauh, who are enlisted in this import unt woak, and if we hal only the as sunasco that our appointinunt comes no forther than that of the schoot or superintendent we woald become dis couraged, und givo it up, but whes we foel wo are eatled by God, and are held responsiblo for the work that we pon
form, thore is nothing that can cause an to give up so important a feld o? abor because we feel the responaibili ty of the ponition, wo feel that
bove been called to $=$ work that is our
owb, und one fiod itended owb, and one God intendod that w.
sbould performs ant po one elan, I should perform ant no one else. If
this work is tot accomplished by un this work is not accompliahed by us
it will not be necompliahed at all. And whon we foel thus, and Feel that the wolfure of immortal nouls are dependont upot 118 , and if wo do not perform thin tabor wo not only disuppoint God in ont mpoistment. hat we aro the finally lost and raing unibatriueted, and der that wo may meot ov perform the Work that is heforo $v$ w, we muat feel hat we are divibely calied and divine If appointed; that God has called us to thas important work, aed that wo eresponaiblo to him for it
When we cousider the anture of thes work, and the nuture of those that are placod undor our chargo, it becomes the more responsille. When we andertuke to instruct mea and womot of mature age, thase that have ears to bear, eyes to aee, and boarts to jotbs upon them, our responsibilities do not seem *n great, but when we take ueder our care, and into our charge the yoang and tho opeoing mind, the young and the expending soul. wo become wonderfally responsible, becsuse the work we purform in this position is reflected into the souls of those under our eharge, and as wo e sow, so will the barveat be. If we sow into there tender and opening minds the seed of death the harsest will be the same, and God will boht us responalle lor that aowing. On the other hand wo are encouraged that if We bow to tho apirit, if wo plant into thond young mivis the knowledge of Iesus, of God, and of Ealyation, we are sowing the needs of the spirit We arosowing the aced that will grow and grow unto etorsal life, wid when wo as teachore and workens are gathored bone, our sheavec shall bo gathered with us, and we shiall he mando to hear tho welcome plaudit, "W ell done, tho good and faitiful eorvant entor tboas nto tho joys of thy loord
Wo have much to lcarn in lite in reyard to this ibportant work Men und women who bave given themselves, soul and body, to a work have always succeeded Why, my broth. reo and sisters, it in impoesible for one to tuil in sny work when the whole soul in in that Forle I might refion youto Jaan of Are as an illustration. She beleved that sho was called to reheve the sutterings of har conintrymon, and in the frith sho ontered the field and wont forward from victory to vel tory until she compluted her worle and ed ber sovereign forwerd to receive if wo go forward in the wo with us, Khaviog the nasuramee that God is with us, that God is on our side, if we go forth with a detortarbation we will is said that Giod will will help us, It holp thengelves There is entirely tou ntucb praying without work. Wo must help eurielves first by boang wil. ing to acemplish the work that God has given ns to aecompliah, and if we are willing to do this then God will stand by ue and make our work a sue cons This it the view in which we ach at the tubect as individualy Pach one of us bas a work to perform that wo can accompliab so great is rork ax in the Sunday-achool, tind
bopa that thase of us who are inter ested in this, will feel the importance of it. Then Jet us, bretbren and sts tens, go forward in this glorions work with a fluterminstion that wo will tranke it a succest, and God will crowz our efforts, and if we do this faithful. y, whe call bell the good wo may uc complish? Tbe talbistor may stand bobisd the eacred deak and may preach and tiod rany blose his labore Sonl may veturn to God and may be recers od into the clourch, but of wo would oxamino the beginning of this work if we wore to go back to find the seed, the bere hat planced tost soed in the bear, instoad of the minister, we would fiod that it wan tho Sunday sehool toacher. He it was that plant. od the weet in tho little whlldron' hearts. That seed was watored, and ultivated by the Sunday-gehool tench or, faithful laborer, and was gathored in by the mioister. Sn, thon, if wo afe faithful it tbes noble work we know not how mueb good we may be compliab, or how many aouls we ray be the inatrumenta ased in ealling rom darknces into the marvelous light of the Son of God.
gain, wo have a work lefore us as charch. Hor the uceomplishment of this work wo bave ossembled this ovening. To promote tho enase, ss Sinduy-school workeris, we have mot be burded yerre ago thia warls lhat whe are trying, this ovening, to pro eare was sirst startod. The halren ing, vilowna, and fiROWING, imtil bis eveninyt it has become a great and glorions work of the church. Evory whore it in ouktowiedged as the great work of tho churcti, and that it has secomplitibed more good than all othur Christinn works put topether. Prenty-three ycars ago, the following guery w ны prosented 60 our Annual Mecting: "ls it right for tho Bretbren Tbe unawer to that query wav, "Wo ind nothing in the Seriptures to condemn it if conducted in Goxpel onder.' From that day ob our Cburrb bas been gradually and carefully talcing bold of hes work, aful it has been krowigg and going forward in the brothurbood ontil to-day we bave Subduy achouls throughout thes lroud land of oars, and almoat in every church wbere our brethren proach, we have organized unday Hehoole and we, by brotbren aft sibitr, have vatw togother tbis vobing tor the purpose of promoting or contmung to promote shis grand and glorieus work. The work now before us in, to be engaged io tho du. lica that bulanir to a mouling of this kind For what bare wo asoemblied on the occaston? For Sunduy-echool Work, for the parpose of promoting erether for the porpose of talking ho purp in regand to that work, for or: lans it of subuateting to ench otbprofitably forward this worle med we hope that as the work before un is for the promotion of Sunday-schools, vec will all feel a deop intoreat in it, and ad 1 hildren and an co luborers, wo will all place out bands to the plow and our shoulders to tho wheol, that by the messusting gruce of God, we will cesosu thoce uectimgs and thie work to ation expsind aotil this biessea an of ours shall leel its power, and rehaldren aed our cbildren'a chil

## 655al.

If ZOU PLEASE-IF NOT PABS IT RY.
larecer unmicter tand 1 ean vatieify hy prisate inreepondence crave a fow worle relative to toy phymical thegdom may ventire a few private There are luile it. ity solterings, but ochiom interianstiod Some of my arLieley are nriten whine the norve
eiveling bocte of the "pale berse" suoth elicking in my turs. Sometimes
for layse overy mement is agony At prewect I cannat evec. whaper wifbout by an enincrit physician that my lornyz and phamys bate asumed
 ral mights. My taryngoal difirenty 4obrotimes amouncs to torture, keeping, nig wathont the ordinary cause. and an mbletablu stinging as if ay throut mayouf to say zhat umeasd of repiaing at my iot. 1 am ublunibbed it 13 no
worect. I hate it fur toe good coenidand my dinenta is all that wo covimees He norks by systen, and of he, und the manuitist portucles of teasang ollen brime us into collfaon with bia ordinations, zad then wo pay the penalty it somulh vuftoring. If I
whte nuetb, or tbink mueb, okin othor wordo exyend muele nerve force, and bave nut the proper tood to manufac. wase a conreopordine umount of brain pheg band of a hriog yet righteoun Father. If the tudy of Sbought rolls far Neec esoentual to ret cperate any wantaf csergion I soent twaymg on the
verto of utur work. I mat lise wath the exa mudo of the inoat deli.
cate miniative clormnometer The enat violation of oreame law will agg garate ous eafferivgt But rod is in
wasry pank that thal. nay poot, shatwary jang that thall. ray poot, suat that Holl i- 3 whic mith God All
whedionce in wh priveiple consected mith benvel. and atf ninngenant wi
usder with damatiot We have owir bed lathes auf tootha bes and puns of
 talt get their hell. Thure 10.8 ,park
of 'Tophet in all numfertig. The woe of a cont ur abter, is hell in minia
 tu be will leatll thin sad meme All poweut sectice, twilicere, purn
All governmonst must have late if it
 suld nill whemben of centient heing neresitater woftr-riny Coubl as right
 nowh pann throughent the Tinurse nuw orer numery. No ow mat supawtul hell of lost angele nad lose wouls, and have no ficling about it. But be in how, knowa extecty hase to heve bav inge sil the nethtuter of his hatuve
overily bulanced. If evo ouly a little fraguent in that stupendure wbohe
 are sometumes vory buppy or very sud


 Gondike Ho wht "t man of hirrons

Wha crivelung sopronfial etra unto other Ride, while he eent the multitade
dorth, and lov is still "lowelneil with a away Then Jesub repaired unto the ching of our infirmutios. 'This is mountain where, be pjont the ovening rohdorfol, und it is inepiritug. Jesins fiml lend man in one P'eronn, the Eter hal the Amprghty, is utr IIfgi Priest bse latutul Advocate, onr nimb-hener
 ing Canppumon wal Counforter! $T$ bemben. IHolinegs is the comulition of late smile. tunn the hey of the 1hrine tweasmers and laye bll the woalth of beaven oqeas ousalis lits tuce, let the wolll frown and suecr. It we can but pent the tip if ener bingen on the butu of biv sucer-
jotal role, "the gaten of hell cannet preinfl agaipat us" Fat wathout bum wre are mistalhe as water and rannot arel.-Cow $49+$ We tuc slow giva'y of ant inherfitatice. We lowget Pbe bas is meaning it whach angel. and devils thul smared. The upue
 quen to us, and the Gmutsin of the smated up his awfor expunstlous Por
 sutedity, and pinescel hensell imbu ur eyes in all the striges and relations of life. Rat we se only necorditis to
 is it Lonapublenil In our minority lypee of the Thial beareu*a milliou millenniums, wa wall atill have the lafimate Aleani of mystery thul gloy and rapture nopened, ever openfug
Verily it is worth white tu be at Clons than Tbere is bown and Mivs si Theakable in being trucitied weth Coul Tu fatbe char silostancet to the buhery and nimeat to the naclan, asil sympathy to the sutfering makes
 il Alaughty and the Jamb.
Plesty of money and no (when to ing lane If we know. Jous Ho life Snome ifsedf: ir wo are meder the tuation anil goveranunt at hie spint, walking the light of his Lolicrutherfork, evoly movessions, and vevery wota of nas intheotese, will he ith the miniztry of the C'wos- This is a lundamentak truth of
awtial impont. In a 1 bin thi- to sont swewlling. "Xone of es liveth unto otbinelf, to whether wo live, we hive
wito the Jord, stal whether we die edio unto the Soond whether so live, thertiore, or die we ate the Tords."
Fom. 1t:8. Sum a life in in maptore Rom. 1t:8. Sunda a life in a mptate
mul a shary, oten if it be made my in
 Pearl-door intu God s heaten nial ciods Lond's "Aletuiu, the J.and tiod Onsipotent deignoth' ia if anal by ua Tbis is tho secet of the baystie mame that bavon lite, the ligit that "llegteoy the lientiles, A Anew let us consel aute
ormelves to this "high ealling I.et cyoy temainmy breath und beart beat be given to desur This he din antepast of beaven, wal the heavera of beaved.
TBE MIRAOLEE OF OUR LORD -NO. 20

After baving miruculounly fied the grent multutude, which conslasted of fve tbousand men berides women avd cbidren, wath five barloy loaven and twe swall nisber. The maltitude wuro he, to avoid all confasion and tuoubla, ship, and to go before bim guts the
alone, at beavenly meilitations, and ar-
dent prayer to bia Amiphty Father. Tben in the fourth wateh of the night when the diaciples wore "tossed with the Wayes" und atrugglag bard ageinat averse winds, Josus came uato them valking on the sea. and be ablled the empest. St. John remarks, "And mpmedrately the abip was at the land whither they went." And whee thoy landed on the shores of Geanesarct
the inhabitanta knew him, sed they brought all their sick that be might heal them. It mast bo remembered that thongh Jesus usually resaded in the neighborbood of Capernatum, yet oc bad teen absent ever since be viste d Sazareth Therefore, the inbabi. atuts took advantago of his return and brought therr sick in such proali hot bestow particular attention on each of them, so they besought him , "that they might onls touch the hen of bis garment aud as mavy a touchel wero vade perfeetly whole
Math. 14 36 .
After havisg fod the multitute, and he diseriples bad departed, be sent the maltitude awas, but tbey only remainmountain, and secing po boat come to the place, afier the deprarture of the diaciples, they concluded Jeans mant We otill thele. Tuerufore, in the morn bg they songht him lut withont anc ces, they suppoaed thon he bud Aad when they found bim, in Caper onum in the as aagogas tenching the prople their surprise was bo great has they could not help asking hun
Then be rupreseata hou bitbre
Then bo representa humelf as the
Bread of Life." (John ©:26, \& 8 ) and many if bia discaples became of fended at binh, and ldteurted bim. IHs then tries the constancy of the twelre betray bim.
Now it was at the time of the fhit
during our Jowl's ministry that throngb the onmity and persecu(ion of his rallicions foen for baving condemed their practuees and hyperisy, that he doparted from Jerusalem He retired to the borders of Palestine
to the coasts of thense celcbrated Gen. tile cities, Tyre sad Biton, and hit and amonget the many, no doult thet bume anto hm, way a woman of C's saso Mark calls bur a fireck (u Sy ropbensian by nation). Tbere are busoy opinions about what 15 vecant by Syrophemulan, bat it seoms thal, that part of Thenici, wbich was conquored by the Kynnus, was callid Syrophe. itisb whan becouse that country was veally peopled by Canamites The word used by Mark, and transinted "a Grook" is indeed in the margin Gentile"-nad embruces "ono not Jow."
Now

Now thas poor woman a descendast of the ancient Canaanites who wtill re sided in the neighbortood of a city, which still bere the name of one of ber aneestors-Kidon-whe was the oldeat of Canaan was probably one of the wultitude that followed in Mlark 3.8 Sbe was indeed, one of the most abject bort of Gontiles-a Canazante, one of that detested ruce dualing. She underatood, do deubst. many thiags conneeted with the Messuab. She fully believed Jesua to bo hom, for she bumbly coeses to hum, adJrosses bum as "the Non of David," and earnestly petitions biro in behulf of her danghter, who, "was grievously seemed not to notuc the spppeal of the griofatricken mother. Hu know the ath thut shatouldores in the heart of this afleetionate paront. Sho had edly believed sutficient, to trust in bir
mercy and bymathy. But hus appa rent indifference only mede ber the note importusute. And the dinciptes puty ing bor dustress or wearied with her importunity, besongbt the Savior on ber lechalf, and be in hor hoanng, unexeted, "I am not aent bat unto the lost sheep of Iaracl." Tben there was no bope for her, who was latt a minera perendunt of a sme that had bees curs. ed cuntmien ago, to bu the "eprrant of serrants" Wbas wasshe going to do Go away under the mprossion that sho was nol worthy of sympathy?
tbat the carso resting upos the raco, mercy and love? -ro away in deapair that she would the derjared, rejoetel and uncered for in time, and lost beyond all bope in eternity ? What feel. ings she purat have experienced is tha aborttime. Her soul perhagre, was rack ed with doubts and fenrs. Ste was a doubt tempted to give up hor case as thopeles that there wan wo merey for bet. Whatantruggie innet have gone on fithin ber beart' Bnt fath prevatlod at last, faitb in the bove and mercy of sympatbizing savior. She came belples4, penitent auil hamble, and
threw berself ot the Sarion's feet, crying. "Lord help me." Thie was a hart-a sight that caused the sogel to aing joyful Mosmune through the infinite space of beaven. and made dovils bewl whan thoy eaw this poor inner prestrate befoce a gracious and Divine Savior sheing for meroy. Our
savior, through has omniseiedco being wwure of the fasth of biy supplianh draws it out, little by listle. He now condeaconde to alawer ber for the firat tume, and sard: It is not meat to take the children's bread and to cust it to phos.' 'Thus the Jevra used to proulI) and contenaptroasly dietinguieb Doge wes from the Gentiles
Dogn were hold in great contempt hy the Jews, but by the Eigyptana, they were worabiped It was the most degrading exprension poamble to compare a peraon to a dog antionget the Jowt Dogs, in the East, eree at the present ay: are a source of great annoyance and becomo objerts of dialike. Tbeir
habite sue such, that they hecome a nuisance and aro di-guating aspecialis o the move sepaitive inhabitants of The West They ran about the streot of the Eastors ction in troope and are sheh otsal as they can pick on. $A$ they ars eften on the prist of starcathon, thay will derour corpees, and in nigbt will esen sttack living mep.
We may then better underatand semingly nuvere and cettimg wero the words of our Sasior. Insd the teas faith she might bave become offended But being conscions of hor anworthieosn, and remembering bor Gentile extraction, and abowe all, keep Wing in Finw the Dignity and Inant Wisdom of Jesus, she patiently and
macekly submitted to the mortifying tlistivetion, atd ingenonsly farned iv into a strong argument in ber favor. Trumbe which fall from thoir Master's table." As if she bad said, "Let mo enjoy that kindwees which the dogs of any fanilly are not denied, from the plonty of suiraculous curos, whieh thot licstowest on tbe Jews, drop this ond to mue, who am a poor distressed heath en, for they will suffer do greator lobs by it, than the ebildren of a family do by the crumber which anoesst to the degs." Our Lord's purpose wan now this suying to said suto ber, "Fo this suying go thy way,
Here is comfort for us, who aleo are dogefed by the crumbs of mercy that fall from the overllowing table of our Master. Sinners of every dation and description are alike wolcoms to the salvation be freely ofters, and whoso over will come to him bo will in so wise cat out; and all that feel thoir
vior, can ome witbout feer of rejechus heas bance, not only to prowning colunte mance, rot only to prove and brmble
those wham he loveb, bat also to ahow those wham he lover, bat also to show the streagth of their fuith and the
depth of their homility. To every in-convered soan, that desires tho mercy of a loving Father we would say "GO THOL AND DO LIKEWISE," and

## Mee not the Lard by feebte se <br> But truyt him for his grses, <br> He biden a amiltigg face.

## PIETY.

When we notice the affiaity that ex th between the varions obaracters of humblaty, we need not conjoetrire as to that Mamepuss, metther abandon the dea, that aping is the theory. That no individual is a unitin orighmetat thought is an axiom as well as that paque bodies roceire their hght Tberefore we know that our inflaweo
is golng out dnily, yes hourly, eithor for good or for bad Knowing tha the minde wo are denling with are im mortal, abaping for futore usefulness and a corming otormty, how cauthous nhould we be in sowng good seed, that if be net the sood of a tarsiblied pame and eternal shame, that will eon tinue to apring up generations bence ather we bure goined the pale nations of the dead, and bave long rbco leen forgotten.
Brethree und sistere, we who bave ovenanted with Almighty God to de noanco the workd and Satan with all bu permictous ways, and live faitbfur antil death, let as see that when werghed in the balaucen we may not bofound wanting. Moreover list ut ant deceive ourgelyus in that, that we bear the nume "Obristian" sud after wo bave proached to others bo enir actres a cavtaway. We rogiet that w are under the painful neecnsity of may ing. that the care sometumes is, that those in whom we think is no guile, and in wrone ramily eirclo at soem light and sunshibe, tbat on absenting orrielves suare bave we crosed the threchohd of the door, wntik wo hear ulsabing jurgon sud strife. All this is an undex to the beart, as Paul bay ${ }^{\text {, }}$ Out of the ulaindance of the bear the moutb apeakoth." He aloo suy Rom. 8 9, "If tho spirit of Chrint If not in us, we are none of bis. If so bo, that we are of bis (theugh baviog the parac bas no bearing on it), thowe whe are of the most senartive nature will in a collective caparity, scarcely know of our pressence. The dog and cat mist recognize a change in our

The Primitive Christian.

## DARE BAYE.

Life ia not all sunsbine. The dawk rlouls uf alrersity onen hover orer us and we dimly see the way brtore spondent, vestless and impatient We furget that all diath days suo suecoedel? thy berght whes, und that the darkest hruar is the bour before the dnwaing. Were the sua alwaya to shane we
womal hail to appreriate the lwight rays but niter a meason of slowly
weather bow ghal wente to ace thi Hong of day" thine forth in all Law twillinaey.
Thus it is in bilie. We need the dark days to etrengthen nud discipline ns for the enjegawht of brighter abes. und when nethictions and son ows over-
take ns we sbould bear thera jationtly believing "all things sill work togoth er for guod to those that love God'
The Bible temelyes io that 'thes lari
 "thritry wa whoen le retelecth "I Shis then, shonld teach us a lowan and on dispensations of Providence. Ifliction 6 a purifier, and we need to be made better and to have the Jrose scparated trona us, that ve rasy bo polished stowes fit for to bo used in the great truetare the Master is building, In ho darkeat bony, if we look up with mplicit faith to him who has promsed to never teavo nor forsake vs, a sle and sorene feeling wili pervado he mind and wecas say with more heerfuld
loue."
Tbe clouds nuy rest on the present, And werrew on daye that are gone,
But no vight is so utterly chestesa That we may net look for the dawn, Wed tere is do bamat belmg With es wbolly darie s lot, Bat the hasitt by turafeg the pleture, May find some aunay glot
Whea the days of Winter When the enow. dring wathea the hatt, Asd warble to ebecr watill If we would baker us atil Some bope with a to the minsic Some bope with a starry wing, Will ett in the beart and alog "

## Lanark, III.

## EERRINOS OIVEN ATYAY.

## An Iucident relatel by Mr. Mooly,

A mus wont down into a town where there WaH a good deal of eotteribg, and wheremon were starving. He wont down thore, and thought it would be a good time to praach the Gospel, and he bired a theatre and be went in to preach, and the only one that be had to preach to waie the janitor, who took the sctore, who cume around and posked in sbd eaw the man ca the platform,
He felt so mortified that be didn't know what to do, bat Enaliy be got $u_{P}$ and went out of the theatre and went down to the beach and be fourd etepped up roling herrings, and be be would take for the whole balket The math told him no much, and bo bought them on condition that the man would go right down the strest
with the herringe and cry, "Herringe for nothing," aud when any man csma out juat give them a herring.
Tho fisherman looked at the man as if he had gone out of his mind at the way, but the man said he would do it, and he went down the stroet and ried, "Herring for nothing; harring for nothing," He inked the poople to vome out and get the herringe, bnt the
women looked out of the windowa and laughed at bim, and be couldn't get a ramb, wornan or chuld to come und talso has herrings, so bo came baok to bim buck your money that jou gare me
 timo," and so the man took the herringe in his hand, ned the went down het street, and be said, "Come oot and woman came put and at last on rings, and then some of the other peo ple in the howses sow it, and the mo-
ment they sam it they came Rouking sround the mas, and in a fer manute his berrings were ull gone.
without money und without parice, and yon sit bero and laugb at it, sorae of you, yon don't helueve it, yoil don't dun't beliove the Gospel of the Son of God; it is oot it fow trifling things like that that 1 bave describod for
nothieg, but it is eternal lifo for noth. ing ; life without ond.
My friebils, it is trie. The gif of God is ctermal lite. Wili you beliere it to dng? Will you boliove it? that
io the question ; on will you jush get ap and go out and sny, I I'an't beliovo Josur Christ says "My shecp hear My velee, rand I koow them, nad they follow Mo, and I give unto thera etorhal litt, and they sball never periah; neither shall any plack them ont of ife ${ }^{-}$Will you take oteanal life to. day? Now, that is the quacstion. repent again, Will you take it to-doy

CONBENSED ARTIOLEE - NO. 9

We claim to he close foltowers of the lamb in sll thioge, yet we have our tables loaded with all tho necososrwild boney. Christ fasted forty daya before he commenced bis great work. Hut one may say there is tho popitive rommand for fasting. I answer, neither is it forbidden. but Chrest bad the contidence in bio followen that they would fant aftor be toft them. And we are taught to lnisg our bodien ut. dor nubjection, ond how eab we better do it than by fosting? Naturo teaches ue that when the flerh is weak, the spurit is strong. Otr natural life too, would ofton reach the goldon age for which it was intended, if wo would abistin from some modern diete I would pray on an emply stomsth the prayer would be worth more. and ruck. Rer

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Rerstrille, Pa.
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## BAPTIST-BUNKER BIBOUSSION.

## 2s Tot Boptin Csernber jouestibe 1

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STEIS'S ELEVEXTH NEGATIVE Peraunal sxproarb, calumay pons of those whose cuuse cannot be supported by troth nud waton I did not aly I was a prencher when I was
sotdict, neitber dul I plead exemp. thon from the sin of war while 1 was in it. Mr. Ray sees that he cannot wn. wry my dynestions yes or no without impaling lass chole rhand rlaims upon
ons hores of a fistad ditempun. He mhrinks from them ss though be thought it Nenth to unsuce. I nok
again: (1) Cas members of Batist agam: (1) Can members of Baptise connt withont doing "batesel, variznece. wratb, strife" ? Gial. 5 - 0 Baptist churcbes not nesponisible for what they choonuge or allow in their members?
Mr. Ray's aconsution of "dmring his roncol fraseld" with 1 derence 10 iny allusion to Orebard's nee of the lithtigy of Bobbio, is timply false, shanterowt. I pluinly admittell it to be a Catholi. iturgy, but the Woldonses were then Catholies themselves, nevor liaviag yet separated from (he Catholie whereb.
to this liturgy. The very heoding of the rhapter in which it oceher is
 Hrcharil's Hiat, of Porcign Bentista
 Findois or Wrideness in the valleys Psolmont. Any reader whu vill take the pains to examine these whapten for Lunsolf, will see that I zua torrec Iave proven that the anciont Vaulos Wuldenses were trine inunies aionist from thear use of the Ambrosian opoce
 be ventuce the lose insination that
 him by unitk mail, and their letue or ayy allee aro opes to the insprection of ary coanmittee of geatlenaen Mr. Ray may zuthorive to investigate
thens. The buntake of quoting bis Brother J. Nauton Biown's etatement hat his, was hefone oorrected There
was no mistake, howeyer, in its thesign whe no mintake, however, in its flesign m'vepterh, veriorsel, and as such molopted it $n^{2}$ lise Noto the lensuage The C'athati wese culled Xovatiansthen Paulirinas-then Petrolistsciaus Henririabs, Josejphasts-thew Aruold
 Again, Mr. Ray quotes bis brotber
Brown thus, "Xoratinu, p bumerons body of Protestant dissenters firon the Church of Rome, in the thive contury who, notwithatandiug the represente. trons of their adrerearies, have mone met tham to lie regarded as the pure aneorrupted, and apostolic Fburch of
Chnot. Thoy called themselves Cry than-that is, the prere. Bap suc p. 164 Mr. Ray shys: "Cranth, in bis tienses in the begiuniag of the foust contury, at whith ume nome of the Novations mettled in the valleye.
Jitor of it is asid by Alt. Brown, the Cathari, or Parritans ehumehes of the Cathati, or Pseridass ehurehes of tho Sovatians, alan hat at that very peri-
od (about A. 1.325 ), been flomshing wn distinct comanaity for more than aeventy ycury atl afor the empire"-
Bap, Xum. p. 146, These ate withe C Beph, Nuw. P 146, Tbese are "the Ca-
than" (1wot sume modern npmaters ralled Purituas, Mr. Ray) of whona Robinson speaks, as bis reforevcos e」 netly houn (soc thot note \$) where he snys. "They baptiaed ull that joined
their assembles by trine immermon." INub. Becl. lies. p. T. To this, how over, we will ottor some uiditional to timony. Magons suys: "They (the Novatians) owned the sume faith na Trinity, and boptized atler the same masace". (Myitulics,1 In-Pia's Etel. Hist. vol. 1, p. 126 How did the Catholits baptize during the Novatiau penod, Mr. May? Inoeent $I_{\text {r }}$, of sth contury, says: "Phe Noratians buptop
ed at the "uthofis did." Iden, p. 359. Fas that by a simple brobarord dhp, Mr, tayt Coptatus is quoted by Bingham thuw: "The Dematists and Cathulica werescaled with oae und the same aral, which he explains to be the out ward form of bautism it which they Woth agomel and zeere alitic buptisel" (my tafies). Dinghum's Antuquitios, vol. 1. p. Ris. It is well known that the urly whirersel puretice of the 'atholti' onies of Cleavent of Alexibdria, Ter mithan, Monauluq aud raany others ureviovaly adhuced panaly mions. 1 will how conviet Mr. Siny out of has own suouth Notice (1) Prom
the foregoing testimany, it is periertly clear that the Novatians mbd Mowatists wero the immersionists. Tr. Donalists of Af with the Sovatias." Hap. Sinc. Ih 328. He also way* "The sabe poople calledi Soration, in Rone nad Italy wore callod Tialilenses in the valleys
of Phedutant; and adoc hy a varicty of of Phednent; and adoc hy a varicty of
other names in diacrent ager abd coun
trics. Bap, Sine, $\mu_{1} 165$, (3) Nuw
if the feregoing ean be relied ok, the " Hisldones in the rallegs of Pient $\mathrm{M} v$, Ray only azarts the contrary Noticeagain (1, The Pctrobraserni) tanght that "it is not the faith of amothir, but on iableculvurts onon faith whown sares icith boptiven thasmawh as an tized shutll be amed," Ac Fuleer's Hist p. lutp. They also smid -thut ucetha
 any arout, for ncithor con serve urithat The other." Idan, p. 180. Faber suys 'The Potrofurwians and the 1hemi chus, as Bosmet hansolf well knous or rather inssts, irome but the Ift
 wother name for the Abigenom caching baptisus in orster to the remus
ton of srus. This Mr. Hay will not be able to stecrsolully weny (2) Mr Ray says. "The Altigelabes nued Wu Bay, sue. ji. 373. II snys at so. "Those ealled Prleblrucumas wis
 Waldemes" beld leptiom in orilty lo the emission of millm.
Notice. 11, We have proven jurvi onsly that the Ithiprames, of Phuherens nil Pichrines observe the laymg on of hnds after baptinm, the kine of charn ty, refneed to take onths or bear anus (Seo Orchurt, pp. 152, 200, Jones' Ch
Hist, fot. 2, p. 133, IRob. Eecl. Jlon- p111) I alsoshowed that they inment al by the fornoul heking posture Kay says 'The Novations wore ala alled Patcrince, in after times." Bat Sace p. 315.110 saya "The same dass of peuple ealled Waldenses in the valleys, were tallen Paterines, especial Iy in Jtaly:" Rap. Ruce p, 350. He ays "The P'autlicians
wowu tabuse been the Waldenser of we East" Bap. Kue. p. 37 F Ho sayt The Piterines " ${ }^{\text {a }}$ ) were the Sue, p.354. 2 Aceording to tha' Bajpist vidence, "the darifue W"aldumes" bap. ized by boinisy tocmard, observed the hayiug on of huwh after baptimn, the holy hise refused to take outhes, of brotr nents togothor, salal I ask in all cals tor, what simel of Rappiss routd the shcent Thohlemats kare bren / It the Bopclam that they aro lineal descenianth of these people, their present faith and pratice would only frove that they wore apostates from the ancient finth. Mr. Ray's rhain to Witdenswin sueceseion, only whows that lee las construct ed a gallows upot which to hang him otber Protestants into the midet for which he binself bas fnition

The andient Waldenace letint the phati ombaud of Jesus to baplize into the definitr or zatutio ular atame of mach definite or purticular person of the Godhead (Matt 28, 19) and they obeved ust ne they hat the eommands to ob serve tbe holy kiso (Num. 16-16; Cor $16-20,2$ Cin, 13 12, 1 These nother's feet 'John 1:3 1+17) to

I birprose, M1. Ray, of they had been Complanded tos "ride dowkeys," ise they wonld bave tone that, while on
the other hami, the Buptiet thurches have neither Sopiptare procopt nor ed anaple for their single baekward action imporition of hulds ma the baptizell for their imposition of bands on dea ons, the pritting away of the love cunts, the calling of the comsmumion "shyper" and cating it hofore dinatr, of thove who sueved onc anothor, not by riuthe of personal confact, but by virtae of tbvir nounertion whith Christ
and ohodirace to him commanda. Tolun

The ppplication of ' Yeij and Termotr'h tatement about the Waldenses, Mennonites, fe, to the. Particubar Prptinte of this age to Me. Ray lins tlowe im a histernenlirind isleet. Mi. May mags he Eagush Baptiata neweudent from proof. I did not accuse the English
 cesoraded, wit rer aring baptisn from Mr. Snith. 11 y Th the father of the Genchal Baptivf, it Paglanel, vith which Mr. Ray fomes comaw anh. Bap. Sue, 14, sa, st. Mr. Spilabiry's congregation of In lepenulents orgetifa. Heasselees into the firat diatout? mo "ty in Purticular Puptints it the
world. They wot the fathery wed foataders of Mr. Bay's Baptict haret. Croblys, the ohl Buptiat bibtornan of Englaud, gives ther Following arteunt
 the Baptists, whe Lat hitherto been intonnisel among othor peotizaut dioaters, หinbrut di-t inu tion, nod now an sequenty sbared $v$ its the l'eritom in ail the peincrutran 'of those times, he-
 ati persiapion of whith I find the following acsemet There wat at congregatun ot Protestant divantirs of the independat persuasion in Lonelon, gathereal in he year 1616, whereof Mr, Hrury him sncceeded Mi. Toln Lathrop, who was their mininter at this time. In Lis suciety neveral persons, findme that the congregntion kept not to them first prisejpice of reparation, and being also convined that dophsm whe not to be administered to infanfo, but surl ons-
 that they ntight ind diemiseed from that conmunion bad allowed to form distinct eongregation, ill sach oviler no was most agreeable to their own sentiments. The charch contrieriag that they were bow growing very nunt crous, wnd no mor that could in twere fimes of porsecution oonveniontly meel together, and helieviag also that thand persens acted from a jutaciple of rom
©he frimitice $\mathbb{C}$ hristian.

## HUNTANGDEN.

Mey 25, $\mathbf{1 5 4 0}$.

Bro, Matchett of Carbeton, Neb, i hornm has that their paspeets lor two light showers eanee last December Bach c, S. Malainger of Flosin, Hhnois, neya they lave recontly recerved
one lyy Imptiam athed rectumet no and one by limptimand reclamed no and

Prash it M Millor expecto to start for tho Ammul Meeting on the 150
 Aress lim
meeting.

Tur ouly through route to Lanark is over the Chiengo, Massanhoe and teave Chuago for Bunark Mosday 31 yt at 10 a.m.

Sexp for a full report of the Anmal Meetiog. Only ecnts, or 8200 per dozen. Where thore are a namber wantud aome one sbould get up
abd have them all sont togetber

From the Altencate we lean that the dipbtberia la still bad in Waynesboro P'a. Of late the diemase has thstused u moro matignant form, and
it preseat at aumber of rases

Trnovan a mistake in printing, some of the orders for tivkets esy that the Annual Meeting will be held on the 7th of Jace. This is wrong. The aeting commences co

It 15 esfamated that moru thin 850 , tou0,000 worth of grain is used annually in the andofacture of intoxieating drinks in the United States. This would pethupa be sulticient
Ot b brother 1ashd Irumbasgh, or more gesernlly known namons is as concle Darid, of the James Crion, is now m delieate boalth. congregation, is now indelente boalth
He is, we are inforated, between'at and $\frac{7}{} 7$ years old.
Do you want to come bere direal from Chicago? Then leave Cbicago at 5 p mar. on the Cbicago, Mitwankee
and St. Paol Raitroad by ซay of Wesand St. Paol Raitroad by way of Woscoming, and when here eall for cortif. cate.
Tue question for debate at the last meeting of the Literary Society wasResoln.l. That women have a greater
desire for revenge than men. The judges deaded is favor of the sega tive, us also did the houso on the mor its of the question.

Whetzus and Westfield colloges in Hivois, and Western College in Iuwa, it is said have taken an open and doLided stand agamet sectetisa in all its
forns. We add, the Bretbron's Normal College, Ablanil and MC. Monis stand on the srme platiorm.
On Wedrestay and 'Clunsoday Lust wo tuok aflying risit to our parents in
the country, We found them hoth in the enjoymient of good healtb, and laapps aud contented. 16 is noedless to Ray thut vesuts of this kiud are enjogable. The son or llanglater that
ran feel indiltorent to their parents lacks nie clement of trie buar-snd womashood. In nddition to the pleasant associations, the Muy fowers, the waving grain, and the henutiml woodlands, all sperking forth (be power, goodnces, the plaasure of a coustry ramble.

Baw Wealey ddams, who whe eloet ed to the misiatry during bis absence rom home aod while attonding the Normal at this place, intoods to take a Lrip nter Annual sloetiog throug
 Adnme is a young and ouroent worker ion wherover it may suit him to call
ant, of Joduatapolis practical reporters is tbe West, will bo at the Aneual Mecting for, tho putponse of tahing at full report of its proceoringes As bo is a stenognapher of
ithowiedged ability oul woulens cin expect a foll and complete report of the approbehing nuctug, abd te st all that me comarned nbout the wet thre of the clareh shoublil resd it, Nend in your oders as toon in pussible ay
that we mav luse the names bookein sealy for ilehvery,

Tos following wo have from Eldor ). I' Sayter "I proachod the intro Intory bermon in the mianonary on terpise in Fredenck City on Sunday the 9th inst. Yod know, I am one of ittli truth in city prenching. There wore fourteen drberent denominatuona! " 10 , bere in Christ" was 11 tumet re peated, Tbe Methodists bave offerre the the firee uso of their cburcb, milos from the city every two weeks This offer 1 secopted with s free will I had loas wished to got there. It he house lyother Calvert wha preneb in last full.'

A cestiemary, baving a grate desice , oveomo tre havit of taking smuf, udoputed the followiug plad. He took bus matf to 50 unoceapied 100 m in the Karret of his honse and left it there When be wanted a pibeh of snuff bs has to ascead and descend several flights of stains to nbtain it. He soon beenme tired of tnking sauf under
such thiticultics und quat nsung if entirely. We wosld rocommend that plan to"our roadere that waut to quil the use of tobacco. Put it on the garret, or some other place nut easy of accens, sund the disudynatages, in connection with your
overeome the balut.

Hakxiax a seeund tormado swep over the town of Mansfield in Misoour If also extended over a wide nrea of Sonctry, doing of Teme. Ilinois Misgisa jpit und Georgia. In Miesssippi the toma of Macot was wrecked, twentytno persons wero killed outright, and thirty two wounded. It is said one house was hited an bollly and set dowa ngata fheing in exactly the opposite direction, and beavily landed freight cars were litted from the track. Such in destraction of life and proporty: as there has been this spring is more than usual, batt, of coarse, thero bs an parposo in if all. God in mystenious
ways manifests bis power.

Onk of our readers wanta to kno क what we intend to do with our bretbren and nistert when we get them oducated. Our anbwer is, we do not expeet to do anytbing with thom, as we axpect by the tima thesy get through to take eare of themelves. Some of the young brethren will, moat likely, go to farming, others to teaching, snd probably a goodly pomber al them living the best way they cab. One thing we feel quite sure of, and that a good educstion will the only bet ter qualify them to fill any position in enpecially that of the miaietry.

The Eunerat Chratian says. "Mauy
The verival brought a worldly infle oure iato tho church whieh gradually crowaled Christ out is a religfions
corporation it may entinue to prosper
but as no institution to train souls for hesven it bas bevome an uttor filare It is manngel bs worldy men; it in hu on wortdly primeiples, It uppeat only worldly uesules." Tbis is very only worddy lesuls, truc, but it the same spirit was in theso
revivals that was in that great revival at tho dny of Penteront surb would not bo the resale.

We recently bat a plaa-aot risit to wo home of' our bliul brothor, 'hise an Swigart. of Miflan cuesuty. Pa Ite lina revovered wane from the paraFtic stucke he bad some time ago, but still auable to walle without asoistanee. His athections seem to hesevcie, ation. T'anl, when exbortong the II brew brethres to patience nnal consis ten'y, suhl that no chathembent for the fresent seemets to be joyons, bint fleceranils it yetlueth the peaceabh Fruits of rigbteonsucts ation as a mene or preparing ns fow the fiture stite of exat and bripquons, they any loe ducel potiontly.

Tuw betbrea of the ${ }^{2}$ pmes Creek hureh reorganized their Sabuath selecol at the Bethol nuwting-bouse is
few Suhlatlas nue. The lirethren and sstens in this locnlity seem andions to rork. This is the secret of suceess Wherover theve ts the spirit of work complished. We sometimes bear complisted. We bonetimet heal
brethren and antera suy thy have not bo nbility to work in the subbath school, but it is all a mistake. God hat is mproved, ulittle case be done, If you can't tomeb you can labor't in wbe other way, Loa can fo regtiar you are interebted in tho work. This sometimes gives great encoumgerient to teachers and officers. Then, too you can visit the pavente sud evcourage the ebildron to th regular attend ance, in fact, there are nune that cam school.

1huo. I. 1. Kobrer, of Cumberland Md., says. "You will pleare find en closed my check for 86.50 , Please sp ply 8150 to the "Poor Fund" Frome myself, wifo and two children and tho balance, 85 , to brother Hope. Cannot you induce the brotherhood to contrit ite mono liberally to the miesionay work? The appeng that are being rande for the gospel ought to be freely reaponded to, and where willing bearta are found to goand labor, their wants should bo cheorfully attended to? The ubove bay the true Christinn ring and goen to show the trutbfnlnens of our assertfon, that elders are mistake when they say that their chureh re
furen to pay the \& 2 for the Danis Sission lmposod on them againat thej will. Such decisions by may chureb is simply the reflection of the elder'e own mind, actoon and tenching. There are hundred and tboussinds of liberal beats throughoat the brotherbood
that will respond to this nohle eause and to save tho expense of sending twico, we ndvbe all to sead their re-

 | Ill. |
| :--- |
| Ine |

From it correspondent of the $P$ pogics.
Cherfian wo learn the following about Aublard Colloge

The atterdance is not an large this erm as lust, by about forty atudents Thas in likely owing to the largeatton. dance of tarmer's soce duving the winter term, who returned to their homes to ongage in physical labor during the eummer. The vellege bnilditgo are ituated on a besutiful clovation on the south side of Ashland From thu observatory may bo hat a hine vornt sarrousdiby it. The boarding hall
when completed, will hare an enjucity for one hundred and twonty students-
There are good literory secioties con nectod with the institution. The fic ulty coneints of nine first class instruc tors, three of whom are brethren The roligious influences of the scheol ar gond students ase reqnired to attend Sundaj-trban and regular cburuh ser rice every kathath, and requested to
sttend payer meeting on the agmo evesing. The prayermeetiag is by no means the lenat important thibg connceted with the religious sorstecs of the college, for it is there wo may apend many ploasant and protitable meotinge togotber in social eingiba and prayer and recenve much whole Hobse instruction, which we bo much neod in our labors fur the glorioun canve of the Master

Shorans Busher, we are intonsed. Will disenss with eitber Ehler Bowen of the M. EChureh or Fibder Hatger of the Now Laybt thurtb, tlee fibllow iny propesations

Baptism n* tommuted by t'brish and practecol by the surastled
des' to the semission of sins

The actere of luptism us tangh asil practiced by the "Chrothan chnerch is anthorsaldby thes gospol. col by the Brotbien whurh is nu Gorized by the gosped

The doctrine of the l-uid's Supper as trught nat practieed ligy the be gospel.
The propositions are agreed to, but Whek of the two will diwenss them mined

It is generally thought that then a good deal more pride in the chureh now than there was years aro, and it bay be theve is, bot atter all, perbaps the grent Sonscher of boarta way not see onuch mure 10 proportiou to tha number than in yearm that have gone by. Great fiar is ofton expuresed at what sone louk upon as glaring manifestations of pride, and, of course, it in uecessary to be on the ulert, yut there 8 dimger of graarding the approacth of evil only at one point. To our mind there is unother evil that is hecoming as prevalont in the cbarch, and in do og as much to vetand the progress of jealonsy. JLow many churches to-day are on the elmudestill anl even going baek on necount of jealousy ! nod that, on, very frequently smong the oftiinte. Becsuse one is a hitto more ac We nnd an preach a littho better the pirit of jealousy to nwakenct. of effort- It clases ont eyes to all our own foutts and opens them to all oar brother's, and makes tbem look hike great roountains. 1 it is a dangerous and ruined many a true-heartod soldies of the closs. We would suggest that the eril be gaarded a little noore close $y$. If some of our bretliveriare moro cas, wo ecrtainly onght 60 wish thon ancecss and feel to enconrage them. If we coald only keep in view tho adow belf-aggrandixement, there woald be an loom fins, jealonky.

## NOTIOE

Juth as we go to prem we recuive the fotaung telegnan r. Yor ell staty that Axenason Tichels will be on Paw Ifaudle ruute and Chicamo: Mi waukeo and SL. Paul Ruilw ay via Went orn C'bion Junction, as well as ria P H. and Mt. Morriy. It is eapected (hat нuнy of the brethren will desipe go wh the formay noute.


## SIX EONTHS ON TRIAL

In order that the E'mimative Cumstas may be mard gonerally sutrodac. d, wo contante to offer it for six montbs on trial for 50 conts. Oar fiende, and especialls oar truveling minstors, will please note this as it will atfurd grod opportubites for introduciug the poper

## IRANEFER ARHANOEMENTE IN ORIOAGO

We were in Cheago the 1uth and arranged for Dr. Fahrney to conrluct farties from ond depot to the other. Wo nugitest that you do not arrive in the city on Sunday, bot bo there by \& 30 a . m. Monday morning All Eastern trains arrive at that time, unil ben about $118 \mathrm{~A} . \mathrm{m}$. B epecial train will losve on the Milwarkee and $S t$ Prul road for Lanark. There will be abont two hours for ibanging cars, and ino refreshments it might be well for those from the Nist, if they fied they will reach the city on Sunday, to stop off with brethren in Indiana, and then take the train Sanday bight in timo to roach the city at $8-30 \mathrm{n}$. in Brotber Fabrncy or some ono authorized by bim will moet yon ten or fiftoen mile from the etty on' tho trains, and wil) give yell suetb information us you may need. When gou arrive at the depor do not be in a horry, bat weit is few miautes in the depot with tbe crowts diaperse, for there will be thousand conning in at that ture to the National Coevention, and it will be well to move slowly and follow brother Fabs ney's ibstruction. Mr. Fleming and Mr. Everest of Chicago will also bid you by information. Brothor Fabrhey says bo will make arrangornente. for refreshmenta on Moeday moroing at reduced rates.-Drethorn at Wharl.

## OUR 8UNBAY-80EOOL LESSON

There is considorable disuatisliuctson and because the regalar lesson sy; in is not fullowed in onf javenile parers, ani in reply to the inguiries that aro made abont be, wo hay that we the vot hero the control of that matter now. Suase of urr brethroe and sisters who bave charge of Bible-clusger, waut to prepare thenselves for the work and are desirous to have all tho help that is avsilablo. In the Surdity-vehoot Thass, the Duphat Tiachir , and otber

The Primitive Christian.

BIBLE CUETOMS AKD MANHERE
The fullowing. from the 7 Wristwin inton, illustraten the peccesvity of our
cquaintrnee whth Batle manners and
 hlerstunding of tho Bitho. We give it for the boncfit ot onr remulers, hopinis a may luwo in teuleney to awaken a people
Mr. Julses in ane of hix boaky tell.
 chaol twacluy by the question of ohe
 how Davad hoketh ont of his prlace Winnow mmp saw Shathech lahing a bouse. "But bov," 日ide the pupil, who
 Whontal crintoms as ber obolar, and juesurnas; ynu must thke whaterer
 We forget what Mr. Jukes proposed to Whatrute hy thin story, but it thes it
hastuto the necessity of some pequin-
 an int elligent faterivetathan of the Mi. Lhe. In a true sonse the Buble is a
hinak for ull timse, but in an cqually Thie senso it is mado up of wruinge
wheb wero ior ajectal times. Almost wory one ent the Biblienl wraters wrote
wuh a pertioular object in viow, or aitle a patisentar umbionco before hie mimal. Accordengly thesu writisgs dround nith heal allosions, figures, tropes, motaphors abs mithutradons the be vither misleating or in onaprebensable to one not nownstomed to the loend custonis wid miodec of
thangbt of those for whom the book ur cpiatle was wnten. Take, for os.
umplo the 23d Penlen, WThe Loud is ney dhepherd. If shill not want" In the level ladede for hiny, the aplands tor his berses and his cows, tway up In the burren billside, umopy the
toehs, wheve tho grase has is stuggle low exiaktence, and whore it asoms to
(he passer-ty at though there wer the pasxer-by as though there wer
cavely revdare enough to subtain pasbbopper, he pots his sheep: und now und then a benw eomes out of the dioulders at the wustortane nad lots it 20. There are people who think God as $n$ Now Hampshiro sloyberd, and bae tnrmed the buman race ndritit an
the wilderuess to shift for themsalves us well ns they can. To read the 23 wd Psulut intelligontly one must rore the hull-sides of Judea in the tibeo of David when there were no fences and no larma; when the kbepherd was the con-tant onppanion of hin aliecp; when
he knew them each by nano, when the uent before them, flept with them, mud defended thens,
bis tife fionn asusuli

Amony the varionk booke whirb have toen writes for the puypose of the stniy of the Bible thero are two wbich oecupy a foromost place in liter-aturo-Wm. M. Thompson's Land and the Bookk," nut Dr. Van Lennep's "Bi-
the Jonds." Both of theno eevtemen Whe Jands" Both of theso gentlemen
were for a long time rwidente in the East; both ore thoronghly inmillar With the enantry and its people-both bive given at transeript from thetron'm jourmals and experiences, with botb The book is the frat of a thetime. The
Thwempson's werk has berb before the jubblic for as number of yeura aud it reraguizel annong Biblical acholars as as authority, it is one of the hooks from whild booh-makers dian:

Jenx W Meztorb, of Edou Hills, inforness us that be bad weetiag in Madieon eonaty, lad. Sir were haptized. 1He aleo Lad anome meetioga near Weet
Lebanun One wss baptiz d
0.0 estern Beparment

We lenad that brother G. W. Cripe has heeo quite
last heard from

Our bealthjenot good at preseat. is eforted the obills which affected uslast Fall bave retarned thie Mpring, but in a milder form, but we
$\mathrm{A}, \mathrm{M}$ in n few doys.

Bro. Daniel Plano nud wife are now with as. Ho left bis bome in Botetoort county, Yo, for quite as extoasive visit
in the West. We hope they may erjoy thuir sisit and otbers be henofited ns well sas tbemeelvee.

WI bave mule arraugements for bair faro on the Louissillo, New Aba ay and Chicago ratirond frow Tallogs and from LaFinyetto to Manatah Junc tion with the Pustalug, Port Wayno and Cbicago xallroad. There are ar. M . Tiekete will be for sule from the $28 t h$ to the 31at of May faclusise, and run till the !lh of Juee

To confirm whe we said last week aboot railroad arrangements, we say
fortber, that a railroad mano came to sce ub, to get of to go into ae arrangermea to travol on bia road direct to Cbicugo from Iudiabapolis, by way of LaFay. otto He ofers for a fare and a fift, in eladiog trauafer at Chicago. Betwe road at one fare. Heace wo soy to the brethred alter thes make your owa ar rangements to evit you best, anlons for yon. Combine together and get re tura tickets is tho best way sad leant trontle. They thonld be bed at buif
$W_{\mathrm{E}}$ will bave our buoks Doctrine of the Brethren Defconded, at A. M for sule, at 8150 , as there will be no post age. I bope our brethren ened sistera besteflost to dered in spreadiag ont to boy, thas belping us to defray the cost of giving truth to the world in ith primitive purity. Ao a present to your ctildren or freends, nothing is of more beasefit or maore lasting, as a mestoris/ They Tbey reach futare generations, they
live on to work when our lahors aro doac, and hold oar childreo and grand clildren to the faith is \#thich we live

Sons porsons clanm moro rigbe bin justly belong to thom, seltahnes likely pronipting them to it. Thi same frinoiplo makcs then tuke moro they can got, than is juatly duo them If the bueband or wife tako more rigben or authority than justly belong to thom, the liberty and rights of tho other aro destrayod. Out of this growe all the family troubles that curse the carth, ith its opposito is tho "golden rulo." Lrat ovary one etudy what aro
thutir own righta, and nolbor avk por claim ang more. Chureb offieer claiming sare ngbts and autbotity tban juatly belong to them, aro sow. on thato nocle of crouble that will rip destroys consillonce and happiness in the fumily and the cburch When duty in tho motivo prineiph instead of
solfabmees, mon Ealdom if ever claims poro than their own rights. Yob cannot merit and wis the confidenco of a person witb anything moro pow erfill than a atrict regard for thoir rights in everything. it is the assurwoen of penee, the safoguard agninet (roublig. Wo should etudy weh our tho rights of others, sull prorent many tho rights of otbers, an
of the troublen in lifo.

## houmity.

Husility is not oaly the opposite of pride, but ation the opposite of evory dieposition, or feoliag. or passion, that siaply the begntive of tbese, but a pos. tive state, where ull proper viows of God end mas ara centered. Mao may be exalted in bla spirith but bamble in bin appearasce He may be very macb exalted in bimeclf, io his own opiniong, cost he self. willed or knd indengende. It bigh strong, reaestive, nad exelitable. He may he comshative, revengefal, oud He may he conshative, revengefal, aud
ambitions. Bot buenility ia spifit in ambitions. Bat humility io spirit in
the remedy
tor all these orits, the eufo guard agnioss their danger It is not enougb that a masa be bumble la bis outward appearanct ; be may be very bomble asd plain in dremas yet inalde bnve a tery exalted apirit, self-willed self-wise, self-righteous, to surb in ex tent that there in ao bomility about bim. Tbere is no power is esteraal bomility to bumble the interabl apirit or dispasi tion. $A s$ well might mo expect to obagge a goat by patting a sbecp nkin cart The bobse of bumility is in tho beart: it lives there or uot at all Whou natare, it then has power to rale the sbole masu, finside nind out, It will manifert itself io all the sohie traits and graces of Chrimtan meekness, kindneps, sad charity. It will manifest itvelf, too, in outward formes, in itrees, in take the Ulessings of hte. We would outablisi bawility by grounding it in be espirit, to grow oat in its full ripe fril, io Cbristian character, till it cas be seen and known of all weo

## RIGID LEX,

Some wen, not so many woruen, sre very rigid is ther views, withont moch eympatily, tolerance, iliberality, or forbesranee. Such men may do protty well sa military officers: bot an socity does bot aeed an army they are not very beacficial. Panl nays to tho Jew, I hecano as a Jex, that 1 might gain
the Jown ; to then that are uader the aw, se urder the taw; to them that aro without law, 28 withoat law. "To the weak, became I ns weak, thas I wight gain the weak. I atn made all thinge to all men, that I might by all ceasm ave some." Panl did not foranke the faith, or practice, to diskemble with al mex, but his gympathy for all torned
bie feelings to them, and with them; to unt ont their own experieace and troubles, aod ey wpathive with them, go to them with Feoliage of forbearace for who can tell what hiduen cavee misy thero natray "To the weak. Puel be came as weak, not it mind or faith, bst a aympatby ond foeling be goes down wo beir own etandpoint of fears, and troubles, and wants; takes their own il; ehows then the weaknest Jesne died for, and the weaksens be bas come to belp; and talk to them of bow Jesna can give tbom streagth; that he pities, ad helpa, and bears with the weak anore sad sooner than the strong. Thid a the way l'eal becane all thinge to cll at and wircet of the world, he was pot a rigid man From the Cincinuati Ki ,hed We give an extract we fonod, makes one tike Paul

Msay yesra ago, while asill a young an, 1 was inetalled as pattor over a largo elnurch. On enteriag upon my doties I foond that font young ladies, aetabere of the etareb, bad beea cired y the Session to abewer before it for had paid no attention to the citation, and the Sesaioo wes shoat to saspead hem for contempt. It seomed ead to hion of foer meautify with the buspenjoon of foer beautifal and accomplished oong ladics, leadern in society. Bat the Semiasy, and witbout oxperience.

I had not erea a wifo to coansel mith
and help is the ewergeocy. I took counsal of God, sull then proposed to the eldors that I would call on the nccused and talk the matter over with them, if they would delay final action for a week. Tbey consented.
I went the next day to the elegant home of ono of the ladies, and seat in uy aame with a apecial request to ace Mins A. She was too polite to refnee to see ber pastor, bat came into the parior avidently expecting a lectare, and prepared to repel what she considerel impertincace. Bat the Inod gave the young minister windon to asy ootblog ahout dancing st brbt. After a fem commonplaces I remarked
"Mias A., you are roung sad ebjoy We; bat I have junt come from vistiger lady of three acore and ten, who,
"Oh", "he bapier than you aro "
"Oh." she sald, with moistering tyeb,
rou mesa mother B, don't yon ? She a dear old laty; I wish that I was half as good as she is.
"Yos," I replied, "ebe is in feeble bealth snd doesn't go anywbere bat to chureb, and yet nbe scems to be ss bappy ns the day is long. With ber birds and her flowers, and ber big Biblo, she is never looesome though much alone Sho anys that ube realiceo wore and more, every day, the leatuty of that verse in the Pbsims : "Fie thast dwolleth in the secret place of the moont IHigh sball abide under the ubadow of the Almaghty ' Bat, Mise A, Mother B takes a warm interent in you young peo ple Her beart is not old She was
telling the to day of that beantifal Sabbatk morning whea you and a ecore of your corapabions uaited with the charch. Sbe aaid you looked like angels, and she bardly knew whether whe was yet on bo earth or in benven.
This reference to the time of her es pousel to Christ filled the lady's oyes with teara
"Ob," she said, "I Fas happy, too, that morning. I felt that Cbriet loved me and that I loved him ; 1 did not hes lieve then thast I could over do anything that would grieve bia."

Cbriet loves you still," 1 naid, "and Motber B. lovea you, and all the nieesbers of the charch love yon. They would all be glat to see you as bappy agam an yon wero that Sobbsth morn ing. Why are you oot?"
"Becrase I have bean trying to find happioenh away from Cbriat I have not trusted in him alone, as I did when I Grat became a Coriatiad. Tisat in the trouble. I see it nll oow. I bave heen foohsb and wicked $I$ ann eutry for it, try to do better hereafter.
Not a word had been anid about date ing, or abont the ection of tho Seseron. We hiad a long talk shout Cbristain ex perieses, shoat the blesaedness of liviag sear to Chtien aboit its unsatuefying yet I bad not atteudod to the apectic daty which the Seasion lasd intruased
me I whe thinking bow hett to do so, when Masa $A$ said:

Mr. B, do you know that the Nes sion threatea vo sospead four of us pirl becaase we daseed at tbe Oid-fellows ball? They treated on just as if we we were. Bnt an did not see it so We got angry and agreed together that wo would not give up 1 doo $t$ know whes have turned bs ant or but 1 am yory alpry athoot it

Iod so is Mother 8," I raid. "Sbe told me that the greateat tronble of ber called you, could oot see that there we plenty of cool, awert water is the gae pel fuantana, bat woald go back to the muddy poota of the world.' 'I know they are not happy,' kive silded, 'bat I an afraid theyfare too prourl to confess

Y'es, that'e juent it-and to thiok that by oer ally pride wo bisve not oaly made ouruchres misarable, but grieved Ravior. What shall we do ?"

Retara sato me, and 1 will reture pato yoa, waith the Lord, "If wo confees ont sins bo is fuithfol and just to forglve as our sina sod to clesase na from all norigbteensoess.' You anthor: ize toe, Mies A., to asy to the Session that you are sorry that you did what they regard as wroag, and sorry that yon treated their citation with coatempt, and that will bo an cod of the matter ao far as threatened church diacipliae io cobecraed; for its object ie not to punish, but to restore
had with s tearfol earnestnesa sbe forgive ane eorry; I hope they will give rae, tod."

Riang to thle leavo, I suid: "Juet one more thiag. Misa A Those other youag ladies, bave they not been an good Weal onder your iafucaco io thin master Woald ut not be right for you to go and wee them, and get them to jois you in bia contession? I am going to eec bhem in a day or two, bat I would the To bave you nee then fres.
She protaptly promised to to na When I ealled on the otbers I found bem ready to make all proner acknowl. ments, anal so tho trouble wae over, and tho word daneing bad nover once been nentioned.

Ta Brethrea Secking Howes in the Weat
This orening 1 will poa a fow lison or the bonobit of brethren and otbers in the Fast who deaire going. WVet to buy farme with somo improversonte upon them at reasonable rates. Thero is a clnes of people living in the lias. corn States who oma from a houso and lot to twenty acres of land, and are not able to buy land in the East, bat would liko to omigrato Weat avd do not wish to go ont on tho irontior wath their families. Thoy wonld bo able to bay fares with nowo improvecuente, and would bo wifling to nettic in il placo where they could attond cburch regularly, send thoir Ebildren to pub. io nohool and Sundev-sebool. bave coa! and timber plonty at reasonable priven and short distanco, and railrond facilities good. Whoro tbey can got gooul

## Fiome gepartment. A MOTHEE'G TRAINING.

There wore six children in the household-thres sons and threo daughters. The motbor was a cheery, bound up in hor bousebold. The bueband was a resoluto, defiant, ontepeson unbeliover. He was a josralist, and lost no opportunity to have his tling as bimself, were frequent gueste at bis tablo, and made themselves merry rith the Bible and religions faith botore the children. The mother eoldom bore any part in the converestion. Not one of the children entortained the opinions of the father. As they grew up, one sfer another came into noted for their intolligent piets. felt a great curiosity to know bow Mre. Long aceompliehed hor deticult task-by what means ahe had neutral.
ixed the influence of her husband, and how she had led ber entire flock into the fold of the Redcetner. I asked Mre. Long to give me eome clue to her method.

Well," sho said, "it is a very simplo atter. I nover oppowed nay humband, oevor sirgued with bimi, nor dieputed
on the subject of roligion. 1 never belittled him in the oyes of the ehildren. But Inever allowed them to go to bed withont readieg a fow short series of nomething she Savior bad said. I put his words ovor againet the worde of men. If the devil cast ot the trutb be as potent? And bat'e

## WOMANS TEIALS.

Do zon ovor tbink how much work they make a woman by going into the house with muddy booth? It would wake but a moment for them to use the which thoy track over the floor, oll eloth and carpet, or which they loave a the etore bearth, or fender-all of which tount beropped, clonned, wiped
and polished off. If your wife, mothor bister, fall to clean up the meys you-big boy or man-have made, That a bowl you raise becaueo 'thioga sbout the house look dieorderly.' And when gou go home at noon or aight. do you over notice bow gou act? Of conrse not, or fou would not do suoh tricke? You ontor the door with a
slam-it closes balf, and some womsa mast close it after you. Your overcoat is throws on a chair in one corpur of the room, your hat esils away into anotber corner to light upon a stand, or under it; gloves are thrown Grat bavdy char, and downg you sit in the center of the room where every one must navigate around you.
After you have boen two bours in a honse, the place rosomblen the greund for a eat- gight. Hat, boots, cont, newr. knife, bairbruah, and all the articles you may bive in your hands, sre scattored es though a burrienne had awopt into tho rooms. Books, papers, magaxines, almanac and racmorandum aro routed from their place-and rhon there! No one knows where jour things' are. You cry, 'Where is my hat? Where is my overedat? Who ad my gloves?
Every one in the house is put in the witness-hax, and it ie noore troublo to got you startod for town than to launch a etonmor or to start a stsge-coach. roust speed a quartor of a day, more or loss, in pieking up the things which you don't thisk. It would tako but a moment to bang up your cost and bat, to put your gloves in your coat pocket, to draw yourneek-wrepper through
the floove of your overcost, snd to
cultivate gour bump of order. It taken buta moment to put an arti. cle is its pince and theo it canalways
be foond readily.

The woman who takes eare of tho agging after her liego lord or waiting on a lot of men all day. A woman's work is nover finishod. You espect ber to keep the bonse neat and tidy If it is not so, you run to a theatre.
You expect her bead to bo alwaye smooth, ber dreve always in order, her stockings always clest, your clotbos alwaye in order, the dust kept from its boneand gathering placke, bomething good to ent three times a day beeides luncheon, and ber to be as noat and auractive as she was the night you
popped the question. How can she le all this if she has to upend balf her time in picking up
what $y$ ots throw down! If your wife, mother, or sister be neat so should you be.

## TBE YIRST REBUREEOTIO

HY banist satort.
In order to understand what that is rhich is Soripture is termed, "The fist resurrection, h or the tirgt order of and prayerlully examine the Serptur al commente on the resurrection, and compare the carious passages one with the other. And, firet of all, it is neecs. bary to dibcern botween the reanrec-
tion of the bedy and the risiong from tho "doesd in tresparece and sise" into the spiritual lifo of Chriet Josus. This is tormed "rising from the doad." (Aph. alive unto God through Jeens Ohrist, our Lond" (Rom. 6:11-13); "quicken. ed together with Christ' (Eph. 2:15 ; Col. $2: 13$ ); "beigg born again of incorruptible eced by the Word of God ${ }^{n}(1$ Petor $1: 43$, Jehn $3: 5)$; "re-
generation and renewing of the Holy Spirit" (Titue 3;5) ; "tranalated int the kingdom of Olrist" (Col. 1-13), cte, and io nothing more or lens than the true convorsion of sinners unto God, and thoir accoptation
But to apply the famil
But to apply the pasaage in Rev. 20 -
"This is the fret. resurnoction," 5 , "This is the first resurrection," to
the spiritual risiog from the dead tnto the Fife and righteousnees of Christ, an error. This is evident from tho fol lowing facts "First, the whole verse plainly indieatea that not only they Who "reigned with Christ a thousbnd the dead lived not again until the thon*and yearn are finiabed," plainly indi catee thas they also sball live after the thoussad yeare are finished; and the rosurrection bere qpoken of is the piritual, then it necoasarily followe that the "reat of the dend" which would inchde all mankind) will also rise from moral corruption unto the pure and boly spiritual lifo of Cbrist as well as they who reigned with Christ a thousend years
2. The phrase "lived pot agais until," etc, plainly abows that thoy oneo did ive, bonee, would teach that all dia Cbrist.
3. If the spiritual resurrection bere mennt, then it io evident that the
"theu*and years" are not one thousand yoark, aor one handred yeans, but can not be more than the average age of a gonoration, for since the passago tho desd" will aleo apiritually rise after the thousand years ars tinishod, therefore, the "thousand yoara" could not be of longer duretion than the Ago of of the (opiritually) dead" dio with physical daath-loave this atage of action -the gatos of mercy would be cloced againet them, and their probation would end before the "thonkand years" wore finisbed, and so could not atiai the opiritual rosurrection.
But that there is no euch resurrec-
tion here meant-but the resurfection
of the martyra-is evident itedf. $\mid$ tal bodies, and shall trimophantly
Those who reignod with Chriet lived
reign with him a theossnd yeasian Those who reignod with Chriet lived reign with bim a thoussnd years, and again from baving bern violently put the reat of the dead, whe are not only
o deatb-been bebeaded. Hence, if their resurrection was the piniritual, hon they mast have been epiritually dead.
ther

Wera behoaded," muat then mean died "in trespasess end einsl" And they fort have died in treepasses and niph "for the witness of Jenas, and for the word of God!!!" ated must bave meri ted their "spiritual resurrection" by
the power und grece of God, not having worshipped the beast nenther bis imsgo, neithen roceved his ark upon their foroboads or in their If language bero meane anything at al, it must mean the ruaurrection of the body. To apply it to the spinitual rasing from the dead in trenpasses and fins, it bas no messing, but it is all confusion. But to apply it to the roh inrection of the aninte in their gloribdi bodics, is free from inconsistoncy Gif in perfoct aarmony with other bour agrees with Paul's comments on the resurreetion, ( 1 Cor. 13 chapt) as wa But it is eqs with watel
dorn is equally necessary to dis. the righteous and the ungodly the rigateous and the ungodly Not rogards to time and condition, is an or. ror wherein many bave fallen. The batch is so mueh dwarfed an to believe that, "When the Son of man ehall
come in bib glory, and all the holy angels with bim, thon shall be ail upon the throne of has glery;" and in thunderng roice, whith notling can reniat be shall call unto the duist of the earth When in ove "bour" of sixty minates, sll thoy that are in their graver abal bear bie voice, and eome forth," and
"appear luefore bas judguent seat," when be will seperate them as the shopherd divideth bis sheop from the goats. And baviog judged and separatod them, bo will nay to there on bin right hand: Come ye blessed of my Fatber, inherit the kingdom prepared For you from tbo foundation of the
world. But to them on bis left hand, he sill say, Depart from me, yo curaed into overlasting ire, propared for the evil and bis angols. And all this is wonty-four bours. Hero thon onda the plan of salvation. The righteous baving inherited the Father's kingdom bey are ever in the presence of their Lord and Savior, and ondlesaly bappy but the wicked having been "turned
ato hell," they are wiped out of the remombrance of God, except now and then visited by an angel of vengeance to rener and iotensify the beat of $m y$ soul, and bide tho scens from my youl He whose faith eanoct penetrate deoper into the perfect plan of ealva tion is to be pitiod.
Though the rosurrection is the crowning part of the redomption, the foundation of the Cbristian faith and ope-for if the dead rise not, then we dje" - the fountain, whence flow all boir joys, comforte, and contentment, yet, it raust he borve in mind tbat it in the Scriptare.
The Savior has often mentioned and aught the dootrino of the resurreetion as a fact, which overy one, who accopte his Gespel as the truth, must clieve. But be nowbere makea any xplanation of it, though the apostle wosdered what the rining from the dead could mean. The only commenta wo fied are in 1 Cor. 15 th chaptor, and
Rev, 20th chapter. Hore we find it plainly taught, that there is a differonce between the righteous and ungodly in the resurrection, both as regards to time and coudition. But to elieve that, "at Chriet's eoming," the morning of the "fast day" they only
who are Cbrist's, the rigbteous, shall who are Christ's, the rigbteous, shall
ve raised, in incorruptible and immor-
rodity, but also sparifually dean, shull
not be reieed nutal the thousand yente are Gaished, is termed by the Ormenat (ocrnater, no being bypecritical and hetraying "the scantiness of proof," borsuec acems to bim to lo an at bempt to "hang an argument for our
fuvorite and falee dogma (?) upon a olitary and contessodly obseure clause -the firat reaurrection. He, the Core iteral resurrection of all the dead, and st the same time, both of the righteoun and the wicked," on the declaration of desue, "For the hour is comngg, in hear bis (the Lord'a) voice, and shall come fortb," (John 5 28, 20), and then rakes a wotnan, fall of doubts Martha know that her brother 1aza. rus would rise again When? At the last day." "ndoubtedly, in her oonbours
His argument for dogma that Chriet would raiso snd judge all the dead, in one day, ("the last day") of twenty four hours, betrays un extrome of the Scriptures. (brist nowhere cosches that he will raise all the dead, the rightoons and the wieked at one nd the same time-the "linst day." To the entrary, be enys: "This in the Fatber's will which sent me, that of
all which ho hath given me, I should lose nothing, but should raise it up at the last day. And this ie the will ot him that sent mo, that overy one which eceth the Son, and bolieveth on bim may have evcriasting life, and I Will raise bim up af the last day John $6 \quad 39,40$, and werse $5-4$, he
naye: 4 Whoso catoth my flesh and rinkoth my blood, hath oteraul life and I will rase bim up at the last day." If all will be rased at ono lime, why thon the speciat promitive to the shiecerf By tuxning to 1 Cor 16, wa find that "thoy whem the Father bath given unto him" they "are they that re Chribt'f," which are raieed firet at his coming, and Rev. 20, we find them to be those who have part in the Gret resurrection, the second death having God and of Cbrist, and shall reign with bim a thoueand yoars, whilo the unbelieving romana wnder the power of death. The fact la, the Bublo knows nothing of a general reserreetron, in Which both the righteous and wieked will be raieed at the eame time. Martha thought ber brother would rise in the "last day" but Jesus taugbt her, asying: "1 am the resurroction and the life," (John 11 : 45), by which be given hor to moderstand that hia reserrecting power is not bmitod to a den. nite timo ar she thinke, the "last 'day," but thet he cas raine when snd wham be will. Wben be saya: "The boer ie aves shall besr his voice and fortb," He does not teach a definite time wherein all ahall be raised. This is plain from verse 25 , "Verily, verily, 1 bay unto you, the bour to eoming anit now in, when tho desd shall hear the voice of the Son
they that hoar eball lise

Thin we rany apply to the spiritually dead in troepanecs and nion, phyeically doad whom Chriet rained while on ourth, Jarive' daugbter, the widow'e bon, and Martha's brother, and it proven the hour to be an indefvite longth of time or duration. And such is the casenn regard to the "hour" ta which all that are in tho grave hall hear hit vorce and eome torth.
The resurrection is, indeed, genchal, saints and sipnete ifor in $A$ dam a dio, so in Christ obsll all bo mede alive or raied from the dend. But that is progressive in its natero is plainly tsught in 1 Cor. 15 , und Rev. 20 . For each will be roised in hie own order.
sants with the saiate, or ungodiy with the ungodly, and yet ull at the same time. But as regards to time, Christ, the first fruits und then a long space of time intervenes until hthey that are Christ's shall be rusel, at bis coming Then a long time intervenes, at least, "A thousand years" befere anothur or der is rased, and so one orler, or cobert sneceeds the other, until the "last or der" when Christ shall bave sit in judgment, and roigned and suldued all enemiss, and death, the lase enenuy in destroyed or abolisked, aball be raveed, and so all that had died in AJam are "msate alise."
In rogaril to condition, it is plainly anght thes are not the wane. For thoy that bato done good, are raied "unto the vesurrection of life," in "in corruptible and immortal" bodios, like anto Cbrist's glorified body, which can nevermore die. lut "tbat have done evil, unto the rebarreution of demnation, not immortality, for they are ssad to be under the power of the mocond death, and mast therefore, at 311 be natural and eapable of numering
Not diecorniag between the resur
rection of the just and that of the un
rection of the just aed that of the un-
just, as regards condition, Paul's decla ration that "It is nown in eorruption it is rained in inroortyption ; it if sown is dishooor, it is raisel in glory ; it is sowo in a matural body, it is ralaed in aspiritual body, is applied to the ungodly as well as to the aninte, yet a more serious misapplication could not be made. Paul here speake of the ren urrection, whieb is that unto life oter nal, and unto which the, 'rwho bere part in the fird reaurrection will attain.

## Eepart of the Suaday-Sohael Ooaveation the Midlle Distritt of Pa

According to previous arrangement, tho Consention met it the Brothrepa
charcb in Hill Valloy. Hentingdon county, Pa May Fth, 1s30. The first
assion wae oponel at about $7: 30$
ctock, p. m., by H. B. Brumbaugh.
Tho dolegaten wero called for and ho following reaponded
Hill Vallcy: J. G. Isenberg, W. L. Spanogle
Spring Run - M. F. II Kiosol, J. A. tush.

Lowistown: Represontod by Einma
Howe.
Huatingdon Ella J. Brambangh.
Hlares' Valloy. W. B. Shaffer.
Now Enterpriso Jacob Furry, R. 7. Repplogle.

## Collow Creek, No. 3. By Letter.

 Waterside By Letter Augbwick Johu X, Lutz, John E. GarverAltoons: By Letter.
Ardonbeim: Hy Lettor.
The Yodorator boing alieont, the C'orcoaponding Socretary, W. J. Swigart, proceoded With the brainess of the
Hesson. Elder Jobn Spanggle waf firat called upon to deliver an addresu of weleome, which be did, aud, we presume, from his remarka all were made to feel perfectly at hous. At the eoveluaion of bie speeeb, which
was bruef, H. B. Brumbaugh was nom. was bruef, H. B. Brumbangb was nornnsated and elected Modorator. The
secretary hereg also absent, T. C. Hob lenberger was called to aet in that capacity. W. J Swigurt was nommatod for Corysaponding Secretary but declined the nomination, when S. MS. Lane was nominated and electod,
hence, the organization atands thus Moderator; H. B. Brumbangh; Necrotury, T. C. IIullonberger, Correoponding Secretars. A, M Lane.
Being rendy for businest, "The Work belone (t, wad callell har, and H. B. Brumbaugh deliversel un intorestrog addres upoo the eublyect, fol-
lowed by W, J. Swigart wilh some practical remarks, both the apeakors argiog the necessity of antiring effort in ondeavoring to secomphish the ta devising tho bont plaba for rescuing the fromobigs, and moulding the un devoloped plastic ninde of the little ones into beingy of naufulness in the world

Lizme B. Howe then read an essay ontitled, "Go Work in My Vineyard" The essuy contamed nome very good thoughts. After tive resding of the csaby, at appropriate bymo was suns baving the some title as that of the essay. The programme of the even. ing being completed. Chriatian Mgers, of Perry chuteb, cloned the sesson to of Perry chtreb, cloned tbe session to
meet Saturday motning. May sth at meet Saturda
s: 45 o'clock

MORNING SESSION:
The meeting wus of ened by singing. and proyur by C. Myers.
The Minutes of the Convention of which the Minutev of the eveaing sea. fion also were read

W Bollingor then made a motion that we empower tertain persona from those churches who had not sent delogates, and froan those that bud sent but obe, to represent the causo in their church. Tha motion was diacutad and carried. It wbs then moved that Porry chtureb, and Ada Bueher, in connection with Elln J. Brumbaugh, the delegate scht, the eaune is Hun
tiogdon, and Thounss Cbilcote the eause in Harc's Valley. All the motiont were carriel.
W. J Swigars further moved that the rulos governing the speakens at the last Convontion the re-sdopted. Bollinger, by fiscrung the jitrase 'and that they stick to their aukjocte." The amendment waa accopted and the motion carried,
The miscellanoons husineks being athonded ve, the reanher programme

Was takeo up. The subjeet, "The
Subday-achool as a meanos of perpetu. atiog the doetrines of the charcb. was opened by Jamen R, Lane, who Wha opened by Jamee R, Lane, Who,
on account of the abenco of J. 31 on account of the abeonco of J. 31.
Mobler, acted as his eulietitute. He was followed by Seth Myers, W. L. Spanogle, J. B. Brambaugh, W. J. by the committee in ordor to have proved at this Convention, that the doctrines of the ebureb twi perpotialed by the Sunday-school, whioh wo
think was satisfurtorily done, and it wha rogretted that not more of the opposors of the cause wore pronenL
Further remake were made by John Spanogle and the Moderator.

## Ant Love.

"The Importance of Supdays School Miscionary Work," was then opened p by R \%. Roplogle. John Fuash was called tor, but declined, proferring to
bear older ones. The subpect was bear older ones. The subpoct wan
forther disounsed by S , W. Bollinger, W. L. Spanogle. D Emtnort urged the possibility of missionary work and was followed by W J. Swigart. R Z Replogle and J. B Brumbangh. The subject was well ventilated, and many
good suggeations were oflored and good suggeations were offored, and it
wat thought best not to theorice as math, and do sometbing more practcal and offective.

The Scbool Werk ontside of tho school," was opened by the Secretary and followed by S, M. Lane and W L Spanogle. Indifferonce of parents whe given as a grest hindrante to outssdo
work Cbildren are imitative ereatnres, and when rapa stays home be easso it is too bot, tho child will stay at home toc. Further renarks by J.
B. Roiff, of Cheater counts FY J Swigart, Soth Myesp and th The ldea was adranced tbat fiocly drensing chbldren was a bindrasce to gotting poor children in the Sunday sclool. The contront if too great The poon-feel uncomfortable, and will
not attend. not attend.
Tho com
Fhe committec on resolutions was cotapowd of the following W. J. S倬igart, J B. Brumbaugh, W. L, Spano Tho sension eloued Lizzie Spapoglo prayor.
AFTESNOON SESSION.

AFTEMAOON SESAION. The afternoon sersion was oposed at hower of Jesas name
The qualifi-ations aecessary for tho Teacher." was announced as open for dincuesion. Prof, J. E. Ockormen was called for and be delivered quate an interosting speech upon the subject ambracing the following peitst.

## 1. An varnest denire for tion of the souls of isen. <br> 2 Teachers yhould have ath ai

(a) Study of the leston
(b) End never wecomplished by scolding love and fersuasion the mail sources.
Aequalat yourselves with the cneral contents of tho Bible.

Keep up with the timas, and this as done by taking a tescher's paper and attonding Coovention, for by notbing are our factaltios so soon yniekened os by actual contuct with wide awake oople. J. B. Brumbangi followed with some practical remarke, asd sug. gested that, in order to get a proper good Concordance, Bible Dietionary, work on Byblical Antiquities, and a good Commentary, ubouk be in the bands of the toachen, but while theso gonetes ary very good, tho teacher
thould not place too implient coofidence in them, but raly at the same time apon his own thinking aed judgment. address, io wheh be lamented the wunt of reflection on the purt of many ferchers, and that they too much ai low uther poople to do their thinking. Eurabstaess, ho urged at at important qualification, and lastly stated that no one was fit tor the position ubless they had in ardont, puse and unselfish love
er remarks were made
ogle and tho Moderator
"The Importance of
"of a Syatematic Stody of the Scriptares," was opened
by Christisn Myers, and followed by John Sfanogle, W. J. Swigart and James R. Lane.
Mothods of Instruction for the In ant Department," was then discussed by D. Enmert. who detivered an in leresting address apon the anbject, aud Fas followed by Lizrie Howe and How Spanogle.
How
How can wo get more sympatby and sid frotn the adult portion of the oburch, evcouragement from the miniotry, and pocuniary aid from the oharch th general ?" Discunsed by S W. Bollingor.

Adjourood with singing, and prayer by W. J. Swigart to meot at T o'clock;

## EVENING SESSION

The ovening yossion was oprened by singing the 1sith hyans, and prayer by Jamen R. Lane. Tho Moderator made somo opesing remarke, io which bo expresaed the satiofaction hu had experionced in "pasaing threugh the three sessions through which bo bad more zealously ongoged in the work, and hoped that ail feit oncouragod, and hmbred with a now npirit tor the work.
The following quenos were referred, and interosting reaponses given

How can the charch, in a Sundayschool cepacity, best rid itsolf of hose that will not work themselvea weither give oncouragomens to othets,
but soem to stand upon a nentral platbut seem to stand upoa a nentra! plat-
form, or rather fidirmity discourbeo form, or rather infirmity discours.g to M. F. H. Kinsol, ald remarks were made by W, L. Spanogle Soth Myens and the Moderator. Thor conversion to the cause was thought to be the safest and only remedy.

What doee this Convention Lbive of matting a cbango in the time of holling tho same? Reforred to W. J. Swigart. Aftor a number of zemarks by diforent brethren, it was moved and seconded that the Convention bo bold horeafter carlier in the Spring It was unnnimously carried.

How shall we keep the children autet during prayer? lleferred to D. Emmert. Sit with your classos, and let the prayer be brief and to tho point
State Conv this Convention favor if bext Fall? Referred to the Conven tion Aftor a number of reaponses from the Convortion, W, J. Swigart moved that we recommend the bolding of a State Convention, and that some one be appointed to correxpond sitb socrotaries of other distriets. It Was ecoondod, uod mbanimousiy earriod.
D. Emmert was appointed to do the correeponding.
3. Does this Convention faror is Sunday-school. Anniversury ist the close The query was not favorably conntenanced and it way tsbled.
ateness of the bour, remuined to the swared.
"What results absill we consider bec. assary to coostututes nehool a success "~1 Jacob Furry reud an interesting paper upon this topic, and was followed by R. M Replogle and W. J. Swigat.
Musie Anthora. How beautiful in Zion.
Finkay - "Cuat Thy Bread upon the Wators," by Ella 5 Brumbaugh; after which was sang, "4D' what shall the Harvent be ?

The committee on rosolution, oflur ed the following through its chairman J. Swigart

Revolcrel, That the worls of Sim Wy-Schoal Conventions is to coabetl together as to tho best plas tor doing ychool work, ned to awaken more interest in the caune
2. That in the study of the Sicriptures syatematic plans should be pur-
sued, and that prophecies shouid be
studied io connection with their fat6llment.
$3 . T$ 3. That the Sueday school givea an
opportunity to all the mombers to
teach the doctrines of the eburch by precopt and example, and is therefore an excellent modium through whicb to maintnin and porpetuate its doc-
4. That Sunday-school mineson work ai in important auxiliary in extending the borders of the chureb, and that greater efforts should be made to establish mission schools in towne, cities, nd in the country wherover it can be i. Tbat the work outaide of the bool consists in preparing for the worls in the school, in visiting the childros at their bomek, inviting them
to the Sundey.school, nesisting in ore to the Sunday,school, assisting in orery possible way in removing the ohsta-
eles that tmay be in the way of their attendanco, and when this 16 done in the apirit that prompts the true workor, 15 doce much to advance the Sab bath-school in its work of sowngy the 6. T'hat sptrese to.
oubjecta and of teach, knowledgo aubjecte and of the pereons to be
caught, stadiounnees, earnestness, love pure unvelfidb loye to men and love to God, are qualiflcations neesssary for the tasober,

That adulta sfotild bo urged to attend the echool, in order to get their syepathy, that the minister should be urged to attend the meotingi and belp in the work snd that the young and the old need to bo educated to feel it their duty to aid the eanso poesnia. rils.

解 dopartment of oer Sunday-school a protmisigg and important field of labor and recomtuead tbe utmont care in the selection of persone competent to train the young tania committed to their chargo.
9. That
hat mo rosalts short of making men, womon, and children better, mak ing them to take better viewe of life make them good membere of society and bsoful mernbers of the elurch, shonld be considered necenasry to con stitute a school a nuccees.
10. That the thsisks of this Conven tion are beartily tondered to the brethren of this placa for their kindness in of the ebuse.
The roport wiss received and adopt

## ${ }^{\circ} \mathrm{d}$

A botion war then puade that collection bo taken for the benefit of brother Hopio in Dentnark, and that W. J. Swigart state to the audience who brotber IIopa is, what has object h, und what bis circumatances aro, and urgo a hberal iesponse from the congregation. The motion wak heartily sapported, and tho result of tho colled tion was 84
Mume Misqonary Cbint.
Wilder Jobo Spanoglo made some cloeidg roavarks, in which be oxpresm ed his eertainty of the suecess of the Convention, and the adness be felt in closing the meoting

## Prsyer, <br> Singitug,

H. B. Bheshavga, Moderator
T. C. Hollenbeaser, sied'y.
S. M Lane, Cor. Sec'

## Fram the Arcallia Mareb, Ivd.

Dear Prawiter
Wo number aboat one
buvdred member with five deacona and nix speakers, tbrae olders and letse Calvert and Georgo stadetaher Jeste Calvert and Georgo Studobaher Were with us last winter, and there werv oleven in all esme out on the
Lord'a sidla and more were almost per. baded to be Cbristanes. I sha sorry to ary we have no Xunday-school Some of the brethren say, "It is not the way we uxed to do "We bave some very streng missionury brethron hore, that is, if onr preachork will walk and bear their own oxpenees, and not expect aEything for ther timas.

From Osliforais
April 15, 188in.
Deat Ructhren
It commuseed to rain the lat day of April, and has continued often on up the this date. It in raining now, in regular moathern raín storm for

## Carrespondente.

Frete Limestose, Teme:

## Apail 25, 198.1

Dhar Borlina Wo bud a very ploasans and open wintor. The last of February anal first of Mareb we bat a great deal of rain The roadu get very monddy: Then bad plowant weatber antil the 8th of Aprit, when we bad aoor, but ut molted as fast an it fril Then soveral mights we bind ecvore fiotst, which did eotuaderable damage to irmu crope onpectaily the praches. Thoromay bo nume yot on the bigh grounds. Sow,
ovoryctang looks promising. 'Pbero han bion considerable sitknors ard Heath. Brotber John Pen e deprarted, thas life March lith His fuseral was proneched on the 17 th by elders Gea. C. Bowman and F. W Dere from Fiev. Limestone bisareb.
With thesenflictions tbetainiatering brethren have attendelf to their regular applintments They bave calls from varoms phech Thore bave beon some sdiftions to the thareh in wyeral parts of the country Tbree bave boon added to the Limentone tharch by lotter, anco Chrutmils, and to-lay we ware at the regular meeting at limestone Brother Jos. Buwman of línob Crcek ied in tho prent bing followed by older J. H. Ponee. Sublect thove, fath and works" We are pfton made to wondor why th that some stand without the pais of abe eharetb, when the terms of raory y are ollered to them without מunwe and withont prwo

Hzery W. samaty

## From Brother Hegrer Ororgia

Buthona Abtails
Dutice to the Pragn in Thristera of dipuil 3H, an editorial en be keld of labor among coived people a the south. 1 ann giad to see the mat. ter refersed to. I think likely, the time os not for dietant when a vast smount of poud may bo acvumplinbed in tho dicetion. Sot only nmong colored, lut mang white prople to the sonth. I bave folt in doepintercatio the people
of the South, and duving my long ao para bere, have prayed often and carneatly, tiat the brothren would be firceted bere by that unseen frower liat sometlases contrels men. But White in crowds they zeatter for and ville broaigh tbe North aud Weat, but 0 ono conses South, and the question rith mo has boet. his the time not yot on make some effort towards buldivg up a church in the south. or do they Fefise to respond t., the promptinga of 318 apirit
I hepe the matter will be bren, bt petore the peophe and diecused througb he papero in as is 2 way thut proju. diee, or whatever else has hindered,
thay give tay und that efforto may be put furth by the brethren to oecupy the vast field of bhot now open all Huntry

## Fram Sxithrille, Olio.

Denl Biethern On saniny ereuing, Peb 8, 1880, brether D N. Workmas cathe to our mevtigg-kosse, in Woonter dietriet to arench for to He delivered weaty three discomrses sud 4 kreaty -three mavuel and were baptized. Those vere many more caused to refect on then coudition and, were alonost mude to ${ }^{0}$ guire, "W bat roast 1 do to be asved ?" Wey the Lord bless those tbat have entered the sovensat of Christ that thoy
way hold out fuiclufal to the end. Aad way hold out fuitufol to the end. Aad
to shose that ere alomot persaaded we nay. join in with the arony of Chriat and sght the hattle of the Lord.

Yours in C'brist.
A. F. White

Frow Denowrk.
Tue following is $s$ part of as reseat Tler from brother IIope tw the Breth en uf IIorl: "I wre ejp in Thiland the latter part of Mruch and behd fourteen
meetinge, and there are several thero, meetinge, and there are several thero,
cho, mecording to their confestion, wili Who, necording to their confession, waif
town join the clankh What a chanso in that plare! The firat thae I was up there maly tive ne six catav of the me⿻ting, and when there the scennd cime thoy hol the priot nitl schoul
noster alung to ravism me mondy
 had ta su ofl nalumell. They threat
 we an encouragement thour whl buthar and uisfor Thyy and todh fublbit One old won an be was led loo the chureb

 aded lons with, lant monning Weexpect verend mon- got this aprogg in dufter
cut places. The chund will bave love fast April osith May tho Jand loelp is have a forod livist 1 na limbet nwon in health the lost few days again and bave an tithetoreat. "The barkest ancla if twe oflet our lite for the soul alvation. I ect on work nom pert humt. When our ear thil dunase goes down ? he lust we have a better ono to move
 to siry, redt reat! but is it time to Et when prople are showoweked and drou ued on uyesy hand? Yet what is
that compsenf to ankug into etenual hatieny Poucy day on overy babit -ome ote gee donh. Shall we oest onv lase ethart-car lifi-to save them: Irall who holong to the church woukd do this, the numberuf un brotberhnest roukd monu be doulded, but alas' west,
 bildron and ohl uge, get befrime suving
 tave many athe lamila eunatder all their laty is shane by joining the harchand keejuing a fow extermal rites 'Truct brivtianity io weti-sacrilife. Japyy the pasa who dan's thibe ahall save has life. hut the nowe who unhrypy the rot to loak it brit Inques uod expectatines wy ll bo blaptel
in a thoment ant and lost. Deas bratber, nin your hase jutcentiy t the will, anl dip it deeper and deeper in Le blooit of the lant, Yous peper

 atray tren the ionserence of sif Whuo shall they :3preary'

## 

Wife, family, and 1

## in conpuby with buther John Kook

 all of Last C'reek clureb, Pa, atarte Lior Kanasar on the 4 tb of May at 5 e'elock in the everung on fast line. Wo wete informed that by taking tha chain wo would go through withom dhadgo of cars, but it was a raistakWo bad to We bad th rumdge at Pittaburg, Chicago, and Kanass city. We srrived
at Pole, Kauas. the 7 ith of May at boon, where we were met by a brother Whe touk nis to the bome of brother George Myere Next to tho youngeat davghtor was sick and brother (ieorgo was away at District Meetiog and at this writing is not yet at bome. On hadny morning last I had the pleasWind seboolsow Fivel setbool boute, wherel thet bret or Studubaker of Indisna who preach. vel fir iss. I was earprisud to see the
anount of people that had gathored to hear the word of God prewebed Wo nrrived sately and at present aro all woll tor which we try to feol grato Bul. Willism Cheary.

From Downington, Ohia.
Mby 7.1880.
Dinar Bithirelt
The brethren at this place refew in number, bat are trying to do he best they can noder present circamtances We are in peace with one another as far an 1 kpow , and bope we may remain *o Tbere in, we thiok, il far profpect of others anitiag with as in a short time We bave prenching bere alout twice a year by the bretbrea from near Dayton, Obro. The only musas wo have of resebiog the people to abseaco of what litule preachine we bave from the Brothren, is through our Sunday-bchool, organiked about the frat Felfoary, 1880, which we ate tryiog to ase for the advasement of the kingdoas of God Haviog but hutle expert Doce io the mnoagerment of a scbool of thes kiad, we feel thankfol for all the instruction tre bave received from thoad Who have taken an interest in the aheana of disaeminsting the trutbs of the Bible. Youra in Cbrisc

Jas hi. Gramabl

## Suddea Deste.

Diol of praralysie, in tho Deop liver ongregation, $A$ pril 3 d , I8au. bistor usan Mekee, aged $7+$ years, 11 montha nd 12 days. Sistor Mekeo was bort in Washington coanty. Maryiand, She and her husband jouned the German Tivformed Churel OHt. gIxi, 1832 She remained a menaber of that chnreb untll Feb $\bar{T}$ (h, 158 , whon not Loing atarfied with their buptiem, sho jounell the chureb of the Bretbren and bax beons conaistont member for over wenty-two yeare fise was truly a model of kindness, Unmility and plainpess. Her buaband diod in 1853. She remained a widow untsl Ler death. Wus the mother of eleven children. arbt liviog, three dend shic ard four of tier tbildron had been livins togethor for sereral years she bad a rumaing sure on ouse limb upwards of wenty gesre, but way able to attond o bousehoid duties until witbin a fow yeara since she beenme so dizubled tho was tiot sble to attend meotiog ave unce or twiec during the Sabumer eesson. The brethren held meeting at hur howae a nimber of times in the reming tior ber bunefit. Nolvabtunding she bud to keep in ber room 4 grest deah of the time the ulways aeumed cheerful. For several weaks
prior to her desth alue bad been teeling meth botter and wold her cbildron sbe wougbt ble conld soon attend cbureh, The day tho died, April 3h, ahe stood in the dorar at troive o'clotk and and before two o'vlock , perss by orpse. It balf punt twelveshe wathe ed ont to the dinier table atal eomracnced eating ber timper, when ahe received 4 paralytae atroke and told ber chiblren of the prain. They put ber in ber bed and nent immediately for a physuctan and her childrea, but to never apolse ugtaid. Was broath geg her last when the pbysetan afrivShe was well cared for by ber
chidren nothing that the diesired chuldren nothing that she desired
ovesaed too mueh for them to do for her. 1 ofvimes thought when riestin them, if enly all conld receive suoh kind treatment at the hamds of tbeir ebildren when they beoomo aged and rolpiless Children your reward is in beaven. Thetwo youngent children are mombers of the charch. May her audilen death be in warning to ber chil dree and sll thuse whe are out of Christ to make the needful propara tion. Fnaeral services late Sunday aflernoon to a large conconrso of triende, by brotber S. P. Miller, ayeiched by brother George IIopwood, from


## Dery Rien, Jumi. Jisfina Mille Elt,

Please unaenace that the breetbren of or Maumee district, Defance county, Ohis, will hold their lovefeast on the 12th of Juae.

The brethree of the Thorn $A_{\text {Fil }}$ te charch, Soas county, BECh. Juse 19th and 2964. ot the Soutb Catnphell whareth
The bectlaree of the Manor church, Indt and concty. Pa, June 18u, at $100^{\prime}$ eleck
The brethren of the Brooklyn dlefrict, Tbo brethers of the Union CHy chareh, Tod., May 26th, at $100^{\circ}$ elock.
At the huave of Lrother Jobu Sirra, te the Deaver Creek ebarch. May 29 lb at 10 o'elock.
The Melthol thurch of Carleton, Neb., Jupe 12th and 13th, wa o'clock, p. ns
Tbe Solamonie sluirks, Huntrog
, ine 12th, at $30^{\prime}$ elack, p ou.
Ind.. May 2sta, at 10 n m
In the Ugoa Creek ebarib, Wabasth Ca
ed. June 10tb, st 2 p or

## Io the Sontt 18 cta and 201 b

Flease annonace that the brothren of shade eongregation, Sumernet conaty Pis. expect to huld a commanioa meet ing on the with of June, eommencing a Fo cloct $y \mathrm{~m}$. An invitation is given to all, and earectally mialaters By or der of the rburch.

Hobay Mosegeman Plea-e announce that the hrotbrea of the Wooster church, Wayde oonaty, 0 will bold theis lovefeast ou the 26 ch and 27th of May, commereiog at $100^{\prime}$ clock An invitalion is extended to all the orctirea and sieters tbat wish to be with ths, add especially the mulateria bretbrea. Perlaps there are aome thai wieh to stonz off is this vicinity on their way to A 31. Those that come on to commodstios aad local trains (P. F. W C. I. I.) will stop of at smitheille atation, and those of through trnia will stop of st Orrville, wbere there will be convegances to meet them. A. F WHink

Plense abueunce that the bretbren the Mngucketo eongregation iatend to hold tbeit eommunios meeting on the 19th and 20th of Jube, at the Loat Xa. tion church, clinton eruaty, Iows The asusl invitation is extended.

lafac bartio

## TITE YOTVG DISNPLE

CLUB RATES, ONE YEAR


## 


For Turee Months, or 13 Weeks


For Six Months, or 26 Weeks.

## 发



THE BRETHREN'S NORMAL, HUNTINODON, PA.

A HOME,
SCHOOL
AND CHURCH
for goung people of boch eeses Brothron's are alas adraithed on equal footing. STUDENTS OAN ENTER \&T ANY TIME, EXPENSES LES8 THAN AT OTHER GOOD SCHOOLS.
The patroange of sil. and espeonally of the Brethrea, is respectently moleted. Seed for Cataloous Adarees,
J. H. BRUMBAUGH, Prif.,

Ban \%et. \#ovtlagdes, Fa.

OOOD zOOES FOR SALE.












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HYMN BOOKS-ENGLISH



The Young Disoiple.


## THE PRTMITIVE OHRISTLAN



# 楊 PRIMITVE RHisistian. 

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tinue
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 Fraseysbarg, Ohiw ; From simpen Station, W. Va, From Brown County, Kan.

## he never thodort aboti it

The follaming vonveration thict in tnhastanee took place is few eveninge
ago between a ioloyed Methodist and ago between a lolored Mestuodist and
the writer showa bon in a certnin meanare at lesst, our wase of andervtundhe tho Seripterea may be gor luabit of thinking:
First speaker-itre the ratesof your Buptial4

Secuall Spraker-Xot altopether we difter from the Missionary Beptistnat about the same as those of your cbureb, Hotggs wo have somo rules that your rbart don't bave I wis frat explain wome paint in wint nul then I will show you how farthoy are just the same as yours.
In the first phace, where your chureh rules forlud joking and jesting. rulgar langugge and profine sweating, ours go a hutle trorther atth forbld unt
Second, whete the rules of yomr chureb fonbid itx members to resent personal injupies or retrun "evil for
evit," the samue rulcs and pribejples which tortaid our member to rewnt beingef, also fortids them to nid thense who do not obey the Gospol in resist ing evil and punishing eril dome Whbject to the poners that the so far us they do not requiro us to disobey the Goupel; that beliering servants sbowld obey their mastern, not purloning, or thowng inpatience even to those who are unkind und eril, and that in all
to nid in governing those who will not sulbmit to the teachings of the Gaspel und to the rales of Gorl's churels; that Chistinns, being governel by the ynrit widthin the benrt, do not need
the sestrainta of written law, and lhat tbose who will not eliey the fiespet thin not need them, he has ondained prowers sefpurate from the Chureh for the pantisturunt of ovi-slocrs, naw the restaint and government of those who will not the chnreb is to bo sequrate from the iroold, that it in the dluty of the Churet to "Judve hat stuech is pothin," and thut
mhins Is without Goil jwigth." by bis own porsers which the has ondsinel outside the Chavels fur that purpone To believe that wher the time han world" and even angols, I Cor. 6. 2, that they will have a very thfferent judguint from that which we have in the commongovernments of the world:
neitber wall it be to partnerxhip business for snints and smners to engate in pronsiechumbly. We beld that the suints have but une govermaent to judge with, panely, that uherth will happy, hoth in thits wortd und in the
Third tho
Thisch, thu rules wbiele nake it the duty af the elassteadur to risit exelb racember to seo bow ther sonk prosper, and to soo wbether there are any pour who might neod Lelp, or any who walk disowlenty and will not the nd. thongh on' switug bretheen are ealled deacons instenul of ellas-lestione. Our rules alke forbid the weating "f jowel-
ry und gauly apparel. (W)woth the prencher read this rulc to day, he suit the rembers woull bise to the then forterd membere goang to law woth one another. nod in the man, the rales of your chnreb are sumilar to onr rules,
We jast rend theis an they ure in the Bable,
First Spenker-bo yon mean that you don't allinw jour marmbers to go to lave with on- another at all?

Scu ond Speaker-Yis, hir. Wo ary tanght to wulk in lave with one ar-
uther. Chrost says, "Br this shall all mosi know that yo ave my diselples, it se love one anothe
Fiwat Spoakor-Well, what do you pay, just let bira go?
Riecond Speaker-Thist depophs on circumblaneor. If be 14 bblo to pay
and will not do at, we have to prut bim out. A man who will not pay bis debts, or try to do it, to no Chriatian, and bo abould not be owned as one; Wat if bo can't pay bus dett, aed the Whe be owes noeds $6 t, i t$ in the duty of
the cburch to belp these who me in beed. Wu bave, bower, telo med all easos of peroonal dilforunces Christ said, "If thy brotber shall thess. pass against thee, go and tel1 him his ault between thea and bim slone. If rother: but if be will not heer thee ben tuke with thee one or two more bat in the month of two or three witnesecs every word may be entubliebed. Aod if any neglect to bear them, tell it unto the church but if be noglect
thee ab a heathon man and a publican."
This rule will apply to all possible cas. es of puroly persobal offonaes which in themestres wonld not exelucte the tresspassor from the cburch, and if fnithfully adborred to, it will do awny with all quarrelling and lawing bewean brethren.
First Speater-Woll, that's a geod rule if it is carried oat, but I never angthing comes up between brethren that the law takes holl of, thes generally to to lew, add I never know there was any other way and never thought about if

A thought fixed itself on my mind at hes tranik confosenot of never baving thonght abont it, and I bave thooght over it considerably since. A raan *bo has been brooght op tas a Elave tbrough tha unfriendly world with all the diswlvantages that a velered thum withont uven a primary sehool educetion, is under, is eutitled to a good
share of allownace.for baving "nevor thought alvont it." Bus to be in mumber of a cburch over two yoara, in wbich atriet rules are required to he road in each congregation four times in a year, and $y$ ot not know that there in any other way" to do with a brotber who owes you and will not $\mu$ ny" thun to go to law, is rathor strange.
It is very evilent it ${ }^{1}$, such a loose di-position of chureb rulee was nover intended by the ornginal framern of the rules of the Methediat church. Thoy aro gives in langusge too definte to be misundentood, and the manner in which they were intended to be ear. ried ont $i s$ not questsoned by any who are neguaieted with the rise of that
society. society.
But the
But the wesh known fact that the Mothodiat charch has long ago so far outgrown ivelf that little more is leff of tho rulen which onee dustinguisbed it from ethor popalar eborehea, than the writhen testinnay to what it onec Whe, would it isedt ho wo proof that they hal deparied tront,
in any Gospel principlo.
Wobave the Gowpet to tesufy to primative Cbristianity and the early bistory of tho Charch to ebow ha how the apostles and their faithial sucece. they undorstood ite towelangs, and how the history of Methodism to show us bow the tonnder underatood and car ried out ite rules and prisciples, and it in the lutter there is a departuro from first prineiples, there is in tho Charch ut large a greater departuio from
primifive ctaristianicy. Wenley wae only a man and in jodigment he mught bave erred, but for tho principles of Christianity and rules more atrict and rules of the Methadist chureb of the the autbority of one groater than John Wealey. Jesun Cbrast has drawn the lines betwoen tho law and the Gospel in languags as definito as the written ruled ol' any churoh.
From the law which forbids profan-
ity an well asperjury, his wht 1 say unity as well as perjury, his "but 1 any un to you istroducea just the ebang Whith be intended, and thas change is afoned in the unmintakablo worting,
 of "an eye for an eye and a tooth for tooth " which in law embohices God 5
nen stondard of justuce, bo givee ns in men standard of justuce, bo givee as in
contrast with it, Chrors ourn stadeterd of twerr'y, to bo measured to bin diaciples as they measure it unto therr fol
low-man, and these thinga be intended to be believed and accopted by his dis. eiples, or be would never havo taught them, and "دever thanght about" waching them. "With whatever judgraent ye judge ye ahall be judged, and writh whatever measure yo mete it shall bo
measured unto you again." Finally. brothron, let un lold fint the prolesero of our fuith withont wavering-

## WHAT IS BEHIND UB?

## To Ehler R. If. afill

Your "Wbat is Before us, in No. 19 of the Petmitue Ceratetian rook hold ot my inmost soul I was thrilled with tho granduer and solem. nity of ortr misaion as the depary of in ahsent Emanuel, yet presont in ans. thority and power, and may whole being was iswardly coavulsed with rightoous in dignatioe against the movecont that would fotter tho banda and foot of the ehureb, and found tho beart of Christ, and keep aouls out or' beapen.
"What is before us," grows out of what is behind us. Wild, false, ruisous idvas of progress, bavo engendered and confirmed wild, faleo, ruinous ideas of conservatiem which are sought to be ntereotyped. Tho firat error isi ntrinse cally moat baleful althongh botb are ante-Gospel When progresa is aynony mous with licentionsnesp, the devil puts on Cbristian aire, and the flesh soumes Cbristian tilles, and religion is but a mane and as sham When onsorvatism makns tradition tantamount to revelation, and ebesys to creep the Infant Jeau* slwaya in ewed dling hands, tho mand of God will not the met, and the work of God not dobe. Not this sge or that, but the ossentic conony of mind, sin and grace, deter raines the metbode of revealing God to H, and man to bimasoli
How bard is the task of "knowing nothing bat Jesus Cbrist and him erucified." How imperceptibly people slide inte the subtle treason of exaltiog eff in some form above the Godman and the Goppel. Such mysteries are aind and an that a conjunction is poeible not only to mistake a 'pet notion' for the very pith of revelation, but to invent it with such importanee as to make it the ground of eontempheted schiem in the boty of Clirist ? Thred our meetings" the limit of protrae d effort in preaching Josna, opening nekenibesont + deadin trospara, "ins'" Is thia tho dictate of'saser reason 9 No, preach till a "ruabing raighty wind" fills the house and flood sonls by buadredy and thoasande. Prenchtill, and uslony as कrath-bmitten boll-scorched sianers cry out, "men and brethren whast shall we do ?" OF tou three or four meetipga aro requiired o kindle the divize flamo, and then to declive fanning and fording the pente costal fire for fenr of a procedent that might weaken the authority of tradision or prejudiee, is preposterous and Cbrist-dishonorigg. He that canaot proach twont sermona, or any mutabic reqnirod to ravisa tho charch and waken the world without any excite. nont anve what is essentially conacetod with a Spirit-wrougbt eense of sin and conversiop, is not quatified to preach at all MEthodiatic wild-6re has notbing to do with a genuize Gotpel revival. Drag the nel slowly anp
stoadity along aceording to Pivine brder, and ra ako auch eircuits, and sweop such a space, as prudence and the oe. caaion indicute. Three or four ser mons may be preached without apparent etfiect, while at the elose of twenty or ibirty, stmery como fleckiog "na doves to thar windows." 1*g, in: 8 , Why cmoot a sorien of a dozen or two of sermons bo delivered in tho clement of the lucarbation as woll as "three or fourp? Why not put Jeens and the Grasa into fifty sucuessare ecrmons an well as in a fow? Who can fornish a renson against protracted efforts of winning souls which is not wholly un worthy of the life and deatb of Jeaus? The nanger at Betblobem, the wrirk sbop at Nszaretb, the Cross on Gol yotha, the Mediatorial Throne is the Keavose, all the Avgels of God, and all dovile and damped in 1Iell, whisper io entrontiea of love, and command is tones of thunder, ko, prench, lebor weep, pray, and keep on prenebing praying, weeping, fusting, for the res eve of the lost. The very fact of a devil, and a bell, and eternal perdition aro mighty ivoentives to mighty atd continuous efforte to "piacis soulfa Uratide from the burning." Millions erowding the broad way to destrnetion, overy hour plungigg into the bottomless abyas of damnation, and ao protracted efferts allowable for their arreat on the IIellward earcer! God find Obrins and the Angola aro adermed of sach a thought It is just what tho devil wants If Felix trembles let Paul bo gagged. Hush the thundera of Sinai, hide the glorive of Golgotba, hold ap Christ with his bleeling bands und feet, and deatb-gluzed cyes, and pars thaterted fave, twice or thrice or at roost four times, then send the bungry, unwilling multitudo away lest the Cross maght triumph at the ex pense of tradition! Such a limit to ovangelical effort in a trovement whick bears the easl of his infernal nutiesty. Many who undore it may bo sincero and mean well, but tbin changes not the intrinnic eburacter of orror Sincerity is the eammoe support of wrong. Chrint nud Poul aro two excellent Models in the grand, solemn work of mol-raving. Alwase calling to ropentaneo, unfolding God, exbibitiag sin portruying beuvon, outining the great damastion, whetber the audience waa ton thousand or a singlesinuer. There delasivo excitement soupht and re hed on by some of our evasgeliets, and selfinb motivea ure allowed a large share of toutucvee in strapuous appeala to swell the enaber of acecsaions, but this has no neceasary connection with prolonged, enrnest endeavorn to awas Cn a commanty, bid offuet se many conversions ac the coocorted, beartielt tearinl, importanate presentation of the Cross will allow. C'briat died for all, und he wants bis Henven full of rodeemed, blood-wasbed sinners, and our duty is to recoad bis wishes, show the world the menaing of his life sud deush, "going forth jurcuehing the worn evrryathene," deponding on the cowork ing of God for miecers, proacbing and living "nothing but Jeaus and him crudifich," Boware, yo opposers of in self'sacruicing. C'brist-proclaitaing. sonl-winning miniatry. lest in the laat day mur h bloed be found on yon akirts. Souls are worth praying, weop-

部s．san．

## TALEG

，Euw，stil y ， ar
Wefcol perfertly at bome in ear wow quarters．Such is the dinportion dence is catabluthed，aft resorve asd trangoness are laid on ono side，and ted for year．This ia noro especially the case amongat that elasn of persones of whom our landtady fortaed a part
These＂public housect are places where friends meet in the evening to convoree，ilmpla beer，cte．Thore is a great difference botween these and the gorgeons＂gin palaces＂of Enytand snd the saloons＂sartuplo rooms＂of Amerb－ roome in which friende meet seal spend the time is bocial chat The boor in lirnoght 10 them und they sip it at
their leisure．It ja funt seldors that they go to a bar and drink tbeir beer at a dranght in Ameriean stgle．It would beem that the dovil is very cau－ by bringing feaptations beforo then that would jar with therr Ideas of right and wrong．He goverally auits people．It sould bu no teraptation to a people like the Welth，whe aro gon orally of an economical turn of mind， to bave a handeomely and highly dec． ornted bar，thinking thuy could bo in－ dued to come in rud epend their bard eamed menoy for that which sntisactid
not No；but being of a very social daposstion the teraptation is pat be－ forv then in a very difurend way．Op－ portunity and privilogo is given
then，that they caz associate togetb． er，and converse pleasantly，and also ang（for they are grost singora）with－ whle they are loguther，they raust drink beer，antil a batit is formed and no appotite orested，which，if not
checknd in tome，will eveatoally land checkend in tume，will eventually land
them in a drunkard＇s gravo．We ao－ tiee that s good wany of the persobe that visut these plares，do not coras for to evioy themselses socially，but how soon will it ho changed theother way ！ Atter a good night＇s rest，we got ap
sud jartnke of a plain but bearty breakfast flere it miny not be ont of place to say anmsothing with roppoct to
the manmer in which the neale are caton in Wales．Tho American three twend aystem wonld not work over
there In the towns nod citus break－ fiat from eight to wine o＇clock is inva－ and butter，boiled esgo or a little basa antleggs and coftec or tea．Wo witl vot fod the table sfread with a vari－
oty of dishes atd prevorves as we do in the country．Thon we will havea light luech at 11 oclock．Diseor be－ cipent mene and two，wherb in the prom－ four and five which is a secend edition to lireakfinst；and supyer boforo going to but The working men，marchanies， day luborens，ete，so to work at six
o＇elouk sed work unill 830 when they bave balf an hour fur breakfust．They then work on until one o＇elock when they work until fix o＇elock．The then por crust＂have bruskfant any thene in onsht to bo callud dioner，as they make A4 great dixplay 24 at any menl during the day）about two o＇eloek，dianer at aix sad anpper any tuate before retir
me．Fartaem doviate a little from ci－ ther of the abeve，is that they bave there breastant earlier．Otherwiee tben and the first mentloned abore． An it the vouder is not too tired we wil toko s stroll througb this old
towd．Thero are very many peonli． avitios about it that ore very etriking There is an isten comen into ear mind rtautial lat plain stone boildiags，that

क＂are en many jears bobind the times．
Tbore recma to be an abeence of all tho modern architeetural embellishmenta that are to be met with is the cities of other nations．The strects are irreg． alar，modoratoly wido and well misend amized，and the pavements of side－ walks aro well pared with large fag are kopt cleas hy a class of anen ealled ＂seavengers，＂who are paid by the cor－ poration．
ousiber of houken with largo sign． bourds over the doors，with the repre－ nebtation of variots wild snd forocions anitask，aroused ebr chainaty and we oro informed that they are＂taverns＂ thom．And theso animals repmoun the names by which the houses are looking nomal which the artiat do nigred to represudt a hon painted is white，whuth denotes that the bousa in the＂Whyte Lion．＂Thetu agsid，thor ＂Ted 1ragos，＂＂Bluw Bear，＂ groprietor tied with the othor in se－ lacting the strasgest and moat ridica． lous babice they can think of．Tho is one of this clase of bouser Thore are yet manp places of interest is thas in ruine），The tinol，Parinh Clurch ote，thlucb wo will netice in the near hature，if the rendor is not already tirel of the sulyect．

## OHRIBT TRE OENTER．

1 winh to try to prove by the teavh． ig of Christ and the testrocty of the apontles，that tribe immervion is C＇bris－
tian baptise．The prophete who wroto of Cbrist，in closing，kay，＂Hoar yo bim＂，or＂hira whall ye hear it all chings whatheerer he shall ray uato
you for exnmple＂Deut．18：15－18 Whed C＇lurist came wo havo the evi． Whea bo was baptized from hearit straightway out of the water：and lo， be heevelis wero opened unto bim， and ho sew the Spirit of God descond ing like a dore，and lighting upor bim， and lo！a voice from leaven，Maying this is my beloved Non in whom I am ally followe from the yo bian hatur 3
In the shove we bave the power reted in（＇brast from restimany none Aber than bimself or bis apostles，vis Woses and tho Sorrit．Now bet us
wear the teatimony of Chifot bimself All power is garen me in beaves abd in earth＂Matth． $2 R$ ： 18 No powor on to any ono else．See Jobte 1：3
19，Lipt 1
23．Pbil． $3 \quad 20.21$ Tev， $1: 18$ ．
The npestle
The apestlo＇s ovidenes ie，＂（＇briat is all and in all＂：＂ol．2 11．＂and
whut is hum body，the fullues of huu that filloth ull in sll，＂Rph．1：28 With the abovo evitesce of Moses，Gad wo think it rufticient to establiat bis power or authority．
Cirist in the cornmistioneayr，＂Bap and of tho sim，the now of the Father Mattb，IR in Ilere Jesuls Cbrint places hamatf in the center，and be
had the powor to phue bimaulf there with the Father on one sidu and the lloly flband on the other．
＂One Lord．one falth，one baptism，＂ Epb． 4 ：is This shows single，but no wy man forbid waler the thoseat．＇Cai not be traptized，which havo recaices the lloly fihost at well gar we？And be comonanded them to be bapticed in the navie of the lord Jeaus．＂Aets
II．iT，is＂Omly they were baptived in the same of the Lord Jesus．＂Act

If thon behesent with all thy beart thou nayest．Abd be answored and squil，I helieve that Jesia in the Son
of liod．＂Aets $8 \cdot 35$ ．When they of tiod．＂Acts $8-37$ ．When they so tbat these calla may be attonded to；
beand this they were baptixed in the and thus we hear the Macodonian cails
aame of the Lord Jequa．＂Aeta 17 ．S．
＂Then Peter said unto thom，Repent ＂Then Peter said unto thom，Repent
and be buptized，every one of you，iv and be luptized，every one of yot，it
the nome of Tesun Cbrist，then they that 扞能ly recerved bis word were baptized．＂Acts 2： 38 －I1＂Know baptixed into Jesun Cbrist wero bap－ tized inte bis death ？＂Roan． $6 \quad 3$ It will be b
It will be boen in the abore quotations that no mention is made of the Fiather or the Holy Gibont．Now in the menth of two or three witneases every word doll to ostablished．Mere we bave
the evidence of Paul，Poter and Philp oye witnesses．They all poiat to Christ，who，as ulurceaid，placed him． adf in the heart or cooter．Here the
ninglo mamersomats point to the Holy ribost whille the apostlen are sitent of tho lloly Ghost，which．

## strange．

Now Cbrist 5 sys，＂in the name of tho Whther，und of the Non，and of the Ho－ Ghual，．．．．and lol 1 ano with you Natth 2 K ： 19 ，for the tho wotal， auto gou aud gour childiren，and to all bat are alar off，even ns the Loyd our Ged aball call．＂hets 2 39，
Now let us see of tbere is a condic－ uon butwees the myyng of Cbrist and tho sayjinge of the apestlos．Cbrnt is the heart or center of the commistion， Whee the aportles，in the apme of Chrial＂the utrike out the heat or cen－ tot What Clbriat said must ataed He esid，＂in the naze of the Father，＂ and Peter satd＂in the name of Jesue Cbriat und of the Ifuly fibost，＂Now， if my aingle immerpion neighbore can and the son let tiem beptise in the name of the liather and in tho narme of the Jesus Cbrist and tu the asme of the Holy Spisit．
No let us make a figure．If ad applr－ cunt wuro to meet us aud say，＂bhap－ bzo are in the natee of leaus Chrixt，＂ what would or coula we do ？Wo
know that it could net bo done without know that it conld net bo done wituout
an netion It follows that sigele im－ meraion is not upostolic，but it is Naimed the thoe are ore Sarely thoy are one in Spirte，mued asd hoth neta．
bruk from the above it will be con Christ is the single figare nad the commiasion．It scoms to no the apus－ Lles just len the Patber and ron where terist put them＂For there is one God，and one Medator hotween frod and uan，the man Chriat．Icsus，who come to a knowledgo of tho truth．＂ 1 Time 2．4，in＇IGany dian bove not The＇pirit of Chrint be un none of bin．＂
Rom， $8-9$ ．＂Jeans salu，I ，the way，the Trush－and the Lifo，bo umin comoth unto the father but by me． Prove ull Lhiogy，hold fast to that which is good．With my boart＇s do－
aire and bert washes to all mon，eape． fially to the houseliold of faith．

MISGION WORE－BOME AND FOREION OONTINUED．

## 

Tho question of moro effective mis． nomary work on the frontier is recolv． ing a little more attention than formor－ ly aenongst our brathron，yet when wo are out smongst the people preschug as hest wo can，tho glorious sews of
ireo and full esalvation，on the easy tarms of full and complete obedionee， we hear agaitu and－again，the invita－ tion to come again or stuy with us it hittle longer，\＆e，\＆c．Now，dvar breth－ roo and susters，wo wonld like to do 20；nothing would more gratify the 1 know，than to etay and aresch Cher and bim crucifel to fresch Cariot then fill other calls，sod so obe，thas fulatling realiy what is our dety to man and God．Yet as we hava before nsid，our hands are tiod，we canout go， the chnreh dees not seo to the work，
and seo them pass by noheeded，to great oxtent Oh loving ones，I sp－
peal to gon，will gou not apend and be peal to yon，will you net spend and be ＂pont for Christ？Those of you that bold the Lord＇s enoney as your own， in bank rtock or heavy intercat，is mortgages and varione other ways， What do gon think of the work of the Master；of propagatug tio Gespel hero aed clsowhere，home and nbrond？
Will you mend your mite to pusb the work along？Will you order some brother in the field to work and soo that ho can do so？Will jou，I ask beseechingly for Cbriat＇s sake，holp in His work？or will jon read，and go away forgetting thla eall to you be－ canse it mag cost you a hittlo esathly troasure？For one moment think of the ancient worthics who gave tithes
of all thoy porsesed．Think thon agoin of those that have preeeded us and soe how indouitably they have worked to raimo buildings，and propa－ gate the work of the Lord．We ard receiving the boweft of their lathors Tho time has now come that we can tributing te the support of the cause， In extendiog the borders of the chureb by renewed and continued effort，and by giving of our tueaua to sustang the glorious Gospet we profuse．Msiny to Canath we know peracnally，in Canada，in England，and in Australia， vace heard of the teaets of the faith， to－day we atand unheodivg thoer calle to－day we stand anheoditg theoo calls
We bear breshren say that wo are a Wo bear brechren soy that wo aro a
pocular pepple whe will practice whet the Lord comaands us，and bretbrul and kantenx I really behove we should teach othors alse．
Wouid to God that the misqonary spirit pervaded all，and that owery in dividnal could wee hty or ber duty，and God．Lat every one becomo intereat ed in their own cburr b district，to sup ply a long folt want－a missionary board，und let tho brotherhood consid er beriously the extabliehing of a For eiga Mission Bonrd，that our minsion abroud rasy not suffer and others be sappliod．Al ay God aild bia blessing haston the time，

## DO IT TO TBE GLORY OF GOD．

Whether therefore ye ent or driuhs，of Wbateoner ye do，da
Goll＂I Cor， 10
These－words of the suonto baye bone on my mind with a peculiar Force aiter cealng a letter from a dear sutats，who spalie of eextrin thing trouble Fuyt，thed I will call the at tontion uf the leader to the subject of dreas，us this，porbrpes，is thrat in the way of chtuch diseipline．Paul nays ＂Do natt to the slory of God＂and sol anon seumi to lave the same idea in
riew whon he says，＂Let us bean the conclasion of the whole zututher Feas Goil unal kecp hits coraunsndments，tor
this in the n hole duty of man．＂Heel． 12．Th al to the conscience of all mankinal． Mad sine it is so with man to bo Und ing fant with his fellow－man，nul in doing this he generally nanguifits those of bis noighthor und dinuniubes his own
This hoing so，I wish to eall the atten－ tiot of my readers to st fow thangs arith tho viet of a more emreflll self examination of our own beert；fseanse ＇the boutt is decuitful ature all things ant desperately wickod．Wbo exn Then，to rotura to the
otter ot drese the subjeet，the matter of dress in oac that has and btill doos cathe the ehtheren of God
mush anxiety：We showh begis at tbe boymining，hence I read tien． 3 21，＂Ento Adaus also and to bis wife Id tho Lord tiod make conts of skin and elothed them．＂Thus we tinu elocbing is from the Lord，and that the onigual we wha a eovering for the

F time aud oreata tro lenra that ther was a marked differonce betwaen thy
garments of mian and womnn，anal honce Mosch writes，＇Tio womans sball pot wear that whirh pertaineth ueti man，welther whall a man put on a somanets rermont for all jret do at aro an nbonination mato the Lomal thy nbomination hato tho forsl thy
Deat $22 \quad \mathrm{f}$ ．This fir wi base the word of the Lord on the sub． oet of drees，sorae thisesa ure not an Fell authenticated．To my mint thore aro things to be cousidered by ench in lividunal First，to cover oav taked． pernes．The first needs the comanent tibe recosd，wo want our clothes to be as comfurtuble as possible，mul hence d bacation，and even ecnpation or busines，will all，perhap－ hure their cluiras ugan us in the man wer in wbich wo will bave our yar
unenta brade，or the biatertula they ar baule of，and the manount we put on Ir these thinga only ase had in vien hati there woslo bo no 10014 for 3 y the aloy but lear that too ottol telt us combort，amil the glory of the world and the desires of 11 depraved hature tre the noruig caus in th sulection of matorimls and the stylo in 11）volich our gaments are nutle．Per baper whet has lreen said of cowfor wall abra upply to conveniene，hencu I would say that whon we precure ma－ terial for clothang，when we make or bave then made，that we hove these Sor thingas wew，finst，to wes nak－ elaces ；fecond，comburt，thad，vonve bience，and sourth and last but grest at of all，＂the ghary of God ：and
whea we ile this we certainly will give ho cates to oflemi onr weak brothe or nister．We shoulal eser reatember the examplas and instruction of thuse barnest and dumble tenehers like it Path．He suys be a ould mateas natat \＄loug ns hatived，if hos wrak hroth－ F were offended at it．
Now uhat I hate sisit has been nore particutavly to those who aw wher disproed not to tontorm to eet－ tan orders if tbe chavch．There are thume who arge contornity to sueb or lurs very bincocously：To sutb－b I
to mont siswewtilly tanght. Thien,
ngain, $I$ wonlit tas to thine wio urge
 high weliools, tbut only have "the glory iffiod" is siew, sal that you avi Hin to help yoa to this ond. He cureds
 aldo remember thar nur huly mente it ify front, and teving that we are commandent to teach all natimas, it woul very higbly when we will hont do nay thing towarls the fulfilhing of thin
 haps hindering thato who bare- the
work at hents among thooe fichting against Ged, umpug that that of whom J Jewe qpalaks when he suya they wouk not ente. awwould enter? "Wbother therefor yo ent or divink, or what
io to the glory of fod "
The nest which I will speak of ne
 Heeting, or ns a himl of a cenapromise or ans an offinet one ugsainst the other The ingquiy might be will whe wron juquify another.
tobaceo and instrumsental music. To thowe who uso tutacco I hare uo ground wpon which to base a deffene
but 1 do deoply sympathizo with thit cluess of men, wonien and obildrun, who bavo shtfersed themelves to becone best is a rery fillay, noxious, ineonve nient, useless, and expentwive babrt, and it is a tabit from which tuta very small percontage of the noers receiven
any beaeflic whatorer, white many are more or iess officted by it both phys. seally and mentally, and eonsequently also morally; and these tbings eonsid. ered abould at once be suficielt inducoment to tause every follower of knod to at one quit using it. Yet 1 would say to the user, if you ean glorify God in or by the use of it, encout deprive hime of that glory that you render bim by the tuse of that which to we seoms very objectionable. Paul's words to his Corinthian brotbren, "I will eat no flesh while the world standeth, leat I ranke my brother to and forbearavee the spostle bad for bis brotiren! 1 pray the Lord may belp iss to excrcise the kame spirit toward or foilow sorvents. But a fow words to thone who, with myecif, do not use
it, tnd to whom it is oflensive. We do not always know the eause or motives that have induced those who uao it, and their whole physical eystom has hocome poisoned by it so that they To y great extent, uneasy without it. To a great extent, many lave inherited the thate from their parents, who
hefore them were slaves to it, and hence it is to there a kind of second nature. These are to be pitied rather than censured, and will require the operation of the Holy Spirit upon the beart both of the accused asd the ac cuser. This brings to mind whst Jc-
sus nuid at one time, "He-tbat is without eas among yon, let him first onst a atone at ber." John 8: 7. I think if wo would proceed aceording to Matt 18 in the right spirit, we could do
much raore by telling them of thoir faults between "thee and him slone" than by making eomplaint io the uburch, there to implore its power of member $A \mathrm{~L}$, bow rang, if their conselences were appealed to as were the Soribes and Pharieces, would feet its lashos as did those seeusers of the
ndulterous wosan? Muy the lord belp us that onr bearts may bo fit temples for the indwelling of the Holy Spirit, and "ahatain from overy "ppearance of ovil," and thve glorify
Giod

A fow sordin to thoso who have mu aical instruments in their houses, In
ull theso things there is an object or
motive that will or doen induce us to
bave them. It the motive is to glori15 God then the motive is good, yet in our zoar"we may monvetimes make mis. takes and may give offenac wacon ciously. There thinge can be viewed from differsnt standpoints, and we bould always criticisc our own hetions very olosoly. Wo koow that ott dasten are very different; while one is a lover tal, another perlaps eno searcely disfinguish botweon tho sound. This boing the case their viow would differ ery monch in regard to the nae of eheh instruments in the worship of
God. I wiet here to may what i best supierintendent of a very largo sum dny-school say botne time ago. He and bo claims that ho uses theso in: strumonts to the glory of God, and hurpoes, he rill procure another the purpone, he will procure another, muse tund ulso is a good perfonmer of both voral and metrumental, and honed be fecls that be wobld fall short of
readering that glory to Gol withous hoso instruments that be doe $=$ offor

## with then, <br> Wbat I

written witb bo other view than the glory of Goll, and howee is subantted many do somo good in removing error and of assistiag in exercieing patience and forbearaboo ono toward another May wo then hear the apestle so that whatsoevar yo do, do all to the giory

Rosechloth; Aan

## prayer.

I noticed a piece in your excellont papar sotne time sinco about praying whilst reading those precious truth which some dear brother bad so ably pensod. 1 do tbink and behere with all my heart tbat praycr or praying is one of the grentest and first of eonaby many of our metlo orio is practice me to eny hy ministers of the Grovpel me to say hy ministers of the Gonpel
too. I could name a poodly number t whose bouses 1 speot hight and morning, and 1 beard no praying, only L Lasty blessing at the table; no fam fily altar; only oecasionally, if some ouc would come, preachers or the like Christian, or why is it Fritted that ye enter not into temptation"? do think that every hesd of a furnily who is an momber ougb! to pray alond with their children, and not watt for atrangers to come and then pray. could name childron, and one only ten yearsgid, who has been weiking the inthor to crect a famly alar. Ilo is a that child wab in this rorld, and ge that child wat in this trorld, and yet
be doss not comply. (h) I know, too bow I used to wish 1 could hear my father and mother pray, and no doub if I bad I would have beon in
churob while I was young, batt 1 Iut har then pray ! Shid thumpht. remain your aister in C'brist.

## "ONLY THE OHIBELINO."

A Christian nother lay dying. Be amoothing from the dentb damp bre the matted bair. Prolonged nufforing had made deap lines on the onee beaktiful face; but still there rested npon those fostures a calm, peacefat exprossion, which nothing but a hope is Je sas could givo. Tcars foll apon the
palid face from the eyes that werd patilid face from the eyes that werd
sloaly watebing the "ehanging of the countenasce." Coacious of the agony that cavied them to fall, the motber, looking hesvenward, whiqpered, "1'a. tience, darling, it in only the ehiseling. not it inan seeth " Thero are many deformities that manst needs be chiseled off before thou eanst fiad a place in the gullery on high.- Pephytetuh.



## D. E

p, if RAY's twel.Fit AFPIRATIVE.
$\mathrm{Mr} r$ stein bas becomo excited. If bis foul oharges.
He pernistently accuscd Baptiot harches with grantiog megal ficense to do evil "the works of the ficab; he eharged that Baptintehurebes "hold that we may do evit, fight and kili;" he eharged that Baptist ehurches are guilty of the "erime of perjury," und
ho charged Bantust churehes be charged Dapitst shurehes with just-
ifyieg the "rapacious, cruel, fiendiab," ifyieg the "rafracious, crued, fiendizh," Is a Baptist prencher be "wus a sol dive "in a politecal army doing the work of "ar," yet he pleade that bo which be charged Raptist ohurches? If lie is not guilty be bus made "falvoly churches, Baptist ps citizees, es well an others, mayengage in aboh war as he nee essary for the "pamisbment of evil doers" without committing the erimes charged. Baptist charebes do not enoonirages their members to cum mut the erimes of war. The 10sinus-
tione are "amply fulic and elanderous." Mr. Stein thd not conmit the hretormil itruit of quoting the Catbolic liturgy of Hobiblo to prore that the ancust witnesting Waldeares, were trine immersionsts : Where did the plainly admit it to be a "Catholic hiturgy ? IVe now stupilly atitme that the "Walden. sos woro then Catholice themsciven ! ${ }^{r}$ On the same principle he might attirm that the Daptista were once Methodists becruнe no many Methodisto unite with the Buptiass : We have nother ex-
ansple of Mr, Xtein's duthg kistorical frand whore say
I have proven that the ancient Yan dois or Waldenses wore trine imbacrionists from theic uee if the Ambrosion gituce whi
mersion.
In his cighth affiranatise, Mr. Stein aid.
"Mnaton the hateraan expresty mentions the Ambrotions offce whel, for having retancol niter it buil boen abolished elsewbere. Inacl of the Alps, 1, p. I2. Tbu'Aabrowian ottice equired trate immernion. Rah. Hibt. of Bap 435, Lon. Ed. These wore the
inncut Vaudois, nyy friend se 'nntient witnessing Waidenses,' with the 'No.
vatiany,' Donatiets,' \&c. which be vatiany," Donatiets,
makes ite same people
The Walicneus wore charged with eating their owa childaes. Does thut frove that they were rguilty? The barge that they risel the Catholi "Ambrosian office" was false and sluadevous Wo ropeat that Mr. Ston ennnot prodnce one line of proof fivom any authentic Wakdensias domment
that the nacient Wrldeases practiced rine immersiot. Ix it reasonable is sappose thast a vast body of people shonld practice trino imanersion for oenturios and forget to montion it in their whitings? Another exanaple of
the "jpious frond" Mr. Sten fints where Mr. Brown and others reoord the thet that the Novatinns of Italy purv; he then says- These are the "Catbasi" (not some moctorn spuinkfors colled Puntans, M1r. Nayjof whon Robuson speaks, us his roferonecs is says, "They baptizel all that poined their nasembites by
Roln. Ecrl, Res p. 72.
This as a frand, for Rubison cetered oo the Cathari dissenters from the Greek church that held that "Christ vas indy a mans. Thene wepe mut the Sovatinn or Waldensean Gathari, Mr. toin seems to adopt the dortrine that end sametifies the means,"
We humal one bure example of the


Ir. Judson, by ndelition and suppires-
sion The porvertod pasfage stands. on The pervertod passage stands. "The promitise mothe of baptizing and Albigenses alao, as appears from the present practice of tho Germat Raptists in the Seate of Pennaylvanin nd other parts of the United Sentes The enstern churches bave, it is trm ing and pousing on water befose or fher immorsion, not ancinting whth of, and other adrentitwons coremomes fye meic has beon marred and it flory twmshed, lut still their testiroony in favor of imunersion and the forwayd postute reanains umempairech. Juileon on Baptisia IL 114.

In bis garbled quotation, Mr. Stoin pint is the woril Bywthron atter Bap. ists, thus akling to the wonds of the Euthor: Why does be to su? Also
lon out-supgnessed the testhat mersion" -kuceling," 'rnointiug with oil," bre "artcentitiona coremumive." is railnced by the cestern churehes. It
must be a sorry cynse which nceds

+ 0 , uch aupport.
When centain writers spenk of the Xovatiaus aul Waidensers as having Per es the Jutritive Cuthaties reler to macrswon in edatrast to athxion They rugardel it as the same mode whether the net wat one or more The yuestions, rather quiblles, aboun feetwashing, oathe ete, bave no bear
ing on the subject. Sone of the mod cra Baptista wab foet in their mee ings. This does not dentroy thicir Buph tist identy. They do not, like the Tunkera, make a suving ehureh onh nance of this evatom
It will he observed that Mr. Stcin is sbrewd enough to pass aronnd our bis torical argutnents, Will be try to an कwor bum
First, The Trukers huce admitted tbat tho Eible teacher church sucees sion. Second: They deny that the the succestion is with any Pedobal Thusl. They howestly eoufens in tho Thund: They honestly confors that tho Tunker ebarch originated in 170 x . And, as there is no other vhmob bohl ing vmmervion, that bas any claim to
the bible suecession exdent the Bap
velves munt admit Baptist karcession or be driven into intidetity.
This orgament with anuther drawn from the wilderaess hietory of the butch Mr. Stein tloes not dare to tave. He must smroniler. He thenith the arecession of the true chnwh. Will has that shcecssion ? Dr. Jwison hoheved the Biblo doctrine if cbureh necession. Ho nays.
It is the peculuar privalege ol Baptints have defethied, in every aye, the intintory ordiannec of the Christian chureb, fod that on the surgile ground that, so far a the mode is roneckned and that alone, iavalid haptifan." Iudan on IHaptiam, p. 115.
The lendinat Disciples of Mr. C'amp boll are toreed io ednit that we mast ecopt the dectrine of Buptist suleces. kon, or be foreof to intidelity. Tbe Ehygdom of Cbrst shall never bo do
stroged, at shall bave no ond: the satce of heil aball not preval ugains! Cho Cbureh of Chinst. The clanas of bo the original upoetolic churel mast bedeened hetween the Baptists mal the cratholics. Moderis num-ntade luurehes ents put in to vensouable fames. Our fitith eharaetoristic that,
 Characzeristic sasta.-Bytpht churcha possess the Bible chetractenstí of beine


## y persectated.

The Master and that "promaculuora wonld be a part of the inheritance bis trie followers. Mark 10: 20,30, Je wes spid, "If thuy bave cplled the Man if the houne Beolzetub, how unnch more shall they enll thetn of his honsu
hold?" He said, "Beholl! 1 send youm

Vorth as wheop in the midat of wolves;
"Ye shall be bated of all men for my: ama's sake" Math. 10. 16-22, Pant said, Yiva, and ull that will live godly in Christ Jesius shall sutfor per. socution." 2 Tim. 3:12 The True aints mast pass througd "great tribs. ation to reaseh tho glury land. While ther denominations base their guarchs among thensalves, they will thake rieuuls to persecute and oppose the Baptists The linzs and prinees uif we carth have ecmbinet against BapEunder of the Baptist chumbl, Mor. hemm, the hixtorian, Nay
Tluese were certain seets and doctore traiast whom the yeal, vigilanee and orority of Catholics, Lntherass, ami Calvanists wore united, and in oppon. hig whose sottcment and progress these thre wammaions, forgetting Wheir own dibsensionts joined then nost couasels and ewtemvory. Tho ibpels of their combun avervion wore the Ansiaptists, nat (hove that demish ersons in the foelbesul." Ch. Hist. p . Thene hostile demomimations conld ho Baptists, Many Baptisth Lave been lodged th prison aven in onr fred Anorica for thes primiples. Mon than thirty Baptist prenchers lanvo been fut in jail for prencing the Gorgat if salvation to sunners. 'They lase boen whipped at the stako for refueing to bow the knee in sabanission to the
traditions of men. Thousands nabl inillions of Baptists, in the different countrica of Enrope, were put to death because of their Baptiat principley

The grimitice $^{\text {Clinistian. }}$ HUNTINGDON, P Jnoe 1, 1sso.

| ADITOaF | ) Eldisamies quintaa, |
| :---: | :---: |
| AMD | \} in inetmeavor, |
| Fanztoss: | ¢J. a mrumbavar |

ELis, P. R. Wrightumnn, furmacrly of Snath Bral. Ind, has thanged his ents will bercafler jublreas him ue Faterprise, Diekesson county, Kan,

Now is the the to somd in your dera for a Buport of the proceedinges of our coming Amanal Meotigg Wo van guarnates thase who stay at home
move entisfution ly rending the Fheport, whieb will wot only 2.5 centa than thame sithospend from 810 to ssit to go there and beat.

Bno. S. Wh. Bollingor, bays that on the 15 th of May tu appoletareat wus
made to meet and urganizo a Suminy. sehool in the Myers schoal-hours MeVestorn congregntion. Fretbren A. I, Kreppes and J. B, Dumuire wero This is n yosult of the Suaday school convention by why of
IT 6 w'elock on Sinday eveuing thero was singang and prayer on the
bank of the Juniati-a baptiemul seene, sud another stument added to of onr seaders' hearts will thrill witl joy at the mention of bstptismal seenes on the grees bank of the Juniate, is there it was tbat they first experienced
fully the power of rudeeming love. May nanty more realize the same hat PY expervence.

Beo. H. M. Sberfy naks elier Isaae Price to anewer through tho P. C
bow to mako wiou so th to keep it bow to make wian so us to keep it
from termontang. If we are not mis. taken, a yeceipt of this kind whe pablinbed some timo ago. Howerer we
are not certain about it. A inttle light ou this sarbject may be of getweral accoptance, as a great many of our mombers would profer to luse for sacumentad purgoes the pure juice of the grape instem.
used.

Bro. H. M. Sherfy, of Limestono, Tenn; bse changed bis location, and
bis address lereafter will bo Millbrook, Waibangtoo county, Tonk. He sayb that thoy aro having very pleusadt Weather and that the wheat crop is pronaking-atterded the Pleasant yal had some good admonitions, espocially on the subject of pride, and thon asle why there must be so much sald about pride. We हupposo becanse there is a
great deal of it gotting into ite clureb, and the byelbren have to talk about it to get it out.

We have just received a copy of "Choso Communion" or "A Ples for West. Although we have not yut bad time to fully examine the work, we aro pleasod with the positions twken nend it to the brutberhood as a work vorthy of its 1 ratronage. We may have more to say about it after we is divided into twenty clapheses, contains 109 pages and is nicoly bound in Noth-price not given.

Wift is a vory common name and it is usturol to suppose that everybody is familiar with its meaning, and indevd we auppose that evergboly has given
it a meaning, but thot meaning differa very zouch according to tlise faney of those who have powes ovor or govern
the suljoet of the nume. With somo i recaus a companion, a lelpmate, a true friend. With others, it meune in

Nhese, a burden bearer, a bususe clenter rosided by has gentemanly conduce had a cook. And with still othere, it and pro-eminent akill and talent in bi Bat the original meaning of the word prolession. His practieb wis large Whas is "Weaycr," and swela they can in a moderate degree luerative, the re and mity yot be. Wo do thet mean that they should wonve uoolen and
linen fabric, bot thoy ean be weavers of men's fortanes. Wbere the the wifo prosilles there in
pority-there is bome. This year Bro. Quinter, J. B. B, und
wite and R. II. Miller, our Western ed ites. will represent the P.C. at Annail Meoting, abi we haso agreed to re-
manin at bonac and take cancof thingh at howe generally. For the hist tex years wo bave attonded overy Anamal Meeting beld, and ut does seena a little reange for as now to remain st hoanc especantly when we thiak of tiso lung will be there and with whom it wenh
give us mula pleasme to mett. Hit give us wan ha pleasmo to meet. Bn
while we cannot be there in person w are giad that we may be there in pivit, and our payayer fa that frod
Spirit may be thero to over rule the lelibuationa of the zoecting and great y bless the lahas of our brotionn
who may assemble, to the puomotion Who may nssumble, to the pomotion
of the interest of ens Holy Zion. If of the interest of our Holy Zion. If
aelf is left at home sud only the new born in Cbast Jesua goes up to
neoting, the result wial Le goot.

We, of jate, have been recerims quite a number of applications for af wo have beon laying ruch aside as are if a lucal ohnreb claractor, when not properly suthorized by the bomd flurch. We have several ot such be fore ns just now. One brother want:
dormo one to loan hiti twenty dollers some one to loan litm tweuty dollnes whicb he could get if he bad a ittle woney. Anothor sister who is now Fiving away from an organized church, sishee the brethres and ssatery to fur What them with onough money to buy stanll botne near a clurch where they can attend charch and rear their whildren, surrountad by proper religions afluenees. Nibe saya that $\$ 250$ would we might continue to give eases, all loiming charity from the cburches, and indeed they may all be proper subjects for charity, but the Annanl Mecting bas thought it not best $\mathrm{t} \alpha$ exercise
charity in this way. The course rooontactaded in whel cares is to first epply to the bome church, and if it doides favorable to the appligation and not able to give the nocessary sid, then let the eall be officially extended the adjoining churchas, or be made goneral as may bo thought bost. No brother or eister should make a gener-
al application for help unless the parties are known and woll reeommended by official brothren who have a good tanding in the cluturch.

Tefe following eomplimentary notice of oar brothor, Dr. E. Bralier, we clip from the Iachana (Pa.) Democrat. We
are glad to learn that the doetor leaves are glad to learn that the doetor leares
mo tanny good wishos behand him, and hope that be may be equally Encesess ful in gaining a large circle of friends add a remunerative practice in bes now field of iabor.

On Tuesday morning last Dr. B. Brollier and his estimable wifo aud thmily, of Clierry Tree, this county doparted from thas place for Chambera lus'g, Franklin county, Pu., whero they will hereaftor ressde. The numenons
friende and patrons of 1)r. Brollier in the Northern part of Indipes county, as well an portions of Cambria and Ciearfield counties, will rogret to learn that he hae finally concluded to locate permanoutly so far uway from thosd Thom be hae so well and truly eorved in times past, and earnestly bope that Lie path tbrough life tany be smooth and pleasant, and that bis skill and talonte will be abundantly rowarded with saceess. He has endenred bimsolf to the community in which he so long

## ath of faltbetelaior, and skill as a

Ir Broll
Mediral Collogo of Phodelphin hutring recesed his diploma from that institation in 1808 . In the same year be commented practuang modicios Cherry Treo where he has siace resid
ed. 110 is a prominent momber of thic ed. Ihe is a prominent momber of the
indinat Connty Medioal Socioty, laving held different offices in the anclety and 14 its prosident at tho present time Wa can contidently recomationd bira to tho citizons of Franklia connty as an onest, eapable and conscientious phy sielati, in every way worthy of then
contitcnee and patronago. Snecess be with lim.

## 8IX MONTES ON TRIEL

In order that tbe Pbomerive Cums IAN may bo more genorally introducod, wo continno to offer it for six Gonthe on trial for 50 cents. Our friends, and especially our traveling ainiaters, will pleaso note this as it dacing the puper.

## THE WAY OF BALVATION

## nion meks

"Wbat did Jesas mean whon bo aid: "He that bolieveth on the Son hath everlating lifo"? On that ques. tion I dosire to keow the exact trath Did tho mann that wo mant accept any particuler systeu of theology, or any apecial theory as to bis rank in the scale of boing 7 Intorproting ose part of bin teuchinge by another, 1 eannot think e0. After diligently and prayer fully reading the Gorpela, which con tain the suen of all that we know of him, it seems to ma that to "belfere
on him," in the sense in which he meant to be underatood, is to recog. aue him as a teachor sont from God, to accopt as true the great vilal prin ciples, moral and spiritual, whech be taught with has hpa avd illustrated by bis lite, to be enamored of has char-
setor, to imbibe bia sparit and foliow bis example. Is not thes a full complinsce with all the terms or ealvation? Or, may wo not at least be certain that whatover else is required will follow moon ?
"To accept as true the great vital principles, moral and spiritual, whieh be taught Fith his lipe and illustrated by bis lifo.
example" is he spinit and follow hie example" is coriainly the great all and in all for the socker to do and obaerve but bow many ars willing to practioally gecopt this way probeasave es the Bible itself and we feel quite sure it would be safe to accopt it To imbibe the epirit of Cbrist and follow his examples is to make
Christ the man of our counsel, and to obey and carry out all of his prooept and examples. Yot in the face of all this young man's loyulty to Cbrist, in the latter part of bis correspondenee, the turne right around and ignorce the vary fundomental principles of the doctrine of religion, and declares that
sll that je mecessary to be a Cbristian all that is necessary to be a Cbristian
is to observe a few good works, forgetting that somo of the trutha of the Gospel are: "Yo must be born again;"
"He that believeth and is bapized Holl beat believeth sad is bapsized one another's teot-1 have given jop an oxamplo," \&c, But euch are tho pepular views of the day. il is "behove and ye shall be savel," and modorn liberoliem naya that you ean telove what you pleaso only bo you beliove that Jesas is the Chriet. This broad-vory esjoyable and ite devotece excecdingly liberal.
editoblal oobrespondemoe.

Dar Primutrere
On Wednesday moraing of last week, in compeny with wife and rister Gutt, of Adarus conaty, Pa, wo left our hamo for lllinons. When We ctopped aboard the train at flumtington, wo looked tor some of ons Urethren, thanking wo might have compray on our journay, but there was none on the train. The coacbes
wero very mach erowded, on aceount of a medienl association at Altogos, Ph. There neomed 10 be a general turnent of the phystians, and will scomed to thank they trevo going to waye a good time. Our liulo company were sperex-ful in getting is seat, bat at tho coach and then some ladics entered tho coard and then seme gentomen's
politenesa was tested. It is remalknble bow some mun's attention be colues fincal on ontside objects in
crowded railway toacl, sepechally when they know hadies are entering and the suate are all taken mp. Tho overeonte the selfishnum of some of and to wis ande stanhang to Alcoornt We have excellent opporthitics for stadying buanan natare, and the olbsorving eye sees thany oxamples of
different jibaes of ic. Wifo obtained a seat with a gentleman frows Philn elphal. IIo was an elderly gentle man, very kind, and sewned to pulpuine what be thonght was the Quaker costume. After we left Altoong be bail neat to himbeif on the klady side of
the car, bat after a littlo whilo he iralked out and when be cane back he found bry soat taken and his buggage changed to tho smusy shle of the ear He looked surprised at tirat, but finally aniled and remarked, that some pier on's connfort was their firet and only fully ylustrated in this incident. Thea to0, we bad as example of forbearanee If it hul been many a man, he wonld have becooco nngry at euch fusolence and stoutly demanded his seat. was no trouble onsued, and we wero impressal witl the
Wo arrived of Pittuburg between ono han two oclock and could have Went on to Columbus at 4 P. m. and at
11 a m . could have went on directly to Chicago, but we cthl bot want ti get into the city at night, as wo would have dono had we went at that fime, and concluded to lay over until tho noxt morning. We put up at the St Janes hotel and toward evening went
out to aee the city. Pittsburg is very out to nee the city. Pittsburg is very
properly called tho "Smoky City," We went on the beights at the outakirts of the city and coald have had an excellent view had it not been for the smoke. We went ap an inclined plane on amnll cars with wire roper attached and drawn up by an engine at tho top. Wife and sboter Gitt did not like the idea of going up at first, but
on being assured that no secidents had ever bappesed, they concluded that the ropes raight not break hough they were in the car. It it rather dungerous looking to those not aceustomed to ith and if an necident over does bappen there will be some mouls huried into eternity in tho wink of an oye. There are four of these
inelined julanes and tho other three we inetined planes and tho other three we
were tolld, are still longer. On the boights at the oastorn suburles of the city a great many of the men that work in the shops live, and theas e-ara run up and down these inclined planes overy five minates for their bencat. in poing to and from their work. If any of our readers bave oceasion to hay over a fow hours at littsburg, wo
think you should take the street ears at the Union Depot und take a ride out to the first inclined plave. To ride oat and back and go up the plune will cost you twenty conts We started out about five oclock in the evening.
very pheasautly: Wu then had a groal nisht's reat, nad the next morning started ell woute tor Nolumbese Otho where wo land to lay over a couple of
Lomm Wo dad twi to out into the sity fir, bat what we wow of it in vory proty. What ndd to the appearsned of Wentern tonnay it their broed streota anal beantitui parks. The tipro for departane soon arrived and wo were off for Cbicaro We were tulal
there woalal be no moro clanges, but tbout midnight we were itwakoned by the erJ "Clanage ears" We hurried out and lud a wait of about fifteen Thutes in a wayside station bouno Thuro bad been a rain storm that aternoon and the tir wae pretty eool, and our tompany not more than balt awake, almaet eoncladed that roilroat raveling is not, after all, the most pleavant pastime in the world. Thas was at Indgeville, I thiuk protty close to the 1ndiana line.
Atter we left Columbub wo passed througb an excellent country, but we Word surprieed to sce b0 how good larm buluings. Tha greater part of
the buildinge we snu wove oncro hats. Perhaps the latd ownera live off from wo road in eplendid massious At ny rate if the persons that 0 wn the and lyve in the dwellings we saw wo annot commesd their taste. The had ia certanly gond and we do trot o good bailuings on it.
We arrived so Cbicago about eigbt 'clock. We were somewhat disapointed as wo expected to bave a tine new of the lake, but did not conce The baggage agent weut through our train a lew males out of the caty and for 50 cents we got a busa trabefer to the Iows Central Depot, where we bad to wait about two hoars. Up to this time wo liad not met a brother, which was somewhat ourprisieg to us as we thougbt thero would be a num.
ber of them on their way to Aunnal ber of them on their way to Aumal
Mseting. We zet a brother from Saryland in Chicago, and another one from lowa on the trein from Chicego to this place. Thers was also a man on the train who was one of the first wettlers of the city of Chicaga. $A$ record ia kept of the names of tho original fonnders of the city aod they have a ro union every gear, on the
goth day of May. This gentlemon had come sll the way from 8 t . Louis to attend thia meeting, and it beomed to be a great source of enjoyment to
more bo asy in our next. Vo Monday, if aplared, I will send you tome notes and cormmente, the meting I will try to keep you und our readers poeted in tha pussing ovents.

## Cdintational Depariment.

Mr. J. Eukix, of Wurhangtora Col ege, Pembsylvanin. lis guingt to tiapm to net ax I'rofesyor of Paglishl Canfung and literutury in the Royal Colloge nt
Bangkok. IIe will receive $\$ 1,000$ :

Tar fiegents of Californiu Tuivent y have formally disupproved of Se crot Rocieties und roquire stadeats on-
tering the fuatitution to refruin from frining any meclo wille autler the rol lege vale.
-Fron Bro. \&. \%. Shayp, wo lenrn
hut Prot. Muber of Sehland College han unites with the Chuwh. Thin is pood nows, und no boge that bo may Church annl schoob
Tuxev aro several flotrishing scloook
 equrtment of the Eatpare more than Yo, ,1tele rolumes of translated works in the sebools of ot this coantry 120 Chivene youtb ase recuiving inetruction.

- We are now nt work on the Chtalogue of the "Brethren's Normal" for
1880 - 81 , and expect to have it out io a 1880-81, and expect to have it out io a a good sebool should send a tbree eent stamp otnd got one. Address, J. H.
Brumbaugb, Principal. Box 29e, Hunt inglom, Pa .
-Tho Institute Term of the Noroal will Legin Monday, July 194h, anel continne nix weeks. This term is in tendel eepecially for tearchers, and tho coareo will be made as practical as
postible and will be of great benefit to puct nos expect to teach the coming Fall and Winter. First class tcachers will te omployed to assist. Sond in your applications as soon as possible thade.
-No where in the East can a more beautiful view be had of naturol scenery than from the tower of the
Normal beilding. In front we have a orost benutifal view of tho town with its glittoring towers and church steeplee-its green treen and ebady strcets. A littlo to the rigkt, stands is all their primitive granduer, the Shelving Rocks," m bile beyoad, the cye ekips over hills and ridges of tho moet varying foliage, untll it catches
the prominent terninus of the Terruce mountain, and at lant. rests upon tho ruggod siden of Juck's mountsin and the Blues in the far diatant. On the veat side we have the Peon's Central Railirond, with its evar passing traing
cast and went, the clear and Loautiful cart and wont, the clear and leautiful
watere of the Blue Juniata, Woodeock valloy bedged about on both sidos by ridgen thickly timbered pod benutifally docorated with trees, io kinds, too the farther west etand the old Tussy ns a most sturdy protection against the winds from the west. On the enast wo have the same raried ecenes before us In fisct, it is "h benuty all around and
presonts sights for the belelder of xbich be nerer wearies. Over theso bills, along the streame and among the
rockn, the botanist and goologist finde rocks, the lotanist and goologist find est lessonk. With all theno nataral rourees for enjoyment aed instruction, in addition to the moral and opiritual mal ahould receive a liberol patronago.

敢前catern Bepartntent.

Is is ruther wot is Hhnois thim Spring, but the furners are energetio and the prospects for a crop aro good.

Ova healit has been poor for somo line, which showe wome lack of short urticlos 1 c our columns; butt we are better in work.

We are now (May 17tb) at tho home of brother Philly Moore, in Roanoke, Woollord county, ill. Wrting in the day and preacting at mighta It is sut we look for more rett by and by The chareh hure is in good condition and in the order and union of tho brotberbood; zenlous and Lopeful, aud in sarli a ficla.

The brethren in Hlinois are full of zeal, aod tho cause is prospering, but the past open and muldy winter bas mado it bad for meetings geavrally. Still the bretbron hore beve great reamon to be thankful, beeanso ths dis turbing olemente in our brothorbood
does not aflect them much. They are does not afiect then much. They are
well retted in tho general order of the chureb in bnmility and plainnees, and they are zealoas miselooary workere Por tho navancoment of the cuuse
Probably no State in the Unioa ban the order of the chareb better entabhaked generaily than lliboois. Stroug with comparatively litile exception.

We opent the 19th of May visiting ald brothor Christly Gisb, at his tome in Woodford county, IIL. He is from Botetourt counts, Ya. He is nearly eighty-aight yeura old ; is bliad nad very deaf; bas tome cough, but otherwioo protty good bealth. It wan u de-
light for un to talk with bim, becouse be is so well prepured, so reudy to $g$ o home, juat waiting the Lord'n time. His memory of younger days scems vivid an is the prime of life. It ie, a dolight to see in him the ricb treasures of a long life spent in the nerrice of God. Like the beautiful estting sum
goigg down, but euntiog itu brightest lingering glories bebind it.

In No 19. of Gospe! Prachecr, broth r Dasbor, under the head of "Cloth ing Eonee," strikes the right note that is juat the need of the churcb to
day, in the matter of unity day, in the matter of uniformity and
non conformity and bumility and union non conformity and bumility and union is thie question of dress. We bopa ibe eburch will be sustaiced. Wo hall give it our eupport, patroange, and encouragement Oar bretbron as any other elothing estahhshment. Thie will give uniformity in dre6s, and nyotem that will commend it to all, bringiog it io the reseh of all, tad ex tend it ha bll. This, too, woutd give employmont to a number of our bretbass is this mattor.

## ORPHAX'S HOME.

Onr breturen are makigg efforts in that direction by distrots. Wo thinls States stould join io the work, and make it large onough to be nelfsuntouning. It should have a furm, a aehool, a church, a lietle towa, with
lots tbat children be learaed to work, lote tbat children be learaed to work,
and that tho poor havo a home and charck privilogen. It ebould bo etrict y religioun, and onr pecullar order strictly eaforced. Plainnees, neatoess industry, oducation, economy, and religion, should be made ite object. The moral and spiritual interest of the orphan sbould be the great objeet, then some permanont, lastigg good will, be
the result of such a work

## PGOH FREAOBING.

When a sermon is foll of the self. im . prortasee of tee preather it is poot scoldiog, or ridicule of some one, it is poor preachiog. Whea it is a dieplay of learning, and unly woridly wirdom, it is poor preaching. Wheo it has no yprit sor life, and is but following a form and prenebiug only formality, it is
poor preathiog. When it is preaching to please the itcbing car, aed to enit the popular feching, it is poor preacbisg.
Bat wben the epint and love of $J$
io is the sermoo, it is not poor preach ing, it may be brokon, eakerraed and homely in delisery, tut if Cbrist aud bis Spirit is in it, the prearbiog in not poor, The ruchest repast may be served io a wooden howl, uad none of the rieb-
ness lont to the bungeriag. The goldeu platter may add to ith appearasce, but not to its richacss. Thon if yon have ar little learaiag, fill it all with the rich os of Hie grace, and lorn, aod spirit; aod it will not be foor preaching, but to thoasaode it will be better, and do ware good, than if givea in elorjuence
of ntrle. In the preseat age masy bave fixed a kiad of standard for perfec preachiag in iss formality; hat the true atandard of presching is innide of it not ith outer form ; When it comes in pirit and lifo it may care lítule for formu or stgla, atill it is net poor preachiog.
When the true spinit of the Giopel rour tre true bpint of the Gooper preaching. Wben your busibeas ead coadoct with the , yorldi is fall of Cbriatian love and trath, and good will to all that in not poor preactiog. When you visit and belp the poor sad the afllcied, that in aot poor preaching. When you tatk kied to all, when yon show lovo to all, evea to enemies, that is not poor preaching. Bat whaq you bito und de rour, toltr againut your brethren, that if poor presching. When you try to ruh sbarp bargaia, and got the advantage in trade, tbat is poor prenching. When yoa neglect the poor, the wilicted, whon you negleat your religione doties for the the chareh Worla, when you neglee lect to do yoar part in belpiog oo the caese of Cbrist, it it poor preachiag. Good proaching is aot in great elo queace, bat is the great spirit getting unto every little thing, to make good
preaching oat of it.

## THE OOUNEEL TEAT ABITHBOPEEE

 THIS TIME.Charity anEerotb loag and is kind, and even covers the moltitade of sina; therefore those in whom this grase coo, la the friil of eltarity, horco my brother R. H Miller, who koows well how macb I tove bim, will not be mocb offeaded whon I toll hiro why 1 thiak the couasal be gave ia P. C. No 3,
psge 21, to a brother from Kanass on the divaree queation, is not good. He hays, "Though ogr owa vlewe are a lit sle differant, we woald submit to its (A. M. .) decinioas antil there it liberty given to follow oar owa convictions" Bro. Miller well knowa that brother Sayler a atrong advocate for the obsartvanen of the deciaions of A. M. on all ques. tioos on which the Striptures are silent.
Bot os moon ad A. M will sasume tbe Bat as moon sa $A$. M will assume tbe
authority to dveide a queation coatrary to an exprebaod word of the Lord, 1 am and will be ber blther opponent, and will never sabmit to a decinsoa coatrary the cnee ia question I objece to wait, \&ce. let. Becasse 1 eontend that the di vorce queation la no question for A. M. wact on, or to decide. Tte Savior bas declared that a divorce for any othor marriage will be, or is adaltery, Al the church then bus to do is to mako out the case and act accordiakly ; and to wait till A. M. will give libarty for as wo eabmit to the Savior'a law, is satagg the traditiens of men above the speaks, let all the earth keep aifent, in
this case He bas plainly spoker.
let the brothren be ftill, and not diek M. to give liberty to bear Hia word

$$
\text { 2d. If there are any decinions by } A
$$ A. oa the subject they are hard to lind, nod certainly are of so privato interpere tatiob. I meas aowe oae will bave to

explain them, and as all are eatitled to bers own riews ad opinions, the ex plasatioa may, or may not he satiefac. tory. Let us obsarfe.
Io 1868 the query, "Do the worits of the Sarior, 'except for fornication,' as they stased coaseted with his otber tanguage, in Matt $19: 9$, annal the marrage covenath or contraet, or do tbey only suspend it antil fraita worthy of repentance nre manifuated on the part of the tranagreser-to the atis the District Meesieg of the Enalern Dietrict of Margland. Not becanee thore was a cases that called forth thin query, but uimply becaose the District Mecting, as well as A. M., aflords a elans of brothren as opportanity daribg tho year to study out something oa which they ena veatinto themselves, as this
question clearly tbows Where did the queation clearly Abowa Where did the -pertenct ealisfactory to the chareb io the case in question? The query, bowever, was as iatelligeotly disctueed and roted on by the Distriet Meeting as it evor wab, or will be by $A M$, and do-
eided that the words anaul the mar. riage contrack. Bat the query was talk ea to Ianaal Meeting, wheb disposold of it as follown: "Wo postpoae this question iodefinitely, bat sdriee the eharches to proceed cantionaly where they bave cabes of this character to aet apon." This disposition of the query
it jents, and admits that it had no authority to chauge the worda of the Bav ior, 'Except it he for foroication' $\Delta \mathrm{ud}$ be adrise to the eburch to act caations: If, de.; applies oaly to the makiog ont of the easa whether it he for foraication or some other eanee, alno was rigbt.
Many of as thought thas difeposition was final, and some eborebes bering ach a eano aeted accordiogly sad bnp. lized anch appliesata, and as lar as I kow all soeb made good membera. Bat ia the courre of two years nome dinsalififaction existed becanse the atswer of Distriet Menting in 1868 wan before the anewer of A. M., and in 1870 brought it agais bofore 4 . M, and that meetiog made the extraordiasry diaeor ary that a majority believed that forol cation only saspeaded the marriago coatruct, Sc , and apreed to leave nat the deciaion of the Eastors District of
Marylasd Thas giviog a lisenaso to ommit fororeation to their lant's enoleat, then onder the profossion of re pentance go suott frec. 1 don't mappone A. A. thooght ebe was doing this, bat ho Lord by hat ote did do. Bat thank the Lord by bla overruling providence
the advice of 1868 for the clarciea to the advice of 1868 For the clarchea to
act caatiously, Ac. Etaods sarepealed ; and the churehea cboosing to do so coold aet secording to the law of the Lord made and provided in fucb enses. La $1677 \mathrm{~A} . \mathrm{M}$ in agnin ealled apoa to oconeider the divorev quention It ap peara the majority of is70 coald not orenide the words of the \$arior,
'Exeept it be for forsication' 1 belog Exeept it be for fornication 1 belog
moderator of thas mentiog, I determin ed to teet the miad of the members or the Stasding Committoe whetber they woald subtain the nowarrasted idea of suspending only. Accordiosly I pat Sbe qnestion: 'Do the Wurde of the coutract $7^{7 \prime}$ of the tweaty-thres membera of the Stendiag Committee, twenty voted sanul, aod three anspend. Theso thres, with a few othera io the pablic meetiog, formed the nanwer: We defor his question. The advice of 1868 to the eburches to aet cantionely, still londas aorapeale
In 1878 the question was again belore N. tbrough a Distriet Meetiog, ask. lag that it pmas so se to give the fineo cent party memberebip in the chareb
Bat the sabject was again deferred. Io

1879 the question is agaio asked of $\Delta$. M. whether the innocent ine according to the Gospel ean be received, ke. Bat instead of A. M1. asawering yes, necerd. ing to the words of the Siavior they can, the case is again defirred by A. M. And now a brother frem Kamass asss brother Millor the sume queation and he answers: "Better wait till A. M. gives liberty," \&c Thes rhunsel $I$ say 5 nut yood. For masay yeara inaocent sools bave been knocking at the deor of the charch for admittance, and is many casos reftused becagle some brother wante A. M. to make void the worde of the Savior, 'Except it be for foraiention. Any act that will itupore a peaslty on, or deprive an iosocent person of say of bis righte aed libertion, cisil or rellig ions, is nay way whatever, is seither reason, religion, or Clepitianity If the brethrea throegh District or A. M., or in ung other way will meke vold tbe worde of the Savier, "Except it be for fornication," they can make vold the word t,lecpt to every inatace is which be ased the word. Let us soe bow this would work

I eay anto you, that except your righteouanesn aball exceed the righteone. ness of the Scribar and Pharieces, Jo oball in so eseo eoter isto the kingdon of God." "Verily I say anto yob, ex eept ye be converted aed become an lit tle childrea, yo aball not eater into the kugdoun of beaven." "I eay unto you, whosotver aball put away bis wife ex cept if be for fornication, and shall mar ry atotber, committetb adultery" "G my Father, if this eup mey not pess away from me except I driok it, thy will be doae." "I tell you, noy; ba except ye repeat ge sball all likewie periab." "Verily, verily, I Eay onto thee, exeept apmaa be born again, be cunsot see the kingdom of God." "Jetue unewered, verily, verily, 1 any toto thee, except a wao bo born of water sad of the Spirit, he cannot enter into

Tiome ㄹpartment.
DOYEBTIO WIVEs.
Men of a cortain order are moch addicted to talkling of domesticity in womet, os if it wero not only a bove-
reigfevirtao, but the sole virtuo worth their bavitg. They scem to think domeasficity to momentous and absaribng as to leavo little, if any, roum for cul. tivation of permonal attractivenees or
the nocial gracge. Just wint they the accial gracge. Jnst wiun they
meas by the word it is doubtful if they conld twll, for they are spt to ne It vayuely and variedly. They are uxanimous in the opruien, howover,
that overy worman, bo her eondtion what it may, should bo domortic, rog ularly, ecsaelessly, obatinately domes. tio. Hakod if they would bave her virtually an uyper serpant, a house-
Leld drudgo, a kind of companses-one foot ie the nursery, the other in the hitchen-they would bardly sssent; but they would still declare that abe oaght to bo domostic, that domesticity
By tbib they wish to convey the dea that ber duty an wifo and mother is to render home materially cornforta.
blo, to make thinga run smoothly, to satisfy their notion of convenience They have small concorn how this is effected, thoy regard only the result. When the renulu ie reached, they fect confldent their wires are domestic when it is not roached, domosticity i lacking. It seldom occura to thero that they can be in any way responej.
blo for corporal defecta or dibharmoble for corporal defecta or dibharmo
nios of the bouschold. Their babita may be very irrogular; they may for get or neglect evory domal commisnon with which they are fitrusted; they may bo capablo of introducing chany anywhere, but if the internal economy go wroug from any calus whatever, it
muct be that the fominize besd is not domertic. Aro they doneatic? Pabaw It is not a man's busimese to be domes tic. Ho hue nothing to do with do moticity, which in paroly a moman' the less doncatic a man in the more desires, as a rale, that his wife oboald ho domestic, the more be indits on the indiepenaableness of the thing of which he has none, and to which ho layeno
claim. When you bear a man putting particular and persistent strees oa do mosticity, you may ronsonably infor that ho wanth his wifo to mosopolize it, and leaso bim free to do as be ooso
How many busbarde, both young and middlo.aged, there are who give noglect of, their wivee that they ard very domestic. They are continually son at places of amusoment, in socie or with other women; and if some body, ignorant of their mantital vagories, inquiro about their wives, thoy reply, aftor this manner: "Oh, sho i
at bone, as usual. She never moes out at bome, as usual. She never goes out childrow. She is sitogetber domestic. Itry very bard to have hor vieit ber Sriende oceanomally, to bave a change cannot bo content awny trom ber farmily, [the erratio buabande obriously understand that they are no part of the farnily, ] and I ame obliged to lot man is ontirely domestic, donoesticity it ber lifo ; sho cannot bo persuade out of it,"

It is quite possible that the wife may have declined to thls condition that she may have beoome a viotim of routine, of stay-at-bowe habit. But,
in such case, jt is very likely that phe has been copiouely oncouruged by ber busband to eurrender the pomps and vanitios to which he greedily clings. much grathitous eounsel, offered, probabiy, in the form of goneral opinion touching the desirability of motters
relinguisbing gayotles and dissipations
ic order to devote themeelvan to their
cbildren. Ir the abeonce of this, she nay bave been cored of any fondeces for going out by percelving that ber ompany is not woleome to ber hus tended to like th, bo has shown timpationce of it and unmistakablo eagor bess to eseape froten what he fancien to be uxorious thrallom.
Whrmed ara as qquick to detect they are loath to spenk of anything of
thin sort, bot once detectod it burns th oxe lasting ecar. While many women aro y nature uaquestionably domeatie, in the sonse that, having a bome and maily of thoir own, they care for hit the else, thore are more women who
are fored upon domesticity by the nwillugnoess of men to afford them any diverstion from it. Any woman omosticity is loit her. We rany not love rocks, but we will clisg, after bipwreck, to a rock with

## The bearcoly be sovered. The bueband

bin wife, who is in full symily fond of ber, who admires her, who is proud of ber, ts rarely tronbled as to hor domestieity. It is needlees to nay that be
wishus her to be miedful of bin wantu and sollicitous for her children, if abo have any ; but ho does not think sho should hug ber owv beartb-stono and nover catch a glinapse of the outor toward her, not away from her. When be goes out, be hikes to take her with him, he desires that others should see the woman be has chesen for hif mate, he wants to bave his taste approved, bie good fortune in socuring her made manifost. He is glad that she ebould domcstic, but not domestic alone. Ho knows, as all men know, that a complote, rounded, large-moinded woman can adorn bome and socloty nt the vifo and an oxcollont motber, and yet charming companion, a dolightful ontertainor, an inspiring friend. Ho believes ber too agreesble, too worthy, too helpful, to be swallowed up in one apbere of dutics, to bo dulled and tunted by one aphere of activitios, by se form of development. He zecke for her some divoresty of occupation,
some varioty of experience, an atapler ife, in short, than can be contrined within four walls and the ensetment of a single part. Hia love for terexpresses itselt in comradeship, and in conradestip thero is omenthing beidec domesticlity atamped with domeatioity? Aro they the wives that aro ever attractive to
their lieges, that are vivacious, clever, steresting ubder all circumatances; that can amile away cara, talk off moodiness, bring sunsbine into dark cst wives are domestic, but they aro not ingulfod in domesticity; they nobly refuse to be only one thing. And hen wives are conatantly mentioned simply as domestic, it may be euspect of that fittle olso enn be eaid in their
praise. $-N$. Y. $T_{\text {Ines }}$

## TARLE MANKERE,

Among the mont trustworthy tonts of good home truiniog fa placed that of tablo manoners; and no individual tho known any diference in them when in the privacy of the family circle than when in company. The proporly trained youth doos not aneoy those next to whom be sits by fidgot ing in his cbair, moving bis feet, playing with bis breed, or with any of tho anble equipago. Noltber does be chew bio food with hia mouth open, talk with it in hie mouth, or maske any of those nolaes in eating which are the buracteristics of vulgarity. His food amnll portions to his mouth; he meith. $r$ holds nis hoad as oreot mon though be bad swallowed a ramrod, nor does
be bury his thice in the plate.

Ho bandles bis knifo and fork prop eriy, and not "overbanded," on a clows would, be remeves them from the plato, an monas it is placed before him, and he cresses them side by side when he the in the signal which a well drill. ne this is the nignal whicb a woll drill
ed butler ohicerves for ramoving the ed butler ohnerves for ramoving the
piate. He docs not leave bis coffecopnon or teasponn in his cup Ho avoids uning bie handkerchief unnec essarily, or disgusting those who are eating by trumpet like performancewith it. He does not cooverse in a loud torie
longter.
if bo br
Theo in his apeleses, pris gret in bis face aud manner, rather than in words. Same writer has sain As it is ill-manacred to exprese to mueh regret so it is the eesence Titllebst Ty movee when apos) ghesa dileh, ansured bis hootess that he would roplacent wath the beet in Lot don Tbin waw rather too practima form of ubowing bis eincerity
The well bred yonth trout
brosd instead of cutting it, taking earo not to crumble it in a alovenly way
$H_{e}$ does not becilato to pass any cours of which he doen not wish to partake instexd of playing with it as a writer lows bis feod before he loasen the tablo, and sees no occation for astonish ment becnueso eating on the streot is forbidden. All the dotails of good breeding aro as familiar to him as his
alphabet, and the has hoen taught to think that attention in sanall thing ${ }^{\text {in }}$ the true nign of a great mind ond that smallicst, can also conpune the largect

## BOW BEADEST TROU ?

"Of making books there is no ond." The volumes deposited yenrly with the librarisn of congress for the purposo of copy-right numbor many thourands The cast accumblationa in the great librarice of our own country and of Europe indieste that thore exints a fovorish activity in book making as well as in the other industries of the world.
In addition to the countless reams of papor raannfuctured anvually into new books, therenever before ban beea an ago when so many periodical journats were manufactured and cirenlat ed. The United States ia the land of aownpapors. It publishee a far larger number than any other country in the world and their aggregato circulation far execeds those of any other coun-
try. It is ovidont thant these books and periodicale must find buyore and readors. To publieh thom requires vast aume of moncy. These sums must bc furstehed by the public, but the public do not buy that which it doon not care $t 0$ uno. Henco it would seem indiaput able that wo aro a reading people.
Thore can bo no donbt that wo
in one sense. It reading is to bo massured by the squaro yard we would
ensily outetrip any other people oa the earth. Still it is far from sothlod that we are a reading people is the sense of reading what lringe to ua real ben-
The body mist be fed. It is benc. fited whon it receives the nourishmen of wholesome food. It is injured when it is crammed with pernicious and poi. sonous aliment Whilo the body masy
perish of starvation, it perishes with equal cortainty and far greater colerity from Intruding into the atomach dele-
terions substences. The same princi.
Then terions substences. The same princl fod or it will become dinessed, take dietorted viows of lifo, be the nent of mproper priscip
It in then a $m$.
mortane matter of jost as muct mportanico that the mind should be fod with healthy mental Food ns tha the body should ahsorb wholesome alf-
ment. There is ne queation but that ment. There is no question but that
the vant aceuralations of literature in
sur day contam raweh that is light, Írivolons, and even poisonous. Leng ago Sir Themas Browne dikcerned whon books wero far less abundant and tho danger far loes, the dificulty from thoir oxcess've maltiplleation There were alrcady, he nald, too many in the warld in bis lime. "Tis not melancholy utham of my own, but the
desires of better boads, that there rorba general byniod-not to unit the incompatible difference in relligion. but for the bencift of learniog. to to duce it as it hiy at first, in a fow and fire these swarme and saillions of rhap. sodies, hegotton only to dintract and abuse the wenker judgments of schol.
ath, and to maintain the trade and att, sud to maintain the trade and myetory of typographera."
Parents and wachers d
ith such ncrupulous caro as they ought over the babits of resding formod by the young They moure when cheir chaldren, or pupile, form intimate ssociatione with vicions youth. Do hoy not relloct that the vicions spoak the oral werd? Tbolsends of bright young mien and womon pass yearly from our high schools and academis with hoads atuffed with toxt-book the bighor moaniag of tho torm learned to read. They do not know how or what to read, they have no taste for reading, they have no knowl-
odge of authors. Like the theological tudent whe, when nsked if be had read the Waverly Novoles replied, "No, but I bave read the Wrarerly Magnone they aro paiefully deficiont in thers, in tho cducation which, of all nary lises, the greatest ameunt of true enjoymont may bo olitained in affor yoars. Nowepapers, frivoloua novels, pickings bore and there without uim goodly share of which, at leant, ought to be directed to the aystematio mas tery of the "fow solid authors" who have adorned the world.
Whut shall be done to form balitn of healthy reading? Place the right food before the young and koep the wrong food away, just na we do witi roference to our tables. Sce that the
books in your library are well solectod. If you have oaly half a dozon bookn bo alra that not a singlo one of them is trashy. Prefer the great, standara anthors whom the deliberate judgment of the world bas declared to be worthy of immontality and be sure, if any work of a less known author is placed in your selection that its lone is bealth
ful. Escherw the dimo novel as you would poison, and place in the eamo class with it the weekly sobsational sory papers, whother they bo "Boy' and Girl'p Weoklies," "Ledgorg," "Satrday Nigbta," "Sunday Mercorss," or whatenover oame. If your local paper
is vulgar, fithy, slungy, banish it from your bousebold, and is choosing your nownpapor, bo sure to chaone one of purity, integrity, and bonor.-Recon ant Evalagetist.

## THE GTORY OF ROREET RAIEEE.

The small city of Gloncestor, Eng and, seated on the lent bank of the Sevorn, bas passed foto bistory as tho sonorved place where the first pin wan mado and the frat Sunday -achool wha athored, JRobert Raikes was a cition of that town. In a lottor written whi gathered among the pin-mukers. It wus ootirely by accident. "Some butieoss leading tae one morning into
the subarbs of the oity, whore the lowest of the people, who aro princifally omployed in the pin manufictar. ing, ebictly dwolt, I wns atruck with concorn at fecing a groap of children wretchedly raggod, at play in tho treets. I asked an ishabitant whotbot thone children belonged to that part of the town, and lamented their
misery and idleness. 'Ab, sir,' said misery and idlenoss. 'Ab, nir', said
the woman to whom I ws spasking
could goa take a viow of this part of tho town on a Sunday, yon wonld bo bocked indeed: for then the street is filled with multitndes of theno wretches, who, released from latior ou that day, apend their timo in noike and rot, playing at "cebuck," and cunsing and swearing io a mannee no horrid na oc convey to any nerions mind an ide of bell, mother than of any other placo,

This conversation salggestod to act that it would be at leam a barmion. ttempt, if it wero productive of n ood, ahould nome plan be forraed to check the deploratho profination of tho Sabbsth. I then inquired of the momen if there were any decent, woll insposed women in the neightorhood abo kept nehools for teachung to read I prevently was directed to four. To theso I applied, and made an agreement with thom to receivo as many bildren a* I could nond then on th tunday, whom they were to instruct rua and in the chameb cat hism. For this I engnged to pay thom a sbilling for each day's omploy ment:
Rob

Robert Raikes wan no orvanary citiFrom his tather ho inhorited the Glon cester Junnuil, the only puriodical pub. lished at that time in as wide dintrien and he brought to it learning and tact and for forty-and-five yeara be mado it the modinm of general intolligence and the advocate of every good cavi nevolent tolle of John Howard, as

## OUE MISSIOMABY FIELD.

About eighteen montbs ago brother D. N. Workman, in bis journey among, the churches, come to Porry county,
Ohio and haptized twonty-feven appla cants, and then learned that the chrorcleen in the adjoining countice, Hockng and Faiffield, bad beva lying under a henvy cloud for s number of drifting into tho wrong chanivels Some of the membere from thise eburob happening to to in the ehurch in Perry county at that ruvival, and con-
trusting it with their own asd state at home, begged lirothor Workman with many tears to come and holp thom He connented to do so and in Aogust last paid them a visit, and traly found that had ovee existed and the rnvages winde by tho enomy. But by hard labor and the po-operntion of the elder,
brother Stoper, Tho bad the overaght brother StoDer, who bad the overaght,
and the resident mioisters doing their purt, the scattered forcese were colliested and inspired with now zcal. About Lify members, scattered over a circuit of as many miles, wos all that could
bo rallied; but by the manul energy of brother Werkman sll were induted to coter into the work, and in throe
weeks the Lord bad ponred out such a blessing that ffly-four united with (bo chuich. Dharing a subsequent vis. it nine more were received. A cboice ing deomied necossary, brother Workman called on the writer to exsint bien in the work. On the 8th instant we
mot with the brethren in the Rush Creek charch in council, and all boing unnotmions to go on with tho businese foice selected Dr. Jarob Ratior to sorve is the mimatry. Bother David Hodrieke, Noub Grim and Augystan Palmer wero not spart se deacoss and duly mastallod. Wo think the nombore
displayed great wistora in all their chowcos. Brother Ratter in an intolligout and coneccentione young man, and able to do rouch gool, while the three doscons live is the three rections in which the congregation sewas to be grouped, 50 that there is a deacen boar owh meeting bouse. Atter muctivg
we went to the water whoro thred were baptioed In the evening wo sat down at the Lord's cable, anal for tho lirat time aftor a lapso of fourteen at tbe table with brotber John Hun. sicker, now one of the munisters bere Simply to phy wo bad a ymudo wecting would not latly describe it Tbe spec tators beomed to enteb the eppirit of food order. Sixty soven now menu bers in their first tove sut with nant the table at tbin feast
In the morniag we ngains mol for clurcd thomaelves reedy to go witb un. sind at the waterade unothor rame forth and wes received, und in conver sation witb others we learned that
their rimids were ubout made up to some. I thenk I nesur baw a bettor spirit prevaling of a better openingy
for doing good than at this plate. And I have been expocially minuta in my nlotails to enable our miswonary boart So judge of the obaracter of this fioled Haring takee a calm view of tho whole mather 1 give it av niy decided opinion that there is no better fiold in our distriat to operato id than thio
which extends enstrard to tee Obio River, nod I commond it to the burty eonsdetation of our Board. Ahicr bavivg prayed and wept together we
took the parting bund, the maembers beggag brother Workman to como halk and continuo the work of favor which serenty-one were attled to tho cbureb.

Acenrdiag to Dr, Christlieb. a good authonty on that point, 60, then pugathe passell orer to Cbriutinnity in 1958.

## A TEYPERASGE STORX.

Throe well-dresses! and outwardly reopectable-lookipg mon, two about middle age, one close on the three score and ten. I wan bufy with my paper on the other ude of the car, and for savaral blocks we were the only oce cupants. They कere all excited, and as I gladeed more olosely, it was plain liguor, and the under the inflenence of more unmistakably so than the rest.
"Just let tbea try it ngsin," ho
roared; "uint let them, if they dore Coming joto my son's storo and de mandiog that bo give up his bushoss -sacrifice the macuse of maintensace for bis family, If bo'd boen ther they'd bave gove out conaiderably quicker then they did, l'fl warrant
yon, for Ben nin't a fellow to be trifled woth. Niee buswees now, ien't ic Women roued makuig fuols of thersselven praynag and ehouting !"
"ft's a duggrace to thin nation" eari his riglt-havd companion. "The ides
that a toan has po redress whon bas legitianate business is interfored win by a lot of crazy-boaded women
"Infurnal Shamo," growled number three bis bloodibot

Next time, if I'm round, tbey won't have the lesst quarter," contivued the drupken patriareb. "I Was a hittlo
confused, you nce, she first time, but if Ben had been there we should hav bad some fan. I don't ree whore the boy is. He hasn't bues dowa all day." Five minates piore avd the trio were nodding, overgthing onploasant for potten, even to the meddhigg crusaders It wass is heart uobing eight. Throe
men intoxicated, two in the prime of life, probsbly fathers of families. But the machlest of all wus this old mat whose foat already stood on the boandarien of the otber wordid
"Isn't it druadful" I whisporad to sont by my side
Tes," she answered, with a sigh oidman tas been in tho liquor bunineks for yomrs. His sob succeolied bim a short timio ago At tbe requed I ove of bis children, a heautiful girl I weat with some lacies to bis place
this moreing The gatbe with which that old mas dioce us from the establishment ring in my eala yet, and af sure me that I can nover be a suocesa nothing but domone could use the las. guarge they did.
$A$ moment mors and the car had sopped in the midst of a crowd of men snd boys, and the way blocked
on whi sides The men oprosice rowned on slifides The men opposite ronned idly about them.

It is always just wi on this line, ranted the oldeat of the group. "1've I nover went a trip yet that we didn't get blocked.'
"Nor nay cne olae, I gresss," respind "A mat nbot," said the conduetor explatation.
They and bringing bian in bere. 1 my nerghbor with a ghudilor.
The effecta of a drunken brawl, contiaued
Make room for bim on thim side. possible," communded a proceasan oupporting, almont enrying, tho aense iess form of a mano

How in thander did it happen" Hisired one of the threo opprosto, fising to make roam.
${ }^{14} \mathrm{~Pb}$, they wore both drutk," an roling, the poliesmat. "Got to quarreling, and this poor fellow got the
worst of it."
Just bere the dying masa's face was lifted, and the blood ulmost fraze in my veine as a sbriek from the old was rang out abarp and clear.
"Ob, oly God, it is Bes.
The sceno whioh followed pasees deciption Before the car stopped the

RELIGIOUS INTELLIGENCE.
-There are 64 nocietica of Sweden orgians in Epgland, witb $4,987 \mathrm{mem}$ hant. The Mormons have $\$ 2$ charches,
and the Jewe 90 synagogucs and 150 miniaters.
-Aaotber impordat old mantacript has been fonnd in a famoun Greek monatery no Stount Athos, wbieb, it is beheved, may throw sotue light on
difficult pansoges is the Epistles of St. Paul.
-The late beathon poople of the Sandwich Islanda now eontribute anhually for the sapport of the Gospel beyond their territorios nome $824,000$. Some thurches sveruge more than four
dollare per member. Ono eburch nus. taino five foreign miasionsries.

- A promisent Mohatumedan Bombay began to study the New Ten tament in order to overthrow the ar-
gaments of the missionaries. The result is, be has been baptized, though bo bus boen obliged to emdure bitter perseation.
-Tre Buddbist numberies of Chian ave all been cloeed by imperial order. The days of Buddhism are evidently wumbered. In Southern Ibdis suxty thousond people have formally re nouncel Hisdookem, and placed themsolves under the instruction of Protastant Cbristion mivelors.
-This in the way they to thinge in New lork. The Socond church at Harloth needed a bouso of worship, and four lending bretiren pat their hutida in thour pocketa and took ont the necessary 840,010 . So the pastor and finance committeo will not have their lifes shortoned by money worry. Th sehotur Tewtik, the learned Turk onsection with Dr Roelle of bi fonbection with Dr. Roelle, of the
London Churoh Missionary Soeiety in the work of transating the prayor book in tho Turkish, lavguage, and
whogeimpriaonmeat and eondemprion whoge imprianment und eondempston at length been rolussed. But it tated that he is to be bavished.
- Fidd. Istan Priec, who was ap pointed postunater of Sehuylkill town. bip. Chestor county, by President his fiftioth bas temderod bis reaignation, and bis son, B. F. Prico, is recommented as bat tecessor It in also reconnmended that the name of the ctifico be ebanged to Moore Hall-Lannaster E'rppese
-Walter Wolden Bugster, a student Facific Seminary nt Oakland, Cal and a grandson if the Englans Bible
pablisber, has boun appanted by the Amirican Bonad to talro ebange of the worie of eatablinlugg the thew uniestot in Afries. Ho is fumiliar with minang and evgibechng, can buald a bouse, and turn bis band to almost any kand of mechatical work, and the commit fan at that they bave found the right ath at last
-An Engbsh mooioty journul bags: A hegotition is on foot hetween and the veneratile Sir Moses SAnstuflaro on the one hand, and the Ottemar Government on the other, for the ces son, undor certan conditions, of the
Holy Iand. The Othoman Empire is Holy Land. The Ottoman Empire is Grouks, want of money, and ha the bog for thengla seatered peoplc, i. iog for the most part in Turkoy, bave
a Gireek King don, ko the Jow a wish $t o$ bave a Hebrew Kingdon. It is tbought the plas will be offected
-The qucstion of the re-ordination of Roman Catbolio pricsts on there becoming Proteatants is bufore the Prenby torian Chureb in Canada The
decision of the Presbytery of Montren! was to the following eflect. HThat the ordiantion of tbe Cburch of Rome is confessedly orroncous and defeotive in its object, yct ought not to bo eatirely poured That the bulmiseion of a ru
daiced presbyter without the imposition or
cieat."
-Tho Baptist mientionaries of the
New Congo Mission report that they bave aftached to themsolvos many Congo: bave begun a sebool, and bave taken aome of the scholars to page taken ame of the scholars to page
fourteen of the spelling book, have rourteen of the spelling book, have
bold a woll-attended servise, with an average of 150 hearers, for foor months ; bave had Bible reading and prayers in the Portuguese language for those whe underatand it, bave col leeted abont a thousaad words of a hithorto ndwritter language, abd have mado several journeysabd contemplato othors
-A blind math used to sat in one of Bible with raised and read from a among whom the ebaritably diaposed gave him money. On one oecasion he lost bis place, and while he was seareb ing with hus Iiagere for the place where he had boen resding, be kept repent ing the last words that be bad read there is none other nume," "nonc other name." A passer-by, whoe mind had beon sadly tronblud by eer repested again and again, and felt the repested again and again, and felt the
mossage come howo to bia heart there and then. He said: "No, only Jesus, and there I will chag." Thçe worls Were to bim as lifo from tho dead.
-Rev. S. F DeHane, formerly U.S. Consul at Jorualem, in this way de. stroys tho foundation for some faneitul apeculations that are oceasionally met with: "There is not an Americab mibgionary in the Holy Land, noc a Sab-batb-school. But ono Protestans cburch wervastom, another outside of the walls, and one at Nazarotb. The Jew.
iab population han inerensed dunag the tast tew years, but the population of the coubtry has more rapidly docreancd. The Jows bave no intention of re-occupying tho land. Thoy bo there to die, bot to live No Jow arownd Jeruanlom oves or cultivated an arre of ground. The Jews of Eyrope and imerica will nover rehurn to Palcstine, naleas forced bsek at the point of the bayoset,
-A musionary baving fately return od to Berliv from Anas, reports an intoresting disoovery which he and two friends and colsborera made in Galiloe. In the mountains of Galites, be tween Aoca aod Nacareth, and north
of Shofa-Anner, they found o villago culled Bucnath, whet is inhabitod a. most exelusively by agriculturalists professing Jodaism, who appear to have been tbore from olden times, and They are distinguinbed from their They are distinguinbed from their
brethren in the east and west by foveral peeuliarities: firat, they spenk only Hebrew and Arabic, ont being oquanted with tho Spanish or the Germas languages, as the reat of the Jows are, and second, that they limit bomsolves to agricuitural pursuat with otbers.
-A minniouary who went to Mi Houri screral years ago, trites to cortain village of twenty families ho found that fifteerr possessed no Bible. He started a Sunday nohool, and in vo years a cburck witb botween webty-IVe and thirty nembers was organized. One year ago be founded a sebool is another plaee, whero bo had been told the lading reen wey necustoned to play cards on Sonday. and he bus eince organized a charct thore with a memberabip of soventy ix. Again, he went into a village here grabling was a Sunday amuco ment, givink no beed to warning whieh were thromi out to him that he had better not go. Socn be bad regalar prescbing there, and last Fall reviral was the cause of starting a church with a momberblip of thirty.


## DIED

STINEMAN, - To Ma fehastome Coagtegatien, May 6, 1890, Exsory Clayd, ton of moethe axd 2 daye

## D. F. Ramery.

Linger -Iu the Codar Creek churolh, Dekath conoty, Ied, ApHII 10, 1890. Faase Kinget, nged 37 yeara. 5 mosths natl 3 dayt Fuseral terrives by benther II. Eleor and the writer, from Ecel. $12: 1$. tarsit -Also ta the ame charch, Dekalb couaty, Ind . April is, 18s0, friend Jepet sharth, aged 27 youss, 0 montha and 19 days Fsaersl sorvices by the writer, from 1 Peter 1. 24. 25.
GRAGG - Aiss in the same place, April 22. 1680 , friebd Mary Gragga aged 55 years. by brother Jereminh Gumppsud the writer frem Mattbeve 344.
GRAGG.-Also to the arut place, May 1 , 1880, JoMs Gragk, the husband of Mary Gragg, and fathor of Jevet Marsh, aged 60 years, 11 meethe and 23 days
LARK - In the samer vielaits. May 4, 1880, lieary Clark, member of the Mothodist furch, nged 79 years, 5 most days. Funerat earvices by Rev. Ilunsy. ROEST - In the asme vielifly. May z, 1860, freed Charles Probet, sged abiout 30,

Profst - In the axme vicluaty. May 11 , 1850, slator Alreeda Probst, agebi 30 gears. ated 7 days Faperai diecoevee by brather Jeremal, Gismp, from Rev, 14. 14. Ester I'robert lesvera a bunbaod and foor bildren an dougher torea day oche, whourn he luts of akind and afrectionate wilo and nother We hive resson to believe that our

Correspandence.
Iram Hilliard, Obian

## May 15, 1880

## Dear Brethrou

On the evoning of the $7 t$ ast, according to previoue arrange ments made by the bretbrea of Northeastern and Norib westera Obio, on heloved Gretbren P. Brown and S. T. Boessrman came to me nad ielivered oight discourses, gencrally doctrian in baracter. Their presching eecmed to be approciated by botb saint and esianer. Ind large congregations, eonsidering the bosy seavon with the fartsere, good order sad the best of astention prevailed aring the earvicen. Fome of the aged and same of the poorer class in the neigbborboud which are neldom seen in the asmetary of the Lord, atleaded the meetinge. We are sorry te say that the brethren bad to leave in order to fill op pioturont elsewbero, Just when the people were beglabiog to get deeply isterested is their preschiog The doc rime of the Bretbres is not as generally sown through hero as it should bo. Some came to boar them who hat nevor before beserl the Brethren proach. ind fonted the trutha of the Gospel cx. pounded ita a purer and plaiber yabanor than they bad evor byiore hourd them. On last Kenday brother P. J. Brown reached a very stile sormon in our listrict feboolhouse, at which place he meatings were all bold but one He mpoke from Hebrews 6: 1,2 , to an attedtive audience. As thene was to ppointment loft for them to fill at the Disciple tburcb in Hultiard, we convey. dibem there in the ovening and Bra 8 T. Bossurman spoke to thit people rom St John 6.68, in defeese of tho Goapel as taught by the "Brothren.
Over one year ago a part of our doc rive harl been badly mikropresonted there, by one of their miniaters, viz, sind and gentle mannure, in one sermon, ated the obstruction ont of the way, and did it in half the time that leev. Khes was in putting it there. Wo rere glad that this people could seo and snow that we have ablo brethren sho could nobly atand up and dvfond be traths of the Gospel. Brother Brown, like ons of old, who stood up and told thein wbilo tbero that if there Wis soything in tho Sexiptare that they wished to receive instructions about, to eome to thom. and they wonld
ach then to the best of then ability.
We tender our sincove thanks to the urethren fomposiog the Home Mission of Nortb-entern and North-wenters Ohio, for nonding tbose evangelists to he, and srealso over gratedul to them or their labore wbtle here. Their 80 . jouro and meetinga with us woro both ploqsant anal profitable, and wo would be pleased to bsve them come again ome time in the fiture, if the Lord will ; if not, bope to meet is that bliesful ebme aboye. Other mininteriog brethren pataing thie way, will be cordially wolcomed to call and prearh for 148. since our beries of mecting I feel ture than over to entourage the Home Hingion, and would eay to you, who live ia a locality whore tha Brethren have prosching oftom, pleeso thitk of and prny for us who live so inolsted from the brotherbood, and have prosich. ing so soldom, To thosu who are not in favor of the missionary movement, when you withtold gour mite from thove who would thear the glad tidinge hold the price of preeions soula Maty Hza,ser.

## a fex Notes of Travel.

Dear Ptumatue:
Last woek buving receiv ed a cull from the weatterod membon of the Salt Creek chureb, mear Scantia, Kan, to come and preach for them, I acoordiagly went on Saturday last These members live forty miles east of Burr Osk, in Ihepublie county,
Kan, and are under tho everaight of

Fid. James 1. Switzor, Preached for East and West The B \& O. It. R. on thom on Aaturyisy evening and Sunday morbing st 11 h . m. Found then busily engaged on Sunday in if Sunday. school, whieh reems to he in a good working condition. Brotber Wilham Lobonpeel is now meeting with the momberd at tbat pout crice a month but thoy are eadly in noed of a resident mimeter. Who will voluzteer to go? The lansl is good, and only fome or five miles to town. (icod schools, mills, and overythiog in abundanco Siater Daggett will answer any quen tions rolative to tho comutry that may tho asked. Brotbreb, thanic or out attered membors

II, P, ВаккжовтI.
Sher Oak. Fatil
onday. Scheal at Oeorge's

## Oreek, $P$

## Dest Buthren

The good canse is still moving on. Last Sabbnth, May 2d, we organized a sabhath-school with a full boutre, by electing as suporintend olinson Arerstant, O. L Cover; herarian, A. Jobeson, trean urer, S. C. Cover. This is the first cffort toward a Sabbath achool for soworal $y$ care, but with the apparont good vill and istorest manifested on that day, I bave no donbt it will he a suc coss. Wo intend having the Sabbnth echool paper and perhapis a hbrary whirh shall bo only of ehoico sele tion, I bay chonco bocaune I think that there are many booke that ure not eal etlated to properly mastruct the acho ur. In the Sabbatb-bchool our preas aim should alway a be to teuch the ehin dren the will of God, bringing them up in the purthre and admonition of the Lord.

S C Jonneon
Vair Ginera, $P_{1}$

## Frem Ele Lidh, Pa

Dear Prwiftre
On Raturday the 15th we
hold an olection for a speaker ith the Addison poritios of our eongrecgation and it revulted in a tie vore, the burch deceded therofore to huve tw and the Jot foll on Jacob Wh. ned Juew Peck, who are both very worlby and rospectable brethren; mee of good talents und inveral bearta, and we be llove thut it was truly the Iord's thoill The matallation Wan deferred intal Sutiduy, Brother Jacol beibg was only masialled. Broting brothor luewi trust will be at our next anceting. Our lovefesat, the Lord wiling, will he bold Juno 12th, commeocing at oclock, $\beta$. m. A goneral invitation 3 oxtended nod copocially to the amnisers. By order of the Biebop.
S. C. Ketm

From Oasey, III
May 7, 1850.
Dear Editors
moved in November 187 , rom Northert Jnduas to Cumberland county, Illinois, and found a fow members bere. We have very good meeloge and have good attontion. Have baptized ton axd expelled one from be charcls for dieobedience. We have granted him a rebearing and tbo priviloge to call for elders from any church be may ehoose.

Joseva Chape.
N, B, If there should be a eall for committeo frons Annual Meoting to ivit the Cumberland eburels, ne there ro very fow of at bere, and all in imited circumstabcos, it must he the expense of the expelled brother.

## From Frazeysharga Obi

Dear Brolhrea:
I tike the P, C very manch. I think the sormon departmest is on im provement, especially for those tike my. elf, far away from badetasry priviloges. self, far away fran asaetasty priviloges.
I live between two great thorongbtates,
on the Sonth Litteburgh and St Lonis R R. on the ourth. The latt anmed railroad has not an mata privileges for atopping at small places as the firet. Now the reases of tbe description is bis, the brethres traveling over either of these roads migtt stop off sad preach Afew airmube if tboy know where they volud be welcome. I would prefer brethren in order with the Brethrea ad aleo non-asers of tobucco. The mais body of the church (Jobnathen Creck) is aesr twenty miles away. Brethron traveling over either of thes roads at any time would be welcome
borme Babisocole
From Siepreo Btation, Tuylor Ca, W, Va
April 14, 1880.
Dinthine Eithor
clumaks, 60y whe knowiag int your aboots of Isaen Purkey and Joho Pur key would confer a favor on me if they would please let me hnow tbrough the . C, or address me at Simpson Station Taylor conaty, W. Ve They and their fomilies went to the State of Obio eight or nibe yuars Bga, and we bave not best from them tor five or six years Isane and his wife, when they left bere were members of the Dunkard cturch. If be is Hiving, be is now past lifty yeara If be is
of age.

> Dantel Q. Pubkey.

## Frem Elows Olounty, Kan

Brotber Sayer has churge
of our littlo lloek here and we are permicted to bave proaching every two wcoks. We would beglad if potre of our brethren seeking homes in the Fent would locate with as. Our soil is fortile and erope good. Whent is in bloom and corn ts up and looker well. We hre trenty miles parth-weat of Atehson. The church is in avion, but he laborers suet few und the fiolde are white anto tho barvest. Oh? may tho glorions work go on until nibners beg the error of their way and accept the meley of God before th in forever too ste, and may we, brethret and aistero ive fuitbful intil doath.

## votroe.

To thuse who thials of atcending the Annal Meetivg at Lanalk, Ill, coms monoing Juhe 1st, I880, arraugenacnte ate made, vis, Dayton, Ubion, Ander. sob, Gishen, Chicajo, de, Thekuts good goutg from May 20th to June Sth good to return to July Eth, with provege (to 'hose who decire it) of hto ping over at North Manchester, Ind. ly netifyikg the condnctor of the O , W. M. train. The D. \& U, R, R., will earry passengers attending the meeting from all poiaty on the lime of its road, vias, Dey tonaud way etations to Lanark und return for \$1500. Tickete on pale at Ihayton, ${ }^{\text {t }}$ Trotwood, Brookville, Dod. son, Battimore, Gordon, Areabuta Jays, Qrecnville or of conductor on
train. Partios of ten or more by takmg :05 p. m. train from Daytor at 1:10 p. m. Psssongers by thas trum are at Cbieago at 830 a . m., and 9 p . Tieket Agemt, D. \& U II. R.
A. W. Proutz.

ANYOUNCEMENTS.
The uretures of tise Thora Apple eharet, \& Sogit Ca Mrh, Jabe 2ath aed 20ll,
The brethroa of tbe Manor ohurch, Ind s cousty, P's, June 2 sth , at $10 \sigma^{\text {'clock }}$
The bectires of the Erooklyn distriet, The Hetbel church of Carletoe, Nob, Juse 12th sed 13tha, at $20^{\circ}$ clock, p. mo
The Salamoele churct, Huptingtos Co . ond , Juve 18th, of $90^{\prime}$ olock, P m.
In the Ugen Creek oharct, Wabash Co Ind., Jaue 10th, at 2 p. m.

Io the Sonth Waterloo eburels, Iowa, June 8tt abd 20 th .
a, oo the 20 th of .Juce. of 4 p . .
Io the lost Nation oongregation, Mintor county, Lowa, Juse 194h and 20th
Tbe brothruo of the Msumfe distict. Destee condy. Obio, Jane 12 h .
In Watertine, Iowa,
al $100^{\prime}$ elock a so
The brethren of Central Illisois will bold their lovefenat in Florid, the 19th and 20th of June, commenciog at 4 clock, to which there is a general incotre and assiat ns C. 8 Holsingee.

Please andounce that the bretbron of he 'Ogans Creel eongregation expect to hoid tweir cemmunion meetiag on the Wha of June, commencing at 2 o'clock, p. m. 6 miles boate east of North Man. bester wbere bretbren coming to the meeting will be met at the tesin with conveyances Allate invited, eqpectally midistering bretbren Cannot some misistering brethres returning from A M., who may ebance to see tbis notice stop of with 05

## 1. Leedy.

Please antonoce in your papor that the bretbren of the Farmet Grove cbureh, Junista county, Pa , istend the Lord willing, to bold their lovefeast on the 11th of Juep, comnencing at 4 p m The osual iovitation is giron. John R. Beghoar.
The lurothron of the Markleyaborg district, Fayette county, Pa., intend to hold their lovefesst in their new chureh near Mnrkluysburg, commencing June 19th, at 3 ocloek p. © A genoral in: vitation is extended to all, expecially ministering brethyen.
A. J. Uubat.
(Qurput Pratucher, please eapy )
The brethren of the Grundy church Grundy county, lowa, will hold the coramuniob meeting Jone 16 th and 17 t commencing at one o'clock. The una al invitation is given
Н. Р. Stnichlef.

The bretbren at Furview will bold their lovefoant on the 12th and 13th of The untal invitation at 10 o'sloek

Joberu d. Coyer.

## The Young Disciple <br>  CLUB RATES, ONE YEAR


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VOL. XVIII.
HUNTINGDON, PA., TUESDAY, JUNE R, 1880.
NO. 23.

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enve Conglogatiotal Sigging, Is the Fad Irrawing Near?
Eleara Page-From Mniberyy Girove, Hinois, Another Dirouc Wanted From Vormillion Instrict, Ilhnois; Fiom Bedlowi connly, Yirgonis From Nolomon fity, Kansas; From
Mostivello, Indiana. Frous Maple Gore Thureh, Kansus ; To Bretb. tens kelting Jomer in the West: In Memoriam.

## sermon gitpartment.

THE JOSTIFIOATION OF OHBIBT.
Eerman by Elder Jamea Quister
"And wh host controveray, grest is the

 on in the werld, 1 eevived op fatoglory"-
I Tima ini. 10

I solect for text the clause 'jowtified the Spirit," and my milyect will be the justheration of CWrist

This it what-sumay on whitichan. Clutul observel in commemorution of the devent of the Holy Spirit on the day of Pentecost. It in called Whit-
Snniluy, or to give it the fill names Whte-knoday, hesause it was one of the times in the ancient ehnceh on as a bymbiol of epintual prarsty which buptism exprosect, the estindidater for theratents; bence, the diy war called White Sunday. The tiast of Pente the Pasoorer, and the descent of the Apirit of mitug at the fegavt of lentecost, Whit Soniny eomes seven weels
whtor Enoter. The deseent of thie Holy Spurit is a memorable erent in the bestory of the chatel, and its annI have belected my text as an appro printe one for the becnsian, ar it reters
is part at leaut to the day of Pentecost, of whiels this Lowi's day is the nnniversury.

## My sublject will be the justificator of Cliriat The justification of the simer is a precions fiospel doetrine To know that tho simnor, though lif

 crmes have boen great nod many, can bo just thed, is a 1 but what Psat ealls Clunst."-Ptill, ill. 8, Ile further $\rightarrow$ ay living justified by fith, we bave pace whth tiod, throngh our Loud $J_{\mathrm{N}}$ sas Chist by whom also we have se-eess by faith into this grace whercin we stanil, and rejoice in bope of the glory of Goal. andi not oniy no, but we glory in tilimiations slso. knowing thit trimation worketh paticnee, and putiobee, expericaco; mud expericmo beenuse the leve of' God is shed abroat in our heares by the If uly-tihuat $w$ bieh Here is the precioes frout of justifnea tion. And juntituation, the yource of so many blesupges, ts obtaikod throngh Christ, as Punl funglet whon he suid in speakang of Clarist, "by bim all thn betiore whe justifed from all thinge
from could not be justified from which ye cousd not ise jnstified
by the law of Mosos."-Acts xihi, 39 But before mbnens cmald be justified by Clurist, it was necesary that be him self slourlal loo juatified. His jratitica tion is the ground of onry $A 3$ we bellevary in (byist. Bnt 10 behore in hia we mast huve confldence in lisa guthority, in divinity, is his atone ment, mud in overything pertaining to lim. Ilenec, tbe neecuaty of lhas jus-
tifuation or npproval. Ite was "justi. fied in the Sparit.
In presenting my sulyced, the Juztha atom of Chrost, I nill first notive hif Conitenenatios, and then bis justafica

Firat, his condenunation. It is stid, Marth xiv. (it, "Ault they all condenn-

 deaned "to bo gumity of death" How und bear for nas! And be ded to withous murraur, though he was moosent tonnal by las numits who, whes bu a revilech acriled not pyan. whe - suffured, be thencatenel not, but cimmitted brobetr' to him that ind our sins in hin own body wn the thee v into nghtommaes-: by whose stripes
se-3.
le "Ho stureth up the people," said hy
aernsers. Luke axiii 5 And bernus be dained to be a kivg, liba menser combtrued that claim wh interienn aith Cresar's lothor and right. Thoy king spenketh againat $\quad$ Rosp "-Tob xix. 12. But this churgo was attofrothor false. 110 nonght not ut by the answer he gave to thous thint tomptod him, and oonglat to prese. juine the loman nuthority agains
hins. When they brought him in penny," and lw fruand that it bail s superacription upon it, bs the thiugs whith wat Corsur's.-Mati exiil 21. He songht not Cresar's kitigdons, for the ltibgidom that ho camo to estahilish, was not of thet world -Jobn xviii. Shi. He cune to establist
(Hence, bo taught, "Except a man be born again, bo cannot sot the king-
dom of Ged," (Jobn ili. 3), and "Exdoon of Ged," (Jobn ili. 3), and "Ex-
wept a man bo born of water, and of ept a man bo born of water, and of
the Spunt, he camnot enter into the kingdom of God,"-Jolan hit. 5. Such are the mature sud symituality, of the bonors, privileges, and "njoymawnts of The kingelom of God, or of that kingIonn which Clerist eame to set up, that the satural or numenewol mind of Than cunnot apprecinte or enjoy them. The natural man reeciceth not tho thinge of the Spirit of Goll: for they are soolisbress unto bim; neitlier can he lanow them, beenses they are spiritnify thseorned."- 1 Cor. ii. 14.
He was condemued, second, for blasphemy. It was blaspherny in the aenso of an ogating or taking to himself power that did not belong to him. When the man sick of the palsy wat bronght to hho, ho said, "Son, thy sinx ho forgiven thee,"-Mark in. 5 .
Our loord in thas vase did not exaurino the sick man as flysteians examinc heir patients to know whero the disease as located, or the muture of the diserse, be directed his attention to tbu root of the tronble, and this was wi. Hence, be said, "Son, thy shas lic forgiven thea" But the seribey said,
Wby doth this man Wby doth this man suruk blusphe
mws? wha can torgive sine but God puly ?" Tbo tornties haw vongb to know that as sin is committed ayainst Goud, and his law and gorornment, mo authority less thin his octid jardos it Bnt they fibiled to know, though they bad cyitence enough to prove it to luem that Christ uetel by the authon y. of ciod, and hence ho could torgive IIc arrogated np power to him well but what wat given to hima ly Goch, unf therefore wan no ine
though be pardoned tbe sinwer:
Ohber ebarges wero amule ngains fins, anol he was foakel upot by many of the Juwn ns a malefactor, Jolen
 ctided hetwes two ewiminta, it is mind sath berome sif jewertell ami prejudieed by sua, that truth and angi then it comanits the most terrible blunders and errors. The. Iews umiel their hitter murjudiees, looked upoul the Sacior tha a root out of thy ground baving ho form und eomeliness, and Guntiles hunted with the lows in the unjust condennution
But Gond is just, and justice nand The rentence of condensuntion an deuth wat execeted ujon the fanoent Son of fod tority full extent gind to was crucified upon the ewose From this he was talech down and lurried
Eat the giove conlal not contain bim and the thirl day he use again, buyopr conglaured denth and the grave In bis re-mirection be way vindicated ant juslicied by Goul as is declared by Pentecost, Enyung ubou speaking of Chriet, Whom Gind buth rmsed up having loosed the pains of denth: be

But there wat to be mather sindica tion and justifiention by the Sphrit. it is trac, the Spirit hatif justified the Suvior at his buptial whon it came poun himin the form of' a dore "And Shar bate reoord, bayiog. Ps. like Spirit destoming lrom le and it alrale upon hin And I

Knes him not: but he that sent mo to buptize with water, the same sod inuto Spie, upon whow tevending, and remaining on hom, the same is be which baptizeth with the Ibyly Glanet And I suw, wald bave recond thant this is the Non of God.". John ל. $32-34$. This wava jus. tification of his character as the Son of God. Bet his work, bis doctritu, and as hije ehnracter. And these wore all most ${ }_{\text {gloriously }}$ Justibed and vindica tal by the Spirit on the day of Pente

The Lord bnowing the greatness of the work bis disentes were to perlonn, and ther insafficiency to perform it without divne aid, sand to them after the belly I send the pronico of my F theboh, I scad at par of ray city of Jerusalen, until ye be enduod
con but tarry $y^{2}$ in tho with prower frem on high." Lake xiv. 19. In obedience to his conmand, thoy did tarry at Jerusplem, in "an upper roomb" "the number of rooms together being abuet a laundred and twenty." "These all continued with ono aevorl in prayor and suppli. eation." Aets 1. To the daseiples and infaut elaurch this was a time ot solernenity and interest. Thu whole mumber of diseipies was engaged in prayer. Perbaps the cbaracter of the blessing for which they prayed wen not very dafinite to them. But they frew they trould receive a blasoling with power, which would propare heal for thair work. They prayed and wated. Tbe anxionsly looke for penod at length enme, and with the divine Spinit. "And when the Say of Penterost was fully come, the And suddenly there amate a soun tron butacen as of a rashing mighty und, and it filled all the bouse where they were sitting. And there nppard unto then cloven tongues like as of fite, und it zat upon ench of them. Aoct thuy were all filled with the Holy Gboat, and bezun to spenk with other tonguns as the Apirit gave them utter-
ane. Aus ii 1.1. This way the baptism with the 1Ioly. Ghost. As in the baptista in gater the sulbect orershelaneal asat entisely iomersel, when the apostles wero Laptized in the Hoty theat, their entire liehis was frought ander the influetere of the di
Fine Spirit. vine Spirit
was the Savior justitied in the s.ptrit tolien it came uphat the apory thes as $1 t$ did on the day of Pentecast In coming as it did with its gifs and ooniorts, and power, upon the wititing disciples of Cluriss, it showed its approbation of then, and Hs preference to then. And un they were the diseples © Cluist, and believed and practiced Irs toctaine, und biltated his lite, it leacent upon the followers or disciples of Clanst, a as a sirtual and mancifoct nul bis iloctrine. Ind thongh Lu bail been conlemmed as a eriminal by the world, the was jastufied by lucaven nas a divine messanger. Although tho Jews Woaght they did God's service in coab acmaiut the Loral, the Iloly spirit fill not come upon the meminers of the Jewisb Sanledrim to tuatify of its approsal of they cosduct. acithor dha it como upon the Jews in general wha aither dal it como upou the Gentile who unitel with the Jews in comproting bim. The Spinit in directing its
course frem beaven, mado ite way to the upper roon in Jeruanlem, in which Christ, and there it diffhased its light, its life, its liberty aml porror, showing that the innitntors of Clurist were the

I draw two infurences from the jusification of Clariat in the spiritCrist, as the nystem of Chasstian truth has been joweified by the IIoly Spirit as well ns by Goul himsolf; how strong ro its claiber upon all men for their selief is 't. And how relindse noo all its facty, tloetrinea and teaching.Secondly. To my Chrstian triends I would esy, bold fiat the apostolical fitith, since it las been justifivi in tho Spirit. It is aome times mure tisan inthated thut it is not necessary to be no partionler in adlering so strictly to apostolic precepts and practices. Now is no form of Chrintimpity hav ever re coived the justitication that the apos tolic form has, it is wisdom, in reppee preat as that of our salvation, to risk our bope of beaven and imnumetality upon nothibg that has not heen justified in the Npins?, and approved of by heaven. Apostolie Chyintianity bas thus been justitied athl approved of and consequently it is wworthy of all aceeptation." (I Tim. i. 15), and "Iaracl *hall be sared in the Lord with an ereduating salration : ye shull nut bo asknaed now confounded, world with out end."

MEROHASIDISE OF OHRIST.

Ye soek me nat becaune yo ssw the mir aeles, but beonuse ye did eat of the losvea. This reproving rebake wis warded by tho Grontest King, Anthor and Law Giver the worhl iver knew, the fut of whon healed the si-k, cleswsed the lipers, restorel the Llind, anised the diad, enblne! kingdome, stopped the moth of lions, quenehed the vioenee of fire, and what shall I more cat, for time wouid fail to tell the power of the word of God and the in duente upon the buman tamily. The L.ord knew why the peoplo were sectsng bim, be knew their motives, be usderstcod their deception; no doubr they wero loed in them formalities in metiong him, protending their love for his company, and even following him to Caperasam, professing their sttaehments for him calling hum Rahbi; but hear what Jesns waya concorning theso bypoentes: "Verily, verily, I say onto you yuneek bre not because of the miracloa, but becausu ye did eat of the loaves und werv filled ${ }^{\text {h }}$ Therefore, brethren and sintere, in your traveling from lovefeast to lovefeast, sa in the pustom of some during the secteon mugbt it not be well to meditato upon the above and arcertan, if yon have the good of the charck, the good of the people, or your own good in view or, if it might mut be possible yonr entire socation is a rathles ramble. Hetwe examine yoursulf carofuliy, it muy be possible you, too, are after the loaves and 14 40, the rabuko is intend of frir yous as well as the multitude which followed him. Theretors examno well your motives.
Port Martbla, $P$ at.
Lowliness of mind is not a fower bat grown in tho Geld of pature.

## 

Inepme the rentier witt parions me
 bary trip, into the imberior of Walle Wh. weve comfortully seateol it tbith l lase carrimge of the Gront W ara Renlway: $A<$ wo flow on om jung wey at at rute of foum forly to filty
miles por hamr, no nulice fhat the country is hilly-vereh billy, and in well
 we impurvement-all luils of stapal No thume hritdinger com he rever, Tls.
 alvandaze A fetr" anmot he slede fict the thentrys is petwhat ang ap woth the makelness that formed land
 contums xelosed to have hoen pulid to shape ar regulatity as wo find themp yextwnss on our , mespey, we nasion
 very thing beran, th have a dingy
 not latge lest su the dark. We mon find ant wo are ndeng un the outhorl the netropmalis of Wrlec The farther ne ge, the mate wo nry ranvinewil wo nee on the heighlice hoad of some larite Cive luro ye are Llatine Junction, abich is about two milendiatment. But as wa dhr not intemd (an gri thrye, mul ket ong tho platioran to look arveni ded wo behotd :i prefert forent
 of whicict makee ow nlumet gidily to heirs upit. And we mev infingurd thet Thuc ste the roppe-suultmpy wark of In the thath. Durime the Spring andil Foll, in heary damp wenther, the
 holthy, lut whenat a llumla it is in. jumione to the glowth of regetatum, aultion of mamy miluz
Boarding the trata wersurnue our Penneg, and as we prowed weatward poarabee of the pawengers os they ater the trath at the waywde stations. Evern the parmos of the stations askuma a forcigo nopect, enid as the guasd" alle tbem ouf, the samed Llanoly, Kidwelly, Camariben, do,
sumat stramge to our cara And as
 nako renuly to leave, as this is on destreation for the prosent. We tuke
pur hent in the "Orumilua," and wo oon arruse at the old connty seat. we wlight fiom the'bas, everything ecemas atrange laugo gay colored mail conetes, lay allatound in mumlong muce gone by, whes isilroude werv unknown. And as thes is the
satro of "ommunication to the sur. Fonnding lom a and villages, they still ao the obll mode of traveting by stago oact.
If we oxpert to find tbo botel ae commadatiout, for which the Unitel caties is celutrated, we will bo sadly mistuken und disppronted. This is a
firsterlaus hutel whero wo bave stopped and though they may suit Britisis tatrolure, they come fur ebort of satis.
 ser the rogister with the bape of seeor the natue of on old arquaintance,
sound awhilo and seeing thut wo can. |stull be great, and ge shall be tho not foel at bome, wo make up our mond to go where wo will find more
hospitality than sbown by the cold bospitality than sbown by the cold and retctnonious prolitcoesh of servinta ap our minil to stay at a houso, which by the high-soundise name of Elephant and C'sastle. Here all our in furnes were answered ty a good ns hared atant ludy, all smilo4 and bows whotr we wowe informed was the hof
teas. Wo were favorable 10 pressed by the cordial maner in which wo were recoived, and we bad no veamon to Torot it. And as this is a fair earopto acter to be teand is all towns, throngb. out tbe fintertor of Wates, we will bay aro of it in the futar

## instranog aseoolationa

## th 3id

Now in the light of this paswage ebat is the practice of thoze who form aresociation to belp each other imply tho practico of sinvers. Thore s no lenorelenco in it. It is paying bethers, bopinis to contract-helping athens, hoping to recoivo again. Wo
unticipate the objection which tray be autu bere, "What barm if thete is forming an wasoriation to belp on another in conso of lose ?" The harm is daling it Cbeistian benorolence, nd tormang an exclusivo eirdo in bich to exerciso it. The law of ambracing atl tho saigis, univereol. held togetber by the gentle sway of tbat law of love, practice st whorever nus' salke
Tme Cbristinh benevolence primariy rogaris the sulloring indigent ury considemation to tho mund of nember of an instrace company The primary object wath him in to ro licve his asociatca-persova who nellium or nover rcach a suftering comli tion. He may thim, as in frequently done, that be as ay willing and ready to sctive the poor chareb member sa inemance. This is samply a phin of rood jutentions, bul benovolent feul ogs ; but the fuet, tand ns it did be form. He an a monoyed man bas ns werated with maneyed men for the parpuse of nectering his property from Uhe. Itis action in this matter proves dsat self-interest is the primnzy object wis. He and his ussocister form himother cad bare no copicection poor intorent. Hore are divisions in the hauth; two partics considered as ob eata in Chriatiun benerolence and hem-the ano beonuse be must, and is whord heregeels no much in roturn the other witbulat reatriction betanso win beast is in it, noil for Jenasa' sake Now I besecels you, bretiren, math then whech oause divisions aed oftẹ
lave hurnel, und avoid them "t 13tra 16 : 17.
Frot ins come up equarely to the rgeamzations ther arigin? Dill they prong out of the cralle of the Chris mathes lay the basiu Chast and tho apmathes lay the basis of their formul the fires of persecution propect a plar o jwiFont "the njoiling of the gooklo?" 1lob 10.301 Did the exemplary futhers of our fratornity odvise the "axpetlubey" wad 'poliey' of property inellence ay a means of furbberng pl frith in cioul aod love to man? What do theso organiautions projose to do? to they propesis extonding the Chrib taan roligion, and ameliorating the
condition of the human race? Are they moved by faith and love and self-denial? Sre they a benofit to the hureb? and il not, why should the Lavith sauction thom?
Tho trath is, property wad bte inannco bad ita origin in the work und bolongs to tho world. It has no connection with the wherch of t'brest and can bave neno. Fad it not been for "outside pressure" tho insurance fueation wonld have nover engaged the nttontion of the brethren at ${ }^{\text {F }} \mathrm{An}$ hal Moeling. Why wus tho sunotion mattor? If thero be a wrong in any thung, sball the churcb ssounae tho wrong and boar the responatility No, let the clbureb stand Irec-and let thome wbe practice things of doubtfai propriety bear the resposibility. Lot our Sonial Meoting koop a pure recorl, and on questione relating to insurance, a better anawer candot the given than the words of the inspired

Phus Nordt, that tbey bo not high-bumil ed, wor trist in mia crian slebes, but in binging gat, who givoth us richly all bat bo eryby, that they do goon, casty to dietrilutes, walling to tom muniente, laying up it storo for them Nelses a grood foutadation egainat the ime to cemo, that thoy may lay hold Writal fife." 1 'tim, 6, 17-12 Writsen by request of many bretle treting of tbus rear will recanaider rticlus on Insurabou Compaties of ast jear.

## $\qquad$

## ANNUAL MEETLNG AND SONDAT80HOOLS.

Amwal Mreting in 1857 first Jlecial the riglet to boble balatenth wrumile (onifneted by tho ixecthas), and coce man, the Ambal Mecting las deentel! Thaver of then cobiluteli in oxstor fritsolege of tio pupaliar dermomestial fione that the norld has in Soblani ions thite the herld has in Sableath

But to have them condincted royiel theder which in the arder of fure our chiklref in the wittase nfirumation of the Lasal But ne theme ver ha- le en, sud still is a beavy op It Mevting lav ibwariuldy docided that ben thes are condumbel in atder an hebet whech evidently is tune. Bnt saions of $\lambda$ M_ ne determinesl that bey shatl nut be intrublacel into their ghomagal , whe the cobga de-ito fo bave oulerly Snmins-si humb o tench thein boldoen tbe Soryutires oul puevent them fom bollewing naty of the vanitues that young jerppeotum
Gellon where thew are mo Sunday chook the pravty oppusing the oth \& demntulang of claming the right t baxe them heesuge A. M . Las decided Wrut they sue wight. Thin
Scaue are sa tomeng
flem that thoy ay they rold and their bilh en ay they would ratber Sllow otler like ambencuts of the Lond's thy, than to allow Sumbay Eelamla, whille others deviru to hare hoens to provent ifeer vhidsen from Rill hen este yon to dirumstake of wo, flat cane unter ons wbecrention helumbr to lave a Sunday weboot bat misolity oppare it lut ngoe to Ict the swadat-xelsoni go no. The arder for nubbile with the bent of promect A I'lirough tho Amutal ritit of Sunlay school vas benker up wheh ansoil mach fard feeling-
2. Another place, a werghborbaod to heethen derimit to orgatios is Sunelio choul to prevent then childeen trom fothowing the aloore vain anasencutares. Thuy wont to the churis pmil ashel the puivilege in organice in then sbool-bonat and camdnet an orderly (en the Siriptures. The clurels (thongls natas tbe privenge whe ans
(al) voted ngainst it We thiask this Would nut bave been sel, Jut from the hitluenry of sona pracher- preacot We aut harsh xpecthed againat te to bo prevertel? Arswer: Let the clarebera resly have the right, whieh is tro their dluty to cornest my disorder rising from a Sunday-school. But that no suupority nor minority sball Lavo the privilege of objecting to mn Tonld affertallly settle temuble ariving from Sinday-seloods. Uutil that in done, we thiuk the Annual Meoting is is part responalble for tho troubles
axisigy from Sunday-s choole Let it

Meeting tecidos the shem the Annal that no churchs a tbing to bo right, sote Airainst it and thave tho night th munt Stecting and set up eongregational itens. Lut the Annual Mecting an abess Lut the Annwad Mecting anintain her rightflel nuthority, wnd
ondd those respomible whe frample her those responibile whe tramplo hey diznity tuder fom, oven to the
rute of Matt. 18. One mistakon idea of Aonuml Mecting is to try to brommmodnto lamb majerity and mipority cu lase decionom on Simulay achowl al. ro $\Delta \mathrm{H}$ 15, A. N. 1si1. If wo me to mit Assuas Meoting (nnd he cannot diurehes

 "Wield Cbritat is the leeml, what right hats a tocal charcly, a newe member of Ero body to set the delibenarfions of the lrady asule. an'f ignore the head velich Col gny nuevtions theng fars the repen foded right, but not iegnoto aby de sions This briogs it trouble asis onfuago

MISSION WORE-HOME AMD FOREION

Sisme late we wrote byen the atione abjoct, the ealls havo been mado to orme and preach, sobne ovor forts miles, somo over twenty, othurs sgain bave a syatematic plan in cach church datriet whoreby thoso upplymg may denirod rege of secoring the mach labors requent? Tbo minater wbo is and duyly to enpport him hictlo fami fme to minustrial bhur, eannet rem sonulbly be oxpected to bill such calls. Wero he to utidortuke to tio the same soon wushl wo bose how erippled finanelally be bad bechme, and had de termibed to now lay all uside antal ho could recruit. The dumand is nnjust. ILow then absill wo proceod to effoot missionaly work that sbail nepply tho ontposts, the phonoor work, tho ardh one tasks of which but wow loeing in
tho Eastorn States fimatune Iot overy oburch consalt her memhers, and briog a allomitted roport of what sho bod do, then let tho mame be lirought ot the Dintrict Moeting sod be thero ayproved of, oflicens cboyen in eact treasurer andry on the work, and troasurer and soliviting cormanttee it pach congregation appointed by said avecting Lot theso plabs receive
sunction of the Anouna Council, and then when the sabbeet of museron comed up, it can be reforred to wheno it belengs-so tho hoard appminted for bat purjoee Stissionariss eдjo be ent who will work in the fledd until called bome, should their julgment lictate that the work. was necessary in tho part under consijerution. brotber the other day remarked to me rest it was the duty of the mivistor: to 'go had teath all nations,' and therolore if they (ministere) dad not go they wero not fulfilling tho Scrip. vore," Thes eertanaly secmod all right. yot there was 4 sido not looked at If t is the minister'e duty to do the Work, whose duty is it to see that bo can go? Who will tako caro that that timily seffors nof that in deprived of the chiel namber? "Who groeth a Paul.) "IIow sba!l soy clorges? they bo seot?" (Patal to Romans.) These yuestrops wo ask sotav lay yo one asother'a burvlens." Who laid the work of the ministry, dear brotb-
or, upon thy stoulders? Ana, Thu church. Wbo, then, after putung
thin burden upon tbec, promised to stand faitbfully by to support thee in that work? AnA. The cbarch, Has the church done eo? If so, thore would be no complaint about neglected miesionary work. Maby are rendy to
of the minintry, yet there are oppor crs to this work. Wo ask, why? Wo
receive no anawer. Bretiren und sig. ters, will wo do our individual daty is thie matter? If so, home and forvign miasions will recifo a glorious imp tor, and mueb guod
Bur,
Finasm

## MEMOBX IS GOIENOE

(lbeerve what is elubodied in the torm mamory, as used betorically.
Whate field of thought it oserreacher It not only bears is recorvi of past events, but it portrays to the intell. yent mind footprints in ibe eands of
time, of great and gupantie mivde. It bows to as how fasthfol a busy world has beoth,
tbo past.
For iliuntration wo will refor to some of the seceecce. Astronomy in the stupenilaciay folur aystam, termed the alunen at heaverly baries, by Wheb the lofty mand is ennbled to look etill In thor into the yet ondin: roally it may be termed but a bepinmigg of eriesce, the romplotion of Wo bont of undaceovered atars that may yot sprpear me phanots, by the nide tate to us the great wors of a past ate to
The bumes that desegnate the mots img planots aro exponents of the migbty mind thut oneo exieted in a
acientififo world. Geology, aleo in the bemory of the discoseries of those sclentists who bave explored the anb. crranean world, and elesoly observed water fowl sinil tortoine are diatinctl? water fowl anil tortoine anre dinetion bis an iodication of what wan a sandy beach notold agou -ggo. The decp hidden timbers when exposed to our vieion in a potrified Hate, and adanantive now, by the aid of the grent microocope, will determixe from tha dastigared mule, and hy stem of its folliage, the dircetion of the wini of long forgotton aummers.
Wo find insoct and animals of al descriptiona from the guat to the monkey. This arrengenwat fo alee an
indox of a past onkrown eternity. Wo potico in the srrangement, firat, insecte ard animals simple in up, tbone more clevated in claractor until we reach the
che lighest of all.
ifintory too, io bot a key to unlock the transactione of pust generations of almost numberiess extont. Experstenting in not ecience, as presumed by some, nor cas it be regardod ar such, unless establiehed in the musds of wecords of part events. Theology ranks aluo as at tesce among the rest Whate Springs. Pa

## FEET-WASHING.

## px 8. s. W. HADMER

I with to ofler no apology for pluin and bonset oeatiments. Not being in tice the commandments of our Lord and Sovior Josas Christ, yot I do nut Winh to seo the oxamples and injunc
tione of Christ puss into nerfect tions of Christ puss into neglect divines declared from the pripuic that foet-wabing os a religionk rito was unpopular with the ministers of nuost dosominations, and through shem it woill gradeully pass into neglect. 1
belioved the genthmar meant put only belioved the genthmar meant not onty toment. If those so eallod lesraed critice hare the right to set feet ways. ing aside, then the communion Blao yot to one eays that tho commution ehall : "As I bave washed your feet, yu
 for I bave given you ab example that then the lourned pulpit orstore toll un that feot-washing in uopopalar with Them, but st the same time thoy fal to Judge of bich beuven Well ways the judge of bigh beuven Wen asys otio,
if were the judge or the strongth of the Goupel, I wonld eny, ninpopular.

I to-lay believe fect watbing to be a literal washing of the saint's foet and I buliove it to bo a positive ordh
neme of perpetnal atanding in the oharch, jost the raine fas baptian and the Lord's Supper, Ac. Yor the sup port of the practice of foet wasbin Cbriut recorded in John 13 1-17 whith certainly, without a doubt, twe derigred to incolcate a literal mashang of foot as a ruligions nte. Youl may duty of bunble, loving nersice but don't stand on thin print alone.
Now ayshn, when the Savior saill,
$A=$ of as ye cat than hoad and druk his cup," certainly overy tudy exclumb the comtompron it in comband Noy 1 wek, bow can wotne of our pulpit ora tors atand up sod aecept the communs ju the bonsu of the Jord as the otber? 1 will yot say that if there se at beoff fiet-wasbeng the same boing cell ranch heaven independere of the Scriptarea, This is maying it good deal but linow wheroof 1 speak.
dear reader, you whe bave clsosen s postion smong tho professing enria commandments of the Saplor without doubt.
Gotitysharm, Pos.

## OONDENSED ABTLOLES - NO -

## By cyars mither

1 perer yol asw a cross person engaged in siogisg, nor dul 1 over berr a person wbo wan near death enit tukes a pleasatht apiric to give forth meludionssounds. In the nccond place, if alvo teaches us that when the bedy does net feel well, or when tbe thoughts are oceapied with grare thitiga, we do not feel to engage in singitg. Tais, werefore cotusides with Jumed 3ou af. lieted? let bim pray. Is any merry? let hut siog Paslms." But we sbould e carefal in biagtig, so that we got the meaning of the worde we utter, so
that we sing with the apirit and with the underatanding also When wo ing, we efted voe words that constiLute bolumn thooghts and prayers, wo hould therefore be carcfel, for God moked? Ite doed not no mbit de pirit ecnt forth. Ninging is a gift, and all cannot bend forth aweet melodien But whes we ran ance belp to engage
th the wong of Mosto and the Lamins we all can belp.
Arosterle, $P^{\prime}$

BAPTIST-DONEER DIBOUSSION.


## 

Wear mot "a Baptist preacher" when
"was in soldier," baving beus put into
wheu 1 was 23 yeare old My oppo. nent sooms addieted to reokleas stateonts. Notice: (1) It is a fact that Daptibus engage in coraal warfare
(2) It is it fact that no member of the (2) It is in fact that no member of the
Baptiat chureb can engage in was on any necount without dong "variance, omalations, wrath, otrife." Gal. 5:20. This Mr. IZay ban not been able to de. by. (3) It ie a fact, that Puul classes these thinge among "the works of the tuesb," of whicb he declares, "They
that do swht things anall not inherte the

It is a foct, that Bsptust churches are rerplonsible for whatever they cmubur. age or consent to in thoir members
Bom, 1617,2 Thess. $3 ; 6,14 ; 2$ Jno. 10 11. The, Mr, Ray bax not denied I now uwk hita if he cae deny that tbe plifit of war is "rapucious, cruel, fiend hat and passione ?" Fes or $w m_{1}$ pleane. Ilobinson uthe satting turth the lespte
 wont, sad Urchard tuas lecrifong aboum
 wbut they referred to the liturgy of Bobbin requiring ;truc moneraion" stuted the trutls If Mr. Ray denice tha, I propone to rofor it and other refercheos wheb bedispites toarompat ee ol learnell gentlomen, neither Bap-ist- nor Brethron, to inform bss reat ni, who have not these books, the
fact- in the cuac. Will he ggroe? Tid Orcbard commit " $_{4}$ daring hevtornet
 $29 y_{1 .}$ Did 1 not ahow trom both Note inma and Neander what the Walden-
 The Ambrosian oline, whels the Gaudoin were reprosubed for having retmined afur it bad boen ahelished
 sinst, of thap, P. 263), was not sot up the A1ps, vol I. p 12. Notace They
e roproscbod "lor harrag ietmach
If they thad not med it, why did not Mueton, their hidorian, repel it as artle arcusution? S.ot Mr. Nay danprove it, if ba can. Julson does minke lenaes and Aithigenseb" practiced the "forward posture" in baptinm. Is is hot to be expected thst as is Baptixt be would dinwe trum immorsion, sut he
gives no moreproof against it that Mr. Lhay in has assartions. Mr. Ray bas not prodnced a aingle, testirenny to show that the Waldenses practiced rimule itrmersion. I Lall spuan kam for roference to Thobibson't teatimony aboat the trinc immersion of the Cathan 1 or Monutions, that "This is a fruod, lor liohinases reforred to the finthnts disactuterk from 'Ihe Greek church' that beld that "Chiriat wan only a man" The reader may pow see clearly wherc Tunlamets" and the "Araph," "They all thonght Cbrict only a man" Rob. Recl. Res. p. 72. Let Mr Ray dedy biis if bo ent
Rohingo eays. "The Cathari beld the dectrine of the Trinity, a the Athapasians in the church did, bit thinking the church to be a worldly commioity, thoy baptized all that fonsed thetr ascombliee by trine immer pion in the name of the Fatber, Son and Iloly Ghast on thoir owu jersona professiun of faitb. ${ }^{*}$ Idem, p. ${ }^{73}$
Did the doethae of the Trinity, i taught by the Athanasiana, senct tbit "Chenat was ovily a man," Mr. Ray ? opponent again: Hot "the Novation baptized an the Catholics did, ant after the same manner" (see Din Din's Exec. 1916t vol, 1, pp. 126, 339), or how "the Doratiutb" and Catholics" "both agreed fir the ontward form of baptram, and "wore ahke baptized" (yee Biagham",
Antiquitien, vol. 1 , p. 476 ), if the No. vatience sad Donathete did nurt baptice by trias imancrsion?
Thene witocseet prove elearly that the Novatisne and Donatists
ere trine immurabotiata
(o, called Novauana the same pera
1taly, werv colled Waldeness in the valloge of Piedtoont" and "the Dontatiete of $\Delta$ frich posabsed the name po
culiarities with the Novations," Bap culiarities with the Novations." Ba! S40. Pp. $115,328$.
(3) Tberefore, according to Mr Waldense were trize inmersioniant Waidenses were trise immereioniste.
Neither hae he been able to effer one
proof to the contrary. The persectiund Cardinal Iosius speak, wero tho tribe immersion Jovathats Donaliat Wallonses, Albtgenses, de.
In addition to the nimeteon umanwored facts, given io my elglth and inth negativer, I sulemit the follow f for my oprobetele consideration:
(20) It is \& fuot thist larned isstucal bietoriane informus that trine tutmersion was the general practice of the tbree frrt nges of the cherrth that it "was first laxed" and wae "un donbtediy the mout primitive muanter. Chamier's Cyelopedis 1, P 58 , liob. Eed. Thes p 92, Cumphell und Rhéa Dub. p. 171
(21) It is a foet that the most promwent ecrlesiantual seholars and wri urs of later ages bave declated tripe mmortion to ho the puractice of the
primitive agen of Clarietlanity. (Care's Primitise Cliriatiunty, of 155-1.7 Cbryptalis Ihat. of the Moder of Bop Li8m, 190, 194, 942, Bugnham'a Anti Du Pus Etel iliet rol , p 507 , Wbiston's ஙesays on Apos olical Constitntione vol. B, P. 4110 Sob IIist, of Bap pp, 113,4155 ; Wall Thist of $\operatorname{lnf}$ Bap. wol. 1, p. 419
Moon's Lafo it Wexles, col. 1, J. 425 Vatson's Dictionary, ArL Mrinity Scriptate Gude to Bap pi 73 ; Jiva bribeiples of Cathelices, p. 187; Catap belt on Bup. p. 151 ; Nob Feel. lies. 1. 92).
(22) It is a faet, that the carly wri
core, whose teetimony is generally tore, whose testimony is generally
anoght wad employed by Buptiste in apport of inmoorwion, suetan nothing bort of trine immersion. (Orchard's Hist. of Norcign Bap. yp 41, 45, Com: rave Du Pin'a EucL. Ilist. vol, I, P! 323, 261, 242; Iiinton'凶 H1st. of Bsj 1. 107 , Wiborg on Bap. 12. 228
(23) It it a lact, that whatever sthems oxinted in the early church repectung questors of discipline that Batholien, Montaxiate, Norstiame. DonHists, Arame, Melctrati, Mucedolians Marionuls, Appolinariana, Nestoriana Severimos, Aseophuli, Malahar C'bris tiana, tbe Jacohites of Nyria add Menopotama, Monepbynter, Monothehices, Abyaniant, Aymeniana, Cluncse Chrio hade, the early Paterince, Waldeoser and others w-re trine immorsioniska,
(Rfal and conpare Bol. Etel. Ree. p1, $2,22,93 ;$ livus. Hist. of Buptanta Lon, Id ) pp. 60, 71, 177, 175, 486, 68, 489, 492, 698. Hintor'm Hiat. of Bap. p. 150 , ('un 16th of Counct of Arics, Last ('an of 31 C'ooncal of Constat: Itu Pins Eecl Host. vol. 1 $\mathrm{PP}, 93,118$ notv1, $126,273,837,338$,
$339,410,617 ;$ vol. $2 . \mathrm{Pr} .318,320,4 \times 2$ 389, ti10, 617 ; vol 2. Pp. $318,330,482$
vol. $3,1 \mathrm{k} .722$, Can 7th of 21 Ecumencal Councal (Constat); Cbrystal' Ifast. of the Modes of Dhap- Pp. 91, 95 Tortullian's Eecl Iist p. 1.37 ; Doss that Controversy, IP. 3, +1, 13; Augur Whes Lottors, vol, 1, 11P, 132, 639 (2b) It is of fact, tbat soptives, in beir controvestac- wuth \#pumklets, ap peal to the baptismal ollies and prac the of the freches as a true sad fath ful cxbilvituon of the apustokic prac bell on Bap D 2ian,
(2i) It is a tact that the ruticies atedhisan urul bapthemal oflices of the Frecka and Orental churcbes bu*o al
 ton 6 Hest of Bap. pp. 181, 188, Rob
1list. of Haph pla $15,713,71$; Hob. Eocl. Ros. $\rho$ 9.
(26) It vs \# fact, 'thent Haptists ap pest wo the rubnew and practice of the Greek as a cothect anil rehablo expo astion of buptiza, (Judaon on Bap P. 1. Gíraves and Dinzler'0 Debnte, Pp Bonest ; Bob, Fiecl. Res. pp 31, 92 Bonediet's Hist of the boptuste (ed. of
1813) p. 81 ; Camphell on Bap. p 431).
(27) It is a fact, that the early Groeke understood the original Greek commission (Math. 2h, 13) to require True inmersion. Bingbam's Antiqui-
tics, vol 1, PD. thi, 540 . Cyprinn' Writings, vol. 2, p 204.1
(28) It is a faet tbat the tireeks and Oriestale, inclinding the ancieat Wal-
denecs and Abigennes, de., did not dip rabavursoly or backwards as the Bap thets do, bot bowed forward ith bap-
 19-551 ; Judsoti on Bap Pp. 112-116 Writings of Hippolytus, vol. 1, p.
(99) It is a fact that the cburches $y$ whose unanianots consent the books of the Nuw Testament, were re ceived and colapited into the swered anon, bave, without any account of a change in thoir manser of haptixing. transmitted tho Clariatian beriptores to as thwough the Groek, Latit, Nown. tann, Donatiat and W'allenstan eburehes, whech trige itmenerblotiste. (Iloh Hiet. of Batp. $1^{1,511, ~ H o b . ~ E e c l . ~ R e b ~}$ PP 72, 据, 471, Donatist Contravony, pp. 3, 1, 13, Avgostise's Letters, voh. vol. I p. 476 , DuPis's Eeel Hist. vo t, P. 12fi)
(3a1) It Ea a finet, Llat the sragle ne mireronusts, of whicb we lavo any account in ecoivsisatical bistory prior to the 7 th eontury, not only deaiel the divinity of Chriat, but lith not even protend to baptize aecording to Matt 22: 19. 'They wero regorded as trpt $y$ hcruthen, while the general cburca did baptyzo aet ording to Matt $28: 14$ the Son, and of the Holy Spirit." Justin Martyr and Athenagons, p. ©n DuTin's Ecel. 1Het. vol. 1, Jp. 91, 313 Bingham's Antiquitses, vol. 1, p. 487.) (31) It is a fact that wo have no ac colnt of any organizod body of pro. fossed Christians ever cbanging from aught to frut immerrion, but we bave to the contrary. Bob, Hiet, of Bap pp, 315, D1t, 515; Rob. Beel, Rea. p

Mr. Ray's stath characteristic wontd prove just as mucb tor Latherane, Presbyterians, Indopendente, Motho dists, Quakers, and other Protestants an Baptiste, for they ell hare brot per seeuted, but he will not admit that they

Che Arimitioe Qluristian.

## HUNTINGDON,TA

## June A, 15so,

##  

Dt ming Saturday night, Sonday aud Sunday pight tre wete bieat with re freahing showers of rain. Traly our
beavenly Fatberis mudfal of our wants.

Ey next week we expect to be able to tell our jeaders all sbout Anhual Meeang. We will try add give yon stont all that wall bo of interest to you

Turear with be a lorufiast in the Snake Sprage Valley rongregation, eommeseing nt 140 nelocit on the 18 th of Inve. The ranml invitation is gis

Buo D. D. Fahrocy informe us that the Prederick City, M1d Mistion fe growhag is laterest, and that things
look oncouragiagly. They will bave netsices every two weels.

We, were made borry in leaungt of the death of Edel. Androw Milles, of ${ }^{\text {T}}$ pper Colorus Chumeb, Pa. He wa n faithful laboror in the Lordl's sinyanl aud alwaye found at his poot whe able His wonk is now done and he
has gono to his yownen. May the peace that is undintarbed, be lase

We wotice that onr bethren of the press huve all given thelr viows in re gard to the "Brethren's Clothing-
Hoase," Last week we gave a bit of our mind on the eano subject, but was erowed out. Is we then said what we inteniled ebould go out, we shall unseasonnbleness.

To mix the brivess of a Printing House and Fook-bindery, phay copy colitor, Lulp to rad profi, take lessons is Greok nod write editorinks, keeps one man nhout bua, and if we thould say a fow husty of cristy things w bope ont weaders will walce dae allow ance, by considering the attendant eir camstruces.

Tazke seeme to be ap unasual nmenat of interest mapifented is regserd to the forthcoraing Report of Anaual Meeting, and we do aos wonder at it, ns it wall be obe of more than ordinary interest to possible cflort to bave it out at a very arly date. Sead is your ordore for it now. Only 25 ceats per copy, or $\$ 250$ per dozez.

## ONE of our agents writel us that if

 the debate does bot soon cloes his aubscribers will refuse to take the pisper. We are quite as adzanns an anybody to have it through, bat wo must oxercisothe grace of patience, as there are some as saxious to read it nh others aro to get the pajer nid of it On Mr. Buy's manner of debating we forboar to com neel. Our renders will come to thel owe cozclusions.

Mic. Gflearsit, the stranger that was haptued by Fid. Janes Sell about a year ago, called with ns the other evenugg, requesenting himself nos at
brothor. Ho acknowledged bis paut hortconinigs, onnl sard that now be wes a befter mun-that he had rgain leen received into followship with the charelh. Is be could aot produce satinfactory oridenec of his toemborship Wo condd not socept him as such. H is a paintor nud varniber by trate,
and we bad reason to tear that to appropriate some of the aleobel to a oad purpiose. He should not be re ceived as a brother unless he carries with bim a bona fida certificate of mem kerebip.

Eles. Grabill Myers informs us that legislation. It has already been decidlegislation. It has already been decid-
ed that our bretheen whall not sell their grain to the distillor for the purpose of manufncturing ardent spirits Let the next iletision bo, that no brother shall derote his larm or fichls to fre rawing of tolacca. Deensions of this kind in in harmony with the "old order" but alo winkedat by the profossedly old onder brethren of to ingy. The followitug thedston) whas made it the Anatal Meuting of $1827_{1}$. Int 12 : Concerving memburs who engage Io tho mising of tobace?? Consideted that merobers should havo nothiog to do with tnels things, by which bo much mischuet is done, and so many mea (sand votucn too) ure fel anptive. theratim ct pantratim. An tbes de
 been allowed to liecome obsoleto sim-
y luctause thele is money

## SIX MONTAS ON TRIAL

In order that the Promitive Cuaiz FiAN may bo more generally matrodue ed, wo contunne to ofler at for six mooths on trial for 50 conts. Our friends, and eapecially our traveliay iniators, whl pleaso note thas as ducing the paper

## TEE RRETHREN'S OLOTHINO DEPOT

With dno respect to the opitions kld. 1. II, Mtler nud Hro. 8. II Betl or ns to the propricty of establishing Bretbren's "Clothing Ilouse," we take the liberty of entering our protest against such thingre While we love und respect what is termed the "Oyder of the Brethrea," we do not see the proprialy of getting uI such enter prises, bocabse we sue no ueecssity for
them. While tueh mores may promoto uniformity it is equally possible that they maly protiote style.
Take for example the late invention of' Brothren'r hats. It is trme, they aro nice and just a little comfortable to those who have licads to fit thens, but who can detine the disision line between them and the "atyle" aftor the signitienet name "Bretbren" is orased froar the inkide hring" Bat ns the namo these days is move sugnificant than the thing itself, and wo muat have a "Clothing \& Hat Depot," let us bave the name too, but we suggest that it be pat on the ontside instead of the inside. Then ererybody can sed
that we are "Brethren."
France comnacned bor "Dress Refor mation" on the ples of consistency and crowonay, and to-day she stands at tho bead of the fachionable world, and may wot the "Brothren's Clothing Houso" lead in the same direction?
Aoother reasoa why we fect to pro-
wall bo placing too mach atress upon a onbject on which the Scripteres bave but very littlo to nay. This may be from the fact that there was bat little ocension to talk about whist should be wora, of that it was a matter of miso importance. "Modest apparel thought to be all-sufficicut and that nay tailor of ordinary ability can make, especinlly if bo has the pattern. It is uthe, we diffor in rogurd to mat ciso clsatily towarda ench other in these thinge, but if we were to have a notion towards progtession, it would be to estublixb a "Byetbreo's ILonse" to
irain mimionarius to go out and prearb the Gospel.

While we are hyvomble to using legitumate moans for the porpetuating of plainaess among us, wo do not believe it prudent to rehort to such pacaburey as will become conspichous in the world, and show that we pro mote eon ecrned abont dressing people thun we are abont saving their souls.
Our first and grestost eoncorn should be to inetitute and sustain such onter-
buecessfally to hawe the Gonpol preach el and sibaens cenverted. Ifter eve-
rything in done in this direetion that can be dene, then it will be thm enongl to conaider the propenety of things of minor importance,

It is trae, if ris enterpuise of this kind was marted and the wholo eltarel woald patronive it, it woald mako n Tromentoux big bunness and we roc onmend West Hunfingdon as $n$ znita He leration, lut then wo waet it wh-
derstoon that we aro to lowe the rhole fiold, tu competition wonl poil the insincs, Who ways, yes?

## THE LOET CREEK AND WARRIORE MARK LOVEPEASTE

At 01s District Meoting wo fuested by fro Selber, the elder of the Lout freek congregation, in Jtmiata coanty, Pa., to attend their cons and we promised to comply with the request, is we ball not been with the bethren for somu yours. Accordingly we altended their meeting. It wra
nttended loy a large concomsc of peo ple both in the day and at pight. It Eonnmened at 2 niclock in the after noun. We buid a very plos-ant meetto enioy it. And the friendly atiens pacsent wore very attentive to the word prepusel, athel manifuated con siderable "ntioushess We enjoyed
our riseit to the brethen of tho Lost Creek congregation, and we separated from one another with the blessed hope on mecting some tinte in the great finture, to he fosever logether, in tho presence of ony Lord, whose presence aflords bis peoplo sacli grest joy.
Wo rutarned bomo on Wednenday eft home to taeet with the Wrrwor mark churck, it communion service Fommencing on Satardny miternoos The eongregation in the afternoon Was not vory lage, but is the ovening tho hoase was filled. The order waz
very good, and the oecasion was apvery good, and the oecasion was ap
parently am enjoyable ono to all prea ent. On Lord's day morning the congregation wes large, and tisough he house was crowded, and the day were very, good. Bro. Selh Meyers from Hill Valley, and brother Grabill Myors, lesides the mininters of the Warrioremark congregation ware pres ont nod assisted in the services. We nolming bertive, with pleasant recolections of our fellowship in our compmarion moeting, and with pleasant buughts when thinking that our la bors and travels on earth will be over after awhile and we shall then rest, if to are faithrul, in our Father'h bouse in which there ave many mansions.

## WHAT WE MEAS

The Garpet Preacher wants to know chat we mean by "aping after the oxcontricities of the aged. We anawer ago bringe with it, bodily infinmatics and theso infimities nfleet the mint nd as a result, some beeonse exeen rie in theis jwalgment and fatens of thinge. ladeed, the judgmonts of sorme becone so warpel that they ar mande, ated the bianefol effects wo bave had to contend with for many years in the church. Sucha brethreans oppose Sunday-schools, prayer-fieotings, $\mathrm{B}_{3}$ ble classes, sories of meetangs, education, and nuch brethren as brother Leedy raontions in his article on Sunduychools, vhe would rather latere their ebildren go Ebbing on tho Sableath than to bave Sunday-schoolx, we call oxeentric in therr ideas of things, and we account for it, because they are Fievs and hecame establehes wore rener ally iotrodaced. For such we fool to
may be both honeat and ancore it their convietions of rigbt. But when yonag brethren who have fan ability advocate mucls ideas we call thom自es, because we sloubt thefr sineurity is their better intellugome nul an monbubsed juigment whifit to teach them betien.

In we anid beforo, wo haro soma roung brvthren (wo hopo tho mimber very muall) of profeseal nobility Who wo anxious to become popular
mong the old brethren, und fo musompioh their end they eommence apmu ond apiog, ind profosaing lieir high regarel aust estoem for the opinions of the sild betheren, when the whale cruth of the matter is, it is their riem own big self that they love und es ceth. Wo lanve seon thia gane play cd until it becarue so thin, that oren the ohd brefbren themacives lauglual thater secver nbout it. We mean Chyatian of oven aver age ability
We catortaio \#s lugh of regatil fou be nged, wh bretbren and sineery Clurisunne, as any oue shomill ilo, bats we look typo them as tultible men on ly, and do not believe that the inflimi. bicsuf ago tomsly to tho ilvelopment of any upecial wisdom. The intellectual luselopment of the world, kiayround or corenmstanees and the pressare of be tifnes bring hew inance before us, nd we as the men of the age, and the called of God, wo to stand up amil meot then. To to thin wo unath at sert ourselves, bo ourselves, and not wake ourbelves rcpuiknve in moroly aling after others to gain their groot graces, If there is any one thing that re expecinlly mlanire, it is the man tbo is neither nolamed or aftrald to tand up for hes convictions of right

EDTTORIAL CORRESPOKDENOE.

## 

Dear Prinsitioc:
Our last whs writtey
from Me. Morria, nad we pronised to ay samething more nbont the place ud our visit there. Mt. Morris is sit. ated on the Iowa Central Railroad, bout one hundred miles west of $\mathrm{Cl} H$. ago, ant in the mulst of a lavge comsnunity of Brothren. It is becoming noted among the Brethren, as it is the Hace where one of our institutioas of darming is sifuated. The college buildings are loented in the centre of wo town on a slight elevation. The found fre beautiful; the buildings re somerbat anclout in their appearavee, but bave reecntly been repuired and now preeent rather a neat and cozy nppeatance. We think the bethron did well when thoy purchnead this inetitution at a cost of 86,0 an. About 86000 have been mpent in repaits making the whrle cont of the baildbgs and gronnde no they now stand, not math orer $\$ 12,000$, whicb in eer-
winkly very chenp. We did not inquire how many etodents conid bo firs. nisbed with lodging opartments, but we would supposo at least a hundroil. Bro. Stoib, the Prcaident, is Iaboriby hard to bring the sebool up to a proper standarll, so as to meet the wants of lise young of onr fraternity. He ems to have the lore and respect of all bis atoleats, and if kinelmess will govers as inslitution of this kisd, we eel oertain bo will bo vory suecensfal. His labore, we think, aro too arduous, ad if not lightened may prove detrymeatal to $n$ zuecensful carver in the fufare In nddition to the caro and oversight of the selool, he bas the debate, which roquires time and earofisi bronght.
Bro. D. L Miller, the Secrotary and truaburer, ecens to be the "right man the right place," IIc has in keacral vereight over tbe foeamial afluirs of the institution and will, doubtless, keep thinge "atraight" Wo were in the college asd in the rieisity from Friday
intil Thenday. Thero was preaching in the chapol overy orening. Bra,
Flory, of Va, and brother Ollor, of Pa, Flory, of Va, and brotber
did the proaching maiely.
On Sabbath thero wore borvices at tho Silser Creek moting bouno, somo four milos from Mt. Morns, Bro. S.
D. Trosto, of Muryland alas presont D. Trostio, of Murythed ans presont
at thiu mooting. After kervicee wo waro taken to somo lrothresi's house, Whomo name wo canhot"now romenibor
and returned to tho collego buildings hy 3 otlock for Sunday-kobool. Tho sctool it tras baid was not as lurgo ns nenal, and notno of the toucbors wer abeent, atteading mecting 6 in adjoin ing congregationk, The school met in
tho ebapol, and after the ubusl opening tho ebapol, and after the utnal oponing
cxorcieen, tho childron rotired to clans exoreiber, tho chaldren rotired to clans
roome, whoro instroctione adapted to them woro givon. Tbe adult purtion of the enchool remanod in the audienco rom, and were entortainod by anintor esting lecture by sustor Mattic A Lear
Wo bad pleasant visite to tho boance of brethron in the ricinity of the eol. lego. All wero kind und nociabhe und uro. Our viait to Mt. Merrie whs a rery onjoyablo one, and wo foel undor and Miller for tho very cordial mamer and Milles for tho very cordial mamencr in whieb wo wore recejved and ontor-
tained. At this placo wo uleo had the fleasuro of meeting Eld. R. H. Millor, our askocisto on the editorial staff.
We were glad to find birm rome what raproved in benitb, and randy and willing to work for the upbuilding of our glorions Zion.
ark, where wo arrivod on Wednesday ovening. At the station wo net sister Wealthy Clarke asd brotbor Silse Dubble. Bra Silan took us to the bomo of sieter Price, (bis aunt) with whon bo and his fathor, Eline Dubbol, bavo thoir home, and now wo leol that it is our bome too. What joy atd comfort
Cbristian associations and follownhip Christian associations and follownhiy
afford un in this lifol ant night wo wero ing in tho Brothren's charch woro not vory many present, and wo supposo a large part of tho congrogation woro atrungora. Elds. Jobs Mur-
ray, of Qaarry, Iowa, Joha Harshbarger, of $\mathrm{V} A$, und S. C. Miller, of Brook 5 s , Iowa wors ministera present from a dietanco. Eld. E. K. Buecbly, of lowa was in town in the evoning, bot boro mot the oditorial etaif of the Brathren at Work. $A$ few weeks ago reforence was made in that paper as to kow editors oogbt to labor mentally to broinn of one of the editors ie as largo comparatively as bis proportione bodily, the rest of as y ce editors, malass we had the epiril of Anak, would ampely feel 6 and; thoo art the muan
This worning wo visited the Annoa ing putio readionss for the appronch iog conceil. A couple men from St Lonie are here potting up the tent. The tiones, and it it thought by Taceday moraing thete will ba as immense
crowd. There way some little exeito. ment a few dnys ago in some localitie about the malall pox. It was onco reported that there was a ease in Lanark, we have bud eocase experience in small it ia Chicago nad at a few other points in this State. Laet night wo bad quite a rain etorm It lad bees very dry
and was mach needed. We art in. formed that the people of Knoess bud a good rain on the 2ad inst Some people in that State were making their way Enst fearing there would be nothcr famine. To day the meatber in this local land which will make it mach more plensaat for the meetiog. It spared you will bear from ue ia a few days agoin.
©辟stern Bepartment.

## 

## avoda, ind

We havo some very excellont artiles from brotber C. H. Balsbangh
which will appear noon, Wo bope on will rosd thom with eare. Some mportant quostions aro put on the fit by learbing them woll

Oun hoalth in quito poor thin weok n acconnt of a little exposuro. We cconn mure convinced by exporience, to proper care is the best sareguar ud of reak conetitution.
ksrituslly. Those who are wenk noed gore care, and mint ofton havo mooro thention than the strong. As the malid nceds doctoring so do thoy who aro wask in faith. Most of un will do
great doal to holp and rolievo the isrmitice of the invalid: we boar with bis wiskncas and bolp bira still. But ont help or forbuaratice. Not much pationco with bim if he in spiritnally selk. Still wo ought to doctor hum Bs we mould an invalid brother; kecp on outoring as long as there is any bop of a eurb. Never givo bim up till you
are aure he th doad. I fenr sonise who were opintually sick bavo bees neg lected and oven biried before thoy coro dead; but now wo baro run too parablo far enougb, and wo lot you exond it, and draw your own conclu

The Spint of God muaifested in the givister in bis preaching, in bite looks, in his words of trutb, it his oarnoest purpose of heart, is the great power
and means of its operation on tho beart and means of its operation on tho beart
of the sincere to convert bis to .God. In thie strange but bumble way all the Durch may bothoreal fonntain from which the roighty power of God is banifest to convort and bare the world. Let tho Holy Spart bo menifest in all ouf conversation. When it is foll ad laden with the truth and Spirit, uurning all to the glory of God and bringing bis glory before all, then tho
ebureh is the ligbt of the worid, snd church is tho ligbt of the world, snd
innore aro called to God. In all your mnors aro called to God. In all your bow forth the Splitit of God, and sinnors must feel its powcr. Tho Holy Spirit is tho great power of convomion harke through you, in your minis try, in your character, in all you Bay
add do. Tho Holy Spirit comes to each tho sinner and suro him; und alas 1 Saten may como to him through youreine to casdomn his forover. Then bow eaboful, bow oarnest and noslous ou obould bo who aro standing overy day at the ministors of hifo by masifontng the Spirit of God : and the ministors of death by raanifosting tho epirit of
Satan. May God holp bie Chureb to manifost bofora tho world that Spirit af Cbriat which brisgs salration in it

## WOBE OP TEE HOLY SPIBIT

The Holy Spirit, working througb the mind and nuderstneding, witbout
knowledge of truth, the Spirit cavvut reach the heart. In converaion God'n Spirit must comein contact with man's pirit to give the acods of trath in bis and bring fortb fruit.
But bow doen the S
But bow doen the S. jrit opcrate on the beart of the sianer? Evidently
throvgh lrow ewledgo sud meane. But the Spirit muet ba in the hesert of tho minintry or minlstration which uson the means and knowiedge throngt which it operates. If the ministor bus he Holy Spurit in bis owa beart when o preaches the word in ite power, bim pparit will reach the beart of some of
bis bearors. Ho masy havo bat ono alent yet if the Holy Spint is in it it is the very means that will buit the
condithon of sinners. If ho bo only an conditen of simners. If bo be only an
exbortor, when the Spirit of God is in
it, it is God'e means of reaching mome. Or they want and noed doctrine, and with the Holy Spirit in his beart, it will bo Gol's nesns of roaching hom. will bo God's mesns of roaching hom.
Or it masy be the jrayor, the exprtation or counsel of some lay-member and if tho Holy Spirit In in it, it is God's tweans of reaching the heart of
somo aineer to bow tho needs of life Tise groat orator and logician may proach in etyle, bet if the Holy Spint in than sounding lorass and tinklinge cymTho INoly Spirit given coavert
regoneratimg power, when tho propor means wro unod. God entied,
built atd organazed bis Chuseb that the Holy Sprit may live and work in t, and all its mombors fo nao tho meabs anpointed of God to

## otr panoers.

The grestest danger boforo tho bave to depart froie the orier of plain. vess in dress, condomning oniformity as a jrineiplo of tho brotherhood. This is the greater danger hocauso it is tho koy-noto to a mimilar dopsiture Irom formity in other tbingse The one who rann with the world in drees, will foon run with it in other Panitien, tho show the thentro, or any otbor worldly arausotiont Tho primeiplothat makes
ono inclived to follow the world in drees, will mako tho inclination toward the world in otthor things, which dostroy tho poculiar erder of tho brothbood. In high sebools, tho only dang or in this namo principlo of worldy
apirit, will dentroy tho pribepple of ha apirit, will destroy tbo pribetple of hn
tollity and plainvess of God'r pecular roclity and plaingess of God's poculiar
peoplo. Thero is tho dangor, too, is the Ssbbath-sehooi, that it bo ran in tho spirit of worldiy custom and not in the principlee of the roligion of Josus, meetinga or any oftior meatiuga if tho prineple that turns tho plaindess of dress into worldly fashions provaile in tho meetinge, it will turn them into the ways of the world. Thin kume principle will turn the wbole hite into the customs and ways of the world The conversation, the charactor, the may be turned to tho world by thin same worldly spirit that begins in tho donire to follow the waye of the world in drese Somo of our brothron with good meaning efforts, but misguided judgwont, opposo oducation, bigh schools, protracted moctinge, Sabbatb schoole and belping the ministry, ote Whle the grly oppose there thing but in the principle that merges them into a woridly ypirit and porpose; and at the ande time thone who are igno rantly opposing thees things are lettiag the priseiple of the world roa them into the samee error of following the vunities of the world in many things. The love of monoy, striving for wealth, apeading their means for fine houseb, fornitare, carriages and otber rain and gandy want tbis principle (bat often begios in fine dreeses to adcro the lady like tho world or adora the howes, or adcrn sonne carthly object of the beart, with
vanitien for show, to bo watched as

## conmon exeny.

Homility nad plainnost and atl the doctriate of aon conformity to the worlid may be taggbt, asd prevail ha edocation, in the bigh sebool, io series of meetings and ha belpnog our missionary work. In
trath humility may abound in all the neads of educating and trainugg our childreo, even in Sabbatb-schoole This
to the great reason why wo laver cur bigh schools, becnose tbey preact the by our bratherbood It is a end error in some to opposo these caease of im proving the mind and Leart, while they tall to oppose the real dagerer that ts be
our improvement iato the worldiy spirit of the age. When this priociplo is leading them in the matter of dress it will soon lead them in otber thinge, nad all iner the world, in free conscience, lib orty in everything, and the world in all, pomer to rate the worldly heart. Then look whero and in mbat the danger is. It is in the mproper nse of the means Giad bas gives for our improvethoat. Let as pot kill and destroy all the means of oar improvencat and growth and trength. But let us Daite to sbatain Il the menas that will help on the cause of pure Goopel Christianity, and oppose oru those means, to turn all the ryatem of Gospel trath iato tho carrent of popwiar opraion, freedom of conecionco, lib. rty of indifidual ophion, to epread chinmatic fuction and contention over the brothecthood.
Let all who are ia favor of mainturs of plainness and uniformity io dreess, bo priaciple of bumility and now con: formity to the world, and union is tho Grotherhood, to austain theno doctrines enoag us, rally around the interest of he cburcb in maintaining theso prieciples and opposiag the iaroad of danger, hat makes ita attack first on plaiazes anifornity; then un the principles of
hamulity in otier thiags; then with banulity in otier thiogs; then with
freedom of coasclence, liberty to each one to be bis own jodge in what is es seatial and what is not
Let as all uno and maiataia every means of improving the soal, body, and pirit; every mease of advanciag the :anse of the Mastar, and never let these come and vanities of the world, under ebe wily name of progrossion. Proreenion towards the world is our grent eet danger. Progresxion in the pare Sospel is ns difiereat as day from nugbt Lot pitched bis tent toward Sodom There is one biad of progression tbat wond pitet the ebarcb toward the Doad Sea.

## OHUROR OOVERNYEAT

The most important matter in chareh overnment is to keep in barmony with be teaching and Whirst of the Scriptore in all ite raling power. The subject and portant that the divine will shoald he consulted in every part of it; from tbo amalleat body of membern to the gr at est council in the brotberbood. Giod'y word ie the supretse law of the church, ad its government is to exccate bin will in his kuagdom on earth. There are mady forms of homen governmeat:
there is but one form of dirise govera. ment, that God gare to lis eburch; to be adminiatered frot, by geperal council, second, for conveniece by charchea; third, by the offcers; fourth, by individ nal membere. Of oscb one we with to peak in its proper plsce, that each one bo anderstood, sad does not infringo
upos the rights or duties of the other.
The firt work of cburch government to see that oill the leaching of the Gospel aro observed ly its menabers Tbe secand is to keep tho eburel unit d in one bodp; that all be of one miod and one Judgwent, and all epeak the eane thinga. For thia purpote a geseral confereace is indupectable, as shown a the 15th ebspter of Acts Without the others, and eves ascb minister would be indepuudent of all others, ex opit the members of bis own charch But the general coalereace is the great hand of uaioo for all the charebes and all the members
The form of chareh goveramest or dalaed in the Gospel is founded on oanaess, surnethiag sure tbana more union, oae mind, one jadgreeat, one epint, one aith, one body, oue as the Father and Son are one. Heacs a lisalted denocratic aud repsblican form, where every wember may apeak and roto on ail the busibess transacted by the church, is charging ita ollicers, receiviog and expelling membere, the woice of each
meruber meat be beard; becabaa each
one is interested and must take case of their aws interest, is the fellowship aod oneness, necessary to the bsppiness of the church.
Another feature of iepportavie in ith goveroment should be noted here, and that is, in all cases efleoting tho fellowbip and oweness of the charch, the voice of the charch sboald bo apanimons, for that is the owly prineiple on which followsbip and oneness cas be aftniaed. Such ns giviog lettora of memberebip, receiving nembers, atad pertaining to the olsserranco of ordinances, and many other things that are eesontial to fehow ship, aboold be unaminons, for that in the meaniag of the apostle when be nays, "Be of one miod, of one judgroent, ote But thero are many thibge that are matters of policy or of expodiency that aro aok esbentísl to fellowhip that masy be decided withoat baving saunl nous consent; ;uch as where a meeting bouse nhall be built, what time meeting shall conamence, low loag it Eball contiaue. Those und many other question of a aimilar nature nasy be decided by majority; but a bare majority is not onough to insure peace and harmony in any matter of importance, and wibdom would leed as to whtsin the consent of all, even io amall matters when it ean be done.
The council of the Annual Meetiog being the bighent council in the eburch, its work is a matter of importance in chured government, aext to the Serip tures. It is not is legiblativo body is make laws for the elurch, but sh coort. to decide sucb casce na are bro't
before it by tbe teaching of the Gorpel, before it, by tbe teaching of the Gonpel,

## Thome Bepartiment.

WEAT CAN A YOUNO MAN DOT
What can a young man do? Do He hos an immense power fur evil and for good. He can rain bis healith; be can debaso hif intollect, he can mourder has conscience-be can deaden and destroy it, bo can deteriorate bis norul taste and bis moral feelings ; ho can fill bin mind with gross and dabas. purity and lunt, he ean beootue senanal and dieguating of his habits; be enn lous tho confidenee of society, bo can lose his sitnation: the can be cast off npon the world ns a thing that canuot Wo trueted; bo can hecome contrapts. be; ho ean bronk his fathor's henrt, a durk cloud and prese upoe the brow of hos mothor, uat upon to rounte. dances of his sustore. A young man
can do all this-cnin act so that bin can do all this-can act so that hin
very friendis shall never wish to benr bis namer, and shall only soeretly in their hearts follow him witls their

What can a young man do? Do? He caz "eleanne bis why" acearding to God's word, Ho can soek to under. Buand the Seripturos, to love the Snv
ior; to lore God's word: to save bis soul alivo. Ho cun flee to the fountari of reconclilation; be can becomo a boly man, bo can bo a riktacuas citity, bo can tako bie young brothera and luod thom forward in lifo, be can oxtexd the influence of a Cbristian pastor ; ho can ho bis right band in offorta to do good; be can tako an in-
terest in oll tho gruat movemconts of the day; be can die a bappy mab, with bie childrea and his grabd.childron around his bed; and puss from the diasolution of the tabornacle upon
earth, to an intoritancu on brgh IIf can do ali that ; a young man can do tall.
Only let him "taike beed to his wny" in to meditate upon this word as the rolo of the divino goverament; bo will mon Hoo the necessity of that mediatorial and restorative process whicb ia brought to light in the Lord Jestasthe fountnin opened fir sin and un-
leannoss." Let bita then go on from timo to time, pinttiug away ererything that bo foele to bo rrong, trying to conquer crory bad habit, aad ho will bo lod to rejoiee in the sanetifying Sfirit, who sball carry on this work. But it is no use pretonding to desiro by the blood of Christ, if you do not put away evory ovil thing, and seck God's word. The two tbiags must advance togethor-tho putting away of overything practically wrong, and the seeking after tbat truth which in cording to Gode word.
isdom and etrength that you may resiat all temptation, and that you masy do all his will. Ho promises to give hid Holy Spirit to all them that ank him, " and be wial give him to you.
Then may you confidently hope to Then may yoll confidently hope to
live sate und buppy and ueoful iife on arth, and whon lifo is dono, to roccive from the band of Chriet an unfading
'Abl
whe" some onc, perhaps, says 'it is this and actod on it ton or twonty years ago, 1 should have beon a happy
man, but my life heb all been wasted man, but my hife has all been wasted."
Ob! do not despair. Tbere is hopo for you still. The blood of the Lord Jeana Cbrist can cleabse away your
guilt, and his Holy firic can ronaw oven your beort; if you will only go to him believing, bo will not enst you out. "He is able to savo" yon, and be will esvo you, even "to the uttermost."

## You cau proft by the defects of thers.

| A TISE FATHER |
| :---: |
| In one of the leadiag towne of Cen- | (ral Iowth, a wealthy banker's oldest daughter became engaged to be married. Ao wontd bo expeeted, from the position of ber family, this young lady had the benefit of the best mocial and intollectaa! advantages at home, besides baving been a stadent nt Vassa for aome time, and traveled considoribly, from all of which ahe had attained quito a dogroe of vultare for a lady of only twanty years.

To an ordnary observer it would nom that her truming had been all thougbt otberwiso. When be formd that she had concladed to take upon berself the dinties of wifchood, he,
lepowing howe greatiy the huppmena of fumilice it affocted by the hoosewifury gunlitien of the woman at the head, echared that the marriage should bo delayed matil she made berealf thow onghly familiar with tho duties of n rousekeoper.
To be thorough ho know reyuired more than a more theoretical knowl. edge, so with wire foretbought be carofolly provided the meuns whereby the practical worth of tho inatructions recoived could ho fully tested, and for thas parpase the mother was requested uon, while tho daughter should aksume the regponsibilitics of house-kecper The mother vonsentel, and the young
tady undertook the dutios ol bor norol position with a will to do ber very boing oxcoedingly bospitablo, the house War soldom without tho presenco of guests from abroad, but inspired by tbo antbition to acquit herielf eredita biy in the prosent, as well as by tho uweet bopo that in tho fature she sbould hava a tromo of her own to mereaked from day to day, as exper once added to ber proficiency.
In ordor that hor work tuigbt bo systomatic, bhe wae sllowod a certan
sum of moncy e month with which to supply the table, asd as a epecial in ducement to the exercise of ceonomy ull that coald be aaved chorefrom was to be placod to bor privato fecount for indivilual uee. Their aonthly allow ace boing by no menns large, she was obliged to exercino caro in its expendwero studied, and not a diab mado its appearance upon the table without the cost having beun fully estimatod provious to its ordering. In this manner of grent ralue to ber in the fiuture.
Sbo was onco beard to remark th it was really astonishing to discover the many ways of economizing possible to women, and as ao thstageo of
hor own experionce, faid she frequently found, for some exponsivo dibh desired, that something elso equally as wholesotue and fulty us palatable, could bo furninhed at onehall the Th
Tbo father oflon accompanied ber molection and soatructod her in tho mulection of vegetsbles, the cutting of moats, etc., Bhowing such as aro suita-
ble Ior difforent purposes, and tow to avold wastoful and unwholesome put clrases.

Does not this sketcb contain a valuablo saggention for the benoft of otb parcents? This young lady gaised, in probably one-third the vital enorgy oxponded in the bebool room, knowl. edge that will contribate a thousand fold more to the happiness of those copending upon her than any amonnt
of achool training could poosibly do yet how fow thisk to give a daughter eimilar preparation for home cares and home duties so sure to form a part of more thoughtiful in this respect tho burden of young wives would be greatly lessoned, while the amoont of mon-
oy which would be paved to young hurbands would oftentimes be suffi-
went to
wealch. The theught is worthy of consideration on tho part of all those who may hold

## moman's work.

ay uns $\mathrm{M}_{\mathrm{L}} \mathrm{A}$, gLabistt.
It is really wonderfal how mues is compriad in theso two words. An a knows of conrec, evory good wonal home, especually if sbe is a mother for then she has responsibiblities resting upon her that she tare not obitt on
other sbeulders. It his generally been thouglat by the masees that wo mat's worls is in her own home and be there, going tbrough with tho dally routine of every-lay hife, the esme old real-wheol, step apon attep yet never the fastion of the poor old patient horen wo have of con sean shwing wood,
heoping the wheel thrming by con stantly etopping. And thousanils of wonnee base worn out their lodien, dwarfed their minds, and ruined tbair nouls, by living just such fraistess Perbups mast if not all of ns in earlier days, who bid as fair for a itfo of usefulness as moot young wom. on, at their warriage, but aftor the
worry asd eare of ten or Efteen years worry and care of ten or Efteen yeand
of married hife, always tworking hoyond their strength, with norres Gtrung to their vimost, with theit boughts on aothing but their work with thoir own sfoira that it is folly 20 try to converse with them on any otber fubject. You can got their minds on nothing higher wed bow
lorcibly this brings to our minds the mords of Jesus: "Whatsoever yo sow that shall ye also roap," They bowod to the comiorts of this lifo, and they have thens Tables loaded with food great stacks of bod yuilts, rolls of now rag carpet, dozens of cans of frut, jel.
lies, presorves, and ftult buttern, lios, presorves, and ftuit buttern,
onongh to do a couple of yosrs in ense the fruit should fail, and everything in proportion.
But with all this gain comes falling health, oyes that have loat thelr luster cbeoks that have lost their bloom, a and bnoganes driven all the suvebine and bnoyaney of youth out of it, and which is antirely filled by tho all-absorbiog thought of looping tho whoel turning by constantly stepping. Havo years, bad any aspirations for anything bottor or moro olovating? Yes, many of thom toiled with aching to show their independence of characor, und riod up out of the zoove int which thoy bad slid, to noo thoir high. ir mature develop, cven to the curtail houso-work. How nuch womgen ned to abow thoir true womanhood, by doing their work in the way our Mastor intended, when ho eaid, "Martba, Mar tha, thou art careful and troubled about many things; but Mary hath choson that bettor part, that shsll not
be taker away from her." It is really disconraging when wo conkicer how much time and means aro epent in prepating upnocessary, expensivo and unwholesomo food, and bow minch precious tume and etrongth is worso ruthing, tueking. flouncing and ombroidering their litelo ebildren's clothes to wear to Sabbath sehool The moth. or bas apent all her time and strongth decorating their bodies, to the neglect of thoir minds; and tho littlo thinge go alone, without any preparation for the lesson, and the mother stays at some to rest, 80 as to be ready for the work
Is there very maeh difference be-
wwon euch a Obristian mother, and a
be a difuronce. If we are Chris tians, let ws show it by our iruit, and fot by dolsg that wheh etrietly bo God and rammon."
But tho best of us have to monru over poglected opportunities in our on familiss, wbon our littlo ones were clistering about our knees, or tramp. ing on onr toes, that we did not let go orr baking, ironing, or oven wasbing and selzo the goldea opportubity to cal the truth io their hittle, tonder, waxthea hearts, wben thoy came to of about God, or any other subjeos that *ould heip to build, or lay tho foundeson on which to build, u good, noble huraeter.
And atir oldor chablron : bow ofton we have failed to understand their ward for spiritual fond, reaching upthat will satafy and expand its capacity for knowlodgo. Wo fail to ueder stund them, bucanse wo suffer our
minds to become enslaved by the many burdens wo undertake to carry alone instend of laying them upon bim who sani, "Cast thy burden upon the Lord, and bo will sustain thee."
Whtio it if truo that woman moulds ociety, it is equally true that a mothor has a ireat deal moro to do in moulding ber chitdren's claractor, then the fathor. How raro is it for a
gnod man or morann to trace thoir ro. ligions training in obilabood to their father, and bow often do we bear thi? textmony: "If' it hed not been for the ontreation and prayors of my mother, I now would bo beyond the reach of bope and mercy" It is tho motber that must train ber cbildiren to hubits of industry and uafulacas, "bich is
just as neesenry ns improving the in just as neecsenry ns improving the in flaence that a good woman bas, and tho manount of good she may accomplish during a hfotimo, by taking up overy doty ae it presente itsolf. But in doing our bome dutiog, it is not re. quired of us that we alicays kcep our homes painfully clean, nor ,our tables in apple-ple orler, if the morals of
the fambly are looked after, and thoy are comforteble, we aro free to lenve home for a while to care for other
Mothere, I fool suse, ss we stand before the groat judgmoat bar, that the question whest comenitted to our we drossod in beautiful garments, and fed them on the daintiest of food-but bave you trainet them up for beaven and immortal glory?
As bas boen said, woman's work bs chicfly in her own family, but we are glad it is not confibed to that alono, mothers ncet and here. Very many miotbers necit and bave some one behome work. Theso porsons have souls to save, and some of them, porbaps, are hungering for tho broad of life, and all of them loaging for that love and sympathy that every heart craven and must have to be bappy, and if not finding it there they should, will ay are of it they aro in the broed aro that leade to destraction. Thon bow sed the thought that through our neg. lect sucb an one wont astray! In
Bome sonto, wo are ail our brother'a keeper. And there la a spot in overy good mother's heart that can be reabed if she will examine it by the light of the Gotden Rule. Do to this one nder gour roof as you would have others do to your child under like cir-
cumstances. Wo are to show such porsone that woman'o mission is not to pull down or oppress, but to sympathixe with, to lif up, and point to that hesvenly home where thoso of every nation, tribe and tow gue, bigh and low, rich and poor, shall all bo engaged in the same labor of love; for nono but the pure in beart can onter there. A great deal coatd be said of the homes for the friendless, and the boarding bouses with the beat of
wholesome bread and fragrant coffee,

Which ean bo had for a trille; of the oufortable reading rooms, fitted up and supplied with pare literaturs, all done throngh women's work, and there is the Women'e Crusade, which seory reoder is familur with. It hus gone isto biatory, and will stand whrlo thaie endures, 15 a memento of the great work aceompllathed; and its in fuenoe will bo felt tbrough all oterni y. And last but not least, while we aro doing all theno thusg, wo find sume time ned means to sond the glad trdinge to dintent lands, whore thousands are perishong for lack of knousledge. 1 groat work is beibg dane by
 tion. Littlo by little tbe work goos on. It evous that God bis ehosen tho weuk tbings of thas world to confound the mighty. Riso gp, yo caroless women that are ut case in Zion I Gord youraclves and matko you atrong, for to have th great work to do in belping Homar.

## HINTS ON ETIQUETTE,

A lady who goce into socicty with the slimple wieh to plowe and bo ploasod, gonerally sneceods in both objecta. Slu twho wishes to bo welvome in soel ety, must extinguish in heraclf the de siro of' "thowing off." To dress in a
mowe costly etyle than the majority oan aflord, is not in leerping with tho cannoni of good tasto or brooding; ous to be inditferent to diess is uxually a mark of excessive vanity-as though ono woud say, "I ma charming onough withont the ald of outward adorn.

The usual forms of otiquette aro the ato guarde against impertinence, and is thoroforo best, in a miscellaucous 1y. To to perfectly poltio it ia only

IUELIGIOU'S INTELLIGENCE
-Ib the old dayo thore were, angeia who came and took men by the hand and led them away from the city of
dentruction We poe no white-winged destruction We ece no white-winged angels now. Bat yut men aro led away from threatening dustruction, a them forth toward a calon and bright land, wo that they look no more backward; and the band may be a litito bilue - Mrirge benotr.
-Tbe "Lion Sermon." Sir Johs Gayer Kiught, who was Lord Muyor in 16 ti , lo e eoln to the Church of St. Katharine Cree, is Leadenhall-street, in trust, tbat a $y$ carly sarmon should bo presehed on Cht. 14, in compatine-
ratiun of hin happy deliverance from a lion which be mot in a desert an be wus travoling in the Turkisi domin. iones, and wheh sulferod him to plas; the mumater to bave f1, the elorks 24 6 , the seaton 15 , and a sum of ts Ihes. 5 al to bo deatribited amotig the necessitous mhabitants In Hatton's
"New View of London" (1T08) it is "Now Viow of londion" (1T98) it is
said that Sir Jobun moet the hon it Ara bia. Sur Joln Guyer was a naember of
the Fubmongers' Company.-Toters anitl Qut ries

A conduetor, who leaves the city is the movning and leturns in the
evening, got of at a sraall atation net evoning, got of at a sraall atation not
far out tho other oveningon bis return trip Ho was napuosched by a gim. vieaged actividual, who uddreseed bian in a tone that Nhowed ho एas very
nutueh provoled "Suy, dd rost know you lets mo tbie moraing ? The monyou let mo tbik moraing " Tho ron-
ductor responded pleussntly "No; 1 did uot, nud whiro wore you?" "I
was in the depos here" "Woll, my duar ar, you wast recollect that the depot never goes out 1 never load
anf passugurs on whth a htrefeher. If you want to rido with ree 3 cou mast chatab un the trais." 'Tbe ate, ry tan ras complutuly nonplus- id, and re-
suriking. "Wedl, that'd $\Rightarrow 0^{, "}$ be turned and walked awuy, apparently natisticd. - Ihany dzyns
-A cuil to prager on the sulyject of the Presidenthal election has been non-
 - Io view of tho faet that the nominat. ing conventions of tho pohticsl parties
ta , Tume gext will destignute thueg citita Tune noxt will dosignute thueo citi-
200s to whom the rhoice of the peeple frot the rher' magistrate of these Vepilen states for foer jeare ness obering will bo restanted, the undersighed abk unito with then in makmg Sabbath, the Soth of Muy, a hpeenal ocrasion tiar pasjer to Alinghty God that bo will
rovebeafe to gunde ued dreet thrse syxomables in the ehoice of mon fit for the suffrages of the prophe
May it mot bo well enough then to cootinne the prayern, anking that she
bent man of the two nominated bo elected, as it it just as Important that the beat ram should be ciected as that good onea should be nominated.
the lapse of fifteca years - An minter. esting bistory is that of the wide of it gentleman named Mr. Hoary Mott,
now pesivhng nent Hempatead, N. Y now yesiding nent Hempriead, N. Y
Whon only thice geara old she way earried oft by a satior, whe, hasvag a quarrol with ber father, sidopted that bor on a degolate joint of the const, rareless what bectane of her. Stse
would dowbtlen, bave died bad uot on gentieman who was on a Eslung ta
cursion noticed ber, and, pitying ber cureion noticed ber, and, pitying ber
belphess coudition confided her to the care of a worthy coupla living on Barren Ioland, sho grem up without lesrniog anythug of her purente, and ding a friend of ber bushand remartied athriking likeness io ber countonanco to that of a lady ahe knew who bad
lost her cbid. Furtior jnquines led to the discovery that she was the child stoien fifteen years betore.

TEE PROFIT OF PRAYER by mey, pe. c. van santyoohd.

If prayer to God hrought certais pecuniary profit to the person offoring at the number of petitioners would bit
largely increased. For the question largely increased. For the question
of profit and pain ty as full of interest and onlista the beartas warmily to.day, as it did in the times of Joh. Mon aro as carcful and anxious now an thoy were then to know, what bencfit is to accrue to them from enbarking in
this onterprine or making stat inventthis onterpine or making that infent-
ment, from performing this hbor or subreatting to that self-denul or sherifice. They are no readior to nnder-
take now what ther know or belioze take now what they know or belove
will not pay than when the man of Ux poured forth bis plantive experiences And the worlaly wise mon of that day are very much like the men of
worlilly wisdom of this tof the wornily wisdom of this, "of the earth
esthy," witb vision boni ted by the treasures and pursunta of this world, the thinge that are sten and tangible swallowing rip those that nre unseen, Thoir selfich, sunhaons patures thero foretind fituing voices in auch ques tiona aH "What is the Almighty that whould we bave if we pray anto bim? They ignoro both God and prayer, thesu bcorning, carth-loring watorial.
ists, couating it absurd or foolsth to honor and sorse God, and utcerly profthesa, as the world astumates prodt, to pray unto bito.
Thore aro mang is our Christion who yet would shrink from tho thought if' belonging to the godlees class jusi Acssatbed. They elaim to honor God,
respeet tbose that serve bim, fnd, in respeet tonee that sorvo bim, and, in
theory, to believe in tho ine nad efti 'acy of prayer. It asked, "Wby then do yon not pray ${ }^{7 \prime \prime}$ the reston iv found mainly in a lack of inclanation. They They to not pay to tho Alronghty daily doration, becaure thoy are not drawn to bum by the sestimente and disposition which make suel errvice not a
cask bet a deloght. Poesibly the fool ing whiel thyy would sewteo ateor aloud, moinuatua itcelf itsto their hearls, Baong other sentiments, "thore is, stter all, but hitule polit on prayer," the quevtlons of the scomors in the days of Job, ftrmagh breathod of een leas an a defiance, than an axpiation
for light and snern).
For persons of this cluss there is al Ways bope of yelicf When tho ques bent on knowing whest beart ieal phodnees, a fitting waviser rately fials
 10 "otio. Tbe pueatiof of mere per
sumal profit, it is tries, resultang from prayer, should not bo tho controlling motive that beads people tu pray. This
untive nidest shopld be quie elthordinate to that of duty, or ohligation or God'a clatan on Toan'a bomago. But man is ao constituted that betcd the motive of profit or reward antimulato him in the perfortuanco
manafust datus. He should do of mandust datus. He should do
enod, du bis duty ms cotumanded, becanas it is right in itsulf to do it, and
irruspeetive of reward. But in conideration of man o infirmitiov, God bus menuffutly connotud rewarila with
fath and obedionce Thas appeara through all the Old Tostanatert apjears not less cloarly in tho Num
 in worlld such as the90- "Do gool, and yuar roward uball be great," "Bvety
intur shall receive lue mwe ruward ac onam shall revelve lue owe ruward ac
cording to hevorn labor:" "Godlinese is profituble unto all things, having promice of the lifo that Dow $t h_{3}$ and of that which is to come." Prayer, then, prufita a man even in a worldly seans finvoits han, when graeionely answered, with "godliness," which has
the promse of the present life, with the promise of the present life, with
all that exalts and cheers it. It lift mon into dignity and honor by the
constant conmunion it gives bim with
the Malsor and Ruler of all. And as the Malsor and Rulor of all. And as a subject admitted often to the pres-
ence and familar assbelation of his ence and farniliar assuciation of his
king, bonsts of the bonor and finds bis dignity and lappiness enbaceed by it, of kinges by proyer, to be sble bumbly of kinge by proyer, to be sble bumbly the Father and with the Son," is dig. nity and joy groster than words can apress.
The profil of prafor, ton, is that When righlly nafod, it socures a man from all thas change or natare or bufran ills caa do to barm bim, "And Who is ho tant will harm you, if yo
followere of that which is good ?" one, and no thing. The life of the prayerful mana is "hid with Chrrat in God," and be utends therefore improg. rintly agunst the worst nesbults, come whence thoy mayy Ho is lutble, in-
deed, to the ebocks eprioging from natural infirmices, ond whatevor "ilis Jush is beir to," but bis rook is not the rock of those who neout prayur, native resources. Whilo these sbrink, cower, and faint before each unuspect. od blist, bo is sorene "as Mount Zitn vhiuth cansot bo removed," "Great penco bavo they which lore thy late," and "the peace of God wheh passoth all underntaming" is the abilling inmate of has brenst, whe win everything by prayer and supplication, with
thankagiving, lets his requeste bo mado known unto God." Such pronit, with all that thas haply coodition mpites, results to every one who truly "prays unto bin." What an incitencent to
prayer is this? What palpable and anmeasurable ganas, for this life and for the syes boyond, spring from tho levout wioldugg of this groat heaverltomperel weapon'strange, that with fail to be suid of evory weary, henvy fail to be suid of orory weary, benvy.
laden nout, migbing for reet, lut not laden noth, mgoing for rest, inat not
yot thudiag it, "Bebold, he prayeth."

## HOW TO READ

Read, aystomatically. Do not take up and read any bouks beeauso they morely ebance to fall in your way, and fler wasting a lew bours over some of thery pages, tumble nver tho roof nudur of the leaves. Tha methed of myyuing knowlef go dietipates the mind, dostroye habis of securato
thinking, and uohts gou fur suy mitel ectual yrogress. Begie with a detor thination of contiongy youraelf at al! haxarderigldy to it. Sceure vancty, sou will unter whth more spirit und succers intio the prosecucion of any in. quiry, if you evgage in it at a thate When it seems ulluring atul starenting wo yur Avoid getting into the hathe
of goitg over the pages on o listles, of going over the pages in a listless,
macelosnical mananer. Mnku an eftort o penetrate to tbe full meanme your author, and thank patiently of overy difficult paxsugo until you ubder. stand $u$, or, if it badflen your anaceistod eforts, bave ht exphained. Examane arotully tho title-page and prefine of every buyk you head, that you may farn who wrote it, where it wah writ
fed, atd what it wan writien for. The study of tho higher mathomatira persIuces su ctlect in the oniargong sud deaciphining of the intellectual powers, whict the whole of life will vot oblat

## OUR PREAOHERS

Wo need the best of men is our pul.
 got thum, but, above ath, the best in Conameratel und holisess of character conquest of the world for Chriat. So lot ws go to 'God for them in prisyer, und, with our potituous, let us take tueans to necure an abawer to our nwn prayers, add romove, as far an posemble, the obatacies whach keep so many young men of promiss from giving themasolves to the work of the mivis
try. It wo bave belittled the work of
marks, let us begin to honor hitin more by giving reveront houd to the words he "peaks it the name of hin Master and perbapis that will roll a stone out of some young man's way if we minister by giving the libors of the cr than thes of mong a clory and third yoar in the store, then lot ue bok to his comfort by relioving litm from all pecunisry embarrassment, and that may take a stumbling-bloch
out of the way of another. When the chareh begins to honor its musietors more, cotowning thom very hagbly in lovo for their work's sake, "and providing for them things honest in Whe sight of all men," the will give ovidonce of the smecority of her deanre and God will heod the prayer.- (\%ris: sad God will
than ul Itork.

How to Sedore Congregationsl Einging.
The following we clip from the Wath Toucr as part of an answer to "How

A Romish or Kpiscopalian prist will regilate the cbor, but Baptists enjoy "liberty" (licence?) and do as they choose Nothing but the grace of God and a gooll deal of comanon mono can pretemt thoir choosing to do mo very fonlista and wieked thioge people, oveb though professore of re ligion, is a curso to any ehurch-ox ecpt those that do not trouble thom solres sbout the sebject of religronboirs las made the vary name hate ful to thousands of pious ministors and private nombers. I know a church to tarn out sucb a choir and elose the gallery. It was a fine thing to do. To bavo good coogregational singing havo s competont leader, or Christian choir, use chiofly the old hyman and
tuncs that lave a history, and that start the tearn - teacb the people that sisging is not a pastime, but urarship. suppreas criticssas of discorvant at of God to join the jabilee.

## Is the End Drawing Near

A contury plant, when tho slong yearr of to missions are couning to na cad, devolops with new and marvelou rpidey, the final reault for which it has been living-tho magmícent hiob the timen, the swifleade extraordinary changee in borlety abd govornments the groeth of incentione and tho productions of tho buwan matnd, the etart ing discoverice that follow ono upon the other, be bogins to feel that the blant of Gubriel's trumpet would not gruatly surpoiso him. We are livigg went of prophecey, we thoa wlatior daye" bave nuver before wathessed What does it seesn, that a Jewiab bouso has a mortgago on all Palistuve ad that Jows ave raundty taking pros essmon of thor old homes! What shall wo say of the miasionary tellibg the sweot stony of Jebas in every had! Who can interprat the break Thg up of empures, is in Fruseo, and the breakung down of olal wally of iso dumen, as in Japan or China! What does it mean whe the leuning BraL. man of Iudia, bunaclf not a Cbnstiath,
nayn Cbriat in to day the great name and the preat power in his lnad What mighty impulwe ta eferywhore at work, with ao enurky notur belore knows bluong monl is the great mighty Hasd ases part in Vlun about to buyt out hobare out ioto tho long-expected coneunsination, whicis sball bo to the rightoous etornul blessednces it the presence of their Lord, and to the un. righteous overiasting shamo abd sor--The Cuernant.

Tarred Into Bisene.
About seven years ago the becty of Mr . Willian Blandford a police ofticer, who died at the ago of seventy yeare Was interred in the north side of the Pblunthropie cemetery, at Pasayjink arenue and Morris street, Pbiladelphia. Last evenigg the collin was disinterred, with a view of its beigg takon to the Odd Fellowa' comotery, Its extreme weight (over four bumbled pounde) provoked remark, and inves ligation proved that the body was entirely petrikied. Tbe Superintomlent of the cemetory recalls the fact that about twenty yoank ago, when the or three yeare was disinterred, it wafound as laard as bsone, and so solid tbat the corpse could have been placed in a standitg pountion like a blork of marble. Tbis graze was in the vicini. ty of the one in which Mr. Blandford's body was iatorred, and as tho ground in that noughborbood in extremoly damp it is supposed that there is some seta upon the bidies and produces pet. rifiestion.

## $\triangle$ Guily Oonsoience.

A gaily consurence is a very unpleasant thing for any man to harbor or try to concenl. it is alwayn ill at eano and over ready to siquirm at overy
aromec, no matter bow little intended. sroke, no matter bow luttle intended.
This feelang in trothtally, though in atber an waconth maneer, portrayed io the following little erremmance re. ated of a colored maa
"Atter a bolegraph pole had inllen等 op bis bunde and rhouted, "Don't bit mu agan will jear club, Sta. Policebiekens. It was Deacon Henry," Thon he looked, saw what bit bim, and walked off, saying. "Golly, I'so a luck dis mornin'. I 'spectod dat de

## MARRIED.

YEAGER - SPANOGLE - By the auderblgard, Wulf J. Xeager to Mass Allfa,
davghter of Fid Andecur 8 pavagle, inf of Lowbtonn, Pa Will I, spanooti:

## Cenrregpondente.

From Malbery Orove, Ill.
Deat Brethren.
May 25 , $1 \times \pi 0$.
Oar lovefocsts ia Bond enry Grove coagregation wast on the 15it and lith We bad a plousagt meeting. The stragge bretbrea prownt wera D.-B. Gibaon aad Henry Joaes. chey labored faithfully. May God bless hem for their Jabur of lose Ther were two deatoas chosoa The lot fell on lirother J, P, Lilligh and lirother Granville Nevisger. May God hleas the hear brethrea. Oor meeting closed on Suoday eveaing.
Ou the $\mathbb{Z} d$ wo net at the Fairview aweting-bonse is tho Burriense Creek congregation it eatnmunion service Had a good necetisg, and excelleat order prevaliedd ariog the meeting. There were forar odded to the cherch by bap cinon, and all young pieraoas. Thure wan a choice for ose minister and two des Sohn Clieat cbolce for apesker wat Joha Cripe and F, Di. Cbasey. May God blesa the dear bretbrea is their oflices. The weatag clased ou the 23 d . The mapage miaisters preseat, were elder J.
I. Goodmad, eldier Daaiel Neher and ladrow Nober

John Wras

## Anecher Dlyoree Wratel

Drat Drithren
netice ia No 19, of May 1th, that P. R. Wrightaman bas suge reated a dirforce is the charch, of wise, weer, asal all iutoxieatiog drakk, on ples of eruel treatment. 11 heartily wabud be emboiticd one mane saggeston 1 coald as esaily eodorsed it all. That is that the pipe, lobaceo and eigars should he now, asd forever. divorced from the cturcb on plea of as uanecensary bibit. We must malute that brother wbetber bo has that hatit or aot. Aud is is ao woader that aome brethreb, when they mest oftes salate each other witk mach rolinetaseo Brethren avd sistery, het os lony oarselves and take up the cross. Mastar's emare. Bretbreo let ue exam Matar's eesse. Bretbreo let ue exam-
ine carofnlly the tearbiugs of Yaul Bal 5: 16, 17.
Montato, cil?
B F. Fheneack

## From Vermillias District, III,

Drar Brethren, Brother J. R. and G. W Grab, from Wondicard bounty, and T 1). Leyon, from McLean compty, thes otato, wert bere the birst of May and labored for os and with us, and at last the dark eloud that was hangiog over as for mesrly two yoors, bas all disappuared. To-day wo mat in churoh of autisfuetorily, and the beat of feel. ings jravailed. We are vory mach sostiored bere Tbereard nome thirty members of the. The speakers live so fis away that wo do oot have much prearhing, and they havo not got cotiminuetere conld vome lo once in awbilo sud preach for us, it might do a great Jeat of good OL, that we might all work together in lore, raitbfally dis obarging all our dutice. That we may hohd out faitbful unto the ond, in my sincure destre
G. W. Dale.

## From Beilorid Conaty, Va.

## Dear Brethren

The church there is in love wed unionst prosent. We cabnot give us many additions as we often
soe in the Brotiren's papers, though we have had some during the last year and some spplicants bow. Bf. Evam, of Lunenburg county, was with us one monut amo and delizored thr
all present. Brothron, let av cantinne Jcsus Cbrist their Great Hodeomer to be fuitiful ay the crona ie promised at the onl. Yours in luppo of a better life I. A. B Пebanekeier

From Solemon Oity, $\overline{\mathrm{X}} \mathrm{a}$.
Nay 29, 1880.
Arrthren Eldors
A*I have gever stw any
news from this place is your rolouble paper, 1 will write gou a few lines bop. iog it will fiod a epace for tunertion in pour paper. There was not much raid is this place this spring, asd the pros. pects of erops is very poor in mook planted. Harrest will begin about the 15 th of Juee. There are 20 brethrea in Solomon, bat there are quite a nomber in sod about Alilene, eight miles from hero.
My father and motber are very thaskfill to you, and to the one that was so kiad as to sead them the Prisizive. Tbey are living elosenf miles torth of Solonoth city, io Ottsway cousty. Soiourou is is Dinjeon eonaly. My brother Lueter is lanas, and futher took bum to the doctor yesterday. His leg is otlif and be bas to waik with a orutel. if my dear ofd graad nother or graed fato them and to all my frieads, and I bope some of theen will answer this through the paper

Hagete M. Sxumpey

## From Macticella lad.

Dear Bralhuen:
Many artiehs appeared the last few years in the Parsimive os aecret societies, bat none of them have struck the moat important mark, which is the Wlark apot againet Chrietianty The many differeat orders have their own eecrets, $n$ bich is ta pasa worde, signe, grips and tokens, whicb oaly sym. bolize there lock and key to benp oat bose who have not paid initiation fees to become members of the order. Their aw is to exclude all infirm, Lhose who will nat or have nat the woncy to buy themselves iuto or ander tbat constita tiot and by-laws
Now if Christ woulit exelade all in frum of boty and mind and thore who have not paid there initiation foe, how maby, would see the kiogdoun of heaven ? Sotne membara of steret socisties prefor to be Cbriatians, aed bare fellow brothers wbo are leraelites, aud all sowear by the eame Bible when iatiated. Now
how cap a Jew swear lyy the Teatameat? how can a Jew awear hy the Tentameat be nader the mume constutution sad byaws as lecacites if pocieties

Da, I. Welif
From Maple Orove Ohareb, Zas.

## Dear Promitive

As I understand you to
shcil chureb news from overy congre gation, I will aty our lopefinast was helt on the $22 d$ and $23 d$ of 34 y . There wan a hundred and thirty menbers communel, and very gool order was observed during the sorvices. Ther oot being room in the chureh for our congregation, and the brothron had orected a tent in front of the thureb tbirty feet pquare. Theru was quite large erowd on Saturday ovening nd on Sundey there was a gremt many nore The number of people present on Sunduy were estimated at about five thousand. The mombers met ut the test as nine o'clock. Brathren Lovi Sbufor und J. W. Garbo were advaneed to the eecond degree of tho ministry Aftur the foronoon prench. ing was over, whieb was dobe by the brethren from a distance, there being three, viא. brethren D. O. Brambainth, of Botbany, Kab, Jacob Arncaberger of Watson, Nob, and brother Weaver, frow Michigan, after whicb okder N. hortation invited the sianer to leave

Tbree came formard willing ot enlist
ander tha blood stuined bannur of King Emanuel- Eleven bad joined by letter the day befors. So you see the good work goes on in this part of God's moral vincyard. Bretbren and eistor pray for us, for whilo the Lord is bless. ing na apiritmally, there are strong in. dications of a drouglt throagh thil purt of tbe cotintry:

Cabste Molsinaga.

## To Brethrew Acesing Bomes in the West

Under tho above beading you pab lished an item from a lrother in Pow enhick connty, Iowa, in P. C. No, 21, pago 161, daing Kaneay and her citiing foult with ing faut with lowa, but lot ber stand minroprenenting somo other place. Tho wells of Kanese are no deeper on an average than thoso of Iowa, I can thow the brother one handred welle here that wre not tbirty feot deep, with 4a good stweot water in thens as bd over dravk: as for "bot burning winds, wo don't huve thom, and men, and especially bretbron who never sot a foot on Kabasas soil ought to be more charefal how they writo. I have hivel in Kansan 14 yesas and thas 2 tith day of llay there is as good prospects for corn horena I ever caw. Wo are having plenty of rain. We are not adrertising our locahty mach, get we are rereiving a fiur sbate of emigration, Wo cheerfully didmit lowa to be a good State, but brethren, Kahass is a good State too; we have good ecboole, and as waras hearted brethron as you ever tulge for yourselt; Your bumble brother,

Geo. W. Troutas.
Pablorly, Fira.

## In Memoriaza

In meniory hें Bua wifo of al. lor Geo Wolf, Latbrop, Cul. Bua Fuggart was born ta North Carolina, May 2sth, 1812. Soven geare aftor ward ther parents moved to Indiana and from there to the southean part
of JHinois, when she was married to Goorgo Wolf Sopt 18, 1831. Sbe whe suptized by the Brothren in 1833, and lived a dovoted member up to the time of hor dopurtare It company with ber husband and family, she came to Calhformia in the winter of 1856 , and died May 13th, 1880 , in the tramph of a living funth and bope of a bottor resurrection to eome. Sto bore ber
areknees with Cbriatian pationce and torkitude four montha ubd fifeeco daye In ber dying honra, she way calm and sorene, oxerusing faith in Christ, that knows no Lounds, but will live in oternity: Sbo leavea belied to mourn their lobe, her eompanioa and three som, two of whieb aro in Calandone.
$\mathrm{IIl}_{\text {, }}$ and two of ber childron, a daugbwer and a bon, departed thas lifo eaveral yeara ago to reap the reward of tbe faithful, and are remly to welcomo bois' mothor to the evergroen shore.
In aister Wolf's death the chureh bas lost a moothor in Isruel. Hor coun sel was always gontlo and good. She bas bibored faithfully with her com. panion, our beloved older and bishop for mora than twenty-foar yeare the chureh doeply eympatbixes with the bercaved fantily, bat not as those who havo no hoje. for she is not dead tut goes to a bolier and happier life than this. Veneral discourse by the writer and older Slepben BroadLersti from Rof. 1418.

Eled, J. Myers.

## Bepart ef Acnaal Diecting.

A full ieport of the late Aenual Mceting has been taken by a practical short hand writer, and publisled by 4s at 25 conts per copy, or 82.50 per don. Sond for it. abie direourses, to the ucsoptabed of the ratken of the anjodly and come to

## $\triangle$ Correctioa

In my inems of church news, several matakes occur, which convey a meaning ditferoet from that intended. In.
tead of "commnnion" it should bave tead of "commnnion" it should bave beon rounchl mocting "The school auxiliary," \&c., ia*tead of reorgansed Oar sebool ia progressing linely, Last Sunday wo had as attendance of ser Sunday wo had an attendance of
cnty-nise, vernes commitled 286 . Libaie Lerole
North Manchester, Ind

## WNOUNCEMENTX

The bretbrea of the Sandy ebureb Columbiana county, Obia, iateed to bold bleir lovefast on the ath of Jube, at the Redding meatiog-boase, 2y miles east of Homewortb, commercing at 10 m The usand invitetion is given to Ill to be witt us

Lewis Glasse
The bretteres of the Vermillion church Livingeton coanty, III, iatend, the Lord willing, wo hold their lovefesst on the beth of Jous, i miles south of Carnell at the residesec of the writer, a general avitation ts giviog to all and eopecially othe niaisters Meoting to commesce
G. W. Dale.

The brethrea of the Thora Apple chureh ools connty, Mich, Jone 10th nad 20at, at Se South Camphell chureh
The brethroo of the Manor cburch, Tedi on county. Pa, June 18tb, at $100^{\circ}$ elock.
The Rethel churct of Carletoc, Neb , Juac at abd 13 th , at $\mathrm{S}^{2}$ o'clock, P to
Tbe Sulamone cbarrh, Huctiegtoa Co ad, June 12 ab at $3 \sigma^{\circ}$ clock, p b.
to the Ggoa Creek charch. Wahash Ca
Isd.. Juse IOth, st \& $p$ mo.
In the South
Ta the stbade coogregano Somereet Co,
Pa, os the 30th of Jane, at 4 P m.
Ie the Lost Nution songregalien, Clinton sounty, lows, Jeae 10th asd 200h h.
The bretbren of the Mnamee diatrict. Do fanece eounty, Oblo, Jube 12lb.
In Wsterloo, Iowa, Juhe 10tb, cemmencag at 10 e'clock a. m

## The Young Disciple.

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## STUDENTS CAN ENTER AT ANY TIME.

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Cataloder addresa,
J. H. BRUMBALGH, Prin.,

## OOOD BOOKS FOR SALE.






Crqde ${ }^{+}$sed 0 mes Debats,










 sot pagus Qanto, stasep sorisg buek, Mob and Wonise.
Hloutea of A A Paon




| Hait Lostion, Sloghe peut pold | ${ }^{81} 25$ |
| :---: | :---: |
| Per doros, bo erpran | 13.80 |
| Morseco, migle cripy, fot jel | $1{ }^{1} 75$ |

HYMNBOOKS-ENGLISH.

## 镇 P BIMITIVE CHBISTIAN.

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Fiket Pans-Man's Prejuliec - 8 en mou by II. B. Beamiauth.
geasp Pag-Weary Traveler. The Mingelew of verr Lond.-Filumall Xla phy Claristmon 1)utiex-8. B. stiti
tunn Praz-Meckness; Fansticisu Stexa and Ray Debate
ounth Page-Kmitontitr, Sixhmonth: in Triat, Let Well Elooght Alone The Conmmetion Cup, The Late
Antual Meeting at Junerk, Illi In Pewe - DJutatuonal Departwent; Chuswh Govermment.-Comtumed.
aru Pacrz-Gormat of the Beoutoful, Phe Siraight Path, Sulent Porcos to (hurch. No Compuomise, Teu per at Hows A Mother's Buty

 Comuty, Gisatitudek Rapression
Puldlo your owa Cumas, PehylouChtwhgrove, Kom the imaily Dhetis on at Wurk.
 Cluth Indrams: Frown Thonition
 (hather Chumt Nicmuri. How



## Sermen Trparturent.

MAN'S PREJODIOES.

## Eerwea by H. E. Brumbaugh

## And Katiswiel sand uato bum, Can thet

 40
What in man yn atheis $n$ been sumi and comples lecing lle is rapatise en pamifosting the otmonget love and at Pactiment an well ase well se the deep it fivlings of lutred and prejulice In the recond of Jobur we bure thedifferent tellings planinly demonstrated
and wowbero aro they mono tivilly L futore ue than in this parayrapl inder considuration.
In ony distome thes evening wo bill cmedeavor tel forth.
 agenated and thare effrets. crumet: Tmuan.

Nen's Projudince Turough projudive we furm opimons and gove decib fiet impubsely and the cabse or ongin of immature action is sin. It wes for Whek of due redertion that our first parests tell, und thou nuel thove, way planted the seed of inplisive antion
Ahat they duly roftected on what they

## 

 savilly follow, they would not bare wambe the sut mistahe. Tbeir lucise ar matlo mithont one reflectionIt was the shit of exs taxtog theit own judgmeet iodepeneh a plainly resested thath. Cous eousideres while effers, that pund follow, wewe inst kight of. Thes
same spirit was inheritest by all their dencendents an is plainily bbown therunghoul tho Nacred Test Artusted by siviering cruwes he lecame prejodicerl unnibst has lo other and unter the iat mise of the cerrible hallacination aplled the trouber's bloed. Bart in fally investiented for a ceune why ho and his hrothen differed, ho would lave
diseovered that he wow in thult aud not bis brotbet
There aro ubamenona atber intuntes that we wight prosent, that wfords al lnstiation of' this ain sud its effeetz,
but we will gire ouly a fem nore to blow the moro plainly, how btiztly people mt while influencel by this

In tho elonoeling of Ismel's first kinge we neo it most strikingly portriyted. Becanse other nation bal ob kias thoy elamotelf for whe too, and the raaon they gave or advantagu they clumed, was that be might lead thenu forth te battle Ifad their miml nut fechat prejudieed in faror of at kia they woatd never bate deared one. For want of the wilection they only
wombuleren the one adrantrige, and veriooken! the many disudvantages f Whick a letar wowit subyect flom, bo Was the capencente of the matiollWhuls bat kinge These surue dixat-
tantuges were to tollow their neeptture of a king He will take your abse of $n$ king the will taku your
fiels and sineymuly and yon oljee gati- eren tbe best of then, bind give them to his sownant, but till they do dired a kisg rad a loing was granted. In the acestance of theythins we
lonve presented mather plano of pow andice that has gow univerally preivhal of what $n$ latig shoald be and Itrom whonee be should le tuken. Fmit linacelt projulice. Whe sonition to bim, lue sha a caled bis a Benjaminite, of the cumblest of the tribe of Israet f and my finbuly the Irast of all the tamitter of Benjumina ?" thsown mund was diakened through prgatioe and ractal reavming. becanst bo whs of the least trine and the
leant fanily of his trilo, by coneluteid thet ho mad unfit for the josition and The proplinet muat be mistuken-
Whovero apeakent thou so to me? Il lobored vader the thon conmon mastalce that greut men muat fromeol from great tritien and greut lamiles Io the selection of tibe second king both the prophet samnel amil Jcsac,
the father of Jhasid were a thated by this sane prejudice. fowe had seven this same prejudice. scre had sevon
big boys hrought up us calves in the thtll. nud then bo bad a little fellue whum. be sapposel, on aterome of the vimallouss of lath tuture, was not of the field to feen the sherep When the velectwon of a letpg was tas he male nom his finmly, be thessed up lam bis hoys and placelt then betore the prophet, pa-hing forwand Eliale the tiegest Whe. first. As Sasual lucked uquin thin big and robstst young nau bofose binm,
bis own pejudivel mitul made bua
fore me." But in this, both the father und the proplet vore disappointell and misiaken, the big hoys: were not tho Loud's choico. and little David, who Was out is the field fieding sheep, was sent for and unometed king, thes klam
ing the truthtulness of tho solem ing the trathtulness
levflation, "the Lond
mau seeth, for man looketh on the outnaml apmennece bat the Laml looketh on the heart."
One mone (ase and we will come to
the sulhject of vur fext. Naman was

- gicat man in Syrim, but bo was
luper, and, of comso groutly ilesired to in lucaled of his loathsome divente.
In the linglom wis at hele Jsmelaish maid who Knew Elijal of Sampria and dhe felt sure that lie could loeal hor Lord's lepresy. Throaigh the mistreen be mutter way presconted to blim, anh ivus to be healed, bat he wey a mone juns to be liealed, bat he way a minn of mind that the thing nenme be done in . very bonomble waty. He tbercfore ap phed ts the king of Syvia for a lotter to the king of Sanazian. Wieb tho b starts with a tanin of attendints and loads of gifts, to have an intorsiow with Sutmaria, king and through his utevecosion be Ifshed, hat when hi vached the limy and prosentel his fitts tho king wan irightened, "Am I
a god to hill on' anke nlose? But
 bead of the leperss tequest and auked ed that he might leo sent to him. The requeat was granted and Xatman ap1"us buture the bunhle gnophet, ex peeting that he would call apon th anme of his Geils stictels his latad over the plave and beal bian. Sll thes he hisd worken unt in his own mund ath
 whea the humble prophet tolel bim to go and wash in Jtadan he teeame angiy ant retuned to whey The riven if my own eonory duaun and Pliny-
puty, are ther bot lester that all the watens bof Jonach, he onys, O'si any rood cone unt of the small river of Itordan of oat of the slespasel Eama

But bixacruntat semsoned with lum and zad - My thatber, If the prich
thet bad eounumbed thee to do seme Thet bad eommanded theo to do semm doue it ?" That was what was wrome aborts the cure. Hin mand that grejn valase the commatid hir so panall amp umple, ho refteseal to vobey, nt thast 'I'o In wo great thing or make a largo sump
soutd here beeta a liensove, bot to
ximalt, a little thing. seqnies Coxing anul coasomes.
Thy whe preguline stool in th Way of Nathamiel's ucreptinace of hom there wes if truil sracite in lost wus looking forward wath a con siderablo degree of hope to the time When be conta see bins of whon 1 the haw and the prohets didt orito and
bu, rery pobuldy wne gicatly plessiti When Plilips stid: "We bave fostor him." But when be adiled, "Jesua of Nuxaretb," be wns disuppointed and rond thays cone out of Nuaseth ? 2 it that time the Jews and Samaritan bad no dealing 6 with eat b other, whit shog wore not only prejudiced agninet cachoster, bat quitos better feeling ex stcil betwece them The provine was small acd the city of Nuzaroth
was a pluce upon wbich a great deal of
dineapert and contempt was cash.
This is suppesed to have beon on ac. count of its location being in close proxımity to the heathens and that they bad, to eome extent, partaken of their rude mannura and jololatrona ens rons. The citizens were called Faza. ronea whech was intended as an epi-
thet of reproacle. Nathaniel basing implabed the spurit of lerselatieh brethren, bas forefathers and the prophete, rike Saul, Ramnol, Jesse, and Nanman, ooked for the Meesiah to come trom a greater kingdoan than Samaria, aod a aore popalar people thae the humblo Nazarenes. Hence the query, "Oan any good thing come out of Nazaroth? Is Gud had to resson with the prophet Philop had to reaoon with Natlianiel and so we muat reason with the urconverted Thongt Nuthamel long ago went to bis fabbers, bis eocd to lay, in ats numerons as the rand of the ac. The same jrajullice coatinuee to nshroud the world in darkness, and verywhero we bear the quary ringing our cars: Can moy goed thing come out of Nazaroth?' This in nos because the question had not been aftir matively anowered, by both God and man, bat becarse of our prejudices and proconceivedopinioas. The world s ever ready to twake bug kacrificen and do groat thiags is Syru, bat it positurdy refoses to make amall eacrifices and do emall thurg in Sumaria, and especially in Naxureth, or to make the application nearcr home, we are willing, in the world and at tho nounch thipge, but are anwilling to do very kmall thinge in the kiogdom of Christ and amonir bis followers. For all this wh have no otber reanon to give than that of prefudice and our love for higb thinge, as both Gud and oven the world
bave clearly shown thus good thage fith come out of Nazareth.
David was found out in the field focding sheep, Mosen, in the niver among the ballrambes, and our blessed Surior in Nacateth anong the moat humblo avd deapized people of the men, In the world, our truly gieut aion were largely of hucable parent ge and rome forth from small places There are many of our bedt and greatest men that we wight name. wo neither great parebtage nor large and respectable elties for thoir kreat old and common wlage, "lurge trees rom small acorns grow' or the mere teriptural one, "derpiee not the day of small thinge." Thoueskd nre atand $10 g$ eutaide of the eburch to-day per-ishing-going to ain-becatue they thing that 00 good thing can como out of Nosureth They do thom becanse hey word brought up in Syris and huvo beard so many unfavorable reporta concernicg Nazareth that tbeir prejulhooe have grown so etrong gatast the place and the peoplo, thut notbing but "Come and nee," will vercome it That bridge us to the nccosd part of otir subjoct.
3. Hlown mec eas mast succe vifllly or ur ome fhro phyluditr. Philip had a vory effective as it was simple, "He maith unto bim, Come and see." Thero it no urgument so stong und convineiag sto sou. with our eyes and heme with war owa cars. Pbilip might hare ar gued the gooliness and greathesa of bije Nanter for daje, and yet failed to convince the prejndiced isruclite, bat the
simple invitation, to "a0e," for himself wha so convincing that overy doabt was swept away. The argument was doubly strong. First, it stowed that there was no douth in regard to bis own atceptance of him, and second, that bo had implicit faitb is tho power of Cbriet to convince Nutbaniel when ho would spproach him.

Ib this part of the subject wo bave wo leading lacto. First, tbat Philp way a thoroughly convertod rush-that be had all filth in Jearn of Nazaroth as the Ycasiab that be was interocted in the weltare of the people and therefore a proper person to invite inquirers to come to Clinist
Second: That in the peraon of Cbrst, wus to be veen and hrud, all that the inquiter could desire, tbat is lum sll Fullnees dwolt.
Now, niy brothren and misture as the world is still full of Nathaniela inquuring to know, if any grood thing can eome out of Navaretl, we must take the place of Phalip. How well aro we doing it? ls our faith to firmaly fonedod and fixed unn the otornal rock of agen that wo bave passed doubting? Do wo belove that Jesna is the tion of God and, bavo-we been tuily persuaded that good' things nen vome out of Nazareth? Avo our souls so filled with the loce of God that wo have placed maselves in a positivn to nseot simners and nay to them, "Come and soc"" Ob, hon many thene are in tho eanetuary to-sighs, waxicuasly tooking ioto the church and wishing to lrnow if any good lhing can cumo out of Nnzarcth. Will nus those of wo whe bate been there, tbose of as who lave foll the pardoning love of Jesus-those of us who bave pacsed from death anto lito and bare lasted of the jogs of the world to come, will we not itand up and Eay, "Come and nee"
is we motst repreent Pbalip, so the CuFed mastraptsent Cblist Do we as members of the clanch form a body that requeneses ull of bls divine chardo. If wo, we sha, with tho bope wo ruiance that Pblip bad, ivrite the nxious ingtiver to "conse and bee" sod also lave our ravitatione follewed witt the orme glonous reviltes.
Dastler. The result of the varitation 'Nathumel sath tuto bini, Rabbi, thou art the Son of God, thou art the kuag of Isract," Pbilipe brigbtest hopes were realized, be saw, be beard, he believed and wat convorted. There was a power in Chriat tbot Pbilip bad oxporieneed, and bo folt sure that if Sathamel would get withia the seacb of that power be would recelve the beceft of the effects of the samo power. Tho sume prower we beve with us today. If it if the word, in the cbirrch. lat es labor to get anners within its roach and it will convert thent Bring thom to the trath, in vite thens to eome to the ebureb, yet more, give them our kympathy and take them into our affections, soto our hearts and they will bo made to exelam like Natiranicl, "tbou art the
In ensciueton wo will relate the story of a young and confiding ('arim than, whe had is friend who soonsel Ho be almost hopelessly tusasud.bis pnwer to turn him to Christ lut all to nu purgose Yit be did not despur. There kss one thing yet uaaceompliatied which he bolieved if be could got bira to do, would have the
decired effoct. He bad un unfailtog confilenvo is him cbureb, and experial. ly in his minuter, und bo belicved If waile of the clanch and unter tho power of premething ho would te converted. To to this be celled upon his friesd and had bim promive to attend cborch thut night, hat when he got there be wea diantpocinted, hin fricon wat not there. Yot the did nut give up, the barl not yot sold, "Cone ond see," come
atong with me. This bo war deter. mined to do. The Salbbath overing he agan callod upos bas friend, but this tune be was dutermened to wail and take bras olong. In this he eucceoded and "ts we got to the door of the char bb, be got his friend to pass on in While be remained on the ontsude. sues of joy med prasing God When asked what it nll mieant, ho roplied. " 0 , l've got bitu in and now the will bo cosserted.
Such, wy thetbren and suters shonld be our tuith ill the charch and power
of C'brest to eonvert the sionel. Thes fowes the ebureb should harc-tbis power it bas, und it is oar daty as well is on privilege, all of us, to plave oursolves it such positions as will chable tho unconverted to mprowet as und miquiro of us whether any goos thing cutu come out of Nisareth. If we ean cot auswor in the affirmathre, it is beruaso wo have not been there ournolve us taise of us who bave experiencod the purion ot our sins hate ateo learaed that grood rece como ous of Naxatvth, und it with he ont greatest plemoute to say to tho enquring cons, "Conve and bee" whet tho hord liath dune for may soal.
poetre.
WEARY TEAVELEE,

## sPI Mited in malnat ariflaxson.

Oate day at I was weary walklug a tonesome
iond
Vy goviur spoke unto ner abd aned ray heart
with fove. echose ma for bis watelimano to blaw the thuap of God,
checr the neary in
sai checr the weary traveler alogg the heav
sand uato my kowner, bny lalont is but
And if I aca a Curntise, I as the least of
The croms is gecat and hensy, asd I and in my
Ifear fans oot sble to prexets the wend of truth.
Said Levas, "tot [sta will goo in every try-
log hour.
thoogb llon arl deficrebt, I amo the God of power."
I toek the Geapel trumpet, atid wee began to
nd if rys Lord will help ure I whl blow where'er 1 g n
Sowetaper I am discoursized, and think mey that wea the floiy
tuen the lloiy $\mathrm{S}_{\text {pant }}$ rewres my mevt 11 publish
Uelew,
Linw the

$$
\text { worh } 1 \mathrm{go} \text {. }
$$

Tlough woders many reflate it and atgat tho I'll weve the Gospel

It ery, "Belold luza, bleoding ipoon Mosat Calary:
lonk' with fath sol wrew bia, aed he with
Aad when wy monston is dosed, und all my Werk is doue
Ween God thall seod tivangel to call his walerwana botor
will hay aislde try Bible, sad blow the
Trump bo more.
at joia ary broteer wa
baymy ebere
Tiven blow the Gusuce trampot, 50 surante
of the Loni. of the Lomi.
To evory bloud bonght apunt proclaina the
sacred word,
nd whea the lay groat frimet shall wel cocse or ta eame.
We'fl butd our sheaves together asd shout
the barrest konus fomitaurn, tio.
(f)ssan

TRE MIRAOLES OR OCR LORD-N0.21


Attor bo bal cast out the devil from the davghter of the syrophenician noman in the noightortanod of T'yro udsidos, and it is more than probaho that Jesna bad retreated to the Northen limit of Palestine, from the minity of bis invelerate foes the onld lo hid! Tierctore we mead the be duparted ftom the coantx of Fy re and Sidon, be came shto the Eea of is. The worl bere rondered "coasts really tmuns, tivit, bunder of it terpitur

Deespotis arcording to the biest au. thorities is a region of country, south of the sea uf holifec, end uxtends both
piden of the neer Jordan. (The nome in dorired Irom two Gireek words ateho ton, and yeld, atity. The tob citios are, Ses thopolis, Pbilutelphia, Rapha auc Gadars, Ilippoe, bios, Pella Gorena, Canatia and Damascus It principle mantutants wero foroigners,
although it was withim tho limits of laraol, benre at refoinet its foreign

The miracle to not recorlod by any of the ather evanguliste. Jesus was mow in the region whero be hul rast the beld of owias, Ho 10) and read that the men prablisioed it through the rogion or trowapolia "what great thinga. Tequs bal done for thom " And then we rend in Matt, 4 - 25 , that
eome persons attended and followed bim from thes (ounta) Therefor they were no strungets to the power merey and tove of' our kitwior.
There was brought unto ham ou that was deati, ast bat an iapediment in lifs speecb. We mitist infor from this that bo the not entiroly datab Abil they entucated hin to lay his bands on bitu They tat probally of ten aces lum donigg this in petforming aomo of bus maracles, therefone the request: There seems to be en idea that
this is the manner in which miracles abunld be pertonmed, we bave instan cos where the wasso ruphest was mate by otbers to Jesils. Avd ulso tho Ky rian Coptan when be camo to Rlishan Lhe proplact. to be bealed of his lepro-
sy vant, He will suroly come out to me, and etand, and tall on the panse of the Lond his Goud, and strike bim hand over the plate, and recover the lopor." Bat on this oecavion he wes pleased to sary his method, and to shew that bo wan not confined to any one und probably becauso of the thronging of the prople and to abstan from all apperrabue of oetontation,
IIs teok him asude from the multitede and put las fliggers sato bis ears, and be spit and tonched his tonpue, and looking 吅 to beaven be tighed and suith unto bion Rphphathe, that is be opened." The calamitres, miseries, and athretions that be witnested from tive to time, amonght tho burith fum ily often aroused the sympathy of our blessid Mattes, and ctuused bim 10 grous in the spirit. and on this in stance to asgb
Scott fuformas as that the word
Epbphatha is Sriac but it varies very little from the Hebrew word of the rame magaification. And no rooner war this word pronoubeed, and unh imthem that they sould tell tho man iust the move they sould tell tra math, but the more a great deal they publisbed
"Thus we notive that thosgh the of jects of bis compassion were enjoinel not to make it publie, yot in every inatane we tind that they dheoboyed his injunction. Thas meking it plain that it is impozatble lor any one to bo
a reciplent of the morey of Giod, with-
ont reaking it knowd, by ther actions. convernation and lifo. In considering aneration and fifo. In considering like the Presbyterians are divaled ite be niructes of our Lord in restoring smailer denominations. What braneh the eqpeerb to the duabl. we notice or denomination of Baptists nse the ho not only eunferreal on those the three dijs \% foculty of pronouncing articulate (h) Tise Dankards. foundr bot aloo conveged at oace into their munda the whole fanguage of ches conatry. Thoy wero ustantly aryoninted with the worda it contaned there sigraifications, und thoir usey It the pathe thme thuy recerved the power and knowledge to speak it durently unal copicunds. Tbis waw surcly nough to demonstrate to the most stuphd that such works could bave
been enected, by notbiag leus than inonte power, ADd it in no woniler they exclamed in ther ecatasy. "lle batis tone sll thipgs well."

A RAILBOAD TALE.

I oteanionsily yet a look at the Brethen's papers cuntniaing sobse of he speethes of eqder Stein and lin) SNe Stelis complames of the tard epsnayinary characterinto of the Bieths. tren. Thene worls and fitranes are ren. Thond worls and furame wes fos mer controwemy. I have rensondelheve that Mr. Hay meant in barm In this fires nsa nt the buruly member and that he sently low a on the Tom bem an lus Inthtien, ual that be bo leves that they bold the genuize primation and apastole doetrines ant lsuges of the firat contery of tho Clonstinu clareb, il' not in all, sh near $y$ all the tuntroms in whim thoy differ from moat all wher Christiun thenamnations.

1. wist in tho tivet days of April 1sik, that I got in the untle tram ulaboont of the II, \& \$ \$ . Joe IR. It, at Mamalton, Mer We started on Nutur- Ha Iny bight to bearbe Tueday's manke
 frem gettong bunt or kalled, by the eroweded mase in the ear, I way jowing dy and donn the pawage way between the stat= On Smachiy morung it urly atpa of Effy or more ywats, anil of a gonally betglin, beavy build, bair int grey lant watewhat varly, broad laxy of a reddion bealthy volor, and beand motrifs, denoting unetig) mul bugatity, entered and sut down. Ilis orgh elowned hat and goobly gan mebt denoted af |eb an as gionl circhastan er in cily lue, bit bis gadale-hays de doted bis woration of that of a traved Dy clergen man or needical grentleman ach it man to have a tulk with. I noved bear to lim when the follon the dialogne touk place, I thing froke nom wrols whutb were ant preatedinted, I do sot expect, utter a ajese of wearly two years, to give ex urfly the
a) Sir, I anppose 1 have the pleas are on meeting a elergyman of a don (b) \& Chergyman.

Muy I esk what tonomination Baptiat.
Buptist! I think that the Bapfints and the Congregationalists of [usopendenta as they and called in the old conutry, agreo in all points of the ology ual cburch order exeept bap ti>n.
b) They diftre only in their vewn
(n) The Baptitu eloim the promitive and veraptaral motio, at to numbe; and atsas to the igulatications of the culdidates
(b) Yout liave the correct lidea
(1) I bswe been lookugg into old borkita sour, und I do not think that yon Baptists come right up to the malk. Thwy in the olden temen whed
three digs
fis) moun of oar brethen use three
jjpa in bsqutism.

## lievilig a thing will not make it totte exeept it why true befun we behovect it.

Stronghope will altusy inanu atte cess, yel hope is very woential in the whicrament of rovtain ende, lant wa hontd bave somend reathis for out hopes. Ho that suacth in hopme shall be fe purtater of his bope--2 Cos 5 6. Henes if ure hupe to get to heaven ond bopes slowald be gronuded upos
sothe tanse phomise of ant Mgater in unty.
Whale this 18 ono of tho mant esceninl Christian graces, it is not a sahe sign ntways of ('bontianity, bat the upposite in a pretty gool evilened of t
 and shatteth up lim lroundx of comuenton against him, huw dwolleth the lore of Got in bun-1 Johu 3. 17. fravert
Prajer is athon made too wide to chfre the portals of heaven for narwe is the gate " . . but wo pray for mow than wo eres espees to neceite. The Lonl ktwouth what we hare need of andil iow diath not lhest wa for ont loul arol long prayers, but le looketh at the natent of the lueat. Feor word eatil be leager reasoasbored by has, and we will be nume affly to kimer nleotber unr prayor is all answerel or not. We foobld be nore eoncerned abrut the anawer than the form of our pruyers tulk uruiss,-James 43 .

## 

It is theongh this medium that faith. is obtainerl, bedie we shontd be pas ticular bow we prewebs ats ater prachs. ing must give character to the tarth of those who hour and lowiove.
Preach with xeal and varnestries that the rouls who beliew may be 12 carluebt; likw begety biko. Preach the whole Gooplei, bat not atl it nime, then they whe beliove will know their whole duty to Goal und man. Moekthes is a very commenalable featrre withont which pone nhall sao the Batch Meelnesu is a garb thut shanda ant bo wery duy; and hence, laept only for Cburch weas, It will last you all yote lite, to trear ovory day, il the proper care is takeln of it. The fuore it i hime at chuch Cobstant nae is hitie preventive of moth.

## SOME REFLEOTIONS.

Hank pooll the Lovel in to tae. II has apared my life, though I bave heen afticted from time to theo, wbilu many have heen culled to cternity.
My dear nisters just think for whe momont, how hrary have gone to their long hume in the last year, thure to hee with our dear Jesue and praise hira day and night. But bow is it with as? is all well with us? Is sin be paviloned, then all is well. But bow is it with those who have died ont of Christ ? Thoy aro in that awfot place and must retacin forever away frow God, away frora all happiness and pesce. Awfol to think' How many would he rendy to go if death would corac to us as suddenly as it camo to one of onr sistens a yoar ago. sho was prepariag dinber, and had it almost remdy. She bad the table net under a sbado tree in the yard, and was juat in tbe act of placing a plate of bicuits on the table wben, vory unexpectedly, bbe was struck with light ping. Tho bejecults were scatterred, her clotbing nearly all torn from ber hody, and the shoes from ber feet. Oh, I thought, the power of GoIt How many wonld be resdy to moet aneb a desth? May wo not esy, Lord, is it 1 y Is it 1 ? How many will not
bo roady! As the lightring "so ohall be roady' As the lightaing "so ohall
the coming of the Son or' Man be." Uh 1 think, sisters, bow earufal we
onght to live Ask yourselves, and 1 prefured to meet death so suldonly? sinner, perbaps you have never
hought of thin. If not, O ,think now' How moon fiod may atrike yon down in your sine, not barimg n motront of (y on gou Awful awrial will he your rase, if you dio in your sink
Whero Cbriat in you cannot come There clerint is you eannot come Then begm to "all o
before it is too late.

## Tate to the time to serve the Lord,

I hope there is not ono nioner living that is willing to dee in min, and be Thee why don't yon sorse bim, that you many dwell with bim? Oh, joung tunner, serse hum in your youth, and then he will sare you when you compe
to dhe. Yes, he will take jou bome to sing bis pratere forever. Ob, what a glorious trme is roming tor the childuen of Gind ' and
for the wriked '
Tho good Iord bas ; romised to anve you ff you will sorse blim. "Ho that holevecth ned is baptized whall be
 15, Mitinol. There were sone goung thethren athl sibtere that took a nopt In the bark part of the tent and corapy they scen to Lo 1 thongbt they had a little bearen kere on carth Why cannot all joung peophe do so? They turely would be much more bappy
living in Gol's service than to lot the
wicked persuade then to go oh in sin Oh : se young, ye gay, yo proud,
Yeu mant dio ond wear a tbroud, Thru seu'll ery and mant to bo Hapty in Elorraty Mas wants but tittle here, for wants hast mate leog.


## 

Moulness is not moakness. A matn meek bocause he is weak.
Father, meckeest implies strongth, tome strength of passton. No being without passion cap be tieek. Mrekness, therefore, is not apathy, since it
demonds fecting. Moekncss is not atoscism, is not that solficontrol which comes from the colture of the mind,
and is pruduced by miagling with gos. and is produced by miagling with gonthe society

No man is maturally meck. Some people are born fervice. They are
Triab Heeps from their tirtb. Some are born humble, sotae noft, some weak, sotue lymphatic. No man was ever
born meek The natural ebaracteriat. $x^{2}$ which most resembles melkness, which a man many bave from has birth, by practice it is sillanmous.
St. Paul teaches, in Galatians v. 2 that roeokness in the "fratit of the SpirThe henthen nother bad it dor taught Romad virtue was procisely tho opposito to mookness. Ho wne the
most virtuous man wbo used hio powmost virtuous man who used hio pow-
ors of bory and mind to punith the enemy.
Whoto pride mand is a tan ont of have been talcen by the Spirit of God have been talees by the spirit of God.
Ho knows his righta : be maintains them quietly. He feole through all bis soul an injury done bim; but nevor seokb redress by vengeance, That
which by nature is despicable in than Which by nature is despicable in tann.
is abeolvtely sublime when superin duced upon bis character by the Holy Gbost. He abstains from ibjuring bit onomy, not becanes be does not feol the injury done himnelf, nor because be bse not power or skilf to talke ven-
geance. nor because it is politio to suf. fer $\begin{aligned} \\ \text { rong for }\end{aligned}$ a season, but because it is pleasing to hie heavenly Father that
he should overiome evil with good,

Our bighent example of consuromate (nin on that account His pretended macekneas in ib our Lord Chrse the
greatest posible injury was dure hime greatest posible injury was dune him,
auch us no other map ever entured. Me thrilled to the core of his sonl in being sput upos. Then did Jesus, bo ing insulted moro than uny other man might over bis enemico than over any other man did bave, bear all his wrongs as quitiotly to if tou bat no ubil ts to take vengeance.
Cowards anal weakliugg ean nover he meok; but strong, positite, pras grameor when they endura temporasy wrones to therasolves for tho sake ternal nght to the anivery.

## FANATIOIBM

The adrocates of the higoor traffic have at their command snd exceedmb "chow" voratulary of epithets to ap " ply to ail sho oppose them. Thete
nnne, porbanpe, which those of thean whu claim to bave a ecrtain anonnt of refpectulality, oftener harl at as that tho wurd at the tiead of this articie. "Temperance is a good thing, bre the way yoo advocute it io nere fanati cosm" As if, forsooth, there lre uny
other way to advecate pay thing warth the edvocating tban to work for is oarnestly. And bow they do hisc the the bosts of temperance venisb botere it! Ahl if thoy would only lowk bark reuld find that when tbes tall the uf nsties," they place us is glorious cotspany. When Jebun of Nazareth wn gong about men, doing good, bealing Tho buck, raising the tiend, the Scribo and 1"bariscey of his day oried ns do
their ruocessors now, "Panatic l" Whon St. Psuil stood by the Foraan governot and preached, he too was accused of beng "mad," a funathe! When Marun Luther nailed his theses to tho door of Wirtorabarg Cathedrul, and to strike off the fetters of Rome, the batred of his opponents was contered in that one word "Iamate" When the
Mey lower loft the shores of Eugland, bringing togetber that litio colony, tho germ of all that is groatest and weet $11 /$ A merica to-day, thoir enemich So, thes, lot us temperanco men wol cone the name, when applied to us in our holy cause. Let us be tnore in
oarbeat, to be mere "fanatical' still, oarseat, to be more ""anatical" still,
till our prikeiples nball win the place in the bearts of the world that is right fully theirf. Let as work the harder, Gotrive the more oarncstly, and than

BAPTIET-DUNEER DHOUSBIOS.

## 

 II BThe principle is precisoly the name wether Mr. Stcin did "the work of wart es a prencher or Baptest memNo persistently aconecz Buptik charches with granting "logal lieense" o do "the worke of tbe llesb". he casged that Baptist thurchos "holh Lbat wo may do evil, figbt and sill, guilty ol the "crime of porjary," and he chargel laptint eburehes with jow bifyieg the "rapmeious, cruel, fiendish" "uobridled carnal hat and passione
Theugh be wee an Baptist sollier, do ng "the work of war," be pleade 'no niilty" of the above crimes, which be obarged poos Baptist cburcbes, be ause some Bupthist members bave done buity," theo the cburcbes are "net guilly." But, if he was guility "o perjury" as a Baptist, bin word ss a
Tunkor is not worth much. We ro Tunkor is not worth much, We ro. gage in such war as is necessary to
acta un thas subjeot aro not traw. We
make no delenhe of unjuot warfarc. make no decenhe of unyut wariare.
Baptist cburches bave nothing to do rith war, therefore liss cuctions are not pertinenc
When Fotinoon und Orchined re ection with lathe hidery of thic Wal donses, thes plainly showed by thear atended quotutions that it wa- a chath olie dowment. Iut Mr. Stenn agaiky If an enormons bitorical jerrersion
15 queting this liturgy as though it Mas Waldersaan document
Mr. Mten dirl not speak truly un thes point. It needs no roferenee to learn. ad pien. He Jelilerately quoted Cuthalic docmencels as though they wer Wshdentinn dewmente, it secms, to de cive his readers. Thas in ns buad as The witurte of was.
The witncesing Waldensog were nev er in the r'utbolic church, exeept sur'h Wadienaces.

## Conoerving the referan er to Robrn

 Con Renearcher. p. is, in onr lisat, we thougbt Cbrist only a maa" to the Catburi us wall as the Paulianiste We orerlocked the grammatical con struction of the pussage Bint thingdoes not rolieve Mr. Stein from his foarful hlunder in confusng the Nova tiank of the west with the Cathani dils. sentur from the "Greck charch " Mr Siein found whoro Mr Brown und oth. or denowinated the Novatians of 1th Iy and the west the Girtharr. Ho then "Tho

- deme are 'the thathari' (not some Rag, of whom Jobinson spoakf, as
 note ild, where he eays, 'They baptizod all that joined the ehureh hy trow im Jtok. Eeel. Ren, p 72
Mr. Rabinsoa refereded to the fathars dusontera from tbe "Greek church"at to the Xovatuan:
As to bis zuth jacs, we admit thas "the three first agon" of the entablish d Greek State charch is marked by "trine mamersion." But this was not the eburch of Cbrist. As to his 21st fact wo agree that the writem of "trine mmarsion" ehurches haco adsocated their own practice, and othon bsee recorded these fiets. But what hes this to do with the paration?
11 s 2 d fact, yex. Baptista quete
irom all partics showing the from all partics sbnwing the general
practice of aamerion, bat this does iot prove that the anciens Waldeases


## 

Hin 23d fact is un
His zthe fact is not a
His 2tha fact is not a fact. Buptist puote otbers, only ondorsing them an hr as they tentify troly.
Hia 2Fth fuct it is tr
The 25chactile true that the os tabluebed Grock eburel in ull ite branches and rituals requires "trine immerrion" But what bas this to do wht kuptist churches?
Fact 36, yes. Bupthets

bainat themeclses, dorsing the additions to the wone hap. tiom." AE to his fact 27 we agree that the early Gieek and Roman Cutholic croeds demand "trine immeraion." But no Baptiet confestion of faith, whether Novatian or Waldetaian, ever demand ed more than "obe baptism" of the | Bilde. |
| :---: |
| IT15 |

amptions and ais ancentaliona. it aerident that the ancient Noratians and Waldensian Boptists did not prac-
First. Aecunce they adhered rigidly
to the New 'Teatament, which makes 0 inention of triae immenainn, lat de gaunds only "one Lord, one faith and one immeraion.
Waldenaiun Baptrin "tribo immenve" find sont practice boy carnently opponed all the 'tradthons" venublished by the Groek and Raman Catbolich, umong which tradh. tons "trine immertion" oceupics in promuoest place

Thent. These mationt withesseb did not pructice trine imsuersios, because in all their athentic confessione of fyith and nummuries of do-trine, ther
is mo meption of tribe semmersion, 1 is ont if the yoention to suppose thin theno jeople forgot to recoril triae in. mersion in thear confestemes if the observed any aucb chatom. Frino im. mersion is prominently tated in th creels and conicesions of all trine im
merrian ehureber The atcient $W_{n}$. densen huve publubed thmerots con fewone of ther frish, withuat a hint of trine smmersion therefore they
did not hoill and practhe thos trall tion. Oan Twher tonfenion fonmd withont trine infremsiou
did not practire trine tygut witnessen did not practire trime intaesion, be forth their Luth and practice there is nn montion of trine mozeraios. It suppose tbat is all the writuige of th Walicnecy, for hundreds of years, that no ono thonld mentan trine immer sion ns thent 1ractuce, proribed they woro trae inmorisuist With all
 cesmee Wuliessian document in taro

3fr. Stoun bas hemanc so reikless bat he any:
1116 (Ruy hi chuseb comnemest with Spilslary in london, septenber IV, Hiz3, A $D_{\text {a }}$ by begruning thein own baptisn, for whech Mr. Crosby,
their bistopian, offers a lengtby apoloby irom Messes. Spilabury Toombe and lawronte (rol 1. P9. 103-106 and adile "The Baptiats wore not a little unenasy ahoas it at firat, and the Pedabaptist thought to revder all the baptiang among them insalid, for want of a proper udmimetrator to be gin the practice, bat by the excellent reakoninys of tbese and otbor leartho men, we sce tbear hogibning was well
defendod ufion tb" same principto on which all other Protectents buile their reformation." "rosty's Hish of the Buptimst, vol. 1, pp. 106, 107. Is 2bin "hustoriral Grutd," Mr. Kay
Yes, this is an outrageons bistorical frata." Mr. 8 bas covered up the facto "hay daf ne conecal the foet
that theginang" aid not refer to tho beginning of the precent Buptast donomination, but to tho theginving of buptisna with thaz yarkenar Rap Why did te ynote onls crongh to leave the inopreemon that this chareh started witheat a"proper ndmestra tort of baptiam? Why did be cenceal the fuet that this church recoved bap-
 the low countries" ? Tho facte io the cane aro as filiows: lat. (qute a mum don, fromo readiag the Xenftures, en braced Baptist senumomst. 2d. As they wore zut acquanted with the of Eagtand, thoy wuro twabled con eerning the proper atmantstator to bo gua baptis
Es - But bearing that some to the Notherland prustuced th the animen forin of bapheme, they agreed to seod ovor one Mr. liebard Bluahi, wbo un derstood the Datea language That ho wobl atoorungely, carryang lottats kundly recerved hoth by the church there, sud Mr Johan hates, their :eacil or. That apon bas rethra, be baptized these two baptived the rest of the company. whose natnes are in the three.
three. dud not derive therr baptism from the aforesaid Mr. Snuth, or hie congroga tion at Amsterdam, it being en ancient the Low Countrios ion baptina in nemt." Crobly's Hintory of Enghisb Maptiet, pp 102, 103
began in 1433 , bnt it reeeved its bap. tism by sucsestion from the autburity
of an ancient congregation of forerga of an atcicut congregation of forerga
Baptist- Mr. Stoin bad junt as well guote a path of the rerords of tho or ganization of the bret Buptust charch in Latirange. Mo, and thon triumph antly snifm that the Beptist churcti negan then and there! We are eorry ou be coupallal to expese aneb unmith gated iraud tre could be exchacd thoro was a prolifity of a mistake
Dar sixth characheristic, that Haplist cburches powess tho characternath of husang been yeculiar perseruted in conotetion with other charactesin-
 he of Chureben that bave not been the olyoct of sore persecution through the contaries ${ }^{\text {pust }}$ are destitate of oev
Buble Nharmeteristic of the trace church. Bhtlo Marme teristic of the trace church-

We do not propose to cutablish tono When demuation mention ed by Mr. Steil hate been linterly persecuted tboy keve ronliatud by persocuting their opyressore to the ex. wht of thur power. Appleton's ('g clopeaia, of liaptste, truly suys "Por
secmitet themsolier, it is therr ghry to have never perectuted othere
Mr. Stein ha* committed neveral other ldumions, in which the facten aro perverted. Why dook be perestently dodge our bistorical argament? IIo duste not luce our Bible argoment burel. Also, wo call his atentien agate to the followiog
First, Tbe Tunkers bure admitted that the Biblo tesches churelt sueves. ton Second: Tbey deny that the ruo succestion is with noy Pelotapist ehurct-ftone or her branches. Third They honestly confoes Lhut the Tunker churub originated ip 170 x And, so there is no other charce, hoiding imtoerston that has any clare to the Bitble suceession except the Bup tist, thorefure, oven the Tunkers themelves mиst adert Baptist succersion. or be driven into intidplity.
Our leading arguments remain un roved They are supportod by the ruth which enimates from the look

The frimitive Christian
HUNTINGBEN, Pa
Jane 15, 1490.
nahtora ) Eld.james quintzes,


Bua. Jaratr Balre has now lotated
 him

Tar Mtnutes of the Anmal Meetang will be sapplied at the usual priee, 111
 Foll report, ${ }^{25}$ dents cath,

Baw. Quinter vethrwed bame or

 ing of inole than ondinury implorfanso in the forthevaing repurt.

Tut brethren of tho Novr Eaturprive, T m etburch, held a thowe for on mini-ter on the 221 of Mny. when the
lot feil un Bro, If. 7 . Nepdeple. Itepe the Lend may enataue brai in tbe re sponyible valling, aut mako bum inatruasebtal in aceomplithing mach gool.

Tine Brethern's Meteragur is a Ger man monthly published by brotber Georgo Ashentrenner, Vinton, Iowa. We hopeour German brethren will rend for a sample copy and Euhsoribe warvly ougbt to supprort one Gerab paper.

Eld. Itasc Prico, of Esetern Pa, informe us that thuy had a very suc-
cessfill lumarysehool convention. Ho says that the charehes were not large ty represented by dolegutes, but them who werre there, 'wero tongenal spar its droply imbned with the monortation Sunday-sebool work."

Bio. Daniel Hollugger, of the Upiet Cumborland Clureh, Pa, Enys that
they lave oryunixed a Sunday sechool. with the followiwg offiverx: Superin tendent, Ihaniel Hollinger ; Asst. Supt Tavob Holluger, Secretary, Jobr Willianton. The sthoolaverages fram cigbty-five to one humdred schot

Wx are ghad to inform our ruader thur M. Stage, our requeren, was: the weeting and says that he finceed port It will be quil satisfactory to less our seades will generally send for it, we will lose in its puilication New is the lize to send in your ord
ders ne wo ave at work on it and will bave it out as toon ats possille.

Tris. four numbers of the Daty Arecthrts ut Worh giving the news of contain a great wany intervsing items about the mecting, and ano well worth the amount niskel for them- 23 glad to know that the Daily raek 1 vale and that the dewand for

We are pleased to ieura that Aveuul Meoting hus uscepted the whole mat the Denith Mishion. We hope thy the Danifh Mastion. We hope that tho eause now whll bo charaeterized with now life, and that thero will be no more lagging in the good work, espectally tbat the Danueh Mission will make is a suecese. Wo woro made sorry to learn that the cause ios suftoing for the want of funds. We bopy
thiut the money in the treasury will bo soat at once, as it in a shamo that the
only foreign wistion wo bayo should go begging.

Hac. I. E Ockerman's hitle dsught er, at this writing, is rery 1 ill, and fears well. Such a diepensation would ece very hard for the fond parente, but we hope they may, thruagh divine grace. he enabled to to reminned to whete ever the Lord's will may be.
As the late Annuali Mueting the ess wris reveipts for the needful did nn pah ous very well-it was too "option.
al.". Next year they are 10 pay fity al." Next year they are to pay fity conter, hat if it eomus noar proting any bay is the arrangement. Wo be love in woman's rights and are in fo or of then baring tho privilege of paying tho fuill ceore.

- Foa tho auranmolation of the traxclang puldic, u new traw bas been which lenve Pbiladelphata at 5 2han in ariver at Hnotingloe at $30 u^{\circ} \mathrm{p} \cdot \mathrm{m}$ and reanhes Chiceno the neat noming
 tet miles in 15y, hrums. Dy this or Lathamest we got the Eatern numb
ing papers on the carly part of the hternoun. Surely, we are livimg in ng.
Onwabd to the Hemits of Lapg, is bright, charimog ntory from a prac ticed band, and propared with a defi. nite ulm. The author does not write almply to amuse, or to mproes an ann-
bling and general sort of maral. Sho icals with every duy temptationa, and flowe that they can be ororeome only by roliance upon divine help. Two prominont characters are a young phystuan of higb menta! and moral qualities who is anved from a drunk and's grave by eecking strength and aid in the promises of the Gospel; and brilliant college graduasc, whose inteltho doctrine of the present day. The book is, in fact, a careful life study. Tho intertat begina with the first page ond does not wacken till the close Prict $\$ 12 \mathrm{3}$. D. Lethrop it Co., Boston.


## SIX wONTHS ON TRIAL

In order that the Pampitive Cueis d, may be more generally introduc montas on trial for 50 eents. Our
montinue to ofer it for nix fricode, and especially our traveling minioters, will please note this as it will afford goed opportunitics for introJucing the paper.

## LET WELL ENOUGH ALONE.

We are soryy tlsat somo of ony rethren bave a sisposition to orerdo boving ath thus spoil them. We are Laving 50 mich of tate, that we are fearfnl that the
of canse will sustain a greates loss from than it will grid.
Tbo Gorjull contaids sertain fimblar mental truths whies are sutficiently strong within themeclves, and every
attempt that is made to bolater them with weak and for fetched propis only Wenken apd enemmber them.
Baptism, as an ordinazice, is a truth in a putahell. It is all there in of few Forde, and yet we lave numberkese volumis written to prove that tho woth is true, The whole worlit in fact that io na potent ond as incontro. vertible as the Mible itself: We sball never forget the brother's argument to show why we baptizo forward inbat he bud a powefful argmoent but shen fully tested the was nopplos od to find that it would work only one way, and therefure was worth nuth
ing
Tbe trouble was he left the platis eol d trutb and aceepted a figure that wa not at all upplicable. We have beard and keen a great deal of this kind of argument, and wo alwaye combluded
thot it does more harm than good, It
would look like folly to prop wal ib strong bouse with fisbing rods, yot it
 Co sustain a
argunsebt

## ryansebt*

thet and thiog is a pluin self-erident nat, and the bea poxsible reason we becaave the Lorsi gare it to us both by pretope ainl easuple. It matters very Pitlle to ns wbether it was intented to
iencly us to be bumble, or whetlier it teacts usto be bumble, or whether it vongh for ns to linow that be lias saill "It I then, your Lord and Masfor have washevt your fiet, yo ulso Whe Lo wasl's oum soother's fect
The Lord's supper bas been a probl fie wubect for dissussion and whible
books bave been written on as, ant in mnny rase the reasonings and anginacuts are more tithente to followe out and bo nuderstooil than the subiect itwoll Pies not the maltiphe
Panl, in a tery wensonablo mel plam wey trants the men to be untovered
while they pray, and the wonten concl. The facts in the eanc were and uncovor: uncover and coner. Sum, womse quite reecntly hace diseufered that tho whole thing lure salilled tlowa in the sistue-that the coverng must oon acligieas corering, mad that a tat the only thing in the wophl that will nasker the parpose We witmat
that the cap will tho for a covering, but to taalec it a apecial religious covering is 5 tertible albuse of the thing intented and gaves skepties poot 2000 fir quilhhling.
the chapter, wnll wo would find every mase a great deal of reasoning no jurpote,
Tise coloned
Tlie coloned Bqutist thought that he had givera las Metbothat beetbeen a stamer whon the fobl them that the Baptiet chumel nas the oldest nad the lrest, bocaubo Johy was il Bafitish, but ue was somutubl disconnfitted when ho vers tolly that, tedm bapticell by

Perhups it may be well extongh, when we get new idens, to let the
wowill know it but so the same timu wo ahould not forget that they are unIy our tdeas, and ne should not try to loree thean up
tiser paetice.

## TRE OOMETNION OUP

Oecasionally we have almitted pa-
pers from the pon of our sted and Ch teetaed elder Isaac Price, on the sub-
jeet of tenaper wince for communion purposes. Wo bave done this, first, on necount of his age, seconul, lecause he wishes to leave a clear textimony against the use of rulrohotic liquor, und thind, becnuse we believe him to be on the sufe side of the question.
Crafermentel wine as a symbol of Whe spmbed blood of Cbrist, is ovident, ech manders renable. Frob the bruis. h, mogled and luceratel body floweid Fxeent we drink it wo hare no life life Except we drink it we have no life in
ns The jnice of the grape bas been accepted as asymbol of this blood, and ns is flowb, pure, from the bruised and manglerl grapes it is centainly a very npt figury, eo muth so, thint there is no for alcoleof in its aleat. Becense there nay be danger connected with the uso of aleoholi- wines, ned bocruser it is act-
 swer the purpose and is entirely fro hom danger, wo do not tare to have tho subjert distassel throngh war colunus.
Ohir aged eldev's work will soon be dune, anul if the wisbes to give bis last testjmony aganst the terrible evil of wemperance, we hope that none vill reel grived, becanse we bave grated bim the privilige
We rend sometime ago of a rasin Who bad bees a drunkard for a num
bec of years. At last he anw the dab-
ger ho was in and resolved to stop brethren und sivters. The tem beiny Cerribio- Me did so, but it eost bin a tireular, a large, manter of perpon: befle. That he musit bu temptatiens that lewat bine bume bie vil veligion and united himaelf with the shureh. Ife then wont to the commanion table and partonk of the eap filled with aleohole wine. The
teritble appetite tor strong thonk was auakened-from the boly tommunto he ru-hed to the bar-coons and ia sis bours from the tame he sipped from the s
axvi. Sinch may be fablated elloes, but it -hows that tbere is danger, and there Fine we conchuled that it is emfincly sifie to let It alowe

## OUR LATE $\triangle$ NNUAL MEETIMO. AT

 ANARE, ILL.We have jut returned to one home fiena our jouraseg to our Anniul Meet ing tail hte lalons. fiod lo prained for his gomalnew to ws in bringing us ban li to the bown of our family aul into the enjoymuts of mur huripy home uand for his blestings upon the mevelhy The nedk ago the inon ping we met in
the Brethren's meeting bouse in 1 anark wath ouv larethyen whose duty and aurk it was to orgunize our A mnat Cimest, and there ergamaed the At: mult Meeting of 1 sint. Thu past week was one of lator sand anciety to w and we feel the effeets of tbem, sum
rost both of body und minal is wery rect both of body und minl is very de
simble, bent wo lase just been nohed sirable, bot wo lave juat bean nbaced hrethren will want to knok somothing whott the Anuual Meeting. So there is no time just how for west, bow We lnow the brethren wbu dial attend the Amanal Conference, feel very derious to know something about the inceding, and we take pleasure in give ing them what fomormation wo can But it is from the Report of the Con-
ference nnd th. Minutes, that the most lifll nud satisfactory information ean be obtained, and to thene wo reser on bretbrell. We have linwover, nome things to any chtornaliy, to our mumerane nad inquiphe reudera
Our late Annual Contoreace Lad heen louked to before it trok plato with much interest on the part of all that feel an fatereat in the workings and propuicty of the chareh, And surely every metaber of tho chmrels Anvual Conference of 1880 was to bo condacted on the planadopted in 1879 Ind as this plan was to be tried, ams as the trisl of it would necessitute in cossiderable change in the accommolation and entertainment of the great body of poople attending tho Confor cnce, the mecting was looked to with
nome anxioty from this consideration Aol we are happy to rejort the uen plan a suecess in its general workings The arrangement of the tents for the General Council, and for the boarding of the brethron, whs rory good, nac nell answerat the Irprposes those tents twere debigned for. We canoot
here fully describe thetn, but wo mould simply sny, tbey wero constriteted ne cording to the geners Pind adophed in 18i9. The nember of members pres anmber of spectutors wan not as largo is it whs at sume former meotingh. Upder the now arrmagenent the or dor was excellont both in the Council tont and in the boarding tont. Tho ramber of entrancea hato the lattor adbaitted so many at tho bame time, that the tables were filled in a very blort Gmo, and there was but very litth rowding on the outside, and we henrd bone of the noiso of the volces of forem in, that we beurd on seble for mer occasion.
The arrungement of the Council font tiat ulso very good. A very large aumber of persont was areomno-
datud with seats under the tent. These deats were prineipally oecupied by tho gathered all around 1t. and ypurantly could me and bugt wet curbilemblo patisfartion. In the centor of the tent, according to the plan provionsly given, actonurodations were preparwi for the Nonding Commantue, the othes
dulegates, the enlinams ind the ropurter. Wrlegates, the enlians, ind the ropurter
These pecommodatoms wewe vely blectory:
The financint aspuet of the nereting as not he sactes-inl an was slewimble and yet perhaps all that couht bo ressonalily expected muler the cireme tances It uplenars that the tuads collected from the ferande jart of tin
 anolint nus demandell of mur bisters And thougb ne amount waralemsuded, matby of thom paid the amonet asked of the beethine. But nuon the wbole. the amount faunistual by the fernate fert of the nevting, whe not what lund recn cxpueted, atul the maceting suloph Et megsuns which it is hopest will be wie awo fuads in the mome.
Tjun the whole, we think the new filsh of comblueting the Annutal Miselng tany be regatded ay a sereens It my be, and no doabt it wili be int provel, Brethren of olverration and of lowiness capacity, will bo likoly to be able to saggeyt improvements. Tbe Fonstruction of the tents recmes to have been lefertito un rome re-puets and the sovere stora 1hat onemrel on Friduy morbing, overther It may be a question whether they could have ben wo chastructed that the storm, be ing to great, conld not have eftisetes an lo nut no doubt as improvemien can bo nade upon them, nod shonhl
leats he used ngain, grenter cantian will be taken to malew them more permancnt.
The effurts of the brethron to make boir gueato comfortalale, and to proinnte the intereats sant objerets of the meeting were all, appurently that hey cond bave been. Their dabry
may have hoen grieved, and howerer ardently 60 me might desire a diflerent
state of thipgr in moso respets to state of thapg in some resprets to
what wo have in sone localities, and io sorne individoals, it won sery ovi dent that but fow with us io our hat cothant, wero ready to ansume the weighty, the folesibility, of leaving the fraternits, roponsibility, of leaving the fraternity,
nud mavering what we regurd no the nind mavering what we rogard an the
body of Cliriet $\Delta \mathrm{nd}$ well may there bo bevitation, is taking a wtep sttended with tho fur-reaching and wide aprecad ing effueta that such a step woult docevearily be attended with, If any ovor lortunato for them that they saw the terrible dangor to which they were xposed bofore they committed the net As our Annual Councs for 1880 , waph
obked forward to before it was held with consuderalite auxioty and concorn by wome, we think it anay bo looked at
now if its true changeter and legitimate revalts aro proporly conondered and un. dorstood, with feeibge of oncourage ment, joy and hape. Our hask moder step, and it is a ternity has mode a stop, and it it is a nort und, that will a give it vantagegronnd, It incressed opportanity for accomplathing work in the Mastor's vineyard
(Vbilo the church in oar late Annual Couveil affrmed ite consorvatism in mantasing inviolate the principies on which 14 was organizod, and atho ots justly recognizod pecaliarities, it uleo Hocepted the iden of progreas, in that bus the power and htierty in some dogree of adapting its work to the
wants of a perishing woild, whose res rmation and salpation the chureb is olabor for.
The missionary woik upon which so nuctu has lean writton and apoken,
uid vpon which a constiderablo dogrce of interest bis beenamakened throughoat the Brotborbood, receired the of five bretiren was appointed "to entof tive brelbren was appointed "to entuistion work of our General Brothor-
hood," Thin was an important wove, hood," This was an important wove,
and it passod tho corneil without any and it passod tho council without any
opposifion. Sach was tbe work of our late Annenl Meoting. And the meot ing was an emportunt oac, aud eanzot but bo so regarded un the bistory of pur Brotherhood. The feoling was the Chureb was present, and by a gro. cious exercise of this power and meriy, overruled the meeting and mado it one
of anusual intorest, amportonce and eooyment.
And now what is our daty, aud wbat bate we to do? Firet, wo abould all has condoncended to regard us, and to favor us ab bo evidently bis doko, Wo should bo Sumble, for no Chriatian graco commenda as more to God that lifted up at our saconss and progress, he Spirit of God would bo grievod, and we wonld no donbt fall to as lews a degree of sorrow and tronble, as wo Weve bcon olevated to joy and hnpe. bis interponition and help whon theso were so muck needed. By a due ap precintion of his favors, and proper ro. turns of eratitude and service to bim for them, wo may expeet a contiaun-
tion of them. Brotberly love toward one another mbould be eultivated, and we "sbould love one snother with a pero beart ferceatly." Whon we were assembled in the grest tent at Lanark, union among those arsembitid, what wo wished the whole Brothorhood was present to reecive the anolating of the
pervading Spirit. But we trum it will pread aed leaven the whole Frater nity.
Let thore now be a fiest conseera tion of ourselses and all the bave to
God. And as the Cbristian work of crangelimo has received the sanction of the Brothorthood, let as work faith.
folly. unitedly, siacercly and meekly, on we have opporanity, and a twill comen 'to give overy, man according

Ceducational 条epartment.

Sister Lanaca M. Keowey hay again returned to tho Xormat. Wel
-hio J. B. B. expreses himeli Mrirris, athal reports the school in time orulation.
-The closine experves of the Mor nel will tow on Tharsday, Inls Grat The fritends of the suhool are anviter to io precent, eqp

Wo have profiects of baving sall tetme we stalt burtainty lia flensed to hatin them cume, antl do eric lith $\mathrm{y}=$ plousunt asil proficable.
-In tha For thien of Wrand Annual
Stecting Dunty we moties the ndwes.
isements of on" throeschouls, "lleeth Mt. Momis." mad we ere plad to bume that they are all in a leattity and Hownshing condtime.
-Bio. fiainc M. Brambangh to men vit ngait, und experets soon to be well nongb to enter the Nonnal agme but co all sony to say, that hik sistel Conu has alku heta taken down nith that she fo now on the mend, and will con bo able to enter her tlassen
-Our Colloges me aill in is very halthy and prosperons contition Tbe Brethren's Normal Coliege ha Sbe most proxjecrotis session it ever corollesl at present. $\mathrm{II}_{\mathrm{a}}$, been in progress four years Asbland College bas an excelleut chang of stivelenta with present enrollment of nively-fite mad an enrollment for tho year of ohe
hundred and ninety; snd exrellont hundred and ninoty, snd exrelliont Thospects for
Mork Daily.
-Tho fity colered theological etudonts of the Richmond, (Th.) Baptist Chureh Instututo bave deeided, it stated, to quit plasing eroyuct and onso thal, buransh eame of tho deacons
of the colored ohirrehes felt aggrioved therent. They said to the deacom "We do not believo that thero enn bo but if it hurta your conncience, we will play no more cronuet and baso ball while the world etandoth
-Constor Sense.-Oid Dr, John Brown of Huddiugton, England, wus in the thatit of impressing his diviniy $y$ students with the importance of commo
them
"Young men, yo noed three abings to make yo good ministers, se noed learbing, and graco, add common
sense. As for too learning, I'll try to sonse. As for too learning. IIl try to jo must always pray for it; but if you

## Se, ge may yo about your busincen.

There aro two Uiterary nocectie Mgaviseal in Ashluad Collogo, and bold
their meetlagas each Finday ceccunt The exeencicich consist of Orations, dec lanatinue cossays, debate and vreal mat

Iravty politecs are not aliowel to be brought into diseussion, and the ex. ervises are required to bo in harmony
with the character of a Chrimpan inwith the chapacter of a Chrimtian in-
stintion. Ench society fermished ity stintion. Ends society fermishoc ity
ball at its own expense, and are taking a gacat interest in its wellare. 4 larg assortaneat of plilosophical apparatus has been plued in the college by a gondeman who is makithy tome fine instrumente for the college.
(i)
elher r. H. yiller, zditos.

## CHUROE GOVEANEENT.-OONTINUEB

 And thete is snother leature shont Snanal Conference that prohably does more to keep aaioo and harumy than sembliag of so many brethrea sad aio ters from all parts of the brotherbood iato ooe holy coovocation; the meetiog of kindred spirits in ench a turgo ns sernbly, on sucb sacred and mportant busaness, wbere the fellowsbip andononess of raind and beart are mstit. ononess of raind and beart are manti
fost by a corresponding oneness and aniformaty io overy oxtorasl appeay ane. The triendly greeting and vonverso of those who labor and work to gether in fraternal upion, the many [raises, sermons, sotgo bad oxhortations, all como upto make ono great
thonght and thone, botd the leart the uffeotsons bound in symputby, lowe atd umion to the work of tho Mater's kindorn on carit.
Avd long in the monnory do theso mesting last to bring back with fond neen and joy, tho strong cneanruge Though many a loog farewel! at the hast greeting of such is moeting, and toany teure of sympathy sro shod, yot tbey make tbem a fonder foretaste of of the great congregation where phart ing is no more How viridly atl thowe sacred wenes livo in the momory, and are carried home by each pilgram to proad its influenco throughout the land.
Thomgh such large mootinga aro nttooded with a good doal of expenve, more than they aced. Tho short tima of roliof from the vommon labors of life, in of real benefit to those attend. ing tbers. The renowod onorgy in body and mind mowo than repays for the expense; then it lends to turn the
miad awsy from furfily nmumement and passtime, which often toast mor money and do a great injury to the higher epritual hife.
But thore is anothor conaderation wheb thakes the 'Aneral Contereare a goneral blessing. When the members meet from all parts of tho country to mingtle in fellowathip, socially and religionsly, it teaches them for boaranec, as well as love Tho lithle matters of difforence, the pecuharitics made by the eurronading in differout localitice coraing togotber, erostes a pirit of forboarance mote strongly to bind the cburch togetber, snd like wiso it tende to prevent othar member
from tuanigg into ways and customn that would give oflense, or wonod the foelnges of thesr brethen. Such moet. oge toed moro to unito the mombers ad wordip unformity in their droas We give these roasoos to make an arge went in faror of the general assembly atad eatablish it against the popoiar cas tom of delogate
ing the church.
Next we want to spoak of the effect of these decisions upon the charcbea for there is dauger that the deeisions of Anoual Meetiag beiag beld too bigh by ome, and may be even placed before the gompel is the gorernmeat of the charch--deeisious that bave besa given only as advise io matters of expediency. owehip as though they were gospel reaching. This conrse bas made trou ble, and hae caused some to blame the Annmal Merting. It would be a good thing if thane questione of Seriptare duy Were pointed out by reforeoce to tho Seripture authority, and those that are sot should ouly be given as sivice,
then thore would be less dasager of makiags test of followship of every thing decided by Aisaual Menting. And we bope the day will soon come when It csa have more time, nad make its de cisioan more poiuted, sad fouoded oa
"pace of time alloticid to do the work aecereatity mebes it very uaperfect, is make us more carefol to take the epirit ad deaigu of ita work:
For this and some other ressonk there are thome who caro but little for the deEstans of the Ansual Meotiog, Tbey eel that the dectsiona were exponcot of the maind of the brother bood, beace they faclide to the view of ongregationalism, sad bave bat little ano for the decisions. This conree it to ant it is sebismatic io that it fonads the priaciple that one eherch is indepeadmatters of fellowship

## All churshes ob

All eburrbes sbould bold decihoas as precedeats in all casos where ime bulag' an the beat course to be tala lor byion aad oneaess ; but all of them are sabject to be brooght up by the cbarch to be recoosidered and mizended. This in a better course for our peopte then congrogationalisw, and mach nearer the apostolie osample in
the 15 th of Aots
The Standiag Commitee is the ofiemal bodr of the Anaual Nection. It hene
boo neuch work pate iato its beads at oo much work pat iato its beads at
Inaun! Merting Tho work of gending committers to sectle difficultues is very mportant, ad they aeceranrily require some iovestigation Often the amonat of masiness of tbor kind is Enough to ake tbrio $w$ bole time, the calls for committees are so informal freipgently
that aothing can be detormised uatil that aothing can be detormised uatil both sidea are beard, for in these calle a
remonstrase in allowed and considered Firet, as effort shoald be made at bouse to settle all troablen ; sesosd, adjoining eldereshould be called; third, the effort to get a consuittee shoald be sub aitted 10 the cburch ; faurth, if ther will pot agree, the petitioner sbould get all the signers bo can obtoin, nad let it bo a natter knowa to the charch at arance that the expenae of some sommit tee will be paid All these thinge tequire some lahor, sad remonstranees mast be beard, and committes appolated malsing a vory importunt work thas the Committee mbat perform
Abother important work giren to the Committee 18, asawerng sueries that are not abswered by the districts, and otber questioas relerred to them by the meetion Thas afien makes far too maet labor for them; probably this last rould as well be dane hy others This tge amount of bufisers demanded of It, bas ofton made it cossume a good
deal of the time allotted to the nucetiag. deal of the time allotted to the mectiag ible, that the meeting may bave anjple fine for the busizeng before it
Next we notice the mongemeal of
business io the ADual Couscil The arger abe of the bupe Bi, derised The Its labora depends upun the spitit and manaer in wheb fis labors are per. formed. $A$ mild and hlud mander of peakiog, a epvetal regard for the feel. ings of those who difler nith 4t, go
very far to give curctsl feelitg oud batscter to the meetiog A Ppiris of anfe and ambition ausaifenten in Larab words and excitrog remarke dues much odestroy the gool of the meeting The leading members in the rucetiog specially of the etaradug coramitue, bare much to do by thair exauple in bowigg that wild aud CEphotura spirn other thing that han a fetedensy to give character med ntituence to the metting. in 18 the brethrob asiug more eare in the matter of whes ut is tbe right thene to apesk, or not se apeak. It docs aot hook will to atop brethres when they Wish to spesk, bat if it is out of order, erative body liko the Ausual Mlecting it doed tequre some atudy nboat order. We have knowa lietinion to bocome offended hisause they were oot allowed to speak when it was out of orier for thema to do sa. While a brotber is apeaking otbere bevo no right to speak
motion or query is pus on ita passage, no brotber bas a right to spesks execpt to giva lis sote. Ifter it is passed it is cot right to apenk on it except an a mat. ler to recoosider. We speals of these ew simple rules, and there ate a aum. ber of others just as simple, that should be observed to make the nicoting a protable nod plessanat one.
There is auother thing in refereace to the busiaene of the Aeneal Meetiag and that is, there ofiea is toa mueb time ta ken up with queries of little geueral intervst, while some of the more importaat ones are crowded out for waut of time. Ou all important questions a full and free uinecussion should be bad The Aubus! Meetiag is tho Mppoisted place for that parpose, aud if ample timo and opportanity was given there, and every. thing fully and freely diau-used, there would be litule seed of disposation to difeqsa thete subjects in oar papert. The report would give an mucb discea sion oa cach subject as would be need-

We make these remarks boping there will be as cflort Enade to devots more time to basibess of greater importadio, which we think will make the meetiog still roore bencfienal and intoresting. We hope to induce our brethren who inke part is tho meeting to a greater effort to make it profitable to the brotherbood, which requires of us a little moro study about the rales aod order sad emrit that should govern our dolibera. 4ous
This form of eharch goverument it arrictly Scriptural, and regards the rights and likerty of all, giving the laymembersbip eqoal rigbts with the ofk ciala, so fer as can be done, whiol makee a bstter form of govergmeat than where the churob is ruled by the elergy. Every epincopal form of goverument teade $\omega$ giving too mach power in to the hads of the minietry, sad taking all from the laity, whloh is contrary to the true pripciples of divice and tuman goversmeat. Asather dangercus form of gorernment is that of roling by delogates. Delegn-

## Tome 马epartment. <br> aerms of tee beatitiol.

Seater the germe of the bestufifol, By the wayeide lot thom fill, That the rofe may epring by the tago gato
And the vine on the garden wall Cover the rough sid rade of earth With a veil of leaves and flowors,
And mark with the oponing bud

The march of the Summer bour
Scatter the germe of the berntiful
In the boly strine of home
Lot the pore, and the fair. and the
gracoffil thero
In the lovelicet cluster come Loare not a trace of doformity In the teruple of the heart, Bat garther nbout its
Of pature and of are
eater tho gorms of the besutiful
In the dopths of the human menl
They ehaill bual, and blonsoni, and bear the froit
Whilo cadices sges roll,
Praint with the fowors of charity Tho portale of the tomb.
add the fair and the pare about thy path

## In para

## THE STRAIGRTPATH

Tho Bible is so straight and oldfatsianed," said a young man to a gray-
barrod morchant who was advising bins to etady God's werd if he would learn bow to live. "There are plenty of hooke written now-a-days that ore mooral enough in their toschirg. and don't bind one down as the lisible The old merchant turned to his desk
and took out a conple of roters, one of and took out a conple of roters, one of
whicb wan alightly bent. With each of these be ruled a line, and silencly handed the ruled paper to his companion.
"Well," suid the lad, "what do you
"One is not straight and true, in it ? When you mark out your path in life,

## SILEXT FOBOES

Workmen in stone quarries somic. times find a rery bard kind of rock. They pick littlo grooves tor the iron wedges, and then, with great elodge
hammers, drive and drive the wedget into the flinty reek. And yet, onco in a wbile, they fail to divide the colld mess. The iron wedges and sledges prove taseless, and the workmen wonder at the stubborn rock
But there le yot another way. The ron weuges are removed from the narrow grooros.
wedgee, of a very hard fibre, are se lected. Now you begin to sbske your beads and think, "Well, if iroe wedges will not do it, bow is it possible for wooden ones to bo ueed succossfully ? ${ }^{\prime \prime}$ Juet wait ontil we explain. The ebarp and well mude wooden wedgee are firet put into water. They are then inserted into the groovee tigbtly while
wet, and water is kept in the grooves, and no sledge is needed to drise them. They would break utder tho severo blows of the poederous bammer. But the workmee just let the wet wedges alone. They will do what tho driven iron friled to do. How so? The darap wood swellh, The particles granite hearte of the rocks cannot with. stand thin silent influence. In a hittle while the aolid rock parts from top to bottom, and the workmen's will is nocomplished.
It is \#0, often, in other tbings. What noiso and Fisible effort fail to do, some quiet power, whon appliod, will suroly achicve. Teachors mas remember this faet in mechanice, and manage some rery stubborn natures by the apand the eledgo hammers often fail But the toare, prayers and a patient But the toare, prayers and a patient
example never fail-Alcxander Clarh.

## LOVE FOR THE EREEP

Therefore dath my Fatber love mo, be The lay down ay life tor the neep There in a trath resoaled in shes pan sage which cowes from the very depth
of she infinite mind, a rovelation of sotensity and wfinity of love on the par of Giod to believeri, which God onty in eabie of exercising. We bave all Known that Chriat in tho "woll loved" of the Father. Therloor doth my Father love moe, becaneo I lay down my lifo for the sheop. If one reneon why
the Fatber solores the Son is stie the Fatber molares the Son is she
love of the Son to beliovers, how intinite minst he the love of the Pather to "the abeep
From otursity, Christ hud dwelt in the bonom of the Father, the objcet of bis infinite and eterbal love. But there was one purpose eternally om bodied in the beart of condered him the object of special ondearmunt to the Father. It wum th purpore which was coneucunated 1 , the winding up of the myetorios of' the
incarnution. Truly may tho Futher may to every one of bis people, "Yion 1 bave loved theo with an everkantigg love, therofore with loving kindnesd prosented suggesta two importans roections
The first is, the infinite gaile in us in donbting the love of Giod to 113 . I one of the revealed reasone of the lor
of Giod to Christ is the love whach by boars to us, well unay eternal obame and canfurion of fane eover us, if for a moment we question the infinite love The second is for nis.
The second 38 this. If we wonld be atabjects of special endoarment to the Father, we mast "lay down our lives for the brethres," even as Christ "laid down bis for the sheep." Then will the prayer of Cbriat in reapect to his people be falfilled in our experionce That the love wherewith thon bast
loved me, may be in them, and I it loved me, may be in them,
them." - Times of Refremiag.

## BFORE YOU 00 TO OHUROB.

1 have in my ege at present the bour you go to eburch on the Sabbath forenow. I km saxious about it. The
note etruck then is likely to give tone to your spirite all the day. Redeom

Redeenin it as much as you can from fumily duties. Redeem it wholly from "pleiting of hair and putting on of fine apparel." Tedeem it wholly much the power of the ministere presebing depends on the preparation of the hearer's beart. If you come op to the eburch with your minda crowded with trifles and puffed up with vanan wo rothing but caneate do? They else ean thoy do if there be nothing before them but air 10 best st ? It will make a cound and that is all. fear that many of my dear peopio
apend more time on the Sabbath taorn ing in putting vails on their faces than in tuking the veil off their beartamore time in trying to make themalven appear before men what they alves appear before God what they aro.-R.E. W. Arnot.

## no oompromise.

As 1 grow older as a parent my views aro changing fast as to the degree of conformity to the world which horror ntruck to count up the gate children of pions pereons, and oven of masisteris. The door at which these influonces enter, which counter vail parcotal instruction and exarnplo, Tam persuaded, is yielditg to the amusementa, an atmoaphere is formed which is not that of Christianity More than over do I feel that our famliles muat stand in a kind of determined opposition to the fashions of the workd, breasting the waven liko the
Eddyntone Lighthouse. And I have
found nothing yet which requares more conrage and independence tban to ribe
oven a little, but decidedly, above par of the religions world around as. SureIs the way in which we commonly go acmife and cross-bearing which the New Testament talks of. Then ia the offense of the crans ceased. Our slen der influence on the eirele of our friends is often to bo traced to our leaving io little difforence between n6-I. II

## TEMPER AT HOME.

I haves peeped into quiet "parlors" shere tho carpet is clean and not old and the faraiture poliebed and bright into "reome" where the chaira are denl and the foor carpotless, winto "kjechons " where the finilly live, and tho bogs and sirls are na blithe as the parrown in the thatch orerhoud, and I see that it 18 net so much woalth, her learning, nor clothing, nor servant hor toil, nor idleness, nor town, nor rank, nor country, nor station-as tone
and tomper that make hio joyous or and temper that make hifo joyous or wretebed. And I eoo, too, that 10 town or conntry, God's grace, and good songe, make life what no teachere, or ucoomplishment, or means, or sociely can make it, the opeening stave to at cvorlasting psalm, tho fair boginning of an endless existonee, the goodly,
modeat, woll-proportioned vestibnto to a tomple of God'H building, that shall nover decay, wax old, or vanish nway ---John Hall, D. D.

## A MOTHEE'S DUTY

A mother ehould be firm, gentle, kind; always ready to attend to her thild. She ehould never laugh at bim at what he does stat is cuaning, never allow hiw to tbink of bin looks, excopt to bo noat and elent is hin bubite. She should teach bim to oboy a look, so reppect thoge older than bimaeif renco God. She showld never make a commaed withont seong that it is performed in the right manner. Never apests of a cbild's fauth or foiblen or
ropest bis remarks betoro him. It it repest bis remarks beloro him. Never reprove a ebuld when exeited, nor bet your volce be raised when correcting him. Strive to inspire love, not dread -respect, not fear. Rensember you oterinity.

## HOW TO DO OCOD

A quaint writer who takes to bimwif the cogoomen of Chas. Quill, gives short and easy method of doing good ancould be adopted. He sage, "Why do you begis to do good so far off This is a ruling error. Begin at the center and work outward. If you do not love your wife, do not pretend to such love for the people of the antipeles. If you let some family gradge, some poecadillo, some undesirable ges ture, sour vibuge towarde a daughter or sistor, pray cease to tench bieaefi. cence on a large scalo. Begin not at
the next door, but within your own door-then with your next neighbor, whether relative, sorvant or Bupcrior. Account the man jou meot the man you are to bless. Give him auch thinge as you have. How can I make him or ber bappy? Thia ta the question. If a dollar will do it, give the dollar If advice will do it, give advice. If a look, a smille, or a warm pressare oit
the basd, or tear, will do it, give a look, amile, band. or toar. But never forgo that the happinees of our world is in mountain of golden cands, and that it is your part to cant some contributory atom every motust.
The world in seldom the worso for he shock it receiver when somo one raslition-cven though not always in the wisest way.

Wo very much queation whether thore is a word in the English lang. age prodactive of sa mweh misobie st the one ploced at the hend of th rticlo Indoed, it has no businus where it le se frequentig found; for it is an intrudor on our forms of speecb, and deemod unwerthy of aotice by the loxicogrtpher, yet there are sotze mon who are alwaya using it, and bad it over at their Longae's end. The man whe admits this word into hi6 voenbulary is rogularly done up, beaceforth bo is good for notbing, bocaose be will perfurm notbing. Wo like a man, ay, and woman too, who at proper times can utter a platu pluyp. No, for that little word may bo their ralvation, but if thoy meet you with a canting annoot, depond upon it, thoy will-for connderation
Ask your friond why be runs in dubt for thinga for which ho hae no poseible oarthly une ; and ho will tell you he romme' avord purchusing thinge when offorred at a bargain, oven if be bub wo prosout vao for them. The time, bowever, will come when there ill be a cantiot of another natare te rrest him; and that will be whon bis foolish parthasea havo so exhansted
his finances, and rednced this credit, that no one will trust bum.
Ask that farmer why be allowe thas bottlo of apirit to bo carried into his barvest-fold, and, an the illout and acattored grain attests, to his manifest Oese, and he replices that ho hee boen so iong in the babit of doing it, that be
cannof do withont whea werking harl. All ponionse. Thousands, if not millions, bave detwonatrated the contrury before bis face the preent year. The trath is, the faraner loves the "good creatare," and has eannet is sho partial dinguise the finet.

Sels that fartuer why he allowe has fields to be overrun wsth thintles, johne wort, dsisice ; bis eropu choked with etein, krout, chees and cockle; his cors overtoppel with pigweeds; and bis gardos by chickweed, purshin, ete., and be aoswere be catanot attend to them all, he Day so much work to do, that somo muat be neglected. Such au It pror oaly makcos a bad matter worse. It proves that ho is a bad ealculator, ns well as bad worker. The farmer bas no busidess to plan to much work, as to bo unablo to periorm every parl well; and the eancot in the caes can deceire no obe.
"Neighbor, the bare to your cornfield are very dofective, and the gate to your whestifild 18 no insecture, that I wonder st your leaving them in 'such
a condition' when there are to many unruly eattlo running at large." Ab , he assweri, I know it well enough. I inteaded this week to have made some new bare, and had a new gate bueg; tending that law-suit, that I cank of do it now, and must put it off till next weok. The sext sunebiny moraing be finds a whole herd of unruly animale in bis fielde his cropa hall deetroyod, and s beautifal foundation for another law-kuit.

See that poor man, once ricb and talented, reehng through the etrect? He is a sacrifice to this aceureed eannot A beautífol wife bat wept taire of entreaty; friends bave uttored words of remonsteance, reformed inebriates have taken bim by the hand, and pointed out the way by which he may bo again a man; but to all, the roply, a reply fatal to hope, has boen, I cannot. It is a lio. Ho can. He can forsako hid cups; he can again
hring joy and gladness to hie fumily; he can again rejoice bie friends; but ho mast firat renounce and repudiate this soul and body.dentroying cannot.
Young han, whatever may be your profeebion or purauit, if you would canvot. You tmay as well attempt so awim with a Scotia griadatene at your
neck, and a Paixhan shot at your heols,
as to expect to necomplish anything
Forthy of a man while this word in in Fortby of a man while this word is in
your vocabulary. When the gallont Misler, at the battle of Niagra, wa arked by Soott if he could carry the coomy's hattories ; suppesc. inatead of the dotormined "InIl try, inatead of whined eut - 'I cannot," where wonld Whined eut-I cannot," whore wonld
have been bis fame, and what the rehave boen his fame, and what the re-
salt of that diy? Cannot, nccomplieb es nothing bat the ruin of him who uses it.
Keop shy of cannots tre not the word yoursolt, and be cirolint how you omploy theso that do. Najoleon novor allowed the use of the werd impes sible. and in the mansgement of a furm there sbould be no place for can. not. You can do all that is nocessary to ho done, if you sut sobout it in the right way, and at the right time. If you do not, your labor will bo like that of Synipbus, over beginning, nover onding. Noglect nothing; koop watebfut we over overything; bed
for which you are 6tted by nature pursue it futhfully and dilusently,
You have a part to ect, and the honor in performing that part depends upon yourself, It is sickening to sea a parcol of idlo boys hanging around a fir-
ther, spending the money which he bas earned ly his industry, without alsempting to do somotbing for thomasempting to do nomothisg for thow-
solves. B Snmethong nould be their solves.
motho. Esery one is capable of learnmotto. Erery one is capable of learn-
ing some "art, trade or mystery," and can earn a competence for himeelf. He abould the Nowethang, and not bring down the gray bairs of hus fathor to upon himself. Itle bays, living upon a parent withonit any profession or emplopmont, are illy qualifiod tor good to may that it is too often the case that it is the parests fault that they are thus brought up. They abould be taught to Ri' Sowicthruy, to know how to provide for thomsalves is esse of thuy will riap the bonor which theroin lies.

## Patyos.

We were ctoso in with "the ible that a culled I'atmod esvoral hours, and
bud good opportunity of exarsining its apparanco, ao far as it is possible,
from the sea. It is absut twonty miles in circumference. and its anpect is forbidding and cheerloss. The ehores are in most places steep and preepitate, ont trom our vessol th appeared dy the tnhabitunts would bo in constant davger of roling down into the sta
The highest pratt of the island is surmosoted by a munastory, dedicated to Si . Jobn, round which are bualt the boube at a renpectable romn. We
conld discuyer vory fow trees. The sulors wno lavish in their prames of the inhabitunte

It wus with anutterable frelinge that 1 raved apoe the dreary situation of the weeping was before me, tho were banehed from the pleas urcs and applaweos of Imperial liome, and wero sent to inbabit thls dull and diatant region, with nono to converso with but sulforver in tho sume calamition would only add still deeper aor row. Whrt must thoy havo felh, and bebeld from the borizon the littlo ${ }^{6}$ juedk that wiy to constitute thear World? There was one aunog these
exules whose brow was calm, whose exiles whose brow was calm, whove from whoso conntenance soencd to beam tbe serenity of a spirst in blase It vas the beloved disciple of the Lord. The benishment of the venoratile apoes the was from is causd perbuga ditterent
from that of any of the exilas who bad from that of uny of the exilas who bad proceded hime ta it wae "for the word
of God, and fir the testimoey of Jesur Cbrist," Rev. i. 9

Standing upon one of the eninebse, of the istred and turning toward the continent, St. Jobn would be able the distugusab the mountanes that twight wheo be math from the whole of the Eosen rburebes of Asil, and as be hal
planted some of them with hus own hand, and protubly viaited all of thom, cas we doubt be would often stand thus, and looking toward theso interenting apots, lift un hit basds to heay. en, and prour out bia aoul io prayer, that Ho who walked among the grolden a andleatises would continue to vast
them in mery, and anve them froen the power of the ansi-chriat that was to
conc. It is ohe of thoso thoughts up on which the mind no much dehghts to dwell, that trom this rock, surrounded ouly by othor similar rackes, and looking out- upon the distast mountains, there should have beed on in shgh given into foturity farther and
eloarer thun in any otber place iwas elearof than in any otber place iwas
over aftorded unto mere mav - Hitrily's Notwer of the Holy Lond.

Lowliness of wind is not is tid that grows in the fiald of nature.

## FINDINO A WIFL."

The true girl in to be eoaght for as you would seck aftor gold or a diamond. Sbe dosa not parade herself as tho sapercilioua garl who tas no highor imbition than to flaunt ber finery on ibe atroot for the purpuse of attracting attention, and extrasting lattory and praise from saciety whoso compliments aro na bollow at they are insincero.
Sbe is not fashionuble. Gonerally the is not rich. But what a beart she loes possers कhell you find heri mo targo, so pure and so womanly. Whon you have tound ber you wonder if those showy things ure reanly women.
If you guin her tove your fow thous. sulb are a million. Sle will not ask yoy for a tirst-lass beaso. Sho woll
wear plaia Jreses, will ceonomizo in "uriond ways wbon necessary, thengh rulgur magniticence may frown ob her frugality. Sbu will keep overything weat and nice in her doeaicilo, and givo home fatig welcome when your roturn ofthe fatighed by the urduonk dutices of the day that you will think your residence is a palace. Sbe will onter thin true friends on \& doltar, and usWhisle you with the new thougho mons She will miske you love home und anpreciato it us being one of the most lovely placee on earth (if youn do not fou are a brute), and teach you how
o pitg, while you scarn a poor fash. onable woman who thinks hersell aick, and vainly tries to think horsolt happy
Young mas, now not, 1 pray you ay any more " 1 ean't afforil to mar $y^{\prime \prime}$ Ge find the true woman and you can. Throw away that cigar. koep
out of the *aloon, bura vy, that switcha out of the saloon, burn up that switch
eeme and bo senaible yoarnelf Seek your wife in aseniblo way, and auctens will

## LAZY FABMERS

Lazinesy prevento a manh from gotIng off his horse to put on the first rall that gat, knoeked off the fence, and thougn bis lazy neglect a whole
field of core 18 scriously dunagod. La field of corn 18 scriousty danagod. La vinese keops a mun from driving one nail when one would do, and finatly costs a carpentor's ball for oxtensive ropairs. Lazinesy allowe a gato oft the proppod up hy nails. or a harn to lenk, and damuge bundreds of dollars' worth of provender. Laziness, in sbort, is
the right and proper nutise for nine. the right and proper nume for mine

But by far the nioat prolific of the mavy wastea that are due to bor turyd is the waste of igoonanee.

## A MODEL OOUNTY.

A corrospondent to the Lebanun Dindy Tanes veferring to the remults of protsibition inquiries.
done with Potter county?" An exchange eaye Ala recent torm of the Zuarter Sesnion Court of Potter coun25. Pelnsylvanis, the Distriut Alturney informed the Court that he hadd
no indictments or bylls to provent to the Grand Jury, the shontt also ntated he had no criminsts in the prison, the durectors of the poor reported that they bad no one to kcepp at the couniy's ohargo or uxpense. Pottor county bas had no tavern licenao for ten yeard and this ta given as the roanon for the lack of court businets. Beng curionh to know whether or not thas atatement
was nall in aceordance with the tact in the caso, I clipped it out of the paper and onelosed it in a loter to tho questing biun to inforas tue of the facts in the case. Is due tibie I received the foilowing
Cardenerony, Pa, March 12, 1870.— 1. D. Lephart-Dhoar Nir: Yours of the 10th received. 1 reply with pleasure. At our Decemher torte of court wo bud no jury. for wo bad nothagg for
one. Potter county has bad no licences to sell whiskey lor nearly thirty years. Thersfiore our jail is empty out ten woonthy in the jear.

Roupectivlly yours
H. Crosay, Prothonotory.

## oratituders expression.

Mr . Googh, the temperance locturer tolls, with muct ctioes, this inciden from bis oxperience
I remeruber riding onee in Scotlatd
to a place-I eanact pronousce it: I st rue. I can spell it, A.u.c.b.ber. nitu-c.het-j. $A$ man camo to moet aro at the Ladybank Jatection, snd took me six milhs in a Aly-a onehorae cab.
$\mathrm{A}=$ we sat together, I noticed the mana was leaning forward vory strangely I saw bim, tuke a bandkerchiof, that was tho bogionang of It, and tio it round bis face.
Thee be would sit a hatte and shake int, nud then tio it another way till leaning his head forward. Sard I "Have you the toothbeho $7^{1}$ "No."
"Have sou taken eold ?" "No." "Then "Have you taken eoll ?" "No." "Then will you bo good enough to tell mo why gou leab forward with the handkorchoof, if you are not cold and bave not the toothache?" "Woll," he sald, "the window of the fly is breken, and the widd is protty colla this morning, and 1 am trying to keep it from you" -Why," 1 suid, "you don't mean to toll
mo you are sticking your head io that mo you are sticking your head io that 1 mm, " I muid, "Weil, I thank yon, oy dear tellow. I nover saw yon be

"No, I saw youn; I was a bolluel wacr $r$, and used to go round witb in bulfataryed wife and lanby in ber arms, my wifo ofestmes with a black bye. Some bow or anathor I got to bear yon in Edenburg in 1853 , and you out of: the place, and suid, By the belp

 wifo und children gatherod arontud no. God bless you, sur! I wonld
sterk my headin any hole under hear. on if 1 conld do you any good. God bleas you'

## PADDLE YOUR OTWN OANOE

Judge $S$ gave bie nom a thousand dollare tolling bim to go to Coligge
and gradute. The gon yetained at and graduate. The son yetan ind at
tho end of the Fresliman gear without tho end of tho Freshman yoar withous.
dollar bud with neveral ugly habits. About the clese of the vacation the Judge said to bea Bon.

Woll. Willase, gio you going to
Collogo this year?
Have no money. frithet."
"But 1 gave you a thousund dollani graduato on
It's all gone, fatber."
Yorg well, my mon, it was all 1 could give you; you can't stay here ou mast pay your own way in tbe wortd."
now hight broke in upon the vis 9. of the ustonished young man. Ho accommodated binself to the situation,
he left bome, thade his way through College, und graduated at the bead of bir class, studied law, beeame Govera or of the State of New York, entervd the Cabiaot of the United Statef, and not sion die, heing none other than Willium H Seward

God has a motber's capacity for at tending to litule hurc: The fatberns ahocked at the broken nose of the dle on tire with all the fitle alment and little bruises of the child. If tho child have a aplinter io its band, it Wants the mother to tuiko it out, and
 knows that it is somethitg, and that a hittle burt nomiotimes in a vory great hurt So with God; all our anmoyan.
and as onpatbize mith. Nothrg with
God is somethiog "An oee whom hit mother comforteth, so will I conifor mother
you."

RELIGIOUS INTELLIGENCE.
The sunubine of hife is mado up of
fory litule hooms that are bright sill the time.
Those who exeol in strangth are not the most likely to show contonapt for wakness
Indocence is a flower that withers when touched, but blooms not agaib though watcred with tears.
No uno onght to oujoy what is toc good for him; bo ought to make hura. solt worthy offt, and raise to ite lovel
Politenoss ba the imitation of mutual good-will among men, that good-wilt, therviere, extata somewhero, for without a model thore would be no copy.
Mun's happisesa springo mainly from moderato troublos, whicb aford the mind $a$ healthy stimulus, and arc followed by a reaction whirb produces cheerfal Alow of aparits.

An ambition to excol in petty thinge obstructs the pragross to toble chaina. The atpirngy spirit, liko the winged eagle, sbould keep its gaze stoadily fixed on the wan towards whieh it
-The luw abolishing slavery in Cu
ba, by the Spaniuh Government, Fa publishod and proclamed on the the ult. in the Madrid ollicial gazotte.
-njapas there is a law many bundred yeara old, whith bolds the mother reaponsible for her children: if good, she gets credit; if bad, sho to puaished
-Elder J. II. Moore has nold the
Chituren of Woth to Mr.S Z. Sharp, of Ohio. Mr. S. will remove the oftico to bis home in Asbland. Elder Moore'e masy friends will deeply rogret thia moove, -apd the thousands of readers of the Chiliten at Whal, will regrot it too.
What friend 1 Ioore intends to do, is What friend Moore intends to do, is will not leuve the city--Lanaik Giasetle.
-The Dhukurd denomination beld a hovetomat in thoir charch at Petota burg, Masbeim township, on Wednets day evening, May 20th, and it it ostimuted that not lows than two thousand peoplo wero presont. Soveral mink torn from abroad wero prosent and aided tbe loeal olergy in administring upwards of 300 partakers
$-A$ docree of toleration to tho Bap. tist charches le linasas has recently been pabikiohed in that empire. It provider tant themr worshup sball deed expresoly permitted througbout the empire. It ulso provides for the introduction of civil narriages, and for the recogbition of the marriages al ready celobrated by tho Baptist pus. tors.
On Tocsday ovoong, May Risth, a wammoth lovefuant was bell is the German Buptist ehurch, at Greon Troe in ML. Nebo township, wheh was one of the most ietercoting athaire of the kitud over bold in that locality Reves. Jncol jldider atul S. 1. Zugg ofliciated to a congregation that completely tilled the church, and not less than one thousund young folles woro assombled on the outande, uabible to gain admisNiob, and yot, notwithatanding this large concoursa of fully two thousand dive hundred people, thero was not in trite of disarder, and not tbe least unpleasant occurrence, aceidental of othy to copy afies. At the form rendensu If Ar. Fabeushate, in Leacoctc town blp, on the same night, a lovefeast wab bold by tho Duakard donomiaathon. The serrices were beld in the

## people wuro present on the gro The (Lancaster, Pa.) Nao Era.

-The tollowing we elip from the Soynt Branacr
There was banded un a short time sibeo, by a friend, a copy of a weokly pabliostion, ontitlod, Girsyr Promeher. Although a Euir and apparontly well axotutod sboot, and costaining huch and intorossing matter, wo woro phin'd an notico that it held ont the idea that wator baptism constitates the only
now birth, or "reberrth, as it is enillod now birth, of "rebirth, as it is oullod
by this new Gospel Prow her. Whethor right or wrong, in our views of the matter, it eertainly did not sound 1like Goupel proabivg; but we forbear furthor comments upon the nubject a presant, only lot all beware and hood the Savier's language wher he suye, Tako heed what you bear?

- Froan tiede immenorinis, uad during the dark ages, 5 ss they are called, the wooplo who then beld the same princifles that Primitive Baptiste do now, would not receive persol.s com ing to then from any other denominaTive without bapthing thom; those other denominations woro of couree very much offended at this, for it was harg to theia, "you are not tho charch of Chrint," und thoy calied hem by way of dorision Aha baptiats, r these who ro-baptized all that camo Juart as Primitivo Baptivte now do; or they will not recesve any that come to thesa from other denominations


## Carrespandente

From Buok Creek Obyob. Rogerreille, Iot Juge 1, JM40.

## Drue Mrethren

Our lozefens, which occurred on the Psth of last mooth is one of the thiogs of the past, and ${ }^{\text {wis }}$ who rules and overroles the beavens above and earth beocath, that we were peraitted to eojny shotber commonion neamer $A$ feas hare agaio left the caup of nish nad iolioed in with the people of Giod Ob, bow wo eboald gray that they might be bright stara ia tho con-
otellation on Coriut's kingulom bere on earth A deep lwart: felt solemnity pre vailed daring the mretiog, whicb was folly evinced by the copiona llow of tears Whut anfuased the eyes of the bretbren and 6 atera The greatest asd moat fol-
emon hoar $\times$ an when our elder lurother Daviol Bewman, eppoke, giving a Listory of his labors ameng na for the last thirty yeare and telliog of the many seats thot are now vienat, which were once filled whit bretbrea and xisters Our dear his ond ellietons and trouble= which we ebcountered in the past. I good many of bia ebildren and slan bis hosoud companion bave goDe to the spirit world and wheo be talled of those things be wns slanoat overishelaced with patbetic emotions, giving to hito, asd alsa to us, what suemed to be bit dyiog requents nud elmonitione: a few of which I will ventore to quote 'Go to the graves of loved ones aod meditate there, setul the arcount with your own consereoce
for every past benesic unrecpited, every past endesrment unregarded of that de parted being eblich cen never retura to be ioothed by your contrition; if thon art a child and bast ever addet a sorrow brow of ao affectionate pareat; if thoo art a huchand and hast ever cusve'l the fond bosom that ventured its whale hap libeses io iby arma to thoubt it moment of
they litedness or thy trath if thou art e friend, mad bast ever wranged is word ur deed, the epirit that generously con. fided io tbes, it thou bast ever piven wide unworited pay to thoae true bearts wour teet. then he aned still begenth your leet, then he aure that every od-
biad loak, every ungracipus word. every angentle action will rome tirongroy ing bsck opon your raomory sad kook sag dolefally as your aoul? While our enteemed elder si ut engaged is makiog the ulavo remarks, stout bearts wer made br melt hike soow hefore the warm auab wind. We feel like exclaming io the langaage of the good old Psalmist Jarid, "Blozs the Loral, oh wy sonl, all loat is within me these bis koly pene
D. II. Rhioube

## Froen Thortoo $\mathrm{W}^{\mathrm{W}} \mathrm{V}_{\mathrm{a}}$

## May 23, 18mb

Duar Brithe
On Satarday, the gat of thes matce, brother J. B Sulder and 1 rade a distanco of sbout tea milles to Austid Mines. Prestom eoanty. If Va, perschiog. We met io the evenimests for preeching. We met io the eveniog with so the wurd preacbed. Met on Sundey at bult past tea oclock for services
again with good stlendazace ond marked attontien to the word spoker Afer services two sobla came formard willing forsuke sin aded toke ap the croas to iod. fratractions were firen at the house, then we repaired to the wate tide, atad after sioging and praser $1 /$ led ben into the fowing atream where haptized them in the presence of a large number of rpectstors. We bope that they loaked-on the seeno as for eteranty May they live faitbfal until death, and then receive a erown of life that fadotb oot away. May tbe little band of bretbren and sinters at that place prove faitbfal to tbeir calling. wey they lead a quict and preaceatele life, may they sbow
to the world tbst they are born of Giord that the porld may asy that it is a rato thole to cerve
(i) W Annow

Frone the Alleghacy Oburch, W. Va.
May 25, 2880.
Brothrum Elitor
It has leeca aome tima
will wrote to your weicono psper hurch news nre solicited from all part of the brotherhood Lant wiater broth. or Amby Lambert, from Pearleton Co. presched for us four sermons which re Fived the ehureb rery much. Ou lus Friday brethren Jostph Milier aud Dan iot Miller from Augusta conotr, Va. prearbell two sermons at our school bovev, and I believe manay gooll inipreaxions were made, sod bope it may be an bread cass apon tho watens to be gather ed masay days bence. Last Sobday we organized E Suaday school. Two weeh previons some met sad chope a superin leadent nad an mssstat superinteadnat. and secretory, supt L. Cunviegham, Wilmoth. For teacher Bible elses, G. Flory and oasistan $I$ I Epeocer Female teachers. \& Cunoioghara and lia Wilmoth. We bave at present ere ry Kunday after Suoday rebool preacluag by our howe miaisters. Wo hope the tood work way go on acd prosper to the welfare of rasoy precious eonls

## From the Betbel Obureb, Misseyri.

As I bave not seen anything from this pert of God's moral vioeyard for some time, I thooght I woald write rou a few haer Our commation is now amose the thrues of the pest Your atwortby writer cuaid not be there on atcoont of siekness in bis famly. but Whe tretbrea say they had troly a feust of lore. The order wbs much bether fore. it wad beet the few list times be fore. I was sorfy that 1 conld not be there The chureh bere is in noion at thin time, though we bave had our roubiek and triald as well as others. We bare not bad any necefolons to the cburch latels, thoogh fthiak thers aut maby who are alinost persucted to thecome Cbristians and will soon make the start, wall may God grant it to he so More anon

## Jopt. 5hick

Tham Oathom, Neb.

Oror Exhengs
Tay $46,1880$.
rejuco with us, the tiod of henem foed blessed us with a bountifil watering of the earth thine we may have soed for the eower and breat for tho cater I would to God that all conld look up in praike aud bonor to bus excollent nasao, bat w ben we go inte the neigh. boring village and pashnes on the Atrect, our beart is made to acbe to hear prople call on Goll in their most hamoful and wicked ontbs, what a pity. Think of it young man, don't let rour $l_{1} \mathrm{Fm}$ diegrace goll and brims I could not yoar paronts.
I could not tell you low many glall hearts there was in the Weat, but you can give un idoa, atter abont five months of dry woadber. On Sunday. bo 2itd wo bad ram with a great ynatifity of bail, and the Iargest I over saw of a men of them wat almost the sax of a ben oge. Much damago was done
to eome windows. Ong banding not to eome windows. One benlding, not tinished thasde, it Cartion, lost fortyfour lights The cath was very much whitoned with ball. On Tuesday, the 25 th , a darle clond lay in the north. west for abont four bours, with a hoavy wind againut it, but finally, lato in the alternoon the wind rowermed und we soon got a beavy sosking rain; ereeka branches and all low placos were soon filled with watar. Creeks that wero
dry for some time would swim a honse.

Fiforts vere made to cross some amall atreanat bitt they were abandonod and eonsiderell dnagorous. The rain canso soo lato formoth of the small grain
for many ticlita of harley, fare and tor muny fichde of larley, flax and oath
urn turned orer and pat in corn. Peo
file are planting yet.
J. Matchetr.

## From Denmark

Dear Prinitive:
Grecting: 1 have heen ont in tho conetry durigg the bolidays and lowh several ineotings As a result five wore baptixed tbe lset ovening and oreral more are ulnont perswaded, Sunday mext I go to Hjorring und rom there north to a lovelount, when soveral bave salkod for admission inte the church the asme day: So you eco the good work goes on rapidly comparef with other denominations in Domaark. All we need bero are workera nut soon ont berders wall be nlorged. I am called on eontinually and canvot fill all the calle hy any noant
I have been down swele, and cannot abor well. cus lacdly, speak but in o whisper, yet a whtapering volcebatisfles anngry souls. Twolvosumls have now been udded strue passover day, and we fondly bope tbe ingathereag is uat over yet.
have he motsa only whut ure tore "'hen shall iev hare brend enusal Wha a shatl the promeinc of the brthen be terifud' Theg neverly all fall to the arosul, enut cur conultion gat, morseand worse May God belp, and his will be done und bai kingdomentue and bis people the awakenod overy, where to therr duty hoth far and netur onr love to you und all larsel. Iray or an- Youms leust in Chriat,
U. Hows

From Onkinul. Onl
5. May 23. Isell.

Dkar Priandore:

$$
\text { amm giad to report progrens }
$$ in the ebureh of Califorain. There bas beon quite a number tanted watb tho cburell by laptism thu suwing Sevorai in Humboldt connty, whero 1 arganized a little body ot monaliere lays November. Tho two young bretbros that wore callell to the miniatry thete have gore to the work in carnest, and tho resnit is, thow for whom Christ died aro reckins retigge at tho foot of the cross. There ware two baptized noar elder Walpe's last Xinday: Ehd. Broalhurst bind snme of out young mitustoring brethron are going to hold a series of moetinus next wool in Cals. vuras county

We foel greatly encouraged aince the Lrord bas blessod our labors so abas-
dintly. This has been, so far, the most proaperans year tbe chrurch hass over had in Cahfornia Thare hassboen five bretbren callod to the minustry siace last November, and they are all quito promisisg young meh which will greatly add to the force of speakers on will bonst. Onr state carap meeting will be held near Lathrop tho flrat of poxt October. Why cannot some of prearb for us a while

Youra fraternally.
Mrens.
From the Rome Obareb, Ohis
May 23,1880,
Drat Buchiren
Our communfon mooting io the liome church, Hancock county Obio, is now turong the thinge of the josth. It was indood a feast of love Thore was good order and a respectable sudiecte, and mill scomell to be interestel. It was a foast of tho great aupper at the evening of tume. Brotber L. H. Dickey was ordaned to the ef derehip, and brother Christian Kraball was advanced to the sceond degree in the enimistry, and the writer and Bro.
George Wise woro first ehosen to the

ind degree of the minintry. Thure them. Yay they be able to perform them. yay they
thom cheerfilly.
8. W. Lixpownat

## MARRIED.

KiNG - RINe - Oe tho 18th of May, 1980 friead folia Kiog to mester Sussous Klo

## DIED

FYOCK-1s tho Johostomn congregation May 2y, 1850. Emma Catharive, dauglater of brother and sistor Abram Frock, aged 4 yemis, 7 beonths and 18 daye Raves.

## ANYOUSCEMEVTS

The beetbrev of the Thera Aprie cburch Lowin county, Mirlb, Jeso 15th and 20tb, at be Sotul Crmpbell church
18th the Sonth Waterino chanck, Iorna, Tyae 8tt asd 20ht
To the suade congregatinn, fomonset Ca .
Pa, of the 200 h of June, at $4 p$ zal.
To the Lost Nation congrgation, Ctintot dounty. Jowa, Juex 1stis snd 20th
In Waterloo, Jawa, Juno 19tb, al 10 a'clock a m.
The brothren of the Duncanswilic church intead to bold their lovefeast on the 19 th sud Soth of lune, commencing at a belock. The asual invitation given. By ordir of tha church.

J Il Stifler.
The hrethren of the quemaboning district, Somerset eounty, $\mathrm{I}^{\prime} \mathrm{a}$, istend to bold their lovefeant on the 17 th of Jane commencing at 10 o'dock, a ma The ministering invison is gi
J. W. Bhovar

The brethren of the Summit distriet, cburoh. Somereat conaty. Pa , intead to hold a comanotion meetray in the evenig of the 3ith of Juse, commencing as 4 o'elock p m The usual iovitution in given espeliaily to miaistering bruthren By colaler of the vhureh

S A. Mavst.
The Young Disciple.


CLUB RATES, ONE YBAR
Fenples, ast
CLUB RATES, SIX MONTHS Man wis $\because$ 䜌

SUSD. Y-SCHOOL PRIFR LIST:
For Thrse Months, or 13 Weeks.

For Pour Monthe, or 17 Week:

Por Six Months, or 26 Weeks.
2axwaxaw


OOOD BOORS POR SALE.




THE BRETHREN'S NORMAL,
HUNTINODON, PA

A HOME,
SCHOOL,
AND CHURCH.
for youag people of both sexce. Brotiren's
childron anoospecially weloome, but all othera aro also admitted on equal froting
btudentb oan enter at any time. ETUDENTB OAN ENTER AT ANY TTME.
EXPENSES LESS THAN AT OTE. ER GOOD SCHOOLS.
The patrodage of all, and eapeonally of the Brethrea, is respeotfuly scicelted. Sead for Circulse or enclese two i-ceat atamps for a

## ayaloous Addrens.

J. II BRUMBAUGH, Prin.


## The Primitive Christian

hat re bave probented to be in the bnapporf Think a moment. Wrestroll. Wilhout dircll ings it may lie ywh will all answer nee Cloriet is the example, and what kinit of a chanseter is ''lurise' Chald man
 -veryetbing theit is tultoly, contaming cverythong that su true and goud athe
 fut what lo tian in his own mind 7 He oryginatee the ihas umb be then phacen
 ver bave datwan atidl a character af Chrast, it wratinge, meles he had orig-
 oicter ent bunt and grand It nover
couhl buve been thene Il-bre the नi vinty of the finpel. (imbls exampl is lumtetecs. think of thast. I
 the Bithe sall e'loristaunty, lont I the most plam and ati-furtim fyematural at
the suternal
It je that pure hat whie h it irgigaster
 awn fanls One thing he mayy be aro cuanme of carthen venalothat the eas sud not of us," What bare tha "inopred beman $\rightarrow$ ysten ..ver did leofine? What has the world donct None ot $y$ on sthfley, fou will kuns vurcthing move shont it becemter perhaps. These hly sumpat the tetecke, mid what dide Id they to st makneg the wonld bet lor? Thes dial but little. has lectores, cosiphlumed on some of hin itenes that be inl luet know how it Was that has aybem had nut done mone



 tiansy tane, the wirld hecame lopter
Herathen teniylin were forsaben, lowath
 not detenved wemthet temmators, pu
 mankan! nor theres, nor covetons, kumgaun of livel Aml such were sume of yos, burt ge wre waslied, hat Loml Jemar, and hy the Spart of oner orf." Siee the phame that was pro
 not in' ing. The prot is, the snceess of
the tioypel. and the redowning prower of the Gonspel
Brothren utid haters, ley to nhow o the world the puwer of the fiospel by lotting it reflect is your temper
and liresthe bols principles and diepo and hresthe bols princtples and diappo world wee the influmne of the Gospol to you. It is a pleassut sight to see Luo young man that was wild, wicked and fonhish, torn ald leeome dovoted the young wamme whe lask beon giddy and lasbiumable, to see ber eonvirted. Sbe throws off bir gew-guwa und takes ber plareat the feet of Jesun , Oh! these covpe the diritu power of the Gow frove the diritie power of the Gow.
fiel of oul Lonl Jemsthatat. 'Thougb gel of oul Lont Jowns Chalat. Thougb

show, get we bave reang glorious Thas theo bridg me lo my oubject cbangef, so manifist, as atriking, tbut that there was is sujerdatural power there to sbange the ofd msn, to cbange that bad man, and that bad wimun,
proving that the excelloney of the prover is of tiod and not of the preath.

My sulfjert is mow hefore 3 on. Slako un upplination of it. Seek this Had enduring The soung wiil find und enduring The young will find
it very neeful. 1t, excellem power will cuable them to form good babit und good charactore it in uneint to people ith every age of life. if is atso ts blesang - and enjuyments will ondare while the youl loves to need them. Fall mot to mechre this treasure. With the Guapel barates na! hofe, though we tway bave nothing else, we are Without them, what
have, we are poor

## poetry

GOD OAEES FOB ME

## Int in lbe door st evartide,

 My beart was foll ef fears.nd I saw the lasdecspe before me ho Throagh uatsto of biralag learsI thougbt to nayself, tho
Kothing fut teal and wa
Avd mo ene cares for me
A sparrow sss twiltering th my fol Wirb its besutiful mbara bend hed looked at mee whth dork, minhd As th pletred up chumbs of hreal avd said to me, 位 Nords an platil An the woly a sparnow. a worthlers bred, But the dear Lord cares for mo lily was graving beside the hivilge. Deautitul, tsll. ald white, And th showe abrough the gloosy leave of greea
Whe sar sager eloticelia ligbl. od th bill to me, is it waved
On tho breezes woil suil free Fin only a hiy, a weeless tlowe But the Matere cares for mice Theole setr
ing Lord

Uor be lacha warlont Asd be sold to the. "O fathless chlld, I clothe the fithes, I feed the lirde, t aee the apartows foll, Notbug ceespes my anotchiful eyo My hinlpers is ove all Silertat
(f) 55 5

T0 WHAT EXTENT SEALL INTEMPER ANOE AND OTRER BEFOBMS BE
INOULOATED IN OUB SUN-DAY-80HOOLS

The artifect aseggoed mo ughen this oceasion is one of great importance one wurthy a more cultured brain, h move phthathropis b
Hefonm in all thrections, uviler all circumstances is the great lever by which fallen humsaity is raiked from crime, misery and degradution to that aigber life, wothat lifo where pha and joy in tullness ubound
Beiog sor'mi nod imitative croatire and hable to be fottered by habit, ho importnat it is that we stavtout in tho ribut dircetson, tideroby pifflat that boent our pathway.
It obvious tbet ercata of tho pure wo nution and that its banks be protect. , its emtre mendoringe to the ocoan of Etornity
Then my dear brethren and sieters onder the ausprece of this Suteday ochool council gatbering for the good of our tuec, it is jostly is keeping with our labors to take thas subjer into onspicuonsly beforo our fedividua or isolates Sunday-rehools.

To what extent slall interaperance osd other reforms be ineulcated in our Sunday-mebools?
Temperate is un ell aboorbing heme with many fotbful workers for be good of fallion bumavity, hut to pison only, and leare him to praetion poison ony, and leare bios to praction wearigg gambling, lying, Etealing (by which a tesire for Etropg drinh often faquired) it only a partia The
The Murplay movement, no dotabt a* done a gleat deal of good, but duahog with the drink queption only, and leaving other arenues open to virc and crime, soon
Thon my doar frionds let the tuko The improtant maticr into our Sunday rbochs, and era the exil day dawns brow a protecting arm around our land by mstillong lato the benrta of the ebildren of oar day, a boly re
gard for wrine and sobriety, and thereby preeerve the savor of the salt of the curth.
Let our eflorts on reform be on Gespel grounde. Make the foututan the diamond in the moonday gunlight To let a cebild grow up without motul Po fet a child grow up withonh motut or religious truasta
souree of intidelity
Thenas oft as we gather our own and our neigblor's childiut together on the Sablath alfy, liet their lesyonn low faught with the momentous insportance of abstainog hom ull bicatobacco, wigodliness of profanity, the blantiag disgrace of lrieg and stealing. and theroul-destroy ixg copsequa neet of Sabtath bresking. Ay exutcise makes 114 physirally
trong, tempersnco mader ns mentally baight uat elear, whate bolb united enshles us to endure the gieatest manth and bodily exercton
Tu outer to drert the toprending jent tbat tbreatens our land, we tan ase no better, no thore cflective mesus than to have ongrafted in the bearts
and tminds of our children tho way and minds of our children tho way
they should go Thongh in the boy duy of lite, our teatbings and oxam plea mity soem of no arall, yet thay bo a way-iuarl
curing wae may ioturn to the path from wbich they bave strayed, and vith the learling, pray Gud that it may bo ashi
tbe tompler:

Far eomitry is in greve par - maichy though the young and ris. ing geberation, that wo can bope for Itn bativutwil Our greatcot soxilarice are the sauke
We all suld an mfluence, we all have duties and respmasibitios wbich so owe to ench other. It is nok for ane to suy, "Am 1 my brotber's koop:
en " Wo aro often responsible for what our brothen bns done, our cxample or whler es bas lol bim astray, nor shonld we think or fey that it is not ay cold, 1 buw no care in that direcOD.
Renumber all are not blessed ns you Ne with power and judgment, it in
your duty to care for the weak and unyour duty
Ot wll institutious the Sunday-erbool thuds pre-eminent for toacbing re form. It is Gods acbool, treats of bearen and boly subjects-it is the goidet gate-was to the ctureb mill tun, throng wich we obaia a ree ord on
A Christhan is a momal anoly yot a mor al my may fall 10 vo a michtrul-but load him inte all moral reforms ad you bave a good begipning for Chriation life
Hetbiuks I bear somo ono any teach the pure Goupel sod you cover tho whole gronnd. That of eourse is ull righr. and woll onough as far as it can loe comprebonded by the clild; but

## mulject lilostr

lilastrate to their young miads by relating circumstances by peinting out some every day seeest, in such a way that they can comprobend it. For insance, perbaph during the week that Lis parextl bance your Sunday behour Last cunvenel, nopse dreadiate alumity has befulten some individual, of famaly hruugh rism, gambling, or sone other vive. If po, brisg it before your elate or scboot of little ones in all ite direful coseequences and thereby fix it indelihily io thrir young minde, to protect bemitaltertific. Givetion at the bame me to uDdoratunat the ungliestioncd pronishmuats
Ore groat eunsu why taken from our and at u cost of nvore of blood, mill. lions of monoy, and untold suffering In all of wbich we traced the footsteps of an overruling l'rovidence.
Knowing thic, let uH be entoulast 5 intereedo with Omanipotence to averc bo threatened doom that neomis to hapgr onr houde. Our land in in peril overy day and every hour foom tbe storss-cloud of the deaton of alcobol
Op' what dlouds of dicep dispar hang. like a death-pall over thourands ef bonneboldy, where, instend, the sub. light of Gou's grace und miercy should joyfolly abound. See that dear wite and mother as abe ata beanlo the fireloys beartb-her little oncs cluatering ground bex, cold, hungry aml almost naked, whilo the busband and fisther is at rotue peel of iniquity, dritiknts docp from the maddening bowl, from whense be atagiers to that sad und frigb busel ed blood and madtlened braits be brings terror to those whom be shomiti lore und protect.

## [fin, and thought that they phouki

know.
But titlo else that fear snd won
Brought on by oue whore greate-t rste
Stomith bo to sbield them from dispait
As long as Iiquid Dampation is atlowed to flow from the coils of the shis tiller's fonl worm and the salo of that, intuyn, licensed by our eourte, tberebs protecting it by the etrong arm of tho aw. So long will dram driaking and atemporance perne, and cluding the possibility of inmproving cluding the possibility of inprovitg
our race either physically, inentally our rice either phy
morally or rofighously.
Ob enula wo onty sco exampies of Sow tiven id tho stato of Georgis out this lanul of ours, bow it would wetten the stiength of the demon bow i would parall/e the Hydra-beadel monneter.
At Adanta the busitess of the cris inal courta bave boun lessencei by the tomporanew chate. Nt it vilago *elle
High Tower, st entire congregation ight the temperante pedge. At. ramall the Blwo lubbon club numbor 2.500 procious soule.

Shoull ut' of the North let the ert ing Noutb thus take the lead in reform? If wo do, to our shame and dis goseo be is known. Let na look of the carse of drab-drisking from anoth. er standpoint.
Eurojn, Groat Britaan and the United States prodoce mowo whost, fur more San ie ureli in the sbape of breadstums The axcess being uecd up by distillort and browert, greaty men yay risoro for what they drint tban for what they eat soy nothing about the untold misety and crione thoy got into the bargin or contract in this world and in the world to come, oternal death As we sstimato the worth of the in noctul eenl, which we aro told is of nore valoe than goid), eo should our that nevor dies.
When nome poor foebriale is ent dation, muy bo, in somo fool rum den whens ksid band to close bis hloodshot eyes,
onr fiolings are arowsed for the time ur feolimgs are arowsod for the time
beiog, and wesay it is too bad that being, and we asy it is too bud that
such thinge aro allowed to go on, with. out ut lenst an eflurt to stop themthat liquid fire is stall deall out to tho hanbit, bound miave, yot while the work is going on from thay to day, wo evd it not.
Thuse beencs arsume the remblance the clocks in on dwellings, which ak and tell the raonents pissing bile busied with the cares of lifo, wo liwed it not, got true to propose, vease kess marking timets onward mareh fin cal or wees
If is a end and lamentable fact that Fe too ofleh pass the poor drankard hy witb leelings of inditierente is regard to bis awlut rondition, ss one to dio dirpesid and rejected-as one for

Thare is toy nuch trath in an mseen hon made recuntly, by n mimister of he crosper, whon te faid, There phenty 11 loom in lige phase for elegat bubters, bianerd in ratin, vetvot atent lenthered sinners, sianors eo. logted, frizrled, errmped and banged, ogted, frimied, Wa rom. Weet for them planty of room. We meet
them with stailos at onr churches-inShom with stailos at onr churches-inhem into the boues of Goul-put soft ottomate onder tbutr fiet, gilt-edgel prayer books into their hatnd, pass the eantribution box betrothera welicate diumonsted fingers they preh down is. to their pearly proftmentan, begond the ten dollur sold pheers, and daintily es ract and ticposit our non as and ion of gratitude to the lord.
But for the mua who has been drink. P unttlos cont is a bundle of mors acart-brokon wife's clotbing as tho Pawn droker'y shop, and the children inctead at benng at work or achool, are lowgigg bread, while bis bepdy and
from the fich tran's colfers mbich sheald, We will now content this charge of primitive porrty; that ibey conld not or had for better. go to feed the poor or send the tiospel to the heenighted beath ed, while bread gives vigor, bealth and

${ }^{\text {jog }}$ The
Thea, my denr fellow-lalorete, raise your voices againet there great evils up
on every occasios that preenta fleelf io on every occasion that
your Suaday-fehoola.
They nte the greatest pource of wifeery aved crimes, and roat netr
than all otber ovits combined
Ono suegention and I leare the sub ject for the presont to resew it at every Loppornane moment tont presonts itself
 roon:
Intemperanco, Idleoces and Igborace lead to Crime aud poverty.
Three of the moat fruithin
Three of the mont fruithil nonrces of misery atid dogrestation.

## WHAT DOLS THIS MEAN?

 gatpef to evecy renture e" Mark xvi. 15 ,
What reusnoth the Seriptirroy Its A lout its signifitation? or has the world boon traversed and the gospol pryacbed to overy ereature' These our aorious considcration If the text means, go, preach, and applies to thond
who ure ralled to preael in the samut who ure ralled to preach in the same wo fulfiling tho command? Tha Whecls of time baro rolled to along to the 80th yenr of tho ninelocth century, perhapento very ucar the cloeo of tho Chriatiun cra, nod, may dear brotbrea, what are wo doing? Thonkads of poulo are going into eternity withont knowledge of the arutb. Aticnet four
Giths of the peoplo of the thited States bave nueer beurd the doctrine of our church. Bruthros and sisters, Icall your nttontion to tho toxt, It meane Gon, and it applion to you and to callud to nutonot for all the opporiunitios allorded ns to go and presch. No tiveo, money or paike should bo pared, but every la witl effort ahould be made to adraneo the Maxter's caune. might eco tho importanco of more mis sionary woak

## BAPTIST-DUNEER DIGOUSSION.

## 

TREIN's 13z7l NEDative
Agan, it is not true that I plead exBaptict Eoldier. Mr. Ray warn whan a that Baptiet eburches are guilty of all they encourage in tbeir menabera. 1to
vory rolectantly admits that Orehard vory rolectantly admits that Orchard
and llobioson wore writing ubout the Waldenses whon they used tho fiturgy of Boblro. Thoy ware aetting forth Wrhtinnupa buptratr. Did thy "comonduntter ?"
Tither references to aceusing mou of "framil ment of the Cathari and then commit ting one bimeolf, he trics to easape it by saying, "Wo overlookod the gram-
ratical conatraction of the passage" matical conatraction of the passage"
But why continue to overlools? Mr. But why continue to overlools? Mr.
May knows that the "fle dorlrine of th truaty se the .lthanasane in the thurcek" Leld it, metur fulmitted sach an idea as accuese ne of blandorieg for calling doby that "Nometians" was the wost cra name for the Gmk "Cathur, "t
Robizeot eaje, "At Romo theso diesentere were called Novations, fiom Novatus, one of the ehief managery of the afthin. Thoy callod themsolves Puritanis, or, an tho tirceke translated the word, Catbari, and they intended by the namo to aigoify tho fact, that tocy aceparnted from the rest because their morala wuro impure." Rob. Eecl.
Res. pp. 124, 125. Rer. 1p. 124, 125.
rouef," and see just where it lies. be eatisfied about ang pram metrutor in Tho were those frite immersion fin I of Nies took notice of tso sorte of instentera, Lkese were th Cathari and Prolanists The firel bed tho doctrine of the Tribity as the
Athanasiane in the tburch did, but thanking the rhureb a worldiy com mbnity, they bapitized all thas jouned te. Ficel, Res. pi 7 . Ho further is torms un that the finthers of Nice propided tor the admanaion of both," should offer therasolyen sod the lattor wero re baptired." Ibiz. Notico. The heretics noticed in tho hrat conacal of
Xne wew the Cothon and Foultum. Mr Rag doting that thesu if tins wotives for sasylag they trere Fat the council sujs notbeng about ady otter Catbari, but the Noratian
Note that Mr. Ray. Seart b the canoas Note that Mr, Ray. Seareb the conoss
and see if that is "haw "" The sh
tanon of "the verupeil of Nica" "de-
clenct, that the Noerflous who retura thergy atter they havo receiver the
 datas, that the Prefiraucty shall be ra
 These are tho seme tho rhesed thit Robanson calls "tbo Cathrait and Pemb
 Boyle, speaking of the counct of Nice," saye, "the eigth canon of the nynod relates to tho eect of tho Novntiube, who wero called Cutherr, that is tho pure." Appendex to Rasobin Eect Hist, p. 25. Nofe thirt abion.
cil of Niee. Bingham also calle the What frosecte wingbam also calle the as "tho Cathari and Paulianists," tians" and "Panhaaiata" Bnagharn" Antiquitice, vol 1, p, 145. Nute that Than a poferenco to the acte of tho conimal of Nice prove the Nomfians to be Robiness's '"Catherr," who, be enys bupliked by true immerkion." 'Thia
monument oi' truth is invulnerable agnunst ail my opponoat's ruckleas us bertione and iatso charges of thintoris eal irnud," It sbow a just where the fraud is, and wweops the whole ercces sion beacose frow under hix The early Catholice niways acrepted tho tho Novatims, Pomatists and Waldentho Novatime, Ponatists athd Waden-
ses, but euch boreties ab the Bunemios Praniazo and Pauhanjet who sonied the divinity of C'brist, and oftered to dap only once they re-bapticed. thans to bo trinc immersionists $\stackrel{2}{ }$ Mr Kay says "the same people talled No. the Wialdenses in the valley of Pied mont." Bap. Sue p. 14., 3. Thoreore, the Waldenses wore truc immer. fionists. My dacta reraan nupported by meontrovertablo withersen
But Mr. lhay trien to deny his eecle. siantical pareotuge with Sprisbury' chorel Sept. 22, 1633, and buits hie aualitions charge of "frnud" ugaio. I know it burts, but I will gontly lift the mass and let the reader fev tho
guilt. Mr. Iisy suppressed both onds of Crouly's artueles which be intotes. Crosby speaka of un "an ient mamus seript, eaill to bo writton by Mr. Hill
 and was a lendor arome those of that

Tbia rela
sobor and pous pereons belonging 0 tho conyrogations of disentirs ahont Lundoa, weso convinced 1 bat befieters wero the undy proper sabjects of Lips tisat, and that it ought to be adminis. lered by inimesion, or sipping th lance of a tariat and whter, in resomb lafice of a Caridl and. csorrection, ac-
cording to Colon. $2: 12$, and Rons. 6 That thoy often met together to pray and consider abont this matter
and consult what method they shonid take to enjoy this ordinance io its

Fingland to bege this practice; he cuse though nome in this untion ro jected the buptien of agfonts. Yet they
hall not, as they knew of, revired the theinet castom of whmernanit. Bitt beamese that some in the Niflontrout practiced th, they ngreed to send over one Mr fircheryl Blount, who undertood the flutch language Tbat bo Weat arcordingly, carrying lutters of Vecommendation Nith bith wat wan
kinilly recerved lioth by the cburch there and Mr , Linth Bouffr, their furach er. Thast upon lis return, be biptized Mr. Simatel Blo, lloh, a manister, sud
theeo two baptizel the rese if their company: whose names ano in tbe three
three
fullowed this roaby; that thosa who tuilowed this shoup diai not derive
their taphtsm irom the afromald Mr. Sineth, or las congtegation at Amster
dam, it being an anrient congeration of lopeige Bapthets in the Lurn (ium trnx to wkom they sent But the
 all thes no needlete troubie, and what proceeded from the old Prow ill intion
reventecraple id - wion wam, whith bestbe
tho chureh of Finmt nor the church of Baglaul, much leas tho modern Des They affirned therefore, and practice necorvlingly, that ntter a general cor ruption of haperem, an unbupticell per son tagigot warrantably laptize, and 60
logen a reformation." ('rosby's Ilist. of the Baptista vol. 1, 112 101-1123 Noxt follows Mr. Spisbary's, Mrt
Tombe'b and Mr. Lawiencab' sbowing that "an unbapticen juren may in somo caso liaptizo thother, aod be baptize bim, being baptized or him. " Want of ajiace only preqenta me tran sexibing them all heto. I will, bow orer. give tho conelnsion. C'rosty in trodnces "the bonorable $I_{\text {culy }}$ Linut
ronir E*q., another learnedl Burphit, who," ho say * "bas excellontly de tonded the true bopptivat, and tho man. ner of
times.
"fic

It cannot be ressonably objected. age he, thet bo that bnptiacth eboulil necessarily be bimeolf a baptized perib not noceseary to tho ordinanco, for is not noceseary to tho ordinanco, for
not tho personal buypise of him that drainistors, luyt the duo corm that bo bath for bapticiog is alone considorablo to make hima trine minizkt hapfism And hero that exprosaion bolls not, one rannot get'r what he hath or, an man cannot teact tro that Wants leoowledgo bimaself, beeauso no man gives his own huptisur, but congiven ua pe (hrist and that which re bath nothing of his own may givo nee gotd, that in, the mancy of another man, hir rirtne of heing sont for that purpose. So if a man can shew bis rom-
urvera, the writing and scal of bim tbal sent it, it is onough here, Fiso What woula becone of the grpent bup-
trajr, Johe the bapist, who bat a fair commission to buptice, but was not bimaelf liaptizod that we reud of: of affirmed: yet the firat chones ho ever be wane noust at tho timo of his
 mharpiceel. Though these thinge,
continues Crosby. "wele pulhated at different times. I bavo put them to gether to end this matter at nure. It ycars. The Jouptite was net som theany uhout it at first, asit tho PrdoWiptists thought to render all the baptizings among 1 bem fovalifl, for want
of a proper adminstrator to Eegin thor practies: but by the cxcellent reamaags of these and oiber learacil men. wo se thear beginning well delended, apon the wame principites on which ah ion" "Crosby, vol. I, Pp, 105-107. Look at this teshmony again

Blonet'a nussion ns pertoctly roliable Bhonnt'a nussion ns pertoctly roliable.

1. It dues not enppose the ntatemumn that Butfe's obureb woro moltat Wial ilrave. That's a far fetubed conjec
sure 2 It does not state that
id. Crisby's statcinonf, fa
Cis mannacrift, about ils bing nion "alu nut conglegation," is no more an thentic than a simular obses vation wanlu bo from a Boptist living now
llo calls the document win whantript," yet it is no olfler than the IFth eentary.
 thene of Figghash Baptiots" beliuved Was ho ble

Vothing in the manaeript proves
Baptist nuccession
The mannsexipt uself is donbs

1) It lacks amelhartry, It was oniy to bo written liy Mr. Willasm Kif in " This langungo is not joxitaro slosider tbronds by whirta to proge suce "btion from the anciont iring mimeraion Waldenser
 pect thie 4 corjocturo only; and there whury's chatich that begun in twas
ircumstancea are contradictory Why did not Mr Willara Kitlia hy whora this story os "eaid to be writ
ten." who "rat a fcader." de., nos
honor Blount's miaron, and recoive bis baptrim? Instead of this, five years aiter the organization of Spilsbury'd congregation, Mir. Giffin tett the Petlobilation fand joinell theon. After the account of Mr Spilelory'a cburch see my 9th ant 1ith negatives), Cros by ndtas: "Mr. IFlltom Kīpa, Mr Thounas Hitwa, and others, being of
tbe same indgment, were upon thesir owa request, dammsed to tho said $\mathrm{M}_{\mathrm{t}}$ rpilsbury'n congregation.
lletory, vol. 1 P. 319.
(2) Why and they mus dong the Podobapitists charge or boving atared a now buptaem?
(3) When tho Y'edobaptiets churged that all thear buptisms (upon the ground that adnit imnernion alone Was trno baptam) ware invalid cfor want of a Hoper adibuni-trator," why
weve thoy ', mmoy ahout it? Why didn, they horacy thout it? Why ly that they wero uth Whidhtsen? Hhow their evedentalk, and stow their nuc Whon throngh Blouat's nuinlatry?
Wid they tefond thes begi ming apon the priveiptes of a Profest vat Reformateon? Why ded "tho largee and 'pravice achartingly, that aftor a general corruption of bapuran an mat maplise, permon might warpantabiy liemember the "beyprasing" of the dc actutation ot wbeb Spulsion's conroenation was the firat lace Coroby upian 15. 147, 145, Wum uin defonded
 once abow eomin, Tombe that lavs hoved (t) Tbat all buptrans bad berobse motrupted athl bad periabed
g) That it ave to restore 1h. (3) That they
$\qquad$

## YOONG LADIES, READ

The tollowivg 16 from one of onr ox batitum
What a number of fille, uselefs young romen-they call themaclves youns Nulies-parade our afrectat. They roil sot, neither do they apin, yet Solonion in all his glory wos not arrayed like one of them. Do they ever look forward to the timo when the caren and reeponnibilitica of tife will clustor aroubd thear? Have they made, or are they making, any preparation for the onerous dutics which will assured-
ly fall to their lot-dutics to society
the world and God? They loungo or they andey tber tinse in the ranrning. They nerer tuke hold of the drudgery. the repulave toil, whuch each oon and llaugbter of Adans shonld ferform in chis world. They beew gatbids of domestic datios Tboy bave no bibith of indnetry; no tasto for the masefin, no akill in any reully usefal art. They res tho strects, yot in the perforin. are or thoir duty, or for the nequixjthen of benlth, hat to seo and bo sece They oxpect thbe to prele ap a h hisband who will promier to he as indulgent as theip parente bave been, and mupport hem so lileacsa. Thay who bus tho wind in this way aro sule to reup tho Whirimind No hife ran be exethpt fiom cares. How mustaken as edncafind thoso girs receive who wro at. lowed to imagite that life is always to ba a garden of roecs. Lablor is the great law of cour borgg. How worth. reek will sho prove who 16 nobable to
t bo
14 has beon obecreal that by Dhis
 clations, and most of this depenela on the bowe habite of the wifo und woth

What a matake is then ruale by unr onniz girlo and their pareots when dourestic education as unattended to Our dasgaterk should be tamght pric
tically to bako, to couk, to arangu the (ically to bano, to couls, to arrange the table, to wash and iron, to swoup, end to do evergthing that pertains to the ordor anil comfurt of the honseholid Domastics may bo nocossary, but they are always a becebsary evil, abil th aent belp a womun cas have is horyolf. If ber busband an ever so rich, tho tum may como whon akill in domestre er ploymentr will securo to ber a comfor which no domesue can procure. Evon if she us never eallod to lahor for berself, sho should, at least, know bow things ought to bo done, so that the catanot bo chaated by hor sorvant Dotestic education cannot bo quirod in the strect\%. It enanot be learned amulet the frivolation of modora 60cioty, A good, and wortby, and comiort-bringung busiand can raruly be pieked up on tho pavement.

The Erimitiec ©liristian．

3 ние 22，15＊O．
entrons ）En．N JAMrs Quinate

 Wuyneatua，I＇s．Lin ow went $1^{\text {n／}}$
waym wenthm in tha twatay We
 enlagnge and come the wrymes का！


 gropate raminabijt Aliat los wo
 crally

IE puhluh in allitiol kolumn the entuas of liastenti l＇s To ne it is of intereat and it may be to others of our patraas，bat on tha whitle wa thable it fill toe betcm to get cejorts of thir kind up lifferontly．Wir wall bo plean ded to lave reports of thero meelinta bat in the foture slo wat sulh to greg the wholu protecdingn give 45 morely the sonse of the meoting with patid obser catione nal comments

The Report thik yem will be futl and uh coriset as it is poestle to mulk i．Mh．stage han the reputation of the ing one of the beat repurtets in the conntry，and we think mar putrober rat expeed a ghod heport Kinne bretluen thands it veill he inguasblele for ta to put the womt out for 45 cent－the four they aro right unless we with murliblorger wale fir then this yeay than we lifr lent We buqu all out brefliren and yivelo whome interst
 tions fo leve nuney，and it we wse tout atstatuell thus year buthenct hoss，it will be the last sefurt we weting the year are of more than arasi inteaest，whil We think all ous bevetroen aul santer sbould have a copy．It wall bo weter of the clumel

Wh．do not like to seo lirethren went the garb pecullar to the Bretbren and then matse hight remarks about it It is a rery strong indicateon that buch bretbron bave the foum rowns the
pripiple．＇Tleers io a good deal of policy in tho worlel．Sume wea cm brace religion merely to become popu－ lar among it eortain clask and we four nome brethren wear a curthin cut of clotbes for a mimular purpose，If we can maintain the ferneiple of plain－ nesa end hon thene all other people do， we cannot soo the propriety of any－ tbing lhferant，bnt this it seems to us wo coonot do In onder to mais－ tan tho principle，we thiok it is nec－ csany to hare some form，and for then mise + sacustic remarks about it， loem srem to us to bo uotieconing．It is trise thia tratter of form in apparel a nutue localaties has become so prom－ nen＇and the theme for 80 many Sab－ bath diecouracs，and the topic of 60 murb conversation，that it is aloosit diegostung to the throughtful mind，hut the is no reanoe why wo should speak contemptuounly or undorvalue what amy bo an evidence of a Christian princaple．

## HOW SAD

how－all wo we nit baid all felt uben it wo－ted us that litt Nina bal day geter Oekerman＇a litelo finrling hasutidul late flomer wus the－hin whether to monst fir to udmize－bot when we think of the rgietell bome （the cmply cradio and the bereared ones，we agar tay bow nad how very
rad．But the lottle bull hoo only heen
 brimats，Un Satwrday atternoon the innctal ons premelied by lirother teme the easutery on the ball ly fonte al
 her of＇rymputhizin f fronils． Les nexatung the soumt of the（tum）
 mamiaa und fow orer with them in the a） 2 pulathen，Bial may llo wha in the torter and thet evertatong jar：

## A POLL DAY．

Sunday is Frepisently one of eth
 hay．Eversthing seenod to untu in making it eompleto in Clivistum ene ment Fiven onily in the morning wo
 git the are melodions with therr eongs pranse．
Nest followed the family altar where It is always ewect to piatake of that gatitan food which slone tin prepare
os fio a protitable spending of the holy Ssbbsith．
Kson ufter the while in our ktudy roparing for the duties of the day，whe conved the gladsoma megraga that two Fougg ladica had decided for
Chaint and winbed to unte sith the hateb．
At $10: 30 \mathrm{a}$ to wo mot in tbo chap el for pulble woralip ald bad the glensure of heariog a very thtereation armon by lifoticr quinter After hurch the wholo rosyregation iesori－ If to the watusatle where biptison of adminstered．The scene wan besut Cul，soleun，und imprespive
$2 \mathrm{p} . \mathrm{m}$ the Sunday sohool fonts． ato met in the ehnuet for the parpose of discusarg quications perluining to Sunday－sehool work，and to diffuse its－ o Supday－fehool workers moro lifo nil zeal．It was a plonsant and in roftable meoting of two nid a hatr hours，and we bope that we may bave maty moro of the same kint．
In the avening at 7 3u wo sgatn mot for public servico and enjoged a Hensant meentog
Thens aas tha day sjount aod such re the religious firavieges whieh it is ours to upjos．Wby sboald wo nut ing goodt

## EDITORIAL CORRESPONDENOE



## Denr Pruntion

When I wroto yon last Wech．I thought I would write you grum th a jew dayd but ot
lutues binulered me fiom donse bo On Erulay torming provious to the Aunual Mecting，wa went to prencb ing of the Chery frove Beethe many brethrea and beter～from ath fance were plesent，und quite a lares represcutation of ministerimg broth ect We hud four or five short dresses The suthjeet of dress or
fermil apprearsice was pretty well ven thatel．New wo had the picnsute on Iowa．Sustur Ruay is a danigbter of Eld．Wra．Howe，of Dry Volley，Pa and as हe wese formerly secguatited we vero nuch pleased to meat ber．
 fout of the tonntry were not combing way townd Lanorlk，thal ly Fruday remen the proxtie of hansuk nul vi criaty luesan twientize ennenteralle od hov Snvas Meeting Evers than
 OHA whe thll ibe expethe of detarni



## Fete atoo wetuptell ine the lawhern．


is limity－it wios qute phasint W





Hecthrater thetame tol wonko W

Guther，soul imal Inly filtunt Bu while the puwet to save is in tion on
If，we munut hame the henetit uf that The comige pation was tove atil the velanet was apparently atpac cintesh．
the Wethorliat cumb prewhed，nut look for lis－vubjees ＂Clamet the was＂Ite promelied Man frum fien！samon－showed is the way ampato and how the proweiplea of th Brellien baumenieu with that way． There was atho borvilus in the tent on the Shumal Meethey grotinds in tho aftermou，bit ny we were not awhe of is we welo nut jrepent．It wis the istention af the tranatoitte of aryange neunds helone Dlomay，Int the coow Who qe large thate it a in ton forden some to provide for ull in provate lamı ted and eunsequently thancr was poo． fident in the tent，at 2 odock on Kut筬 pud effective botanon on the afternoon at 2 ochoch，fistit I Cur 12 Ile duelt Hety tupon the intimate folation in work ta the ehureh．Thery wete atso duxing the day other nerviees，at whleh we rould not be preseat．On Tuowlay marning there was soune secrices in the inburom le，phovens to the appear atre of the Standing Committeo．On the enumell tent all the thane，fo fact theater purt of the tinie we were de fonced of the pivilege of betrong what was boing done，but mat we hond in vomputeal separter at the tablo，wo Fit that we could feun of all that way fom and suid，and so wore not us thax－ tone at ere would otherwise hatwe been
suecin！povistou，was make for the edrtors then year．I trible of sutticient emeth to ar conenvalate all of thean was prorided，in elose joosunity to the The we committere and deregates Thu wo thankws a good salungemem amosel ly there puentleat fellows mondurg in unawg them．Eshelinan and Hamion of tho Brethernat Wiurh Bio．Whast of the Guypl Prewheter Bra．Monese of the fluderen it H＇urk， Bro khaap，uf the Dissigle and J．S Flury，of the Funar Mirror occapted eate at the 1 bile．Bre Kincio of the Tindecatur was alisent $W$ e bellere bere wus siso a repuesentatice of the Adraratr present a thort time．Tluer was aboun edrtors tent proviled in velich bey traneaufed hasincas with thoor patrons，sohl baoks，ise．We ull operated logether in harmony，nud af or bill，clitons，we thiak are a pretty peaceable chess of persons．Bro．Bash．
or did a lively teasiacss with the Bash．
of Ber advertised tredy and udaringly， and solat loteol puchamment Anoual Moeting，at a viictate a prect Ite alon tohl the tzonter A Engile Dolater，and

 II）man latike lur role，bos thi not theng ull hat had a harpe zulply bersilse at the miine ultuplate－ah．


 Devt bete we will hel fhat abl ant
 mly［at venc－nul we knot it will he




 simiar edort tug ged ut helind the beeth－ be it kamon to all flas fle Nor one
 vim thorgy and perneresance are maked thatuctennties of thas milhod， sil a font ty it will satidy all our atrietly
（7）Munding a collection wu？butan or the henelat of au Ulpban＇s Ione （hicaro nud the sum 8133 was ravent We reppuso this is a grood inntitution funf is wouthy of support，but we thime for the benofit of same of wur chactits

 Wey thit a collection be triken for the Therelit of the Danbh Mivetion，het it sas mit lone It ecemisfor its that in hase bot luve hern begheted．Whed tolbur erwal have been ramesl ant ho bruther as vistor would hazo bean bntiened
As the Keport will give the pereed gen in fill，we dul not take miny nute－ of theth．On Welineslas the quers atne 叫 whether laethas who true the put on supanduons und gay clothing It wavineted that loth sere wions and that rach brethen axy but be proper persous to gree imun anil gare general satisfaction．The Missonary enum ulso received much eacourateinent，and other sub－ eets of importanee wore considered． On tho whole，we think tho nelliera－ thons of the consul nere a niarked imporement on tother zatas fhup－ ag tbe weck thete wewe neartean 13
the varioas clerehes in thwa．But the vapions cherches in town．Bre． Ba－hor pacached in tho S．Le churct
on Montay ereming．Subpet，The Realentiat of the Jews．The bouw was too fill for ailmithance velun we aras
himi
T
The council was in workion threc foll？晾 soun that demolnhell the tent and made it wreet of thoge geberatly The peopite here कay they luwe beve known of knehth stepere mid contam． onk atot th to this county：If lo bavi terfect very mack with tho meeting but the mass of picaple had bet on Tburshy ereciog，aud the remaining furt of the bushincss m as thisbed in the Bretloren＇s churel in Lanarh．Tha Frilay morang stasion elosed about It richock，atad as the storna lind sone what aluted and the ran ceased，din－ wer wns proviled un the grownds，aftor which there was general rush for the trahn．We will remaio in Lanark nad
 BOME AGAIN，
 Sune set，whe intended fon lith week



Wre spant inslatib，lane ith，with Goe letethren ut batash．These wie if lamal，wisarmiluy－vemes，lat

 Taptsal T＇late way Nathath rethen＇
 to loul I sum sut arbabuct at the ame 1 calathe ant ，hemell ther mes thut

 （3）Munday ne uncle sume callual


 our maind onetupeit wath many thayge we dul not lave the whenwes with tham in reintons to our worte that ne deved．Wi．werefreplatly impory esome yosemblate letwern linather Eshctoun and ouredi，נt we welu tho
 ohooreun and indecd，wo nould las ow ofjections to likeruea of phis in firm，sul shave nil wo wovid litee gad brother E．in a vory tiul and nocul Lhwther
On Tuoulay manaing we were usale
 the traib at three Thatas as consisterabl satier thon we me meed to moing anl it ietpared ant a bittle woffalenhat，hit whe amblyother Salan Vumbel，who te
 ath，somowhat intalamt one the jure
 wath ease，when suon wo wute for for stution．Wo had a pleasaut and pirem peanas journoys，nutil wo lesehed the Cleunity of stubusville，thio，wheni air tain，roaning at tho rate of fory With a frought tran．She fulght was the art of swatchiny oft wo a side ruck．The engive and one car hall nutures the shie track whon onf en fino struek the second fleight ear oh hquely．It tiemulishicet tour boas cat nd then bpisut ovor alt untimbl ment of serenatsect．Tho ongane wish in the meil car．The cenalues werv um

| wattonnt F'n, whuru we hulto remain antil hest mormong, ne thin thais lines <br>  ably tran that dies tuat stop at WhatIH giton, wat is the theteat obe on <br>  <br>  |
| :---: |

SIX MONTES ON TRIAL

(er urat onal gepar twatit.


Bxornin Fimine Cumgene ber and



 netitnde, proctestly, of emb collego towards the ineesione of Anbual Mece then Y" Whu will ariso to oxpla in, cer-
 from
-Rrother D. Bmesert has retarord fiono hie W'chtern trip and expruases Jintaself well plethed, Iluring hes atay be visuted Nt. Cuion, Nt Morris and
Abland Volieges Ho roporth them all io as Ahurishinis coodition. ISto "bief ubjues in going Woat whs to mahe diawings of tho Annand Mootivg there boarding tont, and surronnding Pences
Ne, for Frank Jicah's Heully. 'They will sptear in the number for noxt week atad ean bu bad at our cthec for written deseription $\because$ ill necompany the ents.
-That the use of tobsere is detry
 loveine statistics, naste os $\mathrm{I}^{\mathrm{r}}$ plo © 'r


Tacb ctaen is grafed in devasions uccording til sebolaship, the leat down to the lositb, whera tbey arc, tr the slang of tioe chuppos, 'bentor 20 -al stbelar, but jut "sond enough' th
keep huming by tho oyehds In the jumor clane it was found that only 10 out of to in the tirst division were ind. econd, 20 opt of 28 in the third; and p2 oot of 211 in the tourth. The jro. pirtion of andokers, it will he observisl, ing off is setbolaratip The olemous inlervate es tbnt fixpigatoon duce no prome
bime.
-Tbhaking that the lullowing os tract trom the canly litie of James Giarfield, lately nomimated by the Rejublewa finty fur ond bext Pevalent many the of tutherat to our Normalite ant others, be thenert it for ther tare lul considernition
"James A. Gatich watb left eno phan when bu was but two yearb ohll, he kidowet mothes: with lour eblli ten, betar possossor of a small firm in
the 'lacktwoots' of Obio, be began to the 'lauektwoorle' of Obio, be began to
work us goon as bo was old enongb,
 adrier if a canal buat nubl atban in yenis. Ite then hatenuler to thecone atwhiar on the latee, hut bring jer
 tof ther wors tomele In the mornille
 If' 'ontrouing at dhe Bemsinsi), sam
 Wilh tearhing soboal in the winter
 ony to collego, whers be wort turotgh, Eation and fireek scbolar, and Kay somn


## PLEA FOR ORRIGTIAN COLABGES

bat "the wbirligit of timo butige an Allentration of this su*ertion in tho th cont hastory of the chareth. Onies if would have beon thougbt sacritogtoa Sunday-edhools. Now tinero are cunt paratively low who regard these institotions us mugersumerary appondages. In fact perhays none whorb logal in grivies into tho casea bave bson mest
cuted. Of course wo do not maintinn that Jenue mado provision in detail, for thee methods of teucbing. His nois sion was hoo stupendons to givo ney
moro than a eontonr of mipsionary work. He muy however have antich pated that His suljects would seo tho propriety of acquaring litorary attain wayer" of his ifay stan generation. Our opprimenta all huse their schook, bscrut und metalar, to mak ther Tyudals. Why then shosld no wo bave our mathtutions of learniog to make our mon to confute the errare wheds relagious libertines instiguale usainst the truth as wo bold it
Tho trachery missuals a wide fidd -it is the whole wolld. It enbraces every creaturo of crery mationality is its tacred inalivuable ebarmoter Aed
ns thero feome to too ne ovidonco that a conecrsion in a sabbath-sebool or in a Christan college as not as legitimuto then that theae muvthols of teachin shonld bo unammonaly adopte! is their cnlarged seobe, if it is right for us to learn the shjhabes and at
the radiments of tho lagenages, thon the radiments of tho langlages, thon
it perfectly patid wo zhink to be comereghanted with the langong althe,
it is sugtent any bem firgn of thas chasy trental domsin as rolatod to ethies or charrh polity or cven in a stall more sacred nease int if po-aible to proambe a better understanding ypots tha deing $A$ ad it in thablatime impontuat tbat thete nhould begreater misnimity of s ntiment "puts these questatas
Rnt the te is no time for thepotiege One bumlred y cais hence and perhap evoly trature now nallanted wath pasaut frome thim mutulage mpiores. will the continalled every day doving the Imotral untal the eeatury bs eom-pieted-whon uearly $u$ billion and half of ne will bave become the inliat itant of a world of hulpuincse or a
world of woe
How import
How mportant then is the mistion ary problam? and bow doubly 1 m yortant the question, where and how Eball we spend ctornity?

## aidestern Department.

ELHEER R N. MM.LER, EDHTOH.

CRUROR GOVERNMEMT-CONTINUED,
Such eomentetees shonld keep the

 orty movest or olli-h motive uhopld or be allosed in govern the is no ocding*:
ter to eclect the menibuss of al pom ce, betanke their pecalur wione, mars or leas, "Eter into tha docinion" they making tbore Ilecssamn bofore thry hear the inseatagation. Wlien ane hat projndged a caso by las prejudice be foo ho hears it, bo is ill fitted en mo tee ment by Annual Meetinis nthouth

 Convacing and stiong.
 mmittecs so unpleasant, thut withimk greater eflourt abouid the mulle to a von hem The most noplosasat thas in rejudiced againat the committee, po matter bow jost their dectaifin or bow much paina they bave taken to give foll satisfoctrot ; some will be your epemy aleas you take then part, and do jnat * they ubiak, and often thoso with whon committeen bnev to deal are pro diaposed in thas way. Notzituatanding the many troableal pttending cona nittee work it seeme impoesible to dis pense with them, bat we f.el like it is seat 10 pot base too much of the work out on a few brethred, but divide it more, and that probably wall toud to have less of it, by malking greater of forts to settic tronbles without commit twes
The nest power in eburch government aro the churchen theamelven God les mado the elrurch the power to xecate has will as reveaied in the ciospal, the great amonat of work the church has to do is not fully appreciated or exeuted. The eburch is not a law mak log body, bat a body organized to earty otit and execute the law God has mada and committed tato ite beads, with great authority mayicg, "IW batsooter ye shull bund on earth stall be beund in besven;" thas placing a great deal of power in the baods of the chureb.
Fach bretuch of the chareb, soestled for convenience, is a part of the hody nul when tulty orgasiced is fropowered witb anthority to execute the law or will of God se revealed in the Gospel But ench cburch is to be governed by three torogs, fo all its ruling power Firat, $3 t$ wost be goveraed by the Go3. bel, because thas ie the supreme law Second, it moat be governed by its relafius to $A \mathrm{M}$. or the general brotber bood, beesuno it is a part of that body add no part of the body as fadependens of the body itsolf. Third, it mant be goveraed by ite relatios to otber brabeb es of tha charcb, hecanse they are part of the aame body
The mald work of burch governmen Is In the baads of the churcber as local organizations, in foet gearly all the work inust be dose by thent. We are too nuech iachined to think that aotbrog can be done without co operation and thete is too puch wationg for a large arion of charchen tir do the work that Tbe poes diae by individual churelies Tbe power to the baads of a chareb of three or four buadred members to bave
the Go-pel preachefin it, and all wronad its borders, is often negicetef; the churcb seenss to feci thast ite obly work in to keep a few moatbly or weckly ap pointmeats, the work of baviag the Gosper preached ia its own bounda, is briogs echluess and a lack of proeperity. It is in the poñr of the clarek to duclde bow wach and when tbey will have preacbing, ond to eall whom they
wait Tha prosperity of ench charch
epends manaly upon its own eflort ity peaco and beppiness depead matibly on the way tie basiaesa is condected; if a mild and kiod apirit, which regardy the Jeeliogs of every one, rblea in all its acetinga, it bringo waion bed obpoess and makes the etorch as attractive -piritanl bowe for the cbildren of God. If there is any one thing that should be sbunacd and shamed; if anything bat aboold be rebuked and stopped sud. coly, uaytbing that needs education and reform, it is the efarit of strife anil auget wimpobted in bar*h, fough, nud abueive lanunage in church business destroys happones, ibjures the ('brhat that cavere, and makes the meetioges to he dreadel il oud stunned by many h ficken at soub a cantso, Such condact a geberally mule hy hail evaerile, and
requires is better exabuple to reform
uid correct il.
The work belonging to the officers of the cburch as ond of the must myportmat matters is church goveraneept; madr more important butaume they ofipo lato mote outhority than rightly belonga to tberpitaliog too nonets $u$ hild the churi b
ne nede their bervent The olicers of be church, may tuto too meck it thers private ocunael; they may there decide every mattor asd detain tho ehorch oniy to monction that they have decad abould tlo yo more than to ;repure bual aesa for the thureb, thea give the church all tha light aod maderatonding that can be given, nad let the chacch deride
what muat be donc. Thare long cuusserliag among the officera ts discouragiog to the mexpbere Sionced of a grest amonat of secret connbel in the cberch; it teods to make sapue merubets lope confileace if the officers $T b$ bit is not right for the flivers to take two much authority give the ebureb the work fato Hs own hands, the fuenters will take mory In theas abd attend churct mestiggs bet
ter. it is upressonable to expect the nombern will take the projer iaterubl if tbe cfficers will do all the imporisat busiupas if there es a well cstablisted order of doug basimens in the ehnrah, bringige all cases ander the establiaicel rales there is do room for such conasel
amuag the officurs. But if the officers must make a fole for every enso tha eomes up, thes mach counseling will b

## pecessary

Anotber watter in which tho offiret biay use their authority 100 much, that in their trentrient of erribe roumhers To we tbeir euthority is buizging membet, by fore the cburch for trial and ex palsion, as an ontocr of the law cr military commshater, is 10 some casen abaking their cofice and the authorty arriog merubers to be visuled by the (ficers, and citent to charch meeting for trial, evea io suall ofeases, when they bad never beea milmoainhed or evea informed that they were dolng wrong. Socb a conirse is nacre likely to deatroy such meminera than to zeatore them. It will geaeraly rara sach
menbert against the fficers abd the burch Would we nue thine he bard father who would lotigg hat erring eon beforo the clurch, before he ever tried to reform him by fremally coansel and admonition So wilt erring mena bers think of the thears who do like For all small offenses, not erimi but, overy means of kioduens, fri-bdly duncaition, private visits is luve to onvince and roform the erring, abould e tried, antll it is evideat they will not previil. If the officer cannot sae eed witb friendly admonition, send ome oikera to thy tha power of love ot of cflice. As a tuather would try 10 restore an erring child, so shoald the difeta try avery mesas of personston on reatore erring twembers, before bribis. Dóthem to tris) is the chareh for may nalll offen-en
A motber important course for anecesa ad the safery of the otticers is, when il the means of triebily admonition sud porannsion bave failed toreatore or reform the erring, thes lay the matter before the church. It may have some knowl-
edge more than the cliners; some manns
or plan to restere or refurn the erring
that will sneceed. If the chure ang that will snceed. If the chureb cha
do nothing more by meens of persuaAiod, then letit callthem before it. In this cource thete il 00 blame laid upou the othecrs ; the oliureh has been before the un and they act os its enthority Somo will way this coarso is too nueh tronble, too moch vinitiog atal admonition. But remesber if Jesua could da and sulfor an mucb to save simbers, gour comblaint of too mecb labor to nave the erriog the fittle welgbt is it Some, to0, will ma tbere are great uronge, erimiasl con
duet, that must comabelure the charch at wo that bat to treat the youn Ho stane, bat to would the worst erimitanal or ovil dier. is the rery thing thet whoold not be dune, une is withant renedy only by pablic tiial in the ebureh, the other liy ed, but by an improper conrso deatroyed ind lost
A atber way that aflecte may uee too aruch anthonty is in thone extrean cas. at, wbere it is reported that a brother Ans been guthy of public offenu is vinitge brother strould be neat to notify him of Chere sut to mernigato it, to know bey ahould repore to to the clyurch. Th We ta ionoceat, ont the report is uot roved, the church nhoold clear bum and defeal him Hut if the report bowa that ho is gnilty, the cherels bould send hifa a visit to eall him hefora it for trial Thisis course lets the chureb do the work aud the oficers be the servibts Bot wa bive knowa ofil. bars to do all the work, atad decidio on the eviduce to elear such irotber, without ever briugiog it baforo the cbarct sud wo have kawo thens to uven fa the peasity, and tell the church what sust be done it poci cascs in these frials of diflimit caser, there is great dauger that oflicers will bawomn $t 00$ mucb autbority and the result will be abst masy members are oflunded. Our expertence on comamittees ient by 4.3 hes beea pretty laree, and we are confi deat that a lorge number of asch conk mistres are called simply becou-e of core of the eburch bove asaumed too mach authority We are satisbed if Olfcers abd eldery would keep strictly in tho limita of tboir andsurity, there would wat be bulf the ralls on A. M1. for committers. Ihis tbrig of assuming too mech authority by the officers createss a feeliog of atrife aod dizeontent with many members, the officers are feared, opposed, and criticised, Insteni of loved and saxisted by the member. There 18 still auother oase in which the work of the churct stoald be lett in ita own bands; that is, when mem hate have troublea letween themelves coming oader the Intb of Mathem, and

Boume 8 epartament.
COMR IMSIDE.
Some Christiane remind me of the litto boys who go into batbe; all
frightoned and blisering they enter the water juet a lietle-ap to their an-kleb-they wate, and shiver again. But tho mas who really is in Cbrist is like the practiced awnamer who phiunges toto the streary bead first and fiteds
wnter to swm in. Ho never sbivers. it hraces him. Ho rejoices in it. It has becone his elemont. This is the mat whe understands the lappuness
of religion in a munner fur beyond the copception of tho half and half profees. eor who has only roligion enough to mulko hum miserabio.
1 somotines Illuetrate this by quaint American Blory. An Amorrican gontenanh mat to a fivend, "I wish
you would come doun to my gardon, nod taite my apples" He wsked him about a duzen thens, but tho fifend dud
not come, and at last tho fruit-growor said, "I suppose you thank my sy? plos nre good for nothing, so you won? como and try them.
the trath," suid the fiood, "I have fosted them. do I wont along the road, I pic ked one up that fell orer the
wall, and I never tasted snythisk so Wall, nded I nurer tasted snythigy so
sonr in my hife, and I do pot partienlarly wish to base any more of your fruft," "Ob," sad tho oweer of. the
garden, "I theagbt it muabbeso. Those apples around the outside are for tho special benefit of tho boys. I went fify milles to secure the nourcat sorth to plant all around the orchard, so tho
boys might give thecu up as not worth loys might give them up ne not worth
btealing, but if fou will come inside, you will find that wo grow a very dif. foront quality there, swoet as honcy." Now. you will find that on the ontekirts of religion, thero are a number 'Thou shait note," und 'Thou shaits," and convictions, and alarme; snd tbeco are oniy the bittur fruts with this Wondrous Eden is guarded from theev-
iby bypocritea. It you can pass hy tho exterior bitlors, und give yourself right ap to Cbrast, and live for bim, four peace chall bo ne the waves of the sen; and you cball fiad that tho fruts of "this appletroe among the thees of fruit that can bo enjoged this nide of our oternal bome.- Church Neres.

## POOKET DEEP.

Yok, doen gour religion go procket doep? Were you only converted in
the uppur storry only-tbe old man only acalped, or whas be killed dead? Does gour religion tench obly about that naruly member, so that you cut your bead off, and sonit nad boly would hoth be damned; or, were you con-
verted right down through, from bead to foot, "sout, body and apirit," pockot, pocket-book and all? Not merely tho coppors, three.cent pieces, and
nmooth fouracht picces, but those dollars and cagles, and $\mathrm{Y}^{\prime \prime} \mathrm{m}$ and $\mathrm{X}^{-1} \mathrm{~s}$ ? Say, friend, when God convorted you did he convert housc. bare, eellar, corn crihs, potato-hines, meal-bags and all
You base bern prasing for work of grace. How deep will you bave th? pocket deep? You bave de-
sired to fuol more deoply. How deep? poekot doep? or do youly only wate feel skid deop? You don't feel as yon want to. Well, perhups, you nover Just think sbout theee mattera, will you? You feel for your brothor, well juat feel io your pockel. You feel for the poor, wull, feel in your pocket.
You feel for tho causo? well feel is your pocket. Yon feel for the poor preachers, woll, feel in your pocket. And you feel thore, you will make that God has somo servanta whoso religion is pockot doep.
"Ob, I don't believo in talking so much about pocuniary matters $\mathrm{f}^{\prime}$ You don't, eb ? Ab, well ; I guens your re-
ligios is not pocket keep yet. Try
ogain, get a littlo aenror to him who "Wras rich" and "became poor" for you
You feol rather plessed when fiod" You fool rather plessed when (hod'
blessinga come rolling into your purto boll dwelling, that's all right, but the Lord Josuas atid, "ftem more blessed to
givo than to receipe." Now, don't shrug your shoulderis so ; $\mathrm{I}^{\prime}$ n not going to bog a sex pulice from you, don' fove me a dollar for all tho meney have in the worlli Don't fret; slll I vant to koow is whotbor your rellg on in pocket decep or not. Juat think a lithe. I don't ask you whethor you wede if you knew the Lord who com. ing, so that you conldn't use it, bot whether yur are as ready to opon "the by" now when it can be of nee, as at tered in bante and fear, and do no one my good, nad perhape wial do manch Lurt, 4 beans often ben the caso in
time peat. In ward, is your religion powhet decp or is th only shim deep /-

## tRE TOMOUE

"There are but ten precepte of tho aw of God," says Leigbton, 'and
wo of them, zo far as comeins the eutward ergan and vent of sius there forbidden, aro bestorsel on the tongsio one in the frat table, and the other it he second), as thengh it woro really to fly out both agoinat God und man if not thua bridled.
Pythagoras uxed to may that a wound from tho tongee is worso than wround from the bword, for the lattor effiets only the body, the former the apirit-the noul
It was a remark of A dachareis that Lbe tongue watat the eamo time the best part of a man and his wonst, that with good government nons 16 more miserbievous
"Boorbave," nays Dr. Jobneon, "wat never boored by calumny and dotrac. tion, nor ever thonght it necensary to
coanito them. For," sand bo, 'they are sparky, which if you don't hlow theas, will go out of themselver.
"We caanot," says Cato, "eoatro! the ovil tonguen of othem, bat a goo iifo enables us to despiso them.
"slapdor," says breen, "cannot make the subject of it either better or worac. It many represent us in a folso light, or place a likoners of us in a bad ono Dut we are the same. Nol so thsi shanderer; ; the slander that bo uttors
cuakea him worso, tho slapdored nev.

## "No one," says Sorome, "loves to tell

 tale of blandal excopt to him who loves to bear it. Leara, thee, to re bye and eboek the detracting tonguoby with pleasuro."
No man sees the wallot on his owa back," says the old proverb, alliding to the fable of the traveller witb two luitte of bis aeightors, tho with the with bis own.
It wns a maxim of Euripides, either to keep silonce or to upeak something hettor than silence.
couth, keep the door ord, before my mouth, keep the door of my lips. In chee not my beart to any ovil tbing." Psa. exll, 3, 4.-Chwrok Union.

## "ROW MUOR 0WEAT THOU $?$ "

It was my lot to live for somo yoars in one of those antiquated Weleb towne fith all unprotouscable name (to a Shxor) of which $a$ willingly inereduots ctrunger might ray, "Can aby ood thing conne out of Nazareth ?" Among tho memberd of ray cla
was an old Welub lady, Mri. O . was an old Wolhb lady, Mra, O-
Provndence bad onco amiled up Provdence bad onco nmiled ap her
in teroporal affaire, but the Father tried bis child by taking tway from her the light of her oyes, at by a stroke, and childrea witbered and died, one by one, so that she lived alone, yet not nlone.
"Twas little whe could do," for pov-
erty, as in ofen the case, was aecom-
puniod by beooding beart, still with fixed canniags of her needle she haraly mubistod. Parish sathorities added to it a weekly pittance, ath this was all
sue had, sure tho kind gife of iriends. $I$ olten visited ber in ber lititle room. abl ofleo fonad ber confined to her bed.

When tickets were menered, if she Fere not present, I bastened to take ber ticket, kbowing w
gave ber to retcive is
Visting ber one day for this phrNose, I foud her in great wenkness. On banding her the tickot the conersation ran thus.
"I have broagbt you your tucket, Mrs,
thing.
nob $\qquad$
Obl but I mant
Nu no! I'll seo ithat your nama "Sir, if you will look in the lill cup on the sbulf, you will find the Lord's money.

Dut tho Loridues pot mish you to give to bin cause what you absolutaly cod. I can't triko it.
And then tho bot inia" feil down her aged choek, we sho nsid, "Tis but
lietlo I ean give to the Lord, hut what did be give for nie? Ho loved me and gave himself for mo. Take it, sir, I can't oat my mornel bappily if you lend
ked go 1 took it, and murmmed Wessinga upon the beud of her whoso heart "tho love of Clisst" did no "con-
atrain," and prajed that everwore 1 might rowember. "Yo are not your own." Reader, "hay tiech owest thon

## OUR MATIONAL LIQUOR BILLE.

Estimutes are made from time to me, based on returas from the Inter al Revenue Office, Police and other places, Hospitals, Insane Asylums, Poor Honses ano charitablo institn sonk, from which it is calentated with ronsonable certuribty that our liqnor bilin anount yearly to not lees than 1-Direct expensex $\$ 600,000,0040$.
2--Indirect expense4 $880 \mathrm{~m}, 000$, ,000.
3-IDtemperance barne and destroys
property amounting to $8100,00,001$
-It detaroys 70,000 hres.
5-1t tankos 30,000 widowe
${ }^{6}-\mathrm{It}$ makes 100,000 orphane
7-It makes 500 manince
8-It instigaten 250 murdera.
!)-It causee 500: ruicides
$10-$ It consigns to jail $500,000 \mathrm{crim}$ inals.
11-And gronter even then all this, i ondangors the isheritance of liberty loft no by our fatbers by debauching he woters snd making instraments for upholling corruption by meano of the batlet-box.

## HAVE AM AIM TM LIfE

There is a real neecssity for laving an aim in life, wbich many perceive when too late to amend How many thore bave beon who did not lack capacity, who bave wasted theirstreogth in experimonting is various ficlds of oflort, who, at the close of life, were compelled to indulge in the and relieetion that they bad accompltahed bat little for theonselves or others. In mony instnaces thero is the conacionaness of power unoxertod, which adds to the bittorness of the reflection, the fooling that therr want was not falont, or enorgy, but the want of having nome well-defined object in riew, some plan of lifo, some goal in the future, and then realately and detormanedly adheriog to the coureo marked out and preseing toward tho coveted goal No caroinl reader of biography en have failed to notice the fact that those who bave sacceeded, have given thernaelvee wholly to their work-bave heen wedded to their calling-have en gaged is it and prosecuted it-oot liko the flave stourgel to ble toil, and watching for an opportuvity to eacape
the only way to aucees.
He who bas no anm in life, and $r$ - to heed the lessons of expericace -who determines to live as thoug none bad livet before him-exbilut the same tedly н s the mariner, who, on an unkwown and dangerous oconn casts aside chart and compass, and truate to forthne, where tbousands
The ancients represented fortuse a heing bliod, and lavinhing ber gife opon the undererving as well ns the monitorious; but the world's history tosehes us that those who with pernik-
tent energy adhere to the courso which they have wrecly cboson, compel bor to bo propitious.
In our own day, how rich ure, wo it examplee of those, who, sarronnded the voice of ease or pleasure, here at tained is goal more elovatod than oth. ra, and schieved suceess debied to othere, who poseesked grenter eapacity Thd euperior oppratunitics.
The practical lesson we
The practical lesson wo would en forco is thas, whethor as mechanic, or
farmer, or whatever may be your Focution in life, lay under contribution overything which can aid you in your booen aphere; and although you do not attain to the bighese rank, your nocess will bu greater than it would bave been, wanting that eleruted amm.
Among our readere are many muddoged men, who will reoognize is the Nant of this, one secret of their falline to meet the just expectation of their frende, and to realize the fonal drosmes of earlior and more bopefal yeare. There aro otbers jont is the forming period of hife-with thom, at least, the crisis of life is not past-to them the admoution will not cono unbeeded-

## DEADLY SEEFEEMT

Some time ago a party of saitors vie. thed the Zoological Gardeni. One of them, excited by the liguour be hed to. ken, and as an act of bravado to bis companions, touk hold of a dually aer. pent. Ho beld it ap, having scized it by the nape of the neek in such a wuy that could not ating him As ho held it, the suake, anobsorved by bim, coiled
itself around bia arm, and at length it get a firm grasp, atud woond tighter and tightor, to that ho was nabble to, dotach it. As the pressuro of the sxake incrensed the dager grew and mantan bis bold on the neek of the vonomons reptile, and was compelied It lobeic. What did the soake then ? It turned around and stung bim, and be died. So it w with the appetite for atrong drink. We oas control it at
firgt, but in a little while it control us, We can bold itn influences in our groap for a while, so that it shall bo like a semp ; but aforwards it bitel der:

## RETALIATION

A lady once, when she was a little girl, lenrned a good lesson, wbich sho tells for the benefit of whom it mas coneorn
One frosty moroing I was looking out of the window into my father farmyard, where stood many cows, oxen and borzes waiting to driele. It Nas a cold morming. Tho enttle all alood very still and moek till one of Whe cows attompted to turn round. In making the atterapt she bappened to bit ber next neighbor, whereupon th neighbor kieked and bit another. In ve minuten the whole berd were kick dg each other with firy. My mother laughed, and saild :
ou what comes of kicking when rose wit Just so I havo sceo one eare some frosty mornivg."

Afterwards, if my brothers or my.
say, "Take care, my chatiren. Remeraber how the fight in the farm-yaril begab. Nuver give buek a leick for hit, and you will save yoursalves und others a great deal of troublo."-Nil

## OADSE OF DISEASE

We owe more to the hever than nay ther vital organ of tho body in keep. ing up the health. Wut a more eosu mon nonrce of discase is from the lonas
lnatit of loaring the surface of the bods lmbit of loaring the surface of the hody
anwasbod by veator. For montha and anwarbod by vsator. For montha and
yoars eany pernoen do nos whib any part of themselves bne tbe face and hande. Theso umait surfaces are the ouly ones wbich udmit of the free pas. nage of tho suporflaities, millions of pores of the sikin elogged up, which Nature intended as the exit of the Thaste of the annumal tifance. What Cannot pass through thas obisonel is throwa lipen tho bowels, or kidney, or creates fever, or chromr nicknens. To afsest Nature we should wisely belp her in keoping everything working accorking to its intobtion and ber pow. poses, which would make it mposen. Eln ainost to giro an the aches and

## THE OOLP STREAM AND THE POLE

The Gulf strcani entires the spac around the poleat a temporathoro above
the freceing point ( $28 \%$, whan we tind warmer water (at $3 \theta^{\circ}$ ) almost at the

## THIMO8 I WOULD ROT OHOOSE.


To be a mervant to a misar, to work or bandy to a lord without braine, I fould not thoose; por go to the 1 would not thoose; tor korkhene por apply for parish rehef; I'd sooner try Grantbam gruel, nine grite and a gallod of wator, would not go around with the hat for my owa pocket, nor borrow monvy, der a harrow-no, net for all that ever thaved out of the cold hand of chari${ }^{15} \mathrm{Ba}$

Bad off as I am. I would not rhoosc bebange unicas 1 could hopo to botter myself Who would go undor the afout to yot out of the rain? Whats
the uso of traveling to the otber end of the world to be work off than you rep Old England for me, and Bostom Bay for thos
I would net choose to drive a pig or to manzige a jubbing nagi, nor try $t 0$ persaade to mat, with a woodon head por should 1 like to be a richoolmastor with unruly boye nor a bail baited by dngs, nor in hen who has hatched duckn. Worte of will is a proacher to drowisy hearers, he lunats with dead doge and Anves wooden horseh. As well bold a men.
would not buy a horse of a horecdealer if 1 could bulp it, for the two or thee hooert ones nobudy over beard of. A very honcst horse dealor will an ordivary one would drave gour eyo tooth while sour thouth is shul Hornvs are alhoost an bard to judge of as men's hoarts: the oldest hands are taken in Itarabad thing to ehange bories at all ; if you have a good one,
keep it, for you will not got a botter, if you have is bal one, koup it, for ten to one yett will huy a woran.
I wimld not choose to nuke myself a door mat nor a poodle, nor a follow layor with great folkt Let who will toll lies to please otherk, I d rather havo trath on ony yide if I go butefoot. In depondence and clear conscience are
tuetter witb cold tablisge than slavery luetter witb cold eabloge
and an with roast bee1.
1 weuld not like to keep a tool gate at the top of'a long bill, nor to bea tax collector, nor the summoning edficer nor a general nateanio, nor a poor jouttwan with hulf enough to live ch,
asd twice as much to do sa he ought, hetter be a gypay's borse, and live on wo hay and no oats, but plenty of ouk cudgel.
I would not choond ts he pluckud
like a pocse, nor to be a share jolder in a company; nor to beffied dive nor to be at tho mercy of a Romal Cathole priest
would not, choose to go whend bould bo niraid to die, nor could 1 beav to hree without i good hopa bete after. I would not ebooso to eit on a
barrel of guepowder and amoke ap pipe, sut tbst ss whas tbose do whe ure thoogbetess abont thew boald wbilo hile is no uncertaiv. Nenther would I choost ayy lut on earlb, but frave it with God to choose fer me ; I jugbt piek aund
choose aud take the worst, but his choose and take the
chorce is alway: best.

## DO WHAT YOU OAN.

The woods sanld be very sulutit no birds 6 ain

## =ang best." <br> 1 know not who asid thone braatitul

 words, but 1 may be safe to say it was Do great mana. Not what tho world calle great not learned, not rich, Lat whosoover placod them upon paper thbo read by its struggling thoussuds, gave a sortion in the phan'st, truest, yet grandest way it could bo told.

1 kthow how anxious cerry one feels roxy do your best \$ut if your zulent sill not bring you as hundred-told, bo sill not bring you at hundredtold, bo
prond that you can look beck and say "That is as well agoun as I onee did." If you are espable of no more, why have outstripped you? Do you gaip by comphatining, or by nilence? Can yon losp by uyigg agan? How many whurches would bo racant if vevery preschor nhould nay, "I will not preach anlens 1 cnn have my church filled
like Beceber or Spurgeon? II none like Beceher or Spurgeon?' II none
went abroad but the Moody's and Suak. oje, bow macy places would be unfruit fal! Ah : the churches woald be very sileat if none preschod but those who prenebed best 1 Te be firas or aothing is a poor suyipa by which to live. No spesch like o W Wilberforce. Ryerrbody specch hio
ksows you bave not the beed of Daniel Webater-they only thiak it is very Well for you, Joba Smith Is need not cool yoor ardor to be thas spoked of It helpa to make a comparioon betweet the proorer and the better Very rarely woald the world look apmon pietores or Forks of art, if nese sat at the essel of held the chlsel bat the world's हreat manters Wbat woald you be-what
would the world be, if nowe struggled to be heard? Becaure you cannot pipe 0 long or so load 65 a strenger or bolder brother, beed you try of teat instrument? l'ou may make a clearer and a weeter atrsia on some other one. The surld does oot mesure all beautica or talents alike. If oas thinks the whip-poor-will the best shager of tho wood would be case to have that bard uade his winduw always? His neighbor mgibt like the robin best, then who it to be the juige between the two? Sbould oue bird stop singing beesnee ome ather cas be heard the fartberest No, use what talente you posseres Sce not amiles or frowas, hear oot the jears prophetic sayibge of your fatare, and aever uiad if you do not do as well na the best. Keep doing-sculpture or paist, study or pluy, sing, eqeak or Write, and if you do Dot atund tifit, re silent if no birdo esog there but those that sang best.

## tee oontrast.

Onr overy tootetop teeads up in -
anv: Tho teeel of the whitowinged
Tho leet of the whatowinged plowing to why over the allent sbodva of death' Tho sastb if hat one vase omb' - where sleep fide by mide, mingling their dust, we keng and pesisnt, the masoter and hlave, the Chriatian atrd ty ant, the ricb and puot, the beaunfil and the repulase. Boseath the wro Chut feet of our swift mteds-benvath the thander rasb and higbting speed of engines-bonsath the quock, frim Leyd of basibers mon, and beneatb the gentle prepasre of lovely womw, lif the mouldering forms-the dust of stalwart men, add the more delcate clay Uat was fashioned by the Maker'e sund iato chilthood, girlibood, woman and-beanty
We tura from the scones of brisy hiv, asil enter the deep, sleapmeg forkst, ho
 aed the duoky foreat malden But a it is. From tho crudle to tho graye, io but a gloomy way, whirls to iraught with durk,appaling forboding. From our birth, the vierssitudes of hfo bring as to the annow, teare, triml sol hard bence to the cold, ehilling einhrnce of the grave. And well we may hay
Tho eorth is but a passieg gloom,
Where anortala weep abll tigh
Whore flectug ploasure',
Whon wo gioe upon tho beautiful arth-its varied keenery-its cloudwashed wonntumb-ite why-buod lakes and mbjestio rivern-its verdant val leys and its gurgling streamlets;-and when we conteriphate the instructuve pages of the groat voluree of Nature pread out before us in all its bonuty und loveliness, does not this wild, ro
mantic beanty lift our aoals from their pimon bouec of clay to the great and good Maker abore? Does not such world, where flow endices plessures and cryatal atreams?-Are we not mord intraveed with the aweot whis vinoing lay of the forest bongstera, the poetry and wuese of the rippliag brooks, tho ckeerum kiases of the playful non beams, and the golden ray of the rosy mors, then by the bigh and harmonions strains of the immortal Byron, Milion, Homer, Danto, Eurna and Shabedpeare We are; for while the ohe is over pres at sud existing, the other is but the gatbered reflections-mere shadown of objecte existiag-tbe one real, the other deal. The earth tben, is not a "vale of
tears," but the great drawing room of onr beaveuly Fatber $\rightarrow$ the bright abode of lateligent beings, decorated by the Mantar-haod, sad illomed by the king of Why then should we siak with eares or bow to sorrow when fiod hal sowa with a prodigal basd anch beauty and blessiaga around ob? Aed wull may Te aty, poatically
The carth to ne: a "panswog gloem,
Where mortalk weep aod segh :"
But 'tis the Kiugly draving roon
Or Him emthroped os bigh

## A LAND WITHOUL LADOATEA

 Tho lrish bave been described by od and rollieking peughe-fill of fun and quiels in repartec-a dovil mecard sace of Folks, equally ready to dance or to Eigh. I have notfoned them sa If found them in the west of trelsod a taul and despondent people; care worn, brokoe-hearted and strouded in gloom Nover once in the hundrods of cabins that I entered-nover once dud I see n merry eye or hear the sotund of a mer ry volea. Old men and boys, old women and girls-yousig men rad maid-ous-all of then, without a solitary oxeeption, were grare or hagerard and cvery houschold looked as if the plagae of the tirst born had sraitten it that day. Hachacl, wexping for ber whil dron, would bave passed unnoticoid unong theso warm-tearted peasunts, or, if she had been ootieed, they would only have sard, Ste is 00e of us." $A$ onougb; huc bere is $n$ whole region withumt , hild' langh in it Cabie fall of cbildron, and no boistevons glee No noed to tell there youngaters to bo yuiot. The famine has tamed that restless npicitr, and they cromel aronnd the but of peat fire without uttering a word Olten they do rot look a sec ond tiane at tho

## cost of hubiness inoivilities

No one knows what may be lost by besoming nuedivil. A gontlomen was about closing is trade for the purchase of a bouse on one of the Avenuck but la king a prony of the exart chacge conduetor vgected brm from the Ho doclined to purchaso the houss, as the line of care would bo the onve he would bave wo ride in daly, and hos family, probably tor soarn.

A respectablo puibisher, well know
omergency, bont a note 10 him for grood for a suall amoant, jaynable at thirty days, it was dectinud, tbe pubinshot eubsequently vurnod raerchast, hid good eredit, and procurod all his purWhases elsewhero.
A woll-known roligioas nowopaper recesvel subscriptions trom a publishing bouse. The party paring tho money politoly, pegteoted to wait for at recept sod was made to fay it over again. The publastiog compasy deelined to take any more subseriptiona ior that paysr, tumberiog hundreds.
Throe families wore denling with is the senior mombers suggentod to the more.
proprietor that bo know of ahexcellient gentleman who would olerk for them at balf wages as a beginning, to which aneer was rotarnod, "on that groand
re wouldn't have him." This No wouldr't have him." This gontle. men they would not employ, thougk
he was indestrions and worthy many themes his wages, had sent those thred lamilles, and voald bare indnced many

A lady and gentloman wore leikaroly walking togetber in a lonoly locality rbere a robler was laying wait to navier the man for bis money. When acconted, the gentlemen was 80 polite that it unnerved the astabsith, who let tho man phas wharmed, saying tho hadn't the hoart to kill him.
Incivility may hurt any ode, while sivility prospers.

RELIGIOUS INTELLIGENCE.
-Moody und Sunkey are to pryy for the education of twelve Creek Indian girls at the Northfiold Sominary.
-Over 0 人, 000 inmigrants arrived in Now York last month. The arrivala at New Yorls for the five monthe from Jan, 1 to May 31, numbered 1S5 v00, which is the largeat indux for twenty fiso jeare.

The Jloman Catholic imemgration nto this country from 1820 to 1875 numbered 3,150,222. The number of communieants in that chareh in the United States is roported at $6,500,000$
-Tbo Metwodiat Hishop tells the Gebersl Conferunce that the 16,000 Mothodist churchen ueder their maper fision owe debts aggregatugg 87,010 000. They severuly censure the con dnet of thone hustecs who mortgag the eburch property in order to defray the current ehureh exponscs.
-Jefferson Darie's plantation at Horricave, Mias., is leased by Monl gomory \& Sone. This firm is compos od of four negres who woro formorly owned by a brother of theex-l'reeldent of tho Confoderscy. They own a plañ tation worth 875.000 , bire sevoral mors, and do a large morchantile busizes t Xicksharg.
The lato Mrs, Sylmanns Cobb seoms to have tshen extriordinary pains is bringtag up ber cbildren ; but sbe was so caroful to spare them all needless and barmlees burailiation that it asid no one over know whother sho orrected them or not. At the memefial exercisen, her sonadidtruly, "8uch notbere never die

- Rhode lsland bas the fillowing tatate: "All marriages between in bite person and a begro shall bo null und void; and tho perano joining them ia morriage pball bo sabjoct to a pedal ty of szon." Samuel D Dorrell, a iall blookled negro, wat latoly married at 'rovidonce to Ellen Carrington, white gral
The Rov, George H. Smith, who performed the ceremony, is to be pros. oruted is order to tost tho law.
-d raut who bad been given up as bopeless drunkard, hut who has now been for aome time cotupletely reformd. explained at a prayer meeting on May 25tb, the only meses whilb, his opinion, wero afficacious in athe casen as his. Hossid: "I tried overy means of deliverace, but all in rain 1 signed the pledge; 1 wont to uth id cbriale aryiuan ; late down and anted God to take my life away if 1 evor tanted liquor again. But 1 did got want a cortect hife for the sake of verving Qod, but ouly for my own sako, abd so the lord did not answer my prayers. My mother's prayers for my balvition wer anewered, and Jrass hed the fo Himselt. In the years which have tollowed, amad all the many isflaences for evil in the hifo of harge eity, I buvo proved Jesus to bo word and kealed me."
- A Wall Strect speculator commit ted suieide on May 23d. He had real ized a eoosederable fortune is trade
and bad retired with the intention of pending the rest of his life in quiet, but bad subsequently contracted a pas. ion for apecelnting in shures. $\mathrm{H}_{0}$ was nuescceraful, and lont bervily. The excitoment and voxation over Urned his renson, and he shot bimsolf This is oneof many instances, constantis occurring, in which the parsait of nother bocomes a manta and operates to the imjury of mind aad body. The leason is continuatly being taught that those who defote thear lives to the acquisition of wealtb, "pievce themsolves through with many sorrowa" (I Tauotby 6. 10 ).


## O nrrespondente

Bepprt of the Broday Fohbool Conreatien of the Brethrea Cburch of the Eanem Dituret of Penuyliania

Thisd Atmanl Sunday ahool Con. ention of tha fiernan Haptiont tharevis
 fixat scmate wis oponeul at 8 orchock fit tu. hy Anging "An Huil the Power Atuin Proce
rotainixad liy dertugg diruther.d is
 fubs L.fle. A math of wellome thy tho ectiten and mblut or Dacurecocevile.

Phil. I 1-4, tienolut remarke lerlitipiniel in ly 3. T. styers, of titen



## Murxangerestox:

"hrowed ty singoge of Huppy Thy thather J. Filrnater, of (iseon Thee T'be tollonime quevionan weto hanal athel und altiwetad at cluma if remaion. Now has to nyervemo the prejualioca fucub Connes
How "un Pamary x menlas be onterWheir ant mould wheted Belle Myora Why thould tho aged uttend Kunday 1trit Inthetertul for' if Sonday:sclion 10 hold a colubrution, und if so, binw should it to hehl? John Eline
Ought we to hate a weekly teachers meetive? Sopbia Castleberry:
How beat can toachers nul the sin. perinterdent? J. Pitewater. Ans.1ty being with your clansen every Sun thy:
1s grading the achool an adrantage? Han Bluwes
When church dutios interforw which stiond latre the preferpece! Jobr

Should noo prufosoten tha primited to rate patit in Sueday-stbool work 3. T. Aljens

Is it absolutely uccovarary that a por ron helong to some rulygions organiza finu is orfer to be a ! faslificit teacher or Haperiuterdent, in a Suaday-sehool. Fanaic Fitzwater,
Is it poliey for Sumdaysechools to clome duang the winter montiny f A. Custle.

If there are forty Bible atudents in It chass with a grod competos: tracber. is it net better to contimue the samo ander such a teacher that to divide at J. I' Hetrick.

First question os progruame, Bible anthority for Sunday-Euthools, atsigned to J T. Myers-Ans equoled Trent. i: $7-8$; putieblar attention to the 7th rerse; 1 Cor, $12 \quad 27,28$, Pbil 488
Chriat commaceln ga into my visoyard and work. 1'artitapated in by J. Futzwater, Inace Price, J. P. Hetrick and J. Vans.

Seeond question an programmo, What are the dities of chureh members to the Ruaday echools? Jucob Conner. Portumpated is by J. Leopold, J. Hiarley, I Price, J. T. Myers, J Fidzwater, J, Ellth and J P. Hetrick. Masie, "Our Hixama Field at bome
Appointsanats of coraroitteos. On was sappointed. A eommitteo of foar Nergater was appointed to eonfor with other delogntes in regard to holding i State Surduy achool Consention of rebichattev of lour wae appoithen and J. T, Myera, Cor. Sec'y

Music: The Saint's sweel homo.
AFTETHOON SESSLOS,
The following questiona were found in the Questhee Box and assignod to the pereone named and anaworod at Wore of eesaion
Would if eot be more profitable to




Howl : The lind in Viow Somater Erntuat Spontter
Mises Dor Huther llime Begond. Filth quosten eit juggramaus, what an the ronst deswatie panhifieutions of Sunday tehoul teachery Sophur Ces alcborty Participated io ley J. Po Hetreck and J. Vilis.

Adjouraud to meal at 8 obeinek, p bit
BYENLNO SBESTON
Sluric. Tho Solid Jork.
The follomitg greations erete tound is question box and tesoghel wo pirany nanu-d, und answend durng the

What is the lient mothoul of tenching a review of tho lesson, with who sheuld lead tinas roviewy J Filawater.
Why bet ure the internstional lessons in our Sunday sethods? J. Concor. Wonld it bo well to coach the cbil dren the Ten Commambuents nt Sun. day-nchool! Mary Ann Koll.
Siztli question on progratrme, To what extent slabll temperanco and otbur reforma be inculcated in onr Sun day-schoots? John Ellise Purlicipa. tell in by I P. Hutpels J. Fitawator anid I. Harley.
Seventh tacotion on progiammo, What is tho outlurk of Sunday-sthool work amongst us? J P. Motnck
Thutlook very encouraging to the faithfial workertn bun Master'a vineyard Seventy ax Hehools ropresented, Dum bering 507 teachere amb 6148 puptle Muny of thew echools were organixed ar recent yeary boveral churehes bay ing four and five Sunday-sibhouta manlifent interest growng amongst us Many coovervions reported from the Sunday br Liouls.
Whaie. Wonderfal Words of Life.
(In mothen a committeo of five whe upponted to got 㫙 a Programme for r bext Surday-behool Convention
The combittce cofaposed of Jacol Conner, Isase Brower, J. T, M yers, J Ihtzwnter and A. E Roberts of [hil's Itsoolutions of proaont Convention ware read by brother fitzwater, which are as followa:
The committee chosen by the Sun. day-sebeel workers of tho Brethren of the Eastere cistrict of Pa, in convonbon bog leave to offer the followiog

1. Arsolterl, That Sunday-sebool Con vettions in gonernl, and tbie one in parbicular, shall (we believe) in their only of the Sunday advancement, no the chureh in peneral
2. That is the dibeussion of the vari-
a Thas wo more thitn eser woe the Sanday arhonl easue, und that it jo the sonse of this meeting, that it wanh lie advieable to hold a State Conventron of the Sqniday thool workere tf the Bretliron some treve durng the preweht canon.
4 That to the hrettoren andenteres buitrencertle we tendur onr beurtiet thanks lor the kund unamer in wbet
 eusion.

## Comanite Joba Harley.J.T THy

cra, Joweph Fitzwator, Maxy Amu Nwil

## the Emmu Stonitor

On bintham, Minales of proeent C'ou
 rpublaratiou. Cartiol
Brax. Joseph Fuswatel way allemet. d treasaret for the Conveution Masic. Shall we Mot Bigyotal the

## Dosuleay, and anljounnemet to myen

 pussume twappomtmeal by ermemitec on prosiamase.From Durbaus Statisa, Varion 00 , Yows.

## Inven, tebll

Were made ylad by the admusion of
twa more intir the fold hy liontiom Hankore into the fold by liajetism J. D. anit Joarph Trustle penthed firg Pramklin. yesterday mortung and ovob. n!

## Abllaad Callege Trates Electiob.

The Drot regutar eter thon of Thustece Jum Nhhend collegy will take place





\section*{ <br> 


 tiva leavagg of preparang to have hiee ing, thd it will dhabtleys bo temembured with plensare by tamey
May the Iotat litos, the brethren suat sisters of Lathark for their kenduest. I expiene (1) attend a lovefcast near

## ANHOTVOEMENT:

The bretbrea of the Soumit district, burch, Somerset consty, Pa , intend to beld a comnuriou weetrig in the eventog of the Fith of June. commescing at Coctork. P m The usual invitation E, gived espreially to ministering bretbres. By order of the eherch
$\qquad$
The Young Disciple. is efigho moles to the beareat mill. have 3 rathoads ruaning throngh thim county. Any of the brothren wishing to bonin to thes countp will wrue to me. 1 will give $y$ on all the informa tron I van, Wo would be glad it' sescral of the brothret world come und sed than part of the country. Fratoraally

Jonn. Bbambe

## Froo Middte Fork, Ind.

Decize Brethun
We of the Bucbelor Jiun
rongregation, Carroll county, Ind
the out commengion on the evening c Vldor Juech Refe, of Wayne counts olders Geo Cripe and Isasu Billoeimer and Abram Millorand Samuel Ullery rom a dustunce, were with uh.
Brother Chrintian Loah was ordaitsed or lorwardee to tho office of elfler
on the morniag of the 28 th. Miay ho walk worthy of tho vocation to which wis called, is our prayer
Une was baptizedafter the moruing eorvices. We number about tbreo
bubutrod members at present.
Iours Fraternally
B. L. Gonter

## Trom Prabklia Orove. III,

The clonds have disap-
peared and the elements huve censed boir work of destruction, the winds tifully but conniderable damage was done thronghout the country biace Friday evening last. Papers cronicle tho moat geveral sterm known for yars. Buildingr anooled, trees blown down and fruit blown from the trees, Yosterday the boarts of God's peopic

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Fiks Praz-fime Kiounp for Jeans,
Fulne Cliriataan Sinteot, A Cull for hiremel.

of หuptivil:





## (6)554.

one stamp ror jesos.

Altheogha atralgur, my beart em. Liracen youl as a brother You bave
dome great good to my and. Yonessilent sermons are to full of I'brist, 1 can bardiy wat untll thoy come. Yos
are alwaya pantiog to the "Lamb of God," and telling us how to live his hifo O that I could do mole for you und assint your noble work to ecatter the great. wring tristh or which you anly whe stump, wile wheh I want you to notd unt aserosin of plad tid.
inge for bangry sowls.
 Christ.ivans. I cannot write to planto
avery body. Jesas could not I sol. dom plesed woysetf, enther in thought ur style. I want to he trucr, depper, warmer is fechng and sentizant, and catch a lonter, more stirrings, and sobllape of Jehue. $O$ for the vor abulary of the bigucr world we exjpand the brok thes, and gove their helghth and deptb ength uad brealth in worde glowing wath pentecuntal dama.
Some would-be's ridicule wy pectur dicuos atod tanke tian of my Chrint jalpitatang capstals. But is in tough otyle, bowevor rough or ectemine that glows and throhs with the lite of Emmasuel. I have the cubsllebge to mulse However quant, ned inceave, and dogmatic, and unconventlotal many of may utterabies may bo, I may aately ney, Do one can pount to a lite that ombodies a principle that puta any one's salsation in jeopardy
One stamp for Jesus. Oaly one ataulp, and yet it made my beart leap. and I bebeve the henrt of Jeavs that. tered with swoth emotion. If wa treaded for your own personi whit tion of the pertect idea! has swayed yon with the fleab-conquering deter wioation to "count all shinge burt lose" nud "lung," "tor tite excellency of the kaowielge of Cbrist Jesus our Lord."
Tbote who pat on all their motives Tbose who put on all their motive
and wetions this benl, rquat I masy Christ," know notbing on earth no dear, of needed, ro cbertshed, tbat they know, with profuand borrow, how nibsil is the number of souls wiso can bonestIy end tristhfully eppropriate the bold protlamation of Paul, "to we to dre
i'Krist," I live, yd nof $I$, but Christ int eth in we, our life is hed with CWriad in Goit" But euch there are, and their
dispenation
1 know Cbrint appreciating souls Who bave cast their lest cent into the rority for anotber peasy lint the Dironity for anotber penvy lint the Dhphest, rimbent, most God evjoying mortals in their ancrifiee: white other who arrogated the Chrieturin name notwathuthnding tbe groesent matumon-
workip, Iranded shem to tasaties Bat the Lord did not put his word to sbume Those whe emptied themselves for hins he evriched, and those who serych at the altar of Bael he in-
posersted. The crosa Hllustrators ho bet aluong prunecs, whilo thenr denders
west to the dung-bill. ' Whano is wisc, and will obsorve thene thange, even they whall understand the loving kind. ness of the Lond" Pr. 10i til. Na mest lonen how to pray, so trinst, to fore we will deal with our heloved brother llope ay impessonations of Jatu:, and befare Home Nissone and City Minalous will prosper. Before ve 'and ecope of she Croes ons of' our taitis and prayers.
Onc stamp for Jenss wall accompheh much if overy beart in Isruel 6ays amon. Let tbree centa cotav frum every member and genuine Corratian taith and sbpplication act-
company fit and there will bo a thaill. iog handshuking avd erahrace besween the Bradegromn and the Bnde, and the world will tako knowledge of it, and many will bu won by the fiectacle.
I bave haowi Cbriet-luving varis to sell their wedding rings, and parted with the wate bes that suipted hands bad bostotrent, and cast the procende bito the treasury of Jewon the thnot Thero is love that meanis love. There
is faith worthy of the nsee There is is faith northy of the nsee There is
it mpatare picture of Fimmanel He that loseth bis hto plall find of If we in very truth love deses wo will bia always praying, and tranting, and orking and sacrifing for the colnIf of bis kinydom, whete it sleady ruh outgrow that finvyor even for lumelf "Loveat thoo mov" is xtill the hforrogation of Jeaus to every sous-
Feed my abeep, feed my lambs "t 4ol Why me. We are all eharged sith Shepbord dabes, all entrusted with toward responsibilities. Uhar lifo mast be brend to otbore, and all our gold abil wilver and greanbacks belong to God. Obrest not only isstituted ordinances, and ordaized lawa, but gave bto lifo ab as example and en expiation. To keep the orduances an thry were do. ivered unto us," and eonform to a ru tional order of poe conformity, is not Cbribtianity, though it belonga to it. The kernel hee deeper. Ho that docs not know how to Inbor and drudge sud sweat eud suffer for Jesus, has yet to learn where the great, yearning
beart of the Godinan bents. "Ming beart of the Godinan bents. "Shany Who stiut theroselves in food and upperel, and dony themselves comforts from car to feas, to bave tbeir two thik lor their Redeelncr, cast in more
Oniy ond stamp. Yory well, if that in the limit if your ability, and given with a love-palang beart, it will cons gloriouly in the day of jadgment. that we hand more of these grace mil
lionurea. There is far too much money lionairea. There is far too much moeey teraporal uses. God elukm bis tithes.

The Orons unice tiwnugh fears and ower to daty, is the spinit of martyrblood, give, give, lifo and tronsure, for the decelmination of the Goppel, and The deliserance of erptive souls fiom the benckies of it, $O$ chureh of God, batan. Be-
heve it, that you are miserably recreast in the gilts of mind and money (iod ban giv en you, and tbat you miss squerlative blessings of apiritual power and poaco lag your slignoss of the erons. May Tohn 13:15, and 1 Cor 8-9, and bap. tizo ten thoueaved beasts and lived therein, and nut ristnet is to feet-
washisg, aud wearing plain elothe? Unless feotwasbing ineans Jesee from Alpha ta Omegh, is mense - ools
feotmanblag. Opo stamp for Jkeur How many will phiden the heart Emiannmel by o Lagber conpecration to

## is Iffe of sacrifiec

## Guon Deplost, I

## FaLSE ohristlan dialeot

## By AUt-sis A. onzalis.

Wo fiequently olserve occuring in controtetay, on the commumion ques thn, a llee of lagguago on the part of howe oppased to the Becthren's praw miston option mainiuized by them, to the veal posation of this matter as hold fortb by the Pretbren's cburch "Do this in remembyance of nie." We ister from the lagogage of this precept, tbat a daty is isplied. Noed wo say that thast obligation is the frost nis? Certaialy not as our opponents would huve it what in duo 10 us. Their language proren this miscon. corved idea when they nay we have: right to eit br communicants at the
Lord's table To understandit in that extrene qualified eense of the term, would do violence to the longuago It would iovert the propor orler of
,hourcht. It spenke fom the wrong ride
Lat us gutanise for a toonectit on the mesoing of both takmm "luaty" and "Iंght." Tha former whates due ynose Hosh." the lacter, a Jost clam. When an application of the istres is made, a second party on nuecssarily mavolved upou whom tho elaim is juatly bind ing, and of they fall in allowing it they also fail in daty. If, it a modified sense of the terta, the langurge AD vish of an altornative explanatiob, the Brathren to prozide a the Brathron to provide a seat for th ble. Wo avaert boldly that it admite of Do such explazation according to Thivise Inspiration, ned in offect must terme it "falsa Chrintian daalect," this application. We wre not unfre quently confronted by those of our acchsors with the insinumting language of being uncharitable on communo accasions. But this is unjuet ceneur ad flomy' argument, aod in the light of the Gaspol falls to the ground unnoticed, lookiag at it from that proper "tandpoist as a DuTy juatly bindiag on All who are actual Cleribciase, Theb we dlacaver that we are oot privileged to invite asybody wo plense, zor to ac copt on invitation of anybody that might invite un to participate with them, nor jot to vindteate our "rights" to ait where we please lavited or uain vited. "My rights" is apatriotic spirit, it ie noble but earthly. It mas
lend ns to some luigb-spirited gallant lead ne to some ligh-epirited gallant
dom. It may not fight, but it will outfor. Is eorquers al lant. It is that The language of the ordinance itnplics in imperative dety, ay befors intsimutcd, but that it originater a right wo cannot soc. Wo aro by no means eager to diapote this right or clain. But wo cannat forbear asking "right" as to whom? Unta whum s just
claje? A jest clain upoe thmet? It in then his duty to allow it, isdeed to provide for it. What naskes it bis duty? Bridently some side leswe or engngemont of his own But he haw entered into no unyagement asvo the one implied in his ordinance 'Do this is renembrance of me," which bratge us back again to where wo sturted with tho privilege to grant privileges. It we obsurse clesely tho tenor of the Tustsmedt Scriptures, our minda will be absorbed more by duly, asd not so much unnocessary concern about righte of courde we speak now taore particularly of ideal Cbrid. tians. It a modified sonse of the term we might be liconsed to call commun. ion a priodegr, in contrast with baptism concervod of as a duty. Now strietly and erripturally speaking where bave we any grant to make that diatinction between the two, and yet bow oagor ory open-commusieanta are to lay all atrees on the former and consider the latter not justily binding. Lot us mot distingoish betweos the command af the Lord in this iesidious way cro . aking the postition of a crit ical observer, and permitting the brigbt rays of Gespel light to shise in upon 15, we diseover directly that we are on fosbidden groned and do not evinee due roverobeo to sto itspired word. of baptism und communion cach is
may bo said that both are a immeraion in the $\Delta$ pattolic ago was is badgo of true dieciplesbip, it mo less stands out today, as a promicest fes ture, to charaeterize the actual Chria jas Otberwise comanuation ts practically universal, withous respeet to baractor or conjult
11'hate Sprnaps, Pa

## A GALL FOR BREAB.

To the brotbrea and othere wheve bis eomes, greating. Pursuant to a late call made by the people of our vicinity there was a meeting beld on the everiog of the 24th of Jane to ass ertain the erreumatanees of the mbabitants of our zow and fertile part of the country, and upon investigation, it was discuvared that in the ab sunce of the proper smount of rain since last Fall up to thas time, our uropo and vegetibson thus far are au ontire failore; which diadpporaterat ebres nearly all of us denitute of an atahies whatever, nearly all hasing come hure insode of one year, and with
very litule capital at that, wbich now a consumed and tho proypect for a crop upon which to substik. And furthor, ns wé have all come bere to securs bomes for our tamules, and migrated frosu whero we formerly lived becausd we were sot able to ormb bomes, and also becauso this is a gond and haud sone purt of country, therelore we pearly all ileeire to reman bere and bold our claims, and can do so if aided by our dear bretirron and liberal friends
of tbe Eatat. Dear bretiren and friende,
witl you do good to the hungry now andizal have heretofore 7 We hare orknowe at aid soclety here, to bo Fow $n s$ the Maple Grove Ald Socicig of Norton county, Kon, shd thio the church hers, all of its ontrol of we church bere, sll of its oflicers being members, and if we are
ontrustes with aid, wo shall try to have it applied to tho actually needy only. Our officora are Prea, J. I. Hí rader ; Treas., H. M. Blue + Sce., J. P Blue ; Foroman of a diskributing comnittee of seven, U, W. Mitler; Cor. sec., M Lichty, all of Bell, Norton county, Kapas Sbould there bo any roney raisod for our relief, it shonld o sent to our trcasurer, by draft oo lettor. We Jceiro that those veady who aro not mambera of the church or colony shall share alike with us, in Hitaver is nent to us, therefore Wo ta spare Dear brytliren, we hope nome of you woar gin to say as some have asid on auch oecastons heretolore, "let them coma back Fast aded tive." We nre not able Co do thas, or we abould not bave comp West, away from loved ones and coe vonierecs. Beside thin, wa dveiro to cite you to the reports from here, what the Lord is doing bere in the conversion of boula.

## od caver in a bysteriouz way

Wu solicit provistons and elothug, aud lot it bo just suth as people bove, and ull will lo thankfully roceived. Al goods sent to us by ralifoad. is order to roheb us sufoly and wathout expense must on all oceasiona be consigned to Muplo Grove Aid Socrety of Norton county, Kan, in care of U. W. Miller, chaer dintributor, either to Arapabioe, Neb., or on tho B. \& M. H. R., or to Logan, Kannas, ou the C. D. of U. F R R.

Wo hatve the promise of freo trans. portation on moxt raifrouds, but not $n o$ unless wo tiral sotify cach Genoral Freight Agent when and where from suoh shipmente are to bo made, therofore when gua me proparing to alip is load, ioform the General $A_{j}$ ent of the fact, and becortaie to consign as abovo stated, and write to U. W Millor, Bell, Norton county, Kanuas, at timo of lading, atd asind to bim the bill of ladludiag, atd wand to bim the bill of lad-
ing on all oceavions-othervise the ing on all ocensions-otherifite the the needy roenuio bungry. Sond ali money by draft or registor letter to H . M. Bive, Bell, Norion omnty, Kan. Will not the elders of tho drferent brancbes or the ehurch take fromediate setion with their membors und let us liear good results? Pleane remomber, grving to the poor is lending to the Lord. Submitted with respect by
N. C Wobkyax, Eld

The folloming we clip from the NorTa coninty didranic, of Norton county, Kan., of the 27th of May, 1880:

With much reluctanee and many regrols that it ebould becomed eecessar ry to prejodice the fuir tame of our otill gloriousevunty, Clerk Fitzpatrick, by requeas of the Condty Commieniotens, seht a lettor to Governor St. Joba, sottigg forth that Norton coonty, Kan.

The Primition ©hristian.

## HIMTIMGDON, PA

EDITOR ) ELD. JAMES qUINTES

Wentill have the Bictheran Rmiz. this othiee fir s1.30

Beat A if. Blark, of MeCobale Ill faym that ufter this dote bis midieswill b

WK anc intornod that tho Orphany Home prepect in thu West is meoting
with furer, and the prospectn aro that with fuver, and the prospecte are that it will be it ancecer.
 in Geod's Milla. Va, unstead of Cruse
 mata
thes.

Pant of the relyy if the -himul the printerx and they Momian to p phb the wink along ne mpidly no poosible Seat in yonr urlets nu as to to seady whon it is completel.

Tur Amernan Missionayy Sirtoty at a reecut awecting in Boston, veports $\$ 3,000$, ,46 epont io the past niacten yeard

Bro. Auchy Yina Ih ke of Beatrice, Nob., writed tis a very enconraging letter. He anys they hase sery good growing weather, the prospecte for a
crop are gond, und thing4 gonerally indicate probjerity.

Onh Westenn editor conmences an article in another columb on the cororing queation, to which we trivite a five pages of foel'R cap paper shd will be pablieked in parth

We bssue only a buif sheat this woek, in order to get ont the Mivutes of A. M and hasten on the Report. We give tbe cburet news aded the urt al editorial matter and we bopo all will be satisfied.

Tase Minates of A. M. Bre bow printed and will bee sent ont to thoso
that bave ordored them in a fow days. Thoso that bave not yet ordered will pleare do bo at ence. Price, 10 conts picce or 80 cente per dozen.

We Whave sent out statentente to nearly all our agents, and if there are errors in the ecconsts, do not give yourselvea any unewkincss abont it,
Simply inform tui and we will invert. gato the matter and make all correce tione

All hatcen which requrics res easly insertion should rench ue by Katurday nornivg. Our correnposidents will pleane note thin. Matl your communi-
eations no they will teach os at that eations no they will fesch es at that
time, or they will bikely have to liwy over matil the next seeck.

Wh. bave just received tho follow ing trom brotber Jeswo Calvert:${ }^{2}$ There being no mill for Annaal Moet ing in 1881 , and having eonsulted a
namber of elders in Nortbern Indiana, number of elders in Nortbers Indiana,
I think an offer will bo made to bold it noat yeat: So fir all aro in fivor

Beat E. J. Milier, of the Cedar Creuk chureh, Kansas, sayb, - We are in love and union and in a prosperous meeting the 24th of May. Two yonng men in the prime of life were mulded to the church. There will bo aplondi
crops in this part of the eonntry.

We learn that in Surday. tbe 13m af Jone, lentlier D. L. Replogie's bath, near Jere Enterpary, Pan wat IVas'14 in the virmity oif liopewell. I'a, sus
 test eltiblaun
them scrimuly,

Bras. D. 1' Fabrany iminime un that a oummuttoe buve randu srrange mentrugularly evory tho weoks ut $\overline{3} p$. tn. Muistaring brethren aros reghosted to
make Fredericle Gity a poust Arrungoments for servicest an be made by if for days' notico. We base the

Ix asother column brother fimmort refers to the propered State Conven-
tum. We hope thionatuer will seive actontion and tbat mojes will at once betulken to arraxigo for the mecting. We otter the chapel of the Bretbren and we beque it will be pece to boled it and wo beque it will be aceeptel us on
 connts, Xtech, (Jone 12th,)
well, both in bouly und we thatc nit -purit Thisehureds reecelvet theo souls by laption thin Spring and others have applied far athassian. The erope anw
domy well comsidening the veet venthTbis evening fister Sintla wall A!per

Orr prager-meetiog on Welnesday ovening lest, was Ied by Dr. Brumbangh who gare us an interestibg and ogamst the body or out respe commi ggamest the body, or oar respronsability to God Fer the manner in whieb we
caro for the body. It is the temple of God, and in to bo presented to bina a fivitg onverfice. This cannot te done acecptably when we knowingly vio ste phyaical haw, and thus impair
We mad the pleasare of meetive sister Julia Wood at Aenual Meeting She was so ill yart of the time thal abo could not be present wt the com cil. She seems mach interested in the burch, is a good convorsationalust and guite interestiog Site is traveling for ber health nad at the close of the meeting wan gome wtronger Sbe will vieit tho Pitatitl
tore to Virgibla.

Bro. Jobn R. Denlinger, of Dyyton, , expresseshimeolf mact pleased with bis trip to A. M. and also with the meeting Me thinke it was one of the best meetioge of the kind ever beldmore ayatem and order that wo are ecuatomed to havivg. Ho furtber aro "The bretluen of the Benr Creek church bad their amausl visit and councl yeaterday Two als Wero added to the ebureb. There was a great deal of nnhnisbed labor. The older and the ehurch could not or wowid not work tagether.

Inr Annaal Mooting took active copa in the Mineion caube. $A$ boasd of Foroign and Domestic mistions was ppointed, to Which wan ontruated the work in Denmark anh all genera! not interfere with our Disuriet Min sione, but attends to stech work as our districte cannot well reach, such an Statos where wo bave no members and roreign countrics where our tloctrino is not known. An opportunity is now help preach the Gospel to every creature, and it in to bo boper that all will progrean ithidually rospoosible for the missionary canse will receive a new impetas. The board ebonen by Ancual Mecting consists of the following brethren: James Quinter, S, T. Bos-
torman, Froeh Eby, D, E. Brubaker and Josepp Iovdy.

We turk the condition of brotber Hojre as stated in No, 24 of the Pituri TE ELould arouse thote who have hio Daninh Miesion in charge. Wo know that there to towe modey in the
crestury, for we have paid to the thea troatary, for we bnve paid to the trons:
urer within the laut noulb nearly 8 gau This money was cotleeutl fiom our $1^{\text {th }}$ Honk ind at a Sumpar yehool meeting. We bope it wall be fornarded whenot delny, as it te corimaty wrang to per have to come into burb rtratured en Eumstuncer,
Ix the Weat thrre has been moke bun nisual destiaction of properts and even lobs of lituby stortas. Trees-
ty peryons are reported latled in the nturia at Conncil Blufs, Inwn In
New Jersoy there han been an uppat. ling dentruction of propurty by the foredt fires. Whole countics have heen imbluar and and milions of property in umed. The eranionty tharsbie have beal swopt haro, and ciopos valued a stroyed.

Ox Saturday crening last wo held our conmumbeserriecs in the Normal quce we have ne did not give a gebctul incitation to the adjoining chareb. elp from shoal. Several bimeternal help from stioad, Scveral bruthren
were expeeted but they did not come. There were about ninety communed Those that were prosent as spectators were attentivo and reapectial. We truly had a good meeting and we buye that all bavo beeo buil up samis wally and are now better propared to distharge their dutice to God and man.

A PYW of our brethren ut Annual Mcoting thought the price of our Tune Book too high, 'Of eourss, wo could nut expeet mact olso taking mintu conaderation the hmited knowledge of the problisting vuriness sumo of our lrothren bave, and the daposition on the part of some persone to complain of the prico of things they want to buy. But then it is certainly very unrossonsble to complain of the price of our Pund Booke. There is not anoth ar book of the mane kind and sire, Lhat, to our knowiedge, le bold as low. We know of a sumber of similar books that are sold for $\$ 1,51$ and $\$ 1.75$ and then ten of them are sold to where Fe selt one.

Ma. Leslie Stetifin recently wrote so articio in the Vorld Jnerntry treicte entiued, "The Religion of all hensible mes ${ }^{\text {a }}$ in which be showk, se
he thinks that the retigion of the f0. varo will be a great improvement on Cbriatianity, boing based not on revothition but on srinaci. It mocomestrange
that men having iptelligenee will ad. that men havieg iptelligenee will adhave alwaya been rogarded by unre. gunorated minde as a epecies of mapiacs. Cbriat was no regarded by the Iowish prients, and Poter was charged with being in a domented state when day of Pentecost. Looking at the way Christanity and ita udhoronts have always boen regarded, it ie noth. hog stange nor mek

Os otu way home from Annal Mecting we got in company with sev. eral Friends who were on their way to Caneda to attend thoir yeariy meet itg. One of them war especially communicative and exprested himself higbly ploased with our people becanse they adhered no elosely to their principles. Ho regretted that some of their aookety wero drifting away so rapidly into the generol cturrent of the world, eqpecially in farbionable attire. He comzended our peoplo an bo thought there wan no tendoncy among us in that direation. We thought he did not know all and wore sorry thas bis impressions of us in th
wero not strietly correct.

Feorl Hro. 1, F Rematey of Cons nalugh, $P_{5}$, (June 17th,) we have the following, " W ." had the pleantre of viviting the Grag IIollow Smulng sebool on last אoblasth, Bro. Jienj) Benshoof supurintculs the ackool.We n'so lund the prevent at two other appointexents in oitr enmgrepation where Sundayschonlu were orsanised wecently. Ohe in the tinnlin Itill, Bras, Alaram Fynck, opermencient, the nther on thy
 the Bemadil' Till. Can't sny who jo mperintendent, lmes glad to knus tha They are all in a flowisbing eandition
May they profe benetiong to the "hurch.
"i Ax not now prepared in send aby mikbionaly money bat 1 intund to groo planted for that purpono this Fall, and my wide will give the hitchang of one besset on egga when the thickern aro large enough for market. Cannot
every brotber plaht onu guort for tho Lond, and unnot every bister hot ond ben litior for ber Surior? Wo thata desared now

Joskfti Calitegz.
The sbive alamfesta the trias mia sionary epirt and we hope meny will do likewne. Surely when we now wo should keop in mind that a partion of tt sbould bo dedicated to the Lord How many brethren and kisters forgel ification.

We notice in the lats! Young Disriple that brother Sbrap bas coneladed to follow the letcruntional scrics Tha is right. He can make bis own compmente as be proposer to do and then of the maay helpe that we bave in other papers to the etudy of the leseon. The interantional serien of last qpur tel gave an opportubaty to teach many of the principles and doetriben of onr chureh. For instavce, the "Bapti-m of Jesme," the "Cross of Christ," "J. has and the Young." $k$ g. Tbese suh cete gave our teachers an oppertunity (ism, the doecrino of selfideniul, and the raljecta for haptism. Then, too, tho subject "The Pongue and Terper" embodied the doctrine of nos aweariner in fact, in following the eories wo had many of the priveiples that are neer -bo cbarch mado promilonal
which
bany of the ternptations to which that wo me making great facrifices, nul nro enduring a grent deal nad with nll this we are beaning up and enduring the struggle bravely. If we no in the great content of lifo and ure really interested in it, we will bave no diyposition anc time to comment upon our bravery: A cortain writer has said, "Peoplo who make real sneritiecs are never able to enlenlato compla ing then, just as peoplo who are do grive uro, at the time, unable to philosophize shout the good effects of griei." Thoro are none that havo any cause to glery in what they have co dured, or what they have accomplished. "Ye have not yet resibted unto blood etriving aguinst eid. If we heroism then it is bioly that wo hould bo asbance.

Fre she yhal that our brethren norir in any instance, to our knowledge resorted to coneorts and festivals ans is moan of raiking monoy, and we awo ties and eyen some of our religions $\mathrm{p}^{\mathrm{m}}$ pers bave the courage to raise their oice against it The Mississippi Betp. tist Hecord has tho following to kay on the subject

The Seriptures teach us that roligion to to be supported by kimple giv
of greec. The ruk for getmos is hum towit-be we have becal prapperest. I thit is the tiraptumat way of ampmet ing religuth, it in the trise way-th
only tuine vay, Where fiod sivink
 lot veety whe hay
thend fiol's wisy
Bat nou litt nis hook nt a featturo ot the ondhary teativat. The propusition tripper of nil diagnise "eems to by har We will utilize the tab-loting and forim sloment of havan mature 6
 anve any what mecta what we bisw Nll, lat brumee vo hare to sell it Now, wo snlmat that thin is mut this rac nentiment. It sibates the whole Bhing. We believe giving to low racted. chasar mit of whathip. We would as wayane and an aral frobe buto of Thyers thif tagts an into onn goving Then it puts the maintename ne the
'aust on the wrons gremul. 'I'he trus grmand is the love of C'Brist wand monse of daty ; the tistival idon is to get money for tase love of atrambersios The lall foom the fimat poosition to te weotid $7 x$ themendinas
It of true that many prenje give Fondy from wrung motaves Bat
 Whes me isvate the vinlation of a an ered proneipte wo ave purtiecps criminus det us bentaro of braging the eaces. cabse of our Mastor beforo the nugol$y$ in the charicter of mit vory sciupa. ofs mendicant. Let us adhero is sound princuples, and Got will bonor ar fidelity: We have never know nil bureh tu do well long ut atime that of asade the divme law of giviay

## SIX MONTHS ON TRIAL.

In ordor that the Parmitive Cant than may be more generally introdur od, we continne to offor it fir mix gonthe on trial for fio conts Oer frivarla, and eaperalaly onr trazeling ministers, will plenue nate than tan 1 will aflord ghed opponturtice tor introdacing the paper.

## THE BSE OF BABTIBM.

In the Generul Mrptist Almanar for insu, a person who hud recently been bapitizell, is reported as baving and In lighang that battlo I bougbt ahl the rent; it gave mo atrength to conties Lim then, sul I bave not feared to bear vatness since." tlast in a the of buptimm that ought not to be deapised in these daye. Whe are strong Jobpted to be arhamed of the Leri
 turel not whe taptized, and thus le i
tevt to slisrocuml the rommand whin

 burai Wo sacomly futy all who
bave lwom on tinfortionate ns to bo suli.

## efduationn! Beparimment.

Thume whu exped to touch the "ydumblume Fall and Wimter, should July

##  thl conseratel oud wo luggenk for then

 . of Eldaration oud oratory" it Phila emmencement of the Fall term.
-Tho promects fiw tho Fall term of the Normat are puite cood. The
sew eatalugue is mon renly. Enelose r. II. Brambenglo, Ihex 220, Hrutine Itan, Pa
-Pred. Schitmmel, of Kassas will loe one of the faculty druing Tencher's ville, Pa , fad simee then bras spent soy unat geans in a Weatorn collige. Ihe tomes Weft recomnended and
thathe will render good satiafaction.

- i prostrical ectucation to the object
of the Normal Piamilin says "Wbat signifien plolosophy that does not ap fity to fonue side? So it is wilb every an be appleal to some practical nos, it
 woar it na a gentleman dows a finger ling, for show, is to jay an extrasa-
gant prie for na execeling smatl thing.
- Harper for July shys-id Ger mon university is, fiom begmniag io
cod, througla and throngh, n professiond school. It is a plnee where young minn
prepare to cyrv their "brepul and lutter," as the Gernam ways in practional life. It is not a school which protends or etrites to develop in a general way the intelloetasl powerk, and give fts
b(udents maversal culture. This is the first point uhich should be elearly unherstooll by all trying to Germaniko our instiontions Ae soon ns the sta-
thent enten the university he makev it efeetion of some one study or set of aturlies-law, predictne, theology, on anme of the stulics included in tho
philosphitical fucuitry" - ebemintry phybies, Jatin, Groek, plinhosnplby, lit crature, modern Janguages, ctc. Ir a thdent parmanes chemastry, canse his chemistry is to eupport him in atter life ; if Latin and Greck, beLatise be is preparing huself for a postition as temeloer, 80 it is with the other braselhes The firet question a ing a study is, "of what practical lenefit with this be to mor"

About the above thoro is nume goud wolid benbe. This lifo is too shart for a
man to aim at doing overy thing before he comuences to do abythmg. The one important step is lifo for a young naan is to determine for what ealling or this decided, lis staslies and educntion stould he punsed in that direetion, with a viewe of rosking it a mercess.
Notwithatanding all tho professions Notrithstunding all tho profersiona
seen to be fall, yot thore is slways now tor more at the toph and thore is
Just whero every younc man should Just whero every youns man sbould
strich tu get.

Tiolestera Department,
zh,der b. H. mllema, eption
LADCGA, IxBl
We urried home from A. M. on Aunday morsing at 3 e'clock, so much
rors out woth Inbor and loss of alecp worn ont with Intor and loss of alecp
(has wo are not able to write up onr puge as it stonld be done and we get but listle rost till we start from bome guin on Tacedsy to attend to some hurch businest Will beabient athoul onough to give some short items.
THis week we epend with the breth ten in Howard county, Ind., and bopo our Jabors on committee and un proach-
ing will be for their bepent and ede.

We bepo they will remember that most of the good resulting from one labora is depoadent on them to apply the balte of heating to tber
wuand wuund Let peare and kindnest be the main power to restore
and good fooling among them
We have ppent inost of this weok $3 n$ fose work on clumch husiness, whech makes it difticult for us to write up
onr jam't of the paper, and if our read of will look at the number of com. ontteca wo hare been put on thil year they call bee that we have been prosio ed into tbat purt of the sorrico a hittle too mach, which will bindur os some in gotting our copy reuly overy week. paper than to woric on committee basiness.
Oure plan of boldieg the A. M. this year was a success, fully equal to the
bigheat expectation of these who fapored it And the plessani manner is which the busincod was conductod gives us great eneonragement for the finture, and makes the cbaracter and work of the meotiog more eatiefactory. Tho labor of the mooting seenod to be more diffionle than watah, and dangore more threatoming; bist through the bleesng of Gosl, a spirit of kind. ness gave as pabra sud auccoso in our sbors, which hav weldom, if ever
oeon equaled in the worli of any An baul Meeting.
We started from A.M. on Priday cveming about 3 o'elock Wo got a apetial train which ran ns to Union on 4 sido track will next moraing at 4 - m . however a few of ue got a bed at ored the matter there, wo would not hire voled any thanks to tho managera of the riilroad. We were well pleased with the improveraent in the manthe worat part of the arrangetnent was in raifroad fuctities, which wero not controlled by the brethren entroly It should be improved next year.
Srupy everything by eubjucta. Tho mind acattered over masy subjocthy With no special aim, nover concentrat much knowledge. But when all the powore are turned to one thing, all the offorts masde to comprehend fully ali its trath, there will bo great improvetrained to study one subject at a time and ruady that fally. It ut onco beconce a power tor good; when it is lead and teach othere. Any beaneh only half lwareed, any webjoet osly haif studied, is of but luttle besefit the imperleet knowledge will ofton The young mind shonld doternia now, under all its udvantages so im prove its favored opportunitien in a jects. Thestigntion of all important sub chrown away in aimless purewit of hovel literotere in a maste of then of talent of miad, worse than squander ing money for natugh, becaune it $\}$ robbang tho world, robliag beuven aed robhing God of the brightent ju
ola, blanted, crusbed, buriod, tost

CEUROH GOVERNMENT.-CONTINUED. It the trespass only effects an iodtvilual or a prart of the ehareb, it shonld bo settied by Matt. Is. But if he treapasv is at offonse agaiast the whole chureh, if it be sometbing that
is a volution of the rules of the burcb, or prinizples of the Geapel, it canow hoostted but byan acknowledgemeat befurd the ehareh. It in aot so
mach tho puble manner of committing the ircopanas, as it at the public or genral violation, vebich maleen it a chanch cay be cobraitted in a Irivate filucus ind seen by bat tew, but that urkevs t no less a matter to be re
The work of the whole
is government in ath mportationate The church toust ebonse it*owh off sers, ne in Acte $\mathrm{F}_{\mathrm{r}}$ anil ang othor firma of making its efficers is anti-seruptural,
and will reault to oppression, deacroy ing tho anthority and the rights of the latey. The worle of the lathy church is of the first importance, tbe grester part of the burden in suppert ing the charch falls
is nght that it sbonle tho 40,0 an an
connt of their number and abilhty. When their righto are projerly regntil od and they are properly tnatructed and awakeried, thar
church that eapport whicb their unitel ellort prosposity

## Each individual merabar may do

 much toward a proper government of the obureb, in givieg support, counsel, and holp to tho officers in all their work; ib btadying to know the waythey may work for the settlemont of every trouble that may enilunger the peace of the chureh io makiog the welfare sud interest of the charchan ranter of conversution and ctady, and ubing a rtasonable portuos of their thme and means to advance the inter-

## inta of the charch

We have known some who evolaed co make it their epocalal business io eriticise and fipd fault with ovorything the aflicers do and even with what tb church doos. Thus unploneant end burtfol coure of finding fand, thatead of giving connacl and belp, will over chureb. Thero is another danger the ilar to this. Is chureb buesness all caneot have thinge ther own way, but duty the ebureb must decide. It is the duty then of each one to any what freely Beolings are; to give their viewo
fomethes happena that freely But it sometames happena that
brothron gramble, comptaia and find fault attorward with what the chureh bas done. And thon, too, fometiones whon brethren do not attend churoh mooling ; they fand fault with what is done and make it a general tolk. Such deetroy peace asd union. If a brother cannot bo eatirfied with what the chureth has done, let hiro proceed in a logal way to bave a re-considerution tsik.
Another danger from which the cause bas fuftered in places is the dia. position in romo rasiabers to talk againet otbere, whorever opportunty offers, and porsons oat of the charch ment. Some faulta of the church or nomo of ita members are made a topic of conversation, in violation of Mutt
18 juet as though their own chaructor 18. just as though their own chaructor
could not be maintained uniess they pall some one olne flown. Thie frult fies not only at the door of private memberm but midistere bave not the heed the Satior, take the 18th of if to If you muet talk agaidat a brother let t be in a legal way to bring bim to rial in his charch. In all your valk bink of how some good may come out of it;
keep silent
Another way mombers cean work for good in church goverement is, when troubles come is a chareh, call for telfo from ndjoining eburebes This, if
done in due time, genornily bribyg
peace. On this point officers and old peace. On this point officers and old.
ers frequontly nse too muich suthority. ers freguontly nse too muich suthority,
do All tho callipg themselves, and iearo do all tho callogg thenaselves, nnd ieare
the eburch diosatunfed. The nurer way for peace in to let the ehurccb base somotbieg to say in who rball be call. od, sbingiven them mure sefuence and unites the chureh with ther.

TEE OOVERING FOB THE HEAD GE TBE
WOXAN WBEN SRE PRAYS OR
PBOPBEBES.
Bnt I wondd bave golh know that the Lend of every mose is Cbrist ; and the heal Curlat is Clad.'

In thas patsago where the apur fo enys, "But 1 would lave you know ho ralls apecial nttention to $w$ but be in going to say. He laya down kome prineiplen which be in going to ex
plain, Bo they may understand what be would have them knowr, and wha be io going to talk to them aboun.
Paese priserples bu lays down in the form of a test, and takes them as a nubjeet; illuetrates and apples them fully: In the 11 th, 12 ch , and 13 th chaptere of 1 Cor. he gives three ra Tod and apiritual telations Firat, "Tbe bend of every man to Christ." the man." Third, "The heed of Cbist it God. " Out of thexe three relations
gmw many impertant suties, but bey bave reference to tho woratip of Gni and ure uppliced to the eburch Paul takes up the sbljoet of the man betigg the bead of the woman, and the dutien growing out of that relation and distuascy them to the seronfieenth
verec. He then turna to the subjiect of Cbrist beiag the luat of the wan, and reate that subject to the cad of the derenth chapter. He then takes af the nubjeet of Giml teing the bead ol Chrwt and devoter all of the twelfil and thirtwemb claptera to the illowsation of thut sulyect. He commances it the bottom of the matler and
to the top; that man is the beat of the women, Cbriet tho bead of the mon, and God the bead of Christ If. It tha essay we proposo to indnties are which anderr what tho pirituat relation of man, being the bend of the woman in the Lord In illustration of thas subject, Paul saye in the fuarth verse, "Every man pray. ing or propheaying having his head covered, dishonoreth bis hond." Pani does eot mean that be dishonors his
eataral bead, bat that bo dinhonors Crist, his epiritual bead. This must be truc, becaued it the third rerae Paul naye Chriss is the hoad of the man, and when in the fourth verse be reake of the man dashonoring his hoad, he must mean bo dishonore hine bocanse that in the only bebee Which ran apply to the antject the
apontle in apeaking of. And likersize it as the only reasonable concluwion tbat can fairly be drawn from the lan goage. Tho besd of a king may be honored by putting a crawn npon it. but the ides of honoring it hy

## And turthor, it is common

verywhero for man to necorer bit head in bonor to his stperiors In many places it is considered a mark of disreapect to enter a man'a bonne with your hat on; and in rasny places to enter into the church with your bat on, is thought to show diaregard to the sacred piace of worstip. There is lor raen to take off their hata to show respect to men of honor and nobility. This part of our aubject segms to be vory woll regarded by mon gonerally. but anmotimoa We bave seen it too
mach noglected. And if it be no comthan fir man to talce off his hat to honor man, how ressonable, and bow minch more inpertant tho point raies by the apotle in his argoment, that mañ mbuuld
And bow far should thik duty coe rol our aotioas in this mattor? When-
and bely thingt, when our work is in
the service of God, for such ecems to the service of Gud, for nuch ecems to proplacs)iog, und when prayiag to tha honse of worsbip; into eongre pations of the land, bow becoming to uncover out beads is henor to Christ the "Muster of solonat assemblies." In some plates thin sacred and spiritual duty is tou mach negiected, especially where cuntom bus nate it common for relatives to ant in the congregation at fuberals with ther bats on. Let us dorgot the daty to ancover our III. In the honor Cbriet than man. g g of the woman seree Paul, apenk. ing of the Troman saye, "But overy
womatl that prayeth or prophesieth whth ber head uneosered, dinhonoreth her bous. Not hor natural huad, but the mas ber heaif on the chureh. In be thard verse Paul saya the man bo the head of the woman, be now nalys the disbonors her bead in praying or prophesying with ber bead nincovered. Thes can only apizy to the enbject is. roduced by the upostle in the eonse of dishesoring the nuan, for thie relapeakiag of
Another thing showing that the dis. honor in to the man sa her bead, is Paul's janguige in the seventh verso or a mas indeed ought not to cover his bead, forasmuch as be is the image and glory of God, but the woman ve the glory of the man." Here we have Wo glonies epecticed, man it the glory of God and woman is the glory of the man. And if tre torn to the ISth vera wo find another, "But if a woman bave Jong bair it is a glory to her." Hore the long hair io the glory of the woroan, the weman of the mun, and the man the glory of God. This prover that the upertle has not yot get oft the subjeet be 6!arted with, the relation of the man as the bead of the woman it the choreb. This must be bis meaning beanaso in the 11th verse be sayt, "Neither in the man witbout the woman, noither the woman with. out the man in the Lord" Thun it is in the Lord that the man is the hest of the wuman; fod in the Jont that the wornan is the glory of the roab. Tbin makes it phain that the woman honcers the man, in covering ber head. tor sbo in the glory of the man. Thir honor and glory Pual puts in the relar. tion of the woman to the mate in the
©orrespondente

Arou 1 mer Pruc

$$
1 \text { feet like }
$$

1 feel like
answering your letter in Bra．（ieorge． In the firat plarody tay intumation that the wine at tbu lirelerst wher
we were together，wind where the ques－ tion arone，if goll ste at a lusefionst where Lformented wine＂is heed，do you withdsaw，sulac you sas it it the ＂yna aek no questions and if it io bleege． ed by tho Brothret，your constionies ed voidof odinec．＂ows mine th it was not Was the natue I eaenot nee such a great dillerence that it should be u roik where sould are hougbs to－blumpek ty be
ing fornenteg．And againit it to tho ing formented．And aguinit it to tho
hleaned cup＂whothey Itrempital or not I drink is so tbe cup of the Lord．We aro of collssu not way right hope our siman aro＂to le like birm＇
But it seomn th we that thero are orimatowt us，and in us，mise wortby of our notiob，and enorgtes，to eradi ato．Not mavy＂drunkards＂aro ex polled foun tho churt b，and am atrald world by the＂bletesed cupp．＂And gean draukards can bo melged Wo can judge a drunkarl betnuse his werks and gencral appearame Ebow of the llesh，sueb as udutery，farnica． fion，nincleabness，labelvionedese，idol （ry，wit herall，
ations，wrath，of ENvyingia，misedela，wehoso batuth biv brotber in a murderer，drunkennues， rovolings（tbe itslics are mome－）Here are seventeen worlss of the flesi，and whosonver dows these blosll not inherit the kingdous of God．And among thest Paul did not micbion，tovetotaness，of which he says，＂The love ot manney is che root of all evil）Now we see the cradicate these evile rod a greater worls still to plant and wster the fruit of the mirit，loce．joy ponco，long tuf loring，gentlenies，foovintor，farth， meeknoss，temperance，for against eueb thero is no law This is the work of onut momber scparately．litakes un contoned powser．And we find the good soldiers whu fight for our coun－ try do not use the innsket，not all neo the rifle，bot ill the sibre，naither all are commanders．Sio in Cbriet ers，or elitors，of writers，but all are mombers of bus body．To some is giren the puord of \＃iallom，to another tbe word of knowledgo by the zame spirit to athether taith，another the gitt of
bealing．anothor the work of unother prophecy abother liseerting of spirita，to unother divers kinds of tongeres．But all tbeso worketh that one and the sulf－ramu spurit，diridang by une Sprit we are all laptlzed into one body，whether we be Jows of Gen． thes，whether we be bond or tree，and spinst．I love you dot any lese it you behave we sthould u6e unfermented wibe，as you are old and ebould have oar respecth as it Heems＂lowe in many is waxing eold．＂Not such love as our old brethres bare，any more，May you go on to zour special sphere，your will to hoid by，bot if you keep then mharp no doult，others will thke them up sed tight the encmy at the plave where you wero stationed，hence do not rutruw．＂t Do lot gour liat battles be the soost glorioun Temperance is a great nork for us，We sbould bo
solver io sht things．But I lecl unable to cope with the grcat adseraury in womperases．
wiser minds，for more powertul srills，ed to bear from the part of Xeb Sooser wonld I lay my brad on bis fir an I ran leath it is very dry in at bavds and weep for lerad 0 fost purts of labeishal in this rainity，
 Lord．For there are many thing
which come noder our notice that ing．The whent which was sowed in pacor not of life，atd theoo thingy March，in the valley at this place is an nbould ye bace done，and nut leave tbe dry，and looks ns rice ns it did in the others undone So it earh wrorke at geanery．All work is atopped on the har calling we may bo whle to do our farme Farmers aro lisang in bopna part that we can at lenst be as an un－that we may base a good raw soon in wortby membor and bu taken bome order that they Enay go to work mad where ail in perfection．My love and got out all the com they can and reap higbest regurda to gou，dear brother．bountifial hasces yet．But the timo Fraterally youra

Cyars Be－ukil

## 4 Trip to Tipton Conaty

## Dian Pomuthe．

On the 224 of May Bro Wm．Pieree and I trok a trip to Tiptun counts．Wo buld one meotimg．Bro． Piorec Mose to a evali but attentivc tive congregation After servies I made sonce infuiry about the iburch They buve about fifty mentirs and one young speaker，who seoms to bu
good workel．I unked bim if nuy of the brethren took any of the chare papere Ho rephod negatively us they are sll ton poor．Aa fro bimsolf ho wis notatile．He had no horse and Wan callied on to rimit the siek but had to waik．Ho bas six artes of lend and in ubout to luse that．Brethres wby is it tbat our poor brothren bave to la bor for the thureb and tbeir fannibe toa，and at the same tume are ao latho cared tor by those who bave plenty Well，says one he in pot in our chureh． and it is not our look out，besides l hat， bo cabbot preach like some othera， therefore it is not expeeted that he abould got apything．But I would say is be nut in brother，just the knme a our next neighbor，or as if he had the dologaoncu of Demosthenese？He surcly is．Tho Sicripturus suy．＂If thy broth or has neel ol thwe things and we shut up vur bowela ol＇oompassion toward bim，how cun the love of God be 1 l is ？＇＇I do nut supposo that there is sary brether or sister thes would like to esy that tbey apond money unnce esaarily．Well，if you nead as $\$ 1.50$ buggy to go to meotiag once in a while， when it is nico weather，don＇t you thask your brotbur needs one that hno to gotwice to sour once？Now，breth ren，conkuler tble mater und when lag gun comes among us and proach－ four or five timen，give bim what he ught to bave，und tot give bim $\$ 2 \mathrm{z}$ or $\$ 30$ ju－t tor a sbow Look at bome When you get together Dont say，
did you notico that brother＇s fine coat， or thant nimber＇s fine bonnet，but ingure afler bne another＇s welfaro temporally anil epiritually
I wae riding along with s cuuplo of our preachern，and one of thom was
telling of a yong man that was talk og aboat our chureh，be thought it was the nearest right，but they peg lected their poor too much．One of the proacbers sald be did not bellere a belping the poor too rauch，for when ou give a poor man abytbing it made Of cony and you have to lecop it up Of conreo I baid wotbing，but I twougbit was a aister remarked to me nome time ago that where the Scriptures bay ＂He that bath theno thing and see that bis brother bave need of them， sc，it has reforenee to eriples and idiots．Tbon all thons that are not criples and idiots are not brothern or susterx I suppose that some of your readers will thiok that 1 am a poor brotber and too lazy to work，bat I
cannot belp what they think．My parents taught se to tell the trath，no matter what peojlle thint．
A miauas C'aylub.

## From Watsoc．Harian Oc，Keld．

Dear Elhors
June，3， 1850.
Perbapis some of the roaders
a bountiful havest yet．But the time －so short to mabe a crop that some nf
the poor farawre are very rowh diy conrsged．We base is poor prospect to raise anything bere except corn this sammer，and my adrleo；to all poor peopte whe wiob to move from tho Bast to the thia part of the country，in to bat come this Summer unlenn you havo cuintal to buy．Farmea can bo Wought very chomp，at almost your own price A great many are obligen to
tell in order to fore．Wo have a flae coking comitry and groll noil，hut the frouth in sery wosr the only drawhack We think la a few yeats we will over como that，and if so，wo may have the best furning country in the states． We are etill living ia an laoluted ountry，bat atili the buethren are mor ing in bearer acery yoar．Only conple of yeara or as sgo onar neareal
pont to mednay wis abont 100 miles bow，witbin the last year or so fifty miles of tho flace，in Norton Ca． lianad．Tbuy ary all carnest worker in the Mastor＇A csuse，and aro prosper ing in the gook work and bringing many into the fold I was wath then on the zad of May at therr loveleant Thoro was acven ministering brolbren
putsent．If I mistake not two of those bretbren were adsanced to the segond degrel Both good workers in the Master＇s canse．Mity the Lord bless thene to diablatge their suty in the miniatiy that they pay bo the mosne of winning soulfito bim who takoth away the aine of the world．We bad a good meetiag We bave now a mib－ ister ith the first degree，hivigg ubout fitcen unles trons thas plece，so Wo， few mealiess，will bave theprisiege of public worah than we bere in publie worsurp than we bave in ycu
gove by：
$\begin{array}{ll}\text { 1．P．Kaerea．}\end{array}$

Ftom the OLapperrat Obureb．Osi

## Dhar Brithren．

There was unotber acason
in thie congregution by of rrjoncing in thie congregation by a
visit from eldera Guorgo Wolf and Stephes Broadberst，who expounded tho truth in ito primitive purity as given by Christ Jesus，which moved the hesrts of seren soule to come out from among the world and unite with tho church They bad meating one Week commonelng tbe 22d，and the last evening beld the commudion serv－
ioes．Truly thie wan a tume of rejoic－日g in this community among the saints．Sinners were made to tramble and wany more wers almont persunded to be Christians．Maky $\mathcal{A}$ ．Riouee．

## Explasatory，

Dhere Pimitrec： $\begin{aligned} & \text { Over my name appears，}\end{aligned}$ In tho April No．of Frec Desceston，a Hittle item froma my peb，addressing Lewis o Hunmer us dear brother． A 6 some huse wondered at this and
bave written to me about it，I will just say that wae writton about the last of November 1879，nometime be－ fore be wha expelled．And will juet eay is counection with this that I have always reapected the eaubeils of $\mathrm{ou}_{r}$ dear brethren at $\Delta$ naual Meeting．I was made to rijoice at our last Annual moeting，if there was a little differeace of opibion of some queries the hroth ren could have that forbearanee to

Waidx wach alber that all pa－wed－if plemsantly and 1 irnat profitahly urlieve tbu good Lurd overrnled that mortis：s，and rapersulily in the Misson－ ary canse．

8．M．Got uninoct

## The Scate Oonventiod．

Dens Rrctaren
Stato Sunday achool
Convention for Pa ，havigg been called for it is netessary chat home arrange antr bo made withotil detay．Tue Mochate diatrict st towir late convention to enber with the other diatriate．
The Wexceen bas heon heard from Fhoy baving appointed a committeo at thery lnat meethig fur the name parpowe The Eastora bas not dellinitely amawef ed the called althonghit is known that thero is a prevailing monturnent in faver of satela is mevting
Huw sbull we orgumia to prepare for the work？Caunot the duty of ar ranging pngraname and devidong upon the tinne and plues of meeting be refor－ fod to the committect suld wormenont thecers of the diffurent districta？
The place of merting should be as cebiral as passtble Johnatures in the Wenteril diatrict has been naggeotod． Hunthgdon ufters butae warantsges worthy of consideration．We will not be welfinh in the matter but refer it to the brethron eant ubi woes

D．Evimeat
WNOUVCEMENTR
The brotkren of tho Middle Creele burch Somerset county， Pa ，intend holdink a commoaion inceling，the henelagt at $3.30 \mathrm{p} . \mathrm{m}$ ．A bearty invi－ tutiou In bereby extended

Josian Berkiey
The Wahush charoh mat in regular hatch eronesit and deelded to holda ommumon meetiog on the 18 th of sept．The ususl invitation is given to all．

The Young Disciple．

 CLUB RATES，SIX MONTHS azeamianion

C＊VA Y－SCUOOL PRICE LIST
For Thres Months，or 13 Weaks

## For Faur Madthe，or 17 Week

## 

Por SIs Months，or 28 Weekt


G00D BOOKS FOR SALE．


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Tukt，aingle，
Pet doring
Pet dozen，
Per doxen by express，
QUINTEk हRUU RUM BAVGER bros，

HUNTINGDUN © HREAR T R． H




THE BRETHREN＇S NORMAL，
HUNTINODON，PA．

A номе，
SCHOOL，

## 號




# 镇 PRIMITVEORISTIAN. 



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Futst Pate-The 'Traimeng of 'lyither Hond Pauk-Tho Lom l' Nupfel 1useaver, French Awout Clorist-
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## lou Vvil-Lin

Finemer Pabs-Kptomans. Tho fiem-
 han Fonlatul The JReapoussililety
 Ihumb, The
 1FTH Powr - Esumamash of the
 the I'fise at I'ropber-ves

It Pank - The Thetrite of Hose Thtlowere, Power of Sileme Miscellanvosk; Athaul Meoting nu Messuntry Worl:

## How Robert Raiki

 Semonam, SquatularyEALATM Pa, - Notes by the Wing Fron Limestone, Temm, Tor the Brethren so elsisy Homes in the West, From Onklatit, Pu.; Frosu the Thernupplo Cande, Nich ; chams xim trom the late
 Frpmet

Sermon छleparlument. the thaisigo of oblidien

## Serwen by Wi 3 Ewigart.

 and when he in ofd be will oot wepurt hatal
if "-Fros ixyl 6 All Soriptute in elven by in-parathings; hat these ore some Noriptas
 romis to meepht Ao ugenetal thing
Scrintury is to be mecepted tis il cathly, bence th torikag it the text that I bave nuruct thix worning स० taryll arrive at Uhe of tive fombubiobs ciththere is is great deal of bad training a the workl. We the not willing to heopt toreed to mint the set and one Solomang gives thas admontition in the
siciptura al connetion with the promise that of the celthil his beet paparly tranued ap, he will nol depart and by which wecan decide that it the clukd ilues wot in aftor life stow the ef
 thale it ded nut hare it to depart from
There is a cortan tiane in the have of the iedividual when it shotald be fiain-
ed, and then is bis eluthlhood, when in lustendor jeam, bhen the mind is Hhatic Ind indect this 16 the ouly may bo afterward bought into the - Heperted by 'Y. C. Holleaberget. for the

| men wange, when once thew Jutato lewome fised und settled. It is a dilh |  |
| :---: | :---: |
|  |  | wit matter. The wumal conslition of the parnnts of tomiaty wonald properly trans their chldatis, nad these cbatdren ho om thenglo speceasive genvathon

 many, and whaterer the aumwer t vressing in gorulncer Ind there only ane way for the world to becomin 1/as thoir reapumible pusition un parents and give then otbepriag that cirm nat their unborn live as wall direct the theter aul inctinasone, and doveloping
natures into the wass of obedienes tempurane virtso und quantunlity. Thas tho ouly somete form wherh wo con bepe for anecomo in the Ietorn. theo tume The matfer hes to a very
Livat extent in the bondo of paents a bether the warhl is to be made bet.
ter or uot. If 1 progeny bemmes bet. ter or not. If " progeng bembey bet
ter. it mat be throught the mouldiag power und influence of the pascats rharacth of the millemumem it mula bo by anvestive improvients in the seteotation of man's pooturity. And why may not man fatl molke the tume
 We nury preach tempetare c null spirit wil refarm to confivmel indetiates ant contiraied ahners until aterbity romes, may tulk phyohal wofom, liyecibe and faskion teform, lont watit it iom stillal into the mind and wharacher of the develeping than ha wodnah, httie of
reul limpert will be dunc. When pa-
 the fery frest teown they tearls their Ittile once, bo to dross unembistably hum, and "hend" then liw ha (ant to
xork, beaven knonss) the triust will at ll resgn, int will, most likely, till pramels religion to malta, and thero is lithb hape out"do of wheso the secth it cavly in life by a Goddferang moth el-tbat in, we tring to then remen

In latoning for Tuloza in the clases of zrown people tho slanting is often जald mal nocertain, aithough severy There is a kind of a graspiag bold of the bar of men's heads, atal trying to jork them right erer mate the kiagden of Chrint But if buts, and not wair quently powokes and they mb the orre place a thetle and go busk whet placo in a defferent way than thas. if die world iv to be made lietter it mas
 ents exercibo over their childret.
It' we wnat a plant tis frow in a tuw drectuo we take that juant wben it is whener, for "ils the thig ts bent the tree in inclined." You cannot tran or direet the strong, gmurly, knot
 bas grown so long in theor that it manas nbsoluto deatb to tha vino to straighten it. But the young, growisg vibe will gudd to noything, and its lit-
the tendrils will grow in any direction

## sansplanting a glown tree when yo

 aust elop its routs and is bramelses ort it yotug tree may low buangel himan tioul, It is nevesuary to hegit at the legemning, and train the chila's nind up in the way ic shoutd ro, and bell it is ofet it wall not depart from it. As a chidd las boon trained inthfiney so at will be when it is old. a elulit has been bruught up urdou waylihe mifluences it wall most likely beconac a warlko man.
Soe wo masto to wowler that Napo Loon betame the iorstiate warrior be wat whon we womentere that the room In whiol ho was eaxded was fortoosica With treathes and trophics, and
signs uf war, and suekled while he t his mother gaxed on pueturnd suencs of the world's bloontiest battle fiekers? And can wrexperit time a child who lems heen cradled and nursel in the Tidet at a toontanit storm of sculdme gruer th to lenow auything ulse if Child's combite is comprany, in pablic in gmeat" will selleet the chararter and twanhy etpecity of the paront
Do you who ate bere, far fions your Wo you whoste bere, fat frobs your
wress suppose, that in your ansociafons with re, we me not nble to know sonact bing of the chareter and quals the of yourlanalict, allhougk we neser ay them?
If childrum mio twkei' oneldwinzouth. Is arms 10 the Riblatbeschool, it is bot in very diticult mattor to get them To so tbeir aftermanke. There 3 hey are tanght that it is better for them tw roum in the woodh noul spend be day in ganting, thero will be little tronblo in beepug then there then
 day 1 nelied a aroxil of buys looking
 Lo hod nower nulsed but one circtis in
thie tomn, utid then whed by way of pplatation that be hawaick that time He rifin't state how math hee bat nt tended the Nabdathosebon, but I pre acetion. Jon what nus it that made thas lioy desure this it wha became ho had been trained in that why, and bal no mulstion for uoything of a dif
tenctet channeten. And be argues his patones sendemuation, bocmate be wat trained in that way; Tbo beathen fin the noot part are beathen only be cuna thoy buve been trained to ba thing, ato swe pablats becume those eharace teriolie principles bave been instillod and evitunated erer sane Lirth, and
many ane who is outaide of the Chris Lian chun'th, is there obly because they bave not beon hooght up in the nux cure wall admonition at the Lons destiey of their chaldien. As the firthar and mother arv, so will the child bes As tho tumingt and mithowee that bave been brouglst to lear upon the ts charncter, so sill the man or wo man in taller development be. Pareats wonder why it is that their chaldron get no far an ay from Chrst, why they reunifin out of the chorch, but I uppose the mattor, to some extent i fplaimalte If claldren ale atray Iroin Cbrist, it, in some measare ye-
theets tupon their training. If yonr
wose and danghters are out of Chaist,

Paxebts, will yent, daro you eay there و un remponsibility renting upon you
hore? "Train up n chifin the way he thouhd fo:" it muker a very close appliuation, muld geen back very far. When parents tem realizo that they lave the futuro of evergthing in their bands, when mothers can realize that in their nume nancooscionsly sleop those that will be the active worhers of the finture, fad when they vealize that the futare layesof their childiea aremonlifod be their oxn oxnemple, procept and
then and women of the foture is growlog aceorling to the moulding infltten as parents, then they will probably understand more fally tbeir respona bility. To nwakcan fo a full seute of thas seenes to tho one of the greatest
dithenlies in this world. Aul when men and women do not realize what ther reaponsibalitico are, we cannot duect mush relorm, fad wan

## is it is idfe to hrope for it.

This "training" that constututes my hewe this morning, if you will weept , Ius a threa-fold application. There 18 a pbysical traibing, a mental train$\mathrm{mgg}_{\text {, and a }}$ spiritual teatining , fll of datos clear back into the uthorn life of the clitid, and follows on natil it merges into tle man or woram of mature aym. A lavee progortionat the bumat tace dies in comparativo isfancy. Aiu: while a few of these deathe, 1 zupposo may be attributed to providences of
(iopl, a very large proportion must be attoblated to natornt chases. Thero no thonsatuis of ehaldren bern intu the woall wath unsoand lugge, ansornat Irvers aul stonmabs Childreh at the bodats of the parents, wad the chilit is born wenk and delicate, strug gles tluwngh 4 lew months, or yoal if sufering vaistenee, and the talo of
life is tohl-the youns lifo withers like wn untimely plant in the blighting pinds of carly Syring Preople do not andoratnmel tho law- of phymical exist enca muthwr do they Heem to eary fuch to understand when it is only the kudeca. They can amrely rear them Bot the herdy and the flock the horses and the sheep must bave at centinu, that the qualrty bo improred in shat.
A certain author hus sand with terriBe tauthinlechs, 'There is a winton chame siection overywhere exeopt in horess, and cowa and sheop. For their Hoxks men seck to stuly th Invs of God, and obey thens. But the
tratb of men burn in the ange of Goul, and hein of eternty is unstudled umbl unpreached, und tho whole world is aweltorfing in iaiquity becuuse ther out onaty foumaine that are pourng ut congenal depravity from the be inn riont inaprow them, what make will laoxt iniptowa them, whl make
them grow into well dovelopal thrifty beases and matton, but elsidreanie al lowed to grow und develop on what ever thes ept glat thonasulves with And thutruining of the chlduren ia no a duty in directing tho nactital
 quicking aud derclomant of its morat mnsibiliti".

Lat Sunday 1 wutched the ebild ren in the Mry Valloy Sunday sehool.
iouked at theon they soemed so inno-
eent und gond and pitre. Aul I won. eent und grond and pher, Aul I won-
dered whese ther wonld be a landred dered whese they wonld be a buadred
years foen now, Ay, it bundrud ware from now- 1 bein sonts will to in etermity: Dut hots masy of them will have gmown tpiato been and women of u+wlaluces? How many will have pat on C'bnst and havo proven them. Hiteen mproved workers, Lalowers in We Mater's catuse, nsetuf in winaing auls to the Sarior ? And I booked as tbeir inlatet purity, and freedom from vee and its concomitants, and I won ared if any will have falles into sambe tald stl. Oh, hew many, a hanhed gwars from now, wall be an tho regions of the lost, mid how many in the rebuns of the relcemad and bleas throngh Christ' I tbought what a Work is tho traingeng of children!
Sleno nto s teve points is any anh Chera ato a low points ia my suh jecteris booming. fo whirb I wat britify th direct your attontion.-
Theso pant, ane what, an my bumbla odgment are cuused in the way of properly thanting chithwon, or tather toasons $\mathrm{wby}^{2}$ the traming is meglected
Tuore aro bany of the meanant wo wen is tho world, who have the training cf ebuldron and the forming of thear claracters under their care, who do nut realize what their position is. The reaponsilatities of parents are as wared by jersons wbo aro uttorly igno. rant of the dutive they are to perform us parenta. Thero is a kind of heed. kos ruatung iblo mutrimony, and bap bszard bounding onwurd to fathe rhood and motberbeed by jursons who are an no sense propured to buantaso and rear a furmily, and lase takon no thought of the ctornal consequancen They do not eren srem to think it is a retponsmbe attuation they oceupy Thits is a tomible lact dad I snppose the greater masjouty of persons who are tho oluestes and blemishes on soci. uty are suct fur thes ropsob. A great masy of then have bad no pareatal training of the proper cburacter They are not taught the holy namo of God except in profanty, bavo nover iosroted to lig an evening prayer Thend are chiliran wifuta the ktindow of naarly esery church in the land who know not of tiod exeept as they carn bua in the frees and the gracions stars and know the natae of Gonl only in the oaths of wirlkel peoplo around thom Thore are chbllews not that bigh-40 young they can erareely speak-within bearing of tha roocna of this bualding whose texdor Бpa arc daily poituted with tho foulent onthe. And whene did they learn ut? They buve taken thoacoatbo from the lips of their parents 1 beard a lather, (and presume he had become it fathe wittiont any werious queation as to what bis dutues wure) curse his bate and call tho damantion of God apon its littem mul. Ob theu oteral God, wilt thou not rosetue the young from if minebechl I sumetimes worder If thoro ure poople who bring nouls inshatee and vico, and infomy, and death and holl. They same the reaponet bud bell. Thay Essume the reaponal blity without atry fixed prinelplen or keasiedgo of what is to bo done. Thera in a kind of chance work in ocstly urergtbryg lut busioess. More attedteo is goven to raiking of fine cilving and hoesca that is given wo the ralsing of chaliren. Some people's dogn and horses get roore jet manaes and kind worls tima their childrea

Another point that I nome is in the matter of punisbment. Ponishment
is a dirine intitution, and althougb no thantisement for the present seems joyous, hut grievous, it afterward yiolds the peacenble fraite of ragbteDuanens. Ami puolshmant is right
enough in its place, but it is so wonderfally abused. There in plenty of panisbment administered in the world if it was only better directel. Bat thero is enthing bore Iromietuounly dane It is not the claracter of the ollesee
that determines the puni-banest bat it is the feoling of the parent If a fn ther ie in a bull bumor the slighteat of tence is mot with esvero cbartisement, while if not specintly "put out" bo fo indifforont to senoas faults Panisk. ment is wo freydently given more to
gratify the fealing of the udministrafor than for the roform of the snhyect, and whenever thin foeling characterirea the poininbment it lowes its virtue as a taedium of reform. The child i of reformed. 'hildren seesl curlusg and correcting, but should not he provolaced to wrath, and thin eurbing and correcting volongt to an carly purt of most likely indulgeal and spoiled chith wants somethugh, and its mother
ways it hal lietfer vot base it. Tho chald thon cries, and gote it. Thas is only laying the foundation for ntubbornness ind willalne tbaracter afterazarys of the child Wants romething, sul fatber enys no, ble, bumediately grants tho want, and a system of contradution starts that ongouders disrespeet in the ehibl for hoth parotits. Pumisbment, to be of fective onght to cause sorrow to the ademastrator that socb a tbing was with greatest pradence. It seems to Je the liles of some men that the whole law hes veen feltilled if the whipurni bus been dowe. If a fa-
ther has whipped the bpys and soolded the gates, and ctartal thear out wote the worid with sult an impetua, bo thinks they orgght to sreceel
I latkel with an old gentionkin sometime aso, or rather be tolked to me IIe was lamentrug ahoat but boya, that they would not obey birm. He said be did not know why it was, "Vor," Rulid
he, "I trained them well, and I heked thom, bat it all did no good, they do tax they please' Now this expressen this exporicence of too matoy rathers His bigbest udes of a fatber'- duty to has choliren remed to lid to bret sugry manner of panitbing chaldren is the raost unreasonuble and unebris.
time thieg a father can do -1 mother nomotimes, if etce has furned undl tcolded all day, wiven the boys off down *treot, or to the baril suitud the and Mary a biont, beoves to feol that the is tilling ber moternal mistion no bly, and lies down in peace in the eve-
niug to sweedy dream of the full and bleused rucognition of friende "Over

But a system of proishment such as thus if far "Away worse them nope at wil, and abthl it is uned with motives sequate perects and ebildrun and de otroy true faruntal influence.
llut there is still snotber point in tho sulyect to which I wisk to diree attontion even if it should burt a little
It is bard for the atream to rise above its fountare hend. Cbydtren do not want the precept 50 mach as they Want tho eaumple. Parenth may tult
 wall collow, The nent powerfal teach
wath and they or is a good examplo, abd any corres-
tion, or any uatviere that is not backed tion, or any nilviee that is not backed
by good examples on the part of the pareat in apt to be entircly lost. A berg elimus on his fatber's knee and gets bin eyes filled with tobaceo fueves,
liering how that precocious youngster leed! Parents silvisp their chalaren hever to ane tobaceo, car threnten to punish them if thoy de) when their OWn mooths are so gorged witb it they
can wearecty get the advice shaphed inte words. If the parents bavo some peeular way of doing thange thes ard ilsely to lre initatel by their cbilluen. The dagghters of a seoldung mother aro rery apt, in their turn to belomic
scelding mothers. A little givl colde ber inoll just ns nhe bas heen ruolued by
ber real mother, a little toy wit aWear at hia atiek boreo gunt an his
father swore at the brute hores. The ly -words and idle words I which are ce monsempently too of, na thay, sod ren eome to use, and wheb ate onily the ulphatiet to more witked profanity are genoraly ga hered atd learned tron the lips at parent- The churacter of ate of the parenta if thelr is tirntile ness ie tho chold 'twould bo wothing trange it you corld trace st to the pa ormuke the tyrnat was well ealt anated he afferand became. Byroe, it is unid, attribnted the waywardneas and profligacy of bis nature to the tickle-
ness of bis mother. What a terible reflection on ber who gavo bim berth And if he deed ustegenerate, all the Why down through the roliting cycles of eternity, as be writbes in s:sony, and anaskies bis teeth in tho torments, it hell, will rise and reconnd the sume Worda "My motber, May whither, ny of that motber will le seton fold accont strikes deop and hard upon bor Is thore any veriolaness in heing a mother? Is there any iesponsibulity in fathering or mathering an momotsis wot? And yet theio wre mothers in asy it-is tbo choreb wbo bave aso uret delight in eceing thwir dangters and their sons in gay and andily roundn be bumble followns of Charst. Their annaty is not onily mdulged, but actually encontrget, if one mowber of ays oft her gewsavs, they are pilled and maltiphed imio a younger one Who in wot in the churet yot. I tum
by no meuns ohservant is regard to fueb mattere luth some thinge bave haved themselves ons my voture that believe it is righteons dirguen, that I can't bolp mentroning it in this cou ly mothers, seen to delizbt in seeng their fanghters sought by the say and fasbionable young men, ratber than profentional atack some aquirt of a doctor or igurere, that can adprist lify cavat with mote grace than he cat honrish an ioupleracet of tabor. or pro tably shattlo cands with more ekill
than be can turn bos hands to any bovest torl, who wears a slick bit und a long cont, whose hands aro as couraged, in his visitu, and some honest bong-handed fatmerboy, beneath whose rough, bpawny breast, and sumharmt conntonnate, beate an hones danghters bappy, troated witb repell ing caolness . Ind sometimes in this Wuy wo the chililren mado to drift out
into the world bo for ther never get hack to the eharch.
1 stop to namb but ono wore point and 1 close. T'his is the fact that 1ra. cuts somotimes secu; to bave no tonbey of their childrea. They do as mon thing for paretets to confoses that they onnot control their chaldren Iud they blame it all on the ehildren, when it by no means belongs thete it is the paront's tanit. When the Wike a tiny btrean on the mountain
by placing is baed across it, it was not ed it has tocome a rsgiog, pitching incontrilable torrent and rushes wil Iy to the lowest rocka and deopeat sinka A chuld sometames bosses a
wbole tamily. Yuu romember the tory of the sureivo year old lad, the on of a kiag that beasted that he ruled that coontry, ' Fothor is king bo yaid, "but mother controly him, and control motber, and thun I am monarch." Parents have the mould ivg power that shapea the charavtor,
and deatiny of their oflepring. The
rolggons eftiment tbat cbaracteriye moat nen bus been plawted thero by cy of towse mun.
It is sud that Chariey tho Second, fas taton from bus mother to prevens is being a Pupist, and thas is the pa ar'o power over cbaldren illustanted huldien playsirslly, tsain them men cally bat by allmeang train them spir itually. Bung them un in the nus ture and admomico of the lord, Panl would buy. Temll them in the dask of even to bow st your side and lasp ther little prayer, tulk to them of Christ and bis wonderful love instead of goblins and sprooks. Why is it that
sonie paronts are so loth to talk to their own chaidren of religion and beir duty to God? Teach thom when goung to reveronce boly things und you will not be beart-broken over their cofting at boly tainga when they ar

I base seen mothers weep and preys and groan, and lament, and saconty over the lact, that thear grown chillaron do not eonio to Chist. Aad they vonder why God does bot ankwer there pruyers and convert their way eard prond childsen, and at the same time thoy are tesching and tratning beir intaut chitdron in tho very same consso tho othoss have gone, by feedit their pridenand bulf will, by indulg ing them in arorytbing they erave, burdening them down with extravaant dresk Teacbing tooir hetio up to breuk thoir parent's bearts when hey get oldor. The only atage in all their lives that you ead fain them in he tight winy, you moize mon to tetich wern it the ways of pride and aclif to be taugbt obednece, humility and whl deusal
If your wons, spend Sunday if sporting about in thay livery, fall in bad company, gamblu and dritik, and your davghters, go to balls und scoff at ind.
gion, it is becance you allowed thom to lu it, and did not check this tendeney wher gon might. Yon want to know Why your cbildeen are so extravagant, dreak your hearts an well as your hard earmogs. Yon want to keor thy your sons and daughters with bave ach extravagant dreas, extrayagnat borses and extrasegant buggies, but 1 gon them if you bad not given thom to them. A ad I repeat /and I wonld do ore to repeat with awfal ompossis the ausertion I made awhilu sgo, that if your cbildson are out of tho burcb, it is in an wessure gour own fault. Aod if geser sons alud teaunhtors av fo hit, yom cannot wasb your bands Pilato like, and say, "we uro elear of their blood" The dismal groses of the
damned as theg sound and ecbo from the notbormost depthes of blaekest. hell oaght to startle ns and make ue know there is a work to da. Thie caes bard, hut it ia true, and this is renta mostly useuse thomedves by sayiay thoy buve done all they eould do for their ebilluren, but when, in one ingle instance, was the experiment fally made of what a thorongb, pbysical, anamal, iotellectual, moral and reigious education can do?
In conclusion let two yet hay, to thoes the in obedience to the command
thow parants who bave reared up chill on in the Lord-parel to whosechildren
are gathored sruand them, living tem prate, indantnous, honest godly live Who sed laboring for the good of bumanity, laboring for Cherst, doing good in the world-well may you bave borne the labors and vexttuors nud griefs of their rearaye, for when you shull have beon gutbeted to your rowisrd, sad reen from y our lation, bripht worke will bo here to tollow youl Rest in peseo, and in the great morn of the re

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(From the Dilibbirg Bullutin 1
EE LORD'S SUPPER va, PASSOVER,

## br gho buchem.

Hintwo bi labas--[a the fate of tho Bulletan of Maichs ith, there ap. peare a inntrimition by a "Ijatunor, reading, whell took pare nt the honse rowling, wheli took pare nt the bonse
of a friend Jonas Mukes, Will yon plense whw me appite in yous paper to monke a few atmaers to that contrilon
"Jateteser" has stated but in intele of what came to pass durmg that Bitho culang, tial two uf these statement are is part without meanorg, His say, Hel to loo the Lonls Supper, in warclo to show thint it wny time for enting the Patsover" That I deaied that the Wefipture hav reference to the Lord's Supprer in eorrect, but that I denied it "ill order to show that it was tha tirne for entiar the Paspokor' io thut a
camot see what my fiend mean nnot sed that my fivend meana.
Again be enys, "In onder to proso tuat it was the time for catreg the Lord Suppes, Ileikea referted to Es. 12, ke. That. Itejkea referred to these merip. Lures in undoubtedly correct, but thut he did wo tor the reaom assighed it ditto to the ofthen. 1 bopes theso nere

Wiant lee eays furthet, is his orn ex planntion of the Passover sand unleneell days. Isd it ik so tumprosed that bearly the whole may be maderstoos

Thu days of unleavened bread alsurs commened in the espang of tho 1 the day of the first month.
There is a day of differebe between
the day of unlenvened bread," Alark 13. 12, am Hethe feast of unlcawned breal," Lov, 27-6i On "the dery of unleaved brenul" tho Jews purged all the leaven and lemened breal ont of day of the month. W'The fonst of us. bavened hread" was tho fifteontlo dey of the usath. War, 88 On this
day there was meither teaven nor lemcened bieal to bo seen in ath their quar ters. Ra. $13 \cdot 6$. As the fegst com-rucn-ed on the 15th diy, it is ricat Ith, for the fense day there was none to be seen.
But be tontivues, "comprave the above passagesquoted with Matt, Marle ond Lake, whatb wibl show that i (that is, the 15tb,) was the time for Wbat docy ny friend mean iny Pas over ?' Does he wean the hulliag of it or thic cuttay of it ? By reading his time to kill it.

Agrain he snys, und correctly, "Thi will now that tho priests and animals werv to be prepared for the 15 ta day of tho teast, whels wais a high tlay."Tobn 15: 31.
Well then, aecoriling to my friend and the Bable, "the pricsty and tho animals were to be prepared tor the 15th day of the feast." Now that day on which they prepared theso things was
callod the preparation day;" puid called the prepacation day," nnid
nn that divy Jesas was on trial, John 19: 11, be was cractiod on that day 19:31, and whes be was boried it was sthl tho preparstion day, John 11. 42.
Iesms did eat that sumpor with his dis
eiploa lefore bo was erueiticed : he was rueifiel on the proparation day, anil the preparation dhy preceded the least of the lassotor and buleavethed brenal How then eonidd Jeaus have kept tho Pıasawet?
Agmin, "From these referentey it I" vident that the Pussore4; Cbriat'4 crucifiaion. and the propethation took pheve on the same day of the mouth. nil the feast on the 1ath
 the Pnesaven twold place on the lith. bint the fallot positively took place on the lintlo.
Agnim, It mant be remembered that the Pasoover und the duys of unleasct browd cammenced on the eveluing of the Ith ilay of the month. and the onumg until the eveuing of the 21 la How this ax to be unierstond, I, per wips do not know, bot I know that the Jews ruekoned time hron madown to aumlown Immediately ntter sur.
 mg, this was the farst evening of the dis, the next afternoon when the day K124 clobing it was agants eveniage abif this whs tho wond evering if the
The lay fim preparing the Passoves and for parging out the learen comday, and the thy for the eating of to Pastover anal untesvencil
lastly, he sayy, "it
lastly, ho suyb, "If Clirist voult mot lave caten tho $l^{s}$ basover int the
tiuc appunintel, a4 Mr. Buehor sayg, It rouhl make bin mas and not the Noil of God," Nrive what? He maye, "tut the time to wbich my friond refion He does nut refer to the tome alpointod tor the Jews, by Goul, through Mio es, for loo says. "B4 Mr. Buelser nays," and Mr . Bur her says, Jease ilu not keep the Pansover a daye cirlier thal Iavilul tume His neamng ie tho-If Jesus bad not tbe mutlanity to elange the law and kiep the Paszover a day Jen bo woulit not have boon the Sou of tiod, for as the Biab of Gud, he'thal nower to alo as he pleaned.
Mreb rould be wand to clear up thir Passover nabjoct, but I torbear. My
only object was to answer sotwe tew
 iple ean liwe elenrly ndentifiel with the
proceedinge of all sherecting generathane, nuil
these thing
bese thinge,
Men are apt, especially in the minis Men are npt, copecially in the minis-
ry, to regarl thomselve" ns the 'Au thor und Finalher "of the faith of their
fillow men i minister wase reently filllow men 1 minister was reently
hioand to way, aher an untluntiactie nillruss during whiel be rebort ed to all nowilide methotin tor ereating an Nete failure, "What more chan i the tor The estust opumon of the corfll we weed Ife hay shell his bloot rayed the. Father to poul ane bis Ifoly jutht which will leas we into will wh
demanerr mint nut hall nite the orbo heart it manal then they tan change "pt Chreet un his Sarnur. food has unises to hise nane Itis by bre pow or alone that ntreanse of lizing wian
,eve from the stony heart of man. It is needlens to enter uport the mik. honary eanke with the niten that men In the bandle of Ciol Hie powcr snust mhera. Jet is nut tove sighly ot tbat with ut, vectors an the sealmo of simn and lenth. No "Dew *ystum" of presibly
ing is neecsary. If we regard ourline jower, it weuld periaps bo noces. kary to tako nur hearera through a lung serics of atillfully whought argunumbte Tbat would ber methodical
winy of conversion. Of counse, the nomber of convertions would depend entirely yyon the number of bearens. tor yom base but to appeal to the reab
son of a man, nind prove bina wrong. to convinco bim. Bat these are thou-
 ence of a Culd, of the denth of Jesur, ormation of's man. They do not ac"ept Cbistmaity. Tbe power ban not
eleff the bourt of stone, and set there eleft the beart of stone, and sel there
in a well ot living water. Panl preacb. el Jesum Christ and bim crucifict, and lee tho isane with Got. Illo visitad cities which be bail no assulance of eser scoling hequin, yot Jesus wes the theme of han disconre. He sower the Loid would nourshe us growth aker picurbing at an certun place be said, "That ne many as wore ordoned unto
eternal hfo believed" Pant hasl inapheit contidenee in tbst power $\mathrm{H}_{\mathrm{c}}$ beser once fearell that God would not call those whom he bud predestincil to mythology divenided the when of their preme Being alone. $H_{0}$ eass: "For the Jews lequive is nign, and tho
(irceky seek atter wistung. liat we gacach Christ crucitiod, unto the Jown a xtumbliog bloch, and unto tho Greeks foolnhbess but unto them which nre mo Powern tiad und the wardum God."

For the preaching of the cross is to them that pershb foclinhnese; but nato 115, wbich are saved, it is the power of
Goi. For it is writen, I will destroy the wislona of the wrse, and will bring to nothing the underatonding of the prudent." How indignantly law enilh ont I "Where is the wiwo? Whet fin the serile? Where is the dimputer of ish the wisdoan of this world?' Wbat a magnificent ploa for the promebing of the cross'
For 1 nun not athaned of the Gina fol of carist: for it is the pawev of believeth; to the Jow first, ame also t the Greek.
and my speech, and my preaching was not with eatieing words of man's wisdom, but in denonstration of the sianit, and of the power; that your men, but in the power of God.
pel of Clurike, "Yor it in the power (iod unto salvation to cyery one that bellereth." Koep in mind, all the time, this power. Clrist liveth by this puwer, and by it shall we live Sth iom.

## soienoe and bevelation.

## BY s. B. nowza

Thero is so moro important snthject Wr the teacher of religione truthe $t o$ onsider thasn the relation of scienci of man to God. In an artielo mader the atore heading to the P. C. for December 9th, tho writer thereof well naya: "We decta it a sacred privllege ax well as 4 duty, to lown that God's mighty power is dereloped in the low. eft floweret as woll at in the mighticst ephere that wheols through ejpse. Will not every unbiased and generoun, mand aulmit that anythong that sug. gesta lofty thought has a temioncy to oproct rice and fonter virtuc $7^{\prime \prime}$ Tho sriter next detises science to bs hation "what wo know of God," which soem to be good definitions.
And now wo arrive at the important uestion, whevee comes such knowl odge? Surcoly from God. But Ho teacbes mankind tbrongh means, und
what are theso? if (iod's milsty power," and exidently also His lore and visdom, nro "doveloped" in nature, they are there revealed to thoughtfil peoplo, and tbus science-" "whet wo now of naturo"-rovenk Gcd, ns woll na do the Holy Scriptures. Whence
thon is the antagnonism eo oflon appathon is the antagonism eo ofton appa-
rent between mcientiets and rolligionSts? Can it be otherwiso than that those of tho one side, or of both mides, do not uxderstand ther subject? But they are among the most learned peole; on the one side the most carelua orcstigationa of nature, and on the of theology. Is then tho subther of theology. It
May an interested bystander, who bas for some gears watchud the labore and difficulties of theso carness men, both in ocience and religion, venture $a$ Thouethe of the stbject? The henc kurcador and bearer of what the one band and of God on the other, must notice that thoy labor as in ou tiroly separate, if not opposite, fields. The scientist exhausts nature sed dieovers suct wondertal relations wbich waterial substances sustain towards auch other, as to be ablo to apply thom in marvelous ways to the natural nses mankind. And while to then al waye Fods a lower to dovelop into a Sigher, be dincovers no first or tinal causo is it. The whole in therofore
only an effect. But unwilling to admit that the Firot and self-xistent Cause of all thinge can oxist in a bighor apbere than bature, he resorts to rarious absurd theones as to canseb. The theologian, in confrinig harsolf protrably too closely to the lettor of the writs mode of inventigution as inapplicable to spiritural things and makes a like mistake. Thus the two stand alsof
and biad fault with ench other's meth. and bind fank whthench ofler's mielb. aasist one another as they evidently thould do, sivee botb dea! with the thinge that belong to Ged.
Tho Scriptures are evidently the Dent guide in this matter, sioce they give Goisd method of theching mua-
kind. Asd what is thy method? Firot, they tesch of God's doings in nature and then of Hie deahngs with man. man, toachisg by example and preeopt -influencing vaturo asd contivually roforring to it, abking the poople to cara thenofrom.
Boaring in mind that God ie a Spirit, reatos nud mantamse tha matural uni crease, and in man unites matter and
epirit, is it not reasmbeble that wo
is well as from the revealeal Word wheb in Jesus Christ was made fiesb; and in the lettor or koman langoug is materialized" But the whisperings to our spirit by that Spirit who' will goide you inte all truthe", must be care. fully leeded. Mored by this Spirit to an earnent desire to know fred ond our rolation to Itm, We leurn of nature
from witbout and the tpirit from with from witbout sand the xpirit frome withthrougt the Sprit, help to mako us "wise unto salvation." While we are connected with naturo God evitentiy weans that w c shall be bencited there It
It is atatd in the Scriptures, Por the childron of the world are in their generation wisor than the children of Higbe." Paul a loo declares: "Hlowbert, , hat was not first which is spiritual. wat that whieb is natural; and afferwards that whirh in spiritual." That
the natural first, cas only huve referone to the world, for God the Creator who is a Spirit, is prior to His erear tion. Jesus atho prayed - Glorify
thou me with thine own self with the flory that 1 bad witla theo before the world was." But boforen en epirit could appear in nature therv had to be some. ibing natural to recetre him, thereforo with mant the naturil has tu bo first: and as the natural is fred with math, bo ture. Nor this along; but the first of every lebson and of all instraction be rocelver ta natural. hoen in the Scrip. read before the spiritual can be per oeived. Hence the importance of learving the wbole lenion whicb na ture tenches, and of rising from it to the spiritual, as "from natore noto naturo's God."
But the natarfal is also first with man in the sense of heing in advanco. This tho Lord taught His diociples by tolling them to learn a lesson from the "fig tree and all the trees," as to what may bo oxpected spiritunlly. Al*o by saying that the childive of this work are winest, Ho teacber that in their
worldly aflirs the peoplo are in advance of their spiritual life. Is not then the physicists' method also the best, who investigates dot aggregatos, bat katmples of which aggregates are composed? In this way be has gaised properties end rolations of theso sim ple substances that the brings about most wonderini and beneficial results;
but only by applying them strictly secording to the unchangenblo laws whict govers them.
The alchemist, pioneer of the cbens. ist, eought theso groat results tbrough the philosophor's stone, which should trapuzuto the baver things fipto the finer. While in this be, of courre, ut terly failedth was througt these efforts that be Was gradually ied to seo the
immatability of sil thange, as well as the necceseity of their being no; and remalts of much more importaneo to mian bave aince heon obtsined than the oted und vaialy tought philonopher's atone Important lessonn may the tbeologina learn from that. And what may Chistians not bope for in spiritual dovelopment, if hate achrovemente robners of spiritual progrens soob to follow ?
The Lord Jeans taught His followers to pray the Father of lave, "Tby king. dom come, ", which is a beavenly and opiritual kingdom. And in Revelation are become the kingdoms of our Lowd and of his Christ; and be shall roign forevor and oven." Aro we thus tanght that apiritunt tbinges shall be aa fully known and unod here as the naturn and that the Lord will be nekrowledged as the Giver and Coatroller of tbern nilf? If sach glorieus resalts shall be obtained in thas world, baw earnestly should our apirituat pbilosopherr's and scientists-all who love the Lord-be
in oxamining tbe operations of spirit,
both by the natural light trom without set time spiritunt that we ccase frem the search of a spiritual philosopher's stone to thra the bane and corrapt debiren of the buran beart into the love of God and the neighbor, witbout proper ro. pentance and the loathing of evorything sinful, and inquire more warnentIy into the perfect lawn of God which onvert the sool?
What reason in there for any bope thent the muny spritual blessing" of whoch the Lord could not apenk to His disciples, becnuse they conld not then benr them, will to made known to us
io auy other way than are the many omforts and good things wbich tio had atored is nature from the beginbing for our physical nse? Theso aro revealed and Apphed through tho dill. fent une of the facultes, mental and physical, which are bestowed upon mun. If apiritual bleatings are only hus bestowed, bow nimbat ougut wo fics? Jessis sooks to be in ny and to base us bo in Him, as $\mathbf{H}_{0}$ is in the Fatber and the Patber in Him, conneguently that wo might will and do Ilis will as he did tbe Pather's. Aud bow otherwive than through our faculties an this be accompliated?

## Mount Joy, $P_{\text {at }}$.

## BETUBNING GOOD FOR EVIL

 This is one of the graed priaciples of trite Curnatianity. It used to be an ege for an eye, and a tooth for a tooth," hut now it is, - If thine enumy smite thee on ono chetk, thin to bim the otber alse "
The law of kindness and comparsson Is the law by which the true Christian winst be governed. Kindness bas so power io most coecs that nothing elso has Evon irretional beingo appro jate it, and why should it not bare a good eflect upon even the basest of rankied. The plan of redemptios had its origin in the grard forgiving principio which we are here com-

Giod rendered gool for ovil when by rave bie Son for us. It was one of the grand and proninent traits in tho barmeter of Cbriat to render good for ovil. Ho tangbt the priveiple cevely day by example. God is teaching this principle overy day and overy hour to mankind.
IIo is kind, merciful and indulgent with all mankind, thougb thoy
periepee and observation will convide any ony one that the Divise rule asd njunction of domg good tor evil, intead of returniog evil for evil, is very eound and wise one. It is the whets says, "The way of the Lord ie right, and the juas shall walk thorcin." Bretbred and sistere, let ua ever atrive to walk in the way and the light of the Lord, and labur for, and Collow that which is good, wo that we may be permitted to entor the Golden nty and praieo bim evormore.
Huntingulon, Pa .

## SISTER M'S SEED-BASEET.

## Package no. xxiv.

There will bo no infiulels io the last duy. "As I lave, saith the Liord, overy knee shall bow to me, and overy tongue bhall confoss to God."-Rom. 14: 11.
-Those that tallt about bow chari table they would be if they were only ricb. and give not according to their ability. now wosid do the vory sume if they bad thousasdr. it is not likely that rictien would chunge a covetoun unfevling heart into a liberal sympathotic one "The lore of money is the root of all evil." The fruits of purc cbarity do not apring from evil roote.
a me seon the best argmment, whervas ravt. Because they have no reano to oller they sneer is the arguraent of another

Whe are very glad indeed to find the Annual Meeting has this year tak. on there interest in the missionary vork, mad hare appointed a mispionary board, and weareglad that God has permitted us to benr this good newn betore we go hence. Now, dear pisters thi is a work in which we call help. let If oue suat wo can do by divine grave If ote suot is werth more than all the world, bow nech we sball be, is the world to comle, if we cine be insiri mental, in tho plost rumeto degreo in gainigg ono seul. And 'they tha turn many to righteousnesg shall shie the stara forever and ever.
IIe that weuld bavo his son wulk in the ways of trath and temperanes arst go that way biwself
-Kinowing that, with myself, muny oulers of the Puramivis are weoping orer uew nande graves, and having found the following rorses agroeable to porleching\%, we thonght othore might perhajis, spprectate them, bence w drop them wito unr seed-bankot and thus exterd aur ngrupathy to all who mours the deud.

## THY TE WEEP.

Becsume tie walka no mere with us
Th aisle, mor ball, bor nart;
Cotuen pot within car dwelling

The primitree © 4 ristian.
Hontingoonepa
KDITUS / ELD JAMER QUINTER,


 as they will stuk logevther in wurd get them nyart.

Iv Axurnan chanan ne give the
biog aphy uf Rohert hemkes and thee
cirnumstaneses rbi-b led liun to lay the Goumbation of the Sableatb-ecthonal walk We give it af a 1 al tht histry poll in
fonmation for our puepte in refercues tothis sntyeet

Jawes A. fiabebtin the man nomnated mer Preadent ly the Rejmibhom pary, is in mentes of tha hasepite or preaclod, thongh twe never hos been.
professionality, a puacher 14 is rind bu



Bho Becry heaves me flanug the Teacber' Tein" for the purpose of
 to teall the beautaisl science of
matrifing ito whl returty by th
tention of takiag tho regular conse of the Normal
for suceus.

Tue Rerout is benng published a raplitily no poosibie. When wotell you
that it will make a beok of some s pages, you will bo suxprikel that tnkes labor nnd thme to purt it out wonld fuel justibed in making it 5 cents, but to Duthil our contrinet we will not triso the prose, bat as it will he
complete, we bope that all will Lelp ue complete, ne boper th
out by suading lor it.
$W_{\text {E are at }}$ the writing in the midat of tho tuey barrest time, and we aro glad $w$ icaro that the crops promise 10 bo full and of an unusual good rua) is well beaded and elear of rust, \&c The yield will bo harge. Cora and oate in the eariy part of the Eelason, looked badly on accoust of the con. titued dry spoll, but sinco the bosutiful raiufailk there has been a great change for the better, and a good orop
may tiv guthered Oo the whole, wo bare wuch to be thankful for. The weathor, at this writing is all that could be desired.

The Reformed Geberal Syeod was in besbion recontiy ht 1srooklyn, and the bulgect of Frwe Masonry ard other secret oatb-bouma socicties which lim been roterred to it, wero warmly diseussed Sotne of the cbrirches in the
West wre strongly opposed to secret societies and have relinsed the comman
ion to Pree Masous. A number of speectes for and agamet secevt societies were niale, but tbe question stande as it did, except that those Weatery churcbes wbich refusod communionand mentbersbjp to masons, are instructer be epplied in the turure. There are, it ins satd, noree cburebes in Miebngas so strongly opposed to seeret ordoris that it is thought it will lead to their reparration fion tbe Synol.

Mead brotber Eby's aricle in another column on the missionary question Will you, brethren sod sisters, belp alung the worle? Can jou give ony
reason why you whould not do so? If not, what will be the result of nogligence? If souls khould be lost as a re-
oult of your indifference, will there
wot Le a fuartul accunot to givo ut the
great inay of reckoning? Wu hape est-
ry lrotber ami wister will wahe up tio the mportance of lis work and that yon will at once euntributo whit yoll can, he that hetth ore buth. Tho nut thate bevaiso you ure ponr that you
should five notbonk should give notbing Remember thu
poor wither's nite Throw in your
 If there is no one in your congregs fy canse, urgo that some nic attend to , and then dhall you can $\omega$ awulken It interst in the canime.

The following is from the Cunemnati Star
"De. Miller Luther, Sveretary of the Ponneyivania Board of Cbaritues, 12
nosecotiog a nuraber of Dunkards for stealing hin grandiathor's sknill from gruve at 1.phrata, o Duskard villuze It ta nud they committed tho depreds. who told them that hy periforming cerakull thoy wouth hara whue somo valuablo papern were bitdon."
Thit shows bow jouralista contumu to get thaga muxed. The people to forred tonre the Serenth Day Raptuty and bare to chabectiolr wbaturer with pooplo do not tako moek in witeleraft nor any ench thiver neither can wo
wou-b for the trulhfolnces of the sume ment an it relates to the Soveuth Day Haptints.

## TAE GERYAN MINDTES

To ascommodato our German brethron, we bavo raado arrangeinents to have the Miputes translated and printed in the Gortrin lengaago. Wo sedc oar German brotbren to aend frecly and
diatribato as many as tbey poasibly distributo as many as they possibly
cat, in ordor that enough may be sold to phy the expenses of publabing them. Unless some effort wade, this will not be tone Onr German bretbren will please attend to thic

## SIX VONTHS ON TBIAL.

In order that the Primitve CakisIAN may bo moro generally introduc ed, we contizue to offer it for bix
months on trial for 50 cents. Our friende, and especially our traveling ministern, wiil please note tbis as it will afford good opportunitics for introducing the paper

## HOW WE SPENT THE BABHATH.

Sabhath last waf, as usual, a buey day. First in the moming way the Sab. bath achool, wheb wan largely attended with much interest. Our leston was the Cbrietian Armok. Brother Eminert drow a ricture of an ancrent boldier, on wbick be ropreseated all the differ ent parts of the armar, by which tho the littlo folks. Brother H. B. B. talked to the ehildren and made it a point foshow them that it was wrong for that they all ought to 6ght for Jesub After the Subbatheschool wo bad a sor mon from brother Swigart. Subject, Robbing God." Ia the ateraoon wo had is Xabbath-ochool Inotitute, is whwh sabjects pertivining to tho Sab bathrschool work were dibcuased, The life and interest inte the work. Bro. Quiater diesussed the question, "What are the best methods of awrakening in more general interest in tho Sabbatb echool work? Wo may give a bynop.sis of the discustion at in futwre tume.
Our space is limuted now. Queries were miswered and other questions diecursed. Wo bad an interonting and nestructive ecbeton. In the overing brotbor Quinter gave us one of his instian Manliness." Thun the day wan opeot and if any of thone who attendwas eurely their owd fault.

## Ohrigtias fortitude

We sery freguently hear of mon nud wance whe bat in the bntio of lite Some fill iuto opensian aud lose inetroations to eval med go downh down to a atate of degradatimu and rums meveuns of thin (lare, smil wutiter a
 mumber of those who tha- tath is maill in tomparion to those who appear th tempted to give Dip and are me cit suepected of any leting of serpnir
 sonactimes. Espeenliy is thin so with
 thopy meet with ussenamaments an
 sometames waver and feel to givo ut who aro banging on 'the nutgel ella of duspar ${ }^{\text {a }}$ Bat $u$ by is the fection so gencran forltere thy sent crum a buk of couspe. Sonne piersuany it out have moral back bune anough
carry mat their conviations of right. to meot oppositon to any of tbeir en
terpmises. I rind of distonraguen makes thom halut-beartect wal neth
 bing do not amment to wambin the worid. It id the strong aind sesolnte
that gain tho rictory and accomplieies the world's work. It is trive, some rely grod men have becuno at timedikeourugel mad lacked tourage Pocer fultered wben bu felt vely brase anew for the contict All mupt expect Lat there will te ofatacles in tbe way of life, and be that will despair and go Uacts is consegnence of them, needs
more fiith in the Dhrine Land. Lift ap your bende yo faint and desparing ones Our Father is at the belm and if wo trust hin all will evenhanily emil well.

THE RESPONSIBILITY OF THE YIN ister.

Tuk Bev. De. Hazh bax no sympa thy with ministen who conscionsly and deliberatuly erack joker in the palpit to raise laugbter, and the sensafionalist who raises na excitement by the rubcarsal of incidents. The fol gubjeet: "Ho was present nit sargical onerations in bospitala upon the issue of which dopavaded Luman lives; and as ho had watehed the surgeons probe a wound for hours, elose upon the vita parks, when a hali inch either way
woukd be instant death to the pationts, bis mimization for tho profestion lin brown into awc. If the surgeon, how
even, at so serions a moment, engaged in suct eolemn tosprese, had chater and ioked te tbonght he could bave Luted him. In like eotean businuss is hearts of tor ongaged, in proting tbe hearts of the peoplo to brang them to lifo nad hoal their wounds in the halian
of the Holy Spirit, be who can chatt when engaged in so awfil a duty indeed u scuffor." 'Tbere fe certauly ground for the alove conclasion. When meo feel truly thoir responsibility they are nod likoly to purpesely engage in levity. There aro, however. some mivibters who baro a way of raying thing thut is yathor comical. yet they themselves do not intend to
arouse the fevling of levity. We know ministors of this rlase who are depply impressed with their responsibility, and whum chied coacern is the salta tion of souls. Allowance shonld be mado for ministers of this claves Their motives are all right and will do good. Ia reference to the relating of ineldents, a great deal depends on the molive also. If the purpose is merely to oxcite the feclings, ne do not have much conbitence, but if tho purpose is
to illustrate a truth and bring it home

## t

 the mulas of his hicareta, and at me his nitisters to dolay with that olgeet is
## TEE MISSIONARY HOARD

The luet then who bave lyen, Hquintel with tho proctrdiay comphixo the Minasumary Fuard, and tho oflector of that luaral. We how ver would make in few temanks in re

of the menters cuspumenig the hond thome wele low present at the Amual Meeting, mul it max tbougls bust to magavizo at onco, anil cuinec Tho uther nematers of the buand that wele presint, kuilly and varmeally wo
 y amanus to have the loghl th the hest poksthle wows ing order, ant know
 y work, he erulently wav the lacthel o take the position if ther oflacer of and be aeceptod $u$, though with aelinet. Bro. \&. T. Busecrman, of Ohic F known to be ma netive, nul juch cious minister, whose baret is mach in
the mimstonary work. IIe spemell to be the brother for the office of scere tary, and whe ealled to it. As we are where wo have good takkigg phivi logoes, and other boxiness facilitios, the athe of heasmer wav tuged upon ha Bro. Iosoph Leedy, of Indiana, i
known to be an active zenione hroth ayll no dentet will sio his part Bro. D. E. Bunbaker, of lowa, zus the elarcher of lowig a zeulons moswionury worker, and a fanthful brother.
Bro. Busserman, as secerotary of the Board, will the the proper persob th correspend with in rogard to tho gencral buxiness of the board, ant ho nill precent to the board thangth the Prosuient, whatever busintos chinims it at whintever finds nfe collectel for mish bounry purposes sboukd be sent to us And a conceet account will be kept ol all money reseived and of what is $v x$ pended, aud to whome pard, so that the chureb may be informed at the proper ionary worl
ionnry work.
The Board
ay ivermation, with pleasare, givo y nuy of tho brat may be detured ay nuy of the brothros, in rygard 10 Let us ang candenver to understand our luty and one work and to prosecute them with the ability that God may

## 

Our fraternity at our late innual
Meetiog took an mportant Etep, a torWard step, and a tetop too, imposing apon them weighty reaponnibilities, th its aution upon miesiobary work. The meoting acknowledged the importance of the misaionary work by uppointing a board to overses it. And the Aneu al Mevting could not woll or cobsiat. untly do otherwise than it did in regard to this mattor. The Ananul Meoting will reflect more or less the the zentiment our Christian body. And us that we, clavniag to bo aver in aympathy and in affivity with the primitive and apostolic charch than any of tho denominationa of profess ing Chriblans of tho preaent ago, aru not doing as mach as we ought to do o let our light shuse, and to bave our friceipjes known, and to bave our mBuence folt in the reformution of sinaors This growing bentivent bas manlosted imelí in various ways in mang tocalities in our Brothorhood, atd one
of theso ways io the strong appeals of theso ways io the strong appeals
that have been made to our Aubal

Mrering inr to eake thin to the work of
orangelisma. This annction bs nuw gir
 avoid thing what it did in regard tw thes anhent. It eurely is a work that conments itwlf to the sorious and prayerial cansideration of the trotherLowi, and the prossureapon the Annu-
of Netting ty charches operating throngth the District Meetinge, bnd becomo incefistabla. Henee the Aonnal Mectige did wisely and juatly in metang And pow what is to boturther dones. A large mantor of the brethren will rejpure and thauk Got that tho way is oyched fir a more genaml move along our whole line to extem the borders of wir belowed Zion. And shall we now nove? We nust not let the work loustill. We have matid ahove thant we hure axtaveral weighty renponsibilitios It ix trae, in the atopthon of the reasTuthon wifich refors to mansiouary work, he Annmal Meeting will not to refyomentle lor any financial dillicellics the mar ghew out of the course atoptin by the church Nevertheloss, the Aroual Mevtiog will he responsible for
whut tbe lrurd doct, when actigg in Its tin'anmeribed limites. The board Ithelf has grat retponsibilitics resting in it. And tho Ananal Meetiag and the brothes hood at large thase in the repponsibility
the knor that aome of the members of the toard feel the reaponsibility of wall feel thand and act wo truat they all whill feel th, and act with great earc,
tut with commendnthe eaergy mind but with eommendnille eacrgy and
acnh. And wo truet the board will bare the hearty coriporation of a large numbur of var working trothren, and that that mamior will 1acreasitas time adrances. As it regards oureelf, He roturaed home from our hate Anbuut Meerng so well pleased with the general work of the General Conneril. aud cypecmily with that which we are now conadoring, that we fult like con-
secratuig oarvell anew to the work nt the charch no its sarious departmesta of Christaun labor, and cepecially to the missionary department, as the church confided an itupurtant iruet to the board of which wo are ne hambio munition. And from a letter we re ceived a few day* ago froma anothor mextier of the board, we find that wo are not alone in weling ns we d
From what we know of the feelin; 3 of the hoard, we think wo may eafoly, bay. that it will try to labor carefully, 1rayerfally, and faithfuily to carry out the will of tbe charch. Tho menbers of tho board will correspond with oue abchler, and endeavor to act jud-
©decational Department.
Tilestern Eleparmeut.
-The prospects are that we will
 null. We sluill wry to nuku nil heel n hime while amonig ux
-Bio. J. म. Uekermana expoets to case op during the 'Teurher's' Torna, in
 ter Oelo ormans will uceanilyny ham

- Fro B. F. Boweer. the Nommal
Ftewart intende to go to Michigan, to vest histathor, donng the penent racation Ho expecta to talce his famsIn the cutime tepartment, lout he will huve an efherent snbutituto to tale
change of plluirs duruig lis plesecheo.
-The Northern Indiann Normal nchool eliwisn- an kmulliment uf marly
g.ano utudents Mr. and Mrs 0 . P.
 alled to the Faculty noxt year. The
Reviow Trem will bugin the 290ls, nod contibno six aroles


## - Whhund College" closed June ITh,

 1.880 with an sildress to the stolunts II Miller. The Iatorary Societes gave uti cntertaimment on Wednesdry night to a erowded atclienee, in thewuw chapel. The masic and speaking were both vory well receivel by will
thesen. The exominations of clasbeb phesent. The exominations of clasbe
wow vary satufnetory. Nomber of toudenta druing the year 187.

## EXAMIMATION OF THE GRADUATINO OLASE.

Wedneslay. June 23f, was examina* thon diny for the gradasting clase of Normal. The following pervons con-
etituted the wass; H. $\mathbf{P}$, Moyer, of ntitbted the class: H, P, Noyer, of
Eastorn Pa, W D. I angdon, of Huncingdon Pa.. W. D. Yount, of Va, Howard W. Flory, of Colorado, Clarn Howard W. Flory, of Colorado, Clarn
A. Horn, of Otio, and Essin O. BoscerA. Horn, of Obio,
man, of Missouri.

The exanining committeo wus cotnposed of Profs, Kidder, Into principle of Sbirlejeborg Sominnry, Bartol, pro-
fossor of Mathematus in Hiansfield, fossor of Mathematus in Hansfield, fondent, and MeNeal, of Huntingdon The exarainations combenced at 730 a. m , and cloeed at 930 p . 78 . The
clasa wne oxamined in the presence of clacs was oxamined in the prosence of number of uperiully interestol friends, The mombers of the elace acquited themelves nobly and wo are glad to
fay all received the reemmenulation of the enmmitteo and focolty, and will receive a diplomin representivg the elementary conme
five States, and five of thom aro mens. bera of the cburchs, four of which beeame membors sinee they came hoo to
wttend nehool. At the close of the exerninstion, the class very accejitally entertatiod the party present with a piece of mukic,
and then setired to the parlor to await the resale of two jears of faitblal atudy, and the umpleasant ordeal of a
fiunl cxnuination. After a slont ions. Gunl canuination. After a short cons.
amitation the dhonncement was mate, the cluss eongratalated and tho labor of the day cloned.
Ove of the mast fileusat featores conaceltd Fitb the wofe aflaif, was the the class for vach other's success.
Thore appeared to bo mo spirit of rit alry felt, wnd lind it no happenel theot one would have friled, we feel
sare that it would have gheatly marred the onjogment of the wbice dass. We montion this flet becinse it is our
ideal of what a trinc eduration slould teach, "Bear $y 0$ one notber's Lurden anal thes fulfill the law of Cbrist

BLIER R. H. MLLE*, BoITOR

THE COVERINO FOR TEE EEAD OF TRZ WOMAN WEEN SEE PR
PROFBEBIEA.
thall have ail the bleas that womat atn of man's labor, thet the mas bim: olf opioys. thest all the blessings of Wite and nalration shall be officaily
giren to the women, through the nerk and labor of the nam,
reridence over tarawh S. nce God's veres Gode lave, the inan if erdanod a priest, mukes the atobement, alays the sinn of tbe people, leads the armies of Israel, governe the astion. In all the blessings of God, the man in ehoecn an his agent, to officiste in mbs then.
But tho woman receiven, throngh the administration of rasn, wll the blean inge God givea to the race, sbowing
that God't power to save the woman is given through the otticisl work of the man
bero is brought in by the spostc. In the Thi verse, when be Eaya: "Xoither was the man created tor the womse,
but the woman for the man," Bemase the woman was created for the man, te fo brought under obligation to tulke caro of the womane, to providu for ber
in all the relatione of hfo, and wben we eome to tho wharch this is more filly taught no the daty of the man Under the Goapel the man is chosen as an aportle, actit to preach and bapchurch is all the and labor is the churcb is put into bis bandes so fsr as
adtritisistration is eoncerned But in every part of it, the woman is provid. ed for upiritually and temporally. The apostle would tearb an to take the
widew into the most favored position in the church, sumply beeaves the opecaul fisvor belongel to tho faithfal womsn, while the man has a right ouly Then as the woman was crented for Then as the woman was erented for in tho ebureb give her all the bleesings he bumeelf enjoys.
VII. Tbe woman is the elory of those blonsinge throagh bie administra Lion, whilo sho is bio beipmate. If woman mhould rebel againat this divine arrangement, and clam equal rigbts Whth man in all the maminiestration in the charch, and in the oivil government, then she would not be the glory
of the man, as the spostle nays. So when man rebels agaiont God, and ro. fusas to necept bis government, lio ha solder is glory of God. As a faithful ervment, when io accepta ite laws and and submits to lits arrangements for him, so he would not be an bonor or
glory to it if he rebels nnd refuese to subent to its authority over bien. And as the solder puts on bis uniform, not honor to the military government orer bim, and al ho rebolesanl throwa away bis ubiform he dithonon the mulitary governmett, and is liabie to to tried shou a to the power over bing. In the mime bease the woman torers her
bead in the church, to bonor the man in whoce bands God bra fut tbo work add governmeat of the chareb, to bo udmanistered by bim.
VIII. Hore let as rufor mgain to tha ninth vere. "Neither wab the math for the man." This docs aot only itnply the dutics of the rase in the chnreb, to ndmivinter it to the llonnagg and salration of womaa, but it utso
implied the obligation of the woman to accept the solvation offured on the to the Gospel.
In cobncetion with this Paint trings manmer. After eaying the woman was
 head becalae of the angels, it is an-
other evidence that we are right it Haying this tolsets tuust rupresent th power lor wbicts it is made, as the soldier when nsled why be woans bis bniform, might well say he wenre i beonuse of bia general, or leennese of the bigheat such-rity in the ornay How yeasoualite thine be shosld aypen to the higbest executive powser for
what bo dueb, and say is 14 done he what bo dwes, and say is 14 done he-
eassu of them. Su in thrs text whecanse of the angets," is an appeal to the bigbest authority in the charebs for in lovelation ministers are called gers of God And tho term angels bero would also ieciudu the dyring power in tho hand of tho angels of God, 'who are mnistoring elurith nitht
forth to mimater to the hoirs of valvation.
Thas if this covering is to be wurn berause of tha abgels, it mout be nome
thong that show: the divine pown to osve whiob is committed to thom, and thit brings us to ath important featuro in our aubjoct, to monething that wil ahow or represent the power of God in sating the woranh. Some havo bsid This cannat be cornect becauso just angthing cannot sbow or ropresunt the power of God over the woman, any more than jast anything cun Bhow the military power over the soldicer. Who Woult asy that just abything wonld
do for a flag, te represent the power of our oivil government. Nothing the trus bather, the etars and strijes can reprovent the puwer of our gov ornmest. A red flag or a black ofic would not But the ane otly aqtuor be a miga of ila power. Tho American veasel on every eca kaihng under that dag. hut the vigs of polntical power to proteot it. In every port, all the na thona of enrth eet in that flug the juosor which is pledged to protect, flate vebsol. All the power and wrolth of the righta of that vensel

## But Hhould they nos som

y thete is nothing some have doed power, palt down the flag en ign of it away, or boiwh another that repres vented some other power, then oar government is aot bound in any wny
to protect or detend them This tisg chowe where the eitizon belonss, shows the power bo lookn to for protection, and the power and govers. ment that ruleb over bim. But no any more so, or any more tomporiant woman, sbowe the power to which she has submitted to rovern bur. The power to whieh she looks to proted all her rigbtd in then pority, and to save her.
Aa we have soen that just anything
will not do for a flag of our country will not do for a flag of obr country ragalia is a lod of a a not juat anytbin for a covering or toke of divino pow er on the head of the wrmas, but Hornething sanctioned hy divine atatharity
XI.
for som Whon we look into the Bible for somethisg to represent boliness, parity, righteousbeal, or heaven, wo
find it must be wbite, ss in Rov, 6th chepter, thore ju a white horse and Je eus ant on him. Here is something that represents the pure word of God, because it is whate. But there is another horso, a red one; that reprenents the spirit of persecution, beesuse it $f$ red. And there is anothor horse, a black one; this does not represent heaven or boliness, but the dark ages that followed the persecation. Another boree, a probrae; fain name tbat ant on him was Death, and holl followed with him. Tbrs does not reprenent beuven or rightenusnets In Rev. 1sth John and he that sat on him white horse, Faithfol and True; and all called which wero io besven followed him on white and cleam. No black or red to

Tohn tolle as too, that this fine linem the sainte.
White signiâes peace amung all ma, hone. In the army, though the battle rage, tho cammon roar, and death und Fengranee reign on all around, when tho white fug goos up, it means preaee; the din of tar in hushed by that twk. on, pesce, But when the blark flug is boisted it meane no peace, but, war to the last. We sce then in military akd civil law, as well as an Revelation, the pure white stgaifies something good thut nothing cles can represent. Then a eign of porer on the bead of tho coman that wortd reprenent holinesa, parity, rightcousnens, and the true Farehip of God, must be whito ; bluck, red, or any ocher color, can no minoro represent righteounness, or hollineng, or the beat of the woman, than if ear reprecent peares in the flag of ne arisy. N1. But will furtber, whatever a porron weary, or whatever he dove,
shows the powor that governs or culca him is that matter. Supposo a msn sncens and blasphepnee the name of
God; ; it ahows the perger thut rules God ; it ahows the perser that rulen
over bum. Or if a ram eltasco in all over bim. Or if a nain eltoxics ith ull the atyle and faytion of the day, it rules him in that. Or suppose we take two women when in the worship of God, one eovera her buad with o pluin white covering, it shows that bo is governed is that by what the apostle teaches, doing all she can to
ahow the rigbteome power of God rul. ing over her But the other wommn puts on the finotht fosbionalie hut ale esn get; it atows as elerrly that the poser of fabhon governe or fulca ovor her. There can be no mistake in tho power shoun by the fine hat ; it ie the Rower of fasbion. And there can ho Mo mistake in the power shown by the of Godin covering. It in the power word govera the futthdut XIII It whate it.
III. It is not certain that we ing in the spoatlea. dent that the comison peopio emong be Jews gencrally wore their garments in ther natural color, or whitened lonep wat often made very white and clean, while tho parplo and the linen, it sucms, belonged to tho rieb. And it is evident that sometting like a arge bandkerchiof was worn in that day, with thrse corners langing down whilo one was torned bock, Bo an to leave the fact oncovered. In our day ${ }^{3}$ plais white cap is adopted in the church, bocaseo in Ameriea that with the coetume or beed dreas common in all churches when our brotherhoot was organiced in this conntry. It
aceme that most cburobes bavo given The pisia white cap of our mothere, for thes most fushionable bead dress of modern times. Wo prefor the plain
Whate eap becuuse, fint, it filla al the
teaching of the Seripiter Lesching of the Seripturen; second, charch for thore than a century sord, becalaso wo beliefo it is the nueest, most becoming. signibeant, und besutiying, of all the covering a wo-
man can wear; fourth, becauee il, more than anytbing olse, showe that the of the worls and soll the fathions whole doctrine of the Garpol. Thene are eome of our reasans for insisting poes the cap. Though the Seriptimes do not ay the coverieg eball be a cap, ro think it is, luke many other things, woft to the diserution of the charol to Colde what is best and nearest the Goapel 10 its aparit and ohject. XIV. Asother point to be noticed boreald be worn by the thomen coveritg nys, when she prays or propheuies ays, when ebe prays or prophesies, bip, and the man is reqpircd to lave his head uncovered on the सame ocrafion. At all timed when the man munt bave his hend ancovered, the women bould have bers covered. The teat h. ng of the apostle cannot fairly be cianceording to thin Screptane this, and according to this Scriptare the woman
in no more rcquired to have lot over d all the tume thav the man us on have his uncoverod all the time, and we carry the meaning of thia Scritr turo too lar, if betomea anreasonable turo too lar, if betomea unreasosables
and lowes ite farce and ot juct apos the
one who oliserves thw ordieance, one who oliserves the ordisance,

Fijome Depariment.
TEE DOOTRINE OF A OHUROH BONRET

## EY YARY WAGER VITHER

etriking lack of the finces of thiogs scemat to to so favaliar a feature of the femininice dreess of the day that
 for ntendanco upon divine wornhtp to
inalied a very ruro sight. Iu larga citice and towna at is not an urcommuon thing for young women and old women to attire thenuelven as elaborately for chureb as for the opora, wearing a fortano in jewols and gema, and beas
ing apon tho back of the head a gear that is not only feartal to contomplate but of so complex and bewildoring an appearasce as to dintract the attontion
of all the diatroctablo minds in the neighborbood from the conterapiation of diviser thinge

Of tho rulgurity masilented in making the church a theater for the daplay of fine spparel, that masy, along preachore. But the chupmen-tho filsh ionable bonset in charch-is a peraon-
al grierance It leads me into temptation. It diverts my mind fiom th sermod. It carries my tbougbts off to Paris isstedd of to heaven. I a in the ervice throngeons, and when
rencb home and Anaximander asks what tho sermon was abont I am obliged to say
"Ob eomethiog adout fastb, I beliove. but joot what I cannot toll, Mrs X - sat in front of me, and thore was a wrenth on her bonnet so provekings look at nothing else and think of notb ing else but the wonderfol okill sttein. ed to in their manufactare; my
tboughts danced a jig holf over the world, started and sept in motion by that millinerie creation." Or it was tho bowe atd onds, streamere, plumes, pufle, knots and fantartica, the start ling aititude, the lack of atilaty. the abeonce of besuty, and tho absence of
everything that a covering for the head ought to be, that attracted and confounded mo.
And so all over the eburch there riee these stratuge bead attachmeoth that beem toade for wo earthly reason but to be gazed at ss cariositice, und if other people can keop their sycs oft thom and their thoughts from thom I berato myeelf Sunday after Sunday for my epiritual waywardness, my weakmindedsess if you so please, but the peroration of my seli-roprosching ondy in, "that bonnet did tempt toe. I sigh for the Quaker bonset, or the old fasbioned Methodist bonnet-thoe nent stiaire that inclose the entira bend and balo the face with a soewy border of muslin or fulle, aud that tie under the ohin with two ortbodex stringe that give tho Waarer both look of calmacss and peace, and of fominine toilet doth bestow.
If for the promessde and placen of pleasurable entertaioment women choose to wear the fachionsble bonnat The goigeons gear adda to the color and varioty of the pagesutry and the nuditorium, sad furnishos the gazor for wnit of a sillier thing, a aubject
for woderment. For example, bo may be able to aolve the perplexing quetion whethor tho bonnot be held to the wenrer's cravium by meana of from each sido, or "adberes" by the kind of prower that bolde the ringe in place about Satorn.
Bul for tho bouse of God ought w not in all bumility have something
more fithog on the bead, that when it bowe in prayer it will book less liko milliver's abop approaching the Tbrone of Grace? Artifical flowors and gay belonging are a long way off from eack-oloth and asher. The fashion of
good one in varions ways it should boys who give their parente trouble, be of a stylo nocbangeable as that worn by the sistors of charity-s atyle sumple, nest and cemely. Then no
one would be lcopt from church going one would be kopt from churcb going
becanse her "spring hat" hud not been ont home. Then tho peor would feel less keenly the starting contrast of rrebs at church. Then, alen, sitiful their thoughts from going off on such aragoats as outrich fulls and sprayn of Fiench tlowers. Finally, sud Amon," St. Psul says, "If the cating of mavat casase my hrother to offond, I will cat no moro meat while the worid tands"-the application
sbvious-c"rishan Unum.

## HOEE TRADMING,

What thie comery needs most of all good bomes, and wiso and loriog Gumily govenamont The very begin bing of greil goverument is in the bores It begins very boar the cral
Whe. The mother who is so weak and indalgent that sho allow her child to 5raneizo over bor, is layigg the foundation that will prodice a lawless catf. en. The futher who allowe bis comnands to be brokon, is traibing up haw brenker The lack of good gor.
ornment and stroog hoaltby discipline in the homen of thie land, in tbis ago 1 luxury and solfindulgence, is the ont slarming indiustion of decsy. Mre Latbrop ban woll sald that Children no louger live with tboir parents, but parents live with ther
children." President Droher, of Roanko Collogo, atters the following atrong and senesible worde in discueving this abject
"Among the Spartans, boys were boy natil they attained tho ago of ighteen, and tben youthe until thirty; But in our progressive age, boybood requently ende whera it ebould bogin; nd youth, immortalized in fablo and ong as the joyous springtime of life, ia 50 obortened as to be bardly perceptible. Young America lies down a b05. psssee bis youlh in a night, and wakce up to think himself a tana, How - Iten are queations of grave moral import referred to parents by teachors, ouly to be roferrod in turn to boysimmature in all else but self will-t nee what they will say fibout it; which generally meane that the boy will have bis own way, because be te nater of the family. The importance of the subject under considerstion may ofarther umpressed by Lathor, who 4sys
"Family government is the firet biog, from which all other govern monte and authorities take tberr origin. If this root is not good, neither can filow. Kingdoms are composed of ingle fumilies. Where father and tother govern ill and let the cbildren bavo their own way, there can beither ity, market, vilisge, country, princl. pality, kingdom, nor empire, be well and peaceably governad. For out of gomasters, prixcea, kings, omporors, proacbers, Achoolmasters, etc; shd phere these ard ill-trained, there the members as their hend"
Wher a student enters colloge, the aculyy, acting in leco parentis, becomo bis gurde in the path of duty. But "uppose be bus never been taught to peals to bis sense of duty fall upon a conscience that is not controlled by moral obligstion? Suppose that be bes aot learned tho lesson of obedionce at bome? In all aucb cases, the task all the more difticult from the abeenco of oarly training. The young men whe aro most suscoptible of high mor1 and intelicesual culture, aro thoar who havo been taught thees four things in the family: daty, obedience, eolif do. nial, and industry; which are really for to maked tho word duty, but I pre-
and do little of any worth at collone,
are these who have not learned the four thidgs specified; or, in other worde, thuse who bavo grown up in neglect of duty, in disobedience, self
indulgence, and idlencas, Out of such indulgence, and jdlencser. Out of euch eatorial it is nearly impesuible to make ather scholars or gentlemen When pareath bavo done their duty, colloge authorities bare little or bo tronblu And yot many porsone who woulid no expect a moohanic to do good work
withont good materials, expect collegen to make good hoge out of epoile boys, and good stateats out of boy who were good fur oothing at brome and who were sent or drisen to collegg agunst their will. It is bnreavoouble to exptet our brgber institutiona to accompfisb tho best rearlts with youth who baro beon permitted to go
with little or no moral traiaing. To this noglect of onrly trantin moy traco much of that purit of i nubordiantion, that want of reepeet
for law and order, the little reverenc peid to age or experience, for whic our times are only too sadly conspucuous To thes, ton, may wo refer the which have done so macb to projudice the public mind aganet college and diacipline, and to give our higher inat,
tutions an unonsiable, and othen unde aurved repination for hud manners and worse merals - CWriztian Homutn.

## HOME INFLUENOE

Childron imitato thoar eldore almos anconecionsly. It is hard for a goung mother, who bas not yet overcome the wayward teadorness of ber own youth tul nature, to reulizo the influence ob constently eurroundod by critical imitatons. who copy ber moraln and man sone and daugbters. If a family of cbildren are blegsod with an intelligent mother, who is dainty and refined in her mancers, and who does not consid or it necessary to be one womai in th drawing-room, and an ontirely diffor ont person is everg-day life, hat who
isutruemother, and who isalwaysaten dor, charming woman, jou will invarin bly tco her bsbite of speocb and her perfoct manners repeated in her cbildron. Grobt, rough mon, sad noisy, busy boyn, will always tono down their voices and step quietly, and try to bo thore mannorly, when abe atope to
give then a kind word and a pleasant amile. Think of this soriouely, motb

## POTER OF BLHENOE.

What a strango power is silence. How many resolutiona are formedduring that pause when the lipe are closed, and the soul secretly feele the eye of ber Maker upon ber! When some of those entting, sbarp, bligbung wordn have been epotion, which send
the bot indignant blood to the face and boad, if those to whom they aro addressod keop silence, look at them with awe, for a mighty work is going on within thesa, and tho spirit of ovil or their guardian angel, is very nony to them in that hoar. During tha pante they havo made a step toward boaven or toveard bell, and an itom hae bees acored in the boold wheth the
Day of Judgment shall see opened. Thoy are the atrong oncs who know how to keep silosce when it is a pain and a grief to them, those who give arainat tomptetion, or to the powers of wrath to stamp upon them their pasasge - Eucrson.

You are not a troe that can live or stand alone. Yout aro only a branch and it is only while you sbide in Cbrist, as the brspeb in the vine, that you will flourigh.

Godmay cast down, but be will
Godmay cast dowa, bui

## MISCELLANEOUS.

-The Treasury Department last Tharsiay parebased 452,000 ounces of ine siliver for delivery at the Philadel phin and Sas Francisco Miuts.
-At the ananal peraion last Friday of the New England Baptint Mnsaioesry Coarention a resolation disepproving of the cristem of electiog partora ancually and recommending charches to abolsh the costora, was laidl on the table
-Two excursion stentmera collided in he North River, New York, on Sstur ay One was sunk, but fortuately ac ated mainly to rbeer carelessaess abd wrongbusdedaes of thase in charge of be steamers
-Rev. Dr Cbarles P. Kranth of the Uaiversity of Penasylvanin has beea arited by the Latberan Misieterium to rite a now lite of Martin Lather is Eaghsh, and for thia parpose be contem. plates a trip to Furepe to sisit the cbuet Blacen of interent dssociated with the have then Germe the originsi sources of information reapect. igg the great reformer
-Gict JoLn A. Sutter, the diseoverer of gold in Califoraia and one of the esrliest pioncers on that cosst, died at Wsde's Hotel in Washingtoa, D. C, $J u n e ~ 18 t b$ He had bees sick about week with inflamrastion of the kideeys, ad died quietly, in full posacesion of has foculties. The netss of hie death was as once telegraphed to his bowe at ged wife reaides

ANHUAL MEETING AND MIGEIONARY WORK.

## by enocr Es

Sinco the year 1852 the quettion of
greater and wore general effort is the Brotberhood for the spread of the Gospel has been before our Conforence anme twelve different timen; and every time recoived its approval and hearty cacour agemeat, and while, iu the mesatlave here was a deady grow in livo hater eate of the misuionary canse amodg us, bas cyer yet bean adopted until our late A. M. Distriels have been recommend ed to labor is that direction, and many of them bave doce well, and we are
glad to notice a conatant gront ia the glad to notice a coantant gronth is the especially were wo pleased to see oar lete $A$. M., for the firat time, take bold of the roins in good earnest, and ndopt eystem which, if carried out, and vorked up with the enthriainsun the canse domsnds, and which becometh
the children of God who bave the salvation of the world committed to them will certsialy Fork well and accomplisb mach good. Bat the bers ayatem in the world will amount to nothing if left lie dormasat. In a parable of the Ssvior it and conmanded the porter his work and it is to bo hoped that every man will be to his pest in the soble work and oecapy till the Mnster comes, both megni according as God han proapered bim. Eipecially those to whow the A M. hes entrusted the fianacial part of the work abould at once go to Work and not delay; nsmely, that evory member of the Standing Committeo see that asch congregation that he ropresented at A. A, bas a good policitor or more
than one if thought best appoisted Io it, and eisber receive the donationa and forward them, or order said solicitors to forward them at once to brother James Quibter, Huntiogdon, Hantingdon Co., $\mathrm{P}_{\mathrm{a}}$, who is the tressurer of the new missiouary board appointed by A M., who will receive and acknowledge all fands for geveral misslonary work,
eapecially remomber, the Daniah Mission fuads must now be neat to him ln atand of brother C. P. Rowlend, of Lapark, Illinois
every elder, or everecer to go to work at once, and appeint some one to solici for that parpose, so that every weaber Who wrshes to give may bave aso oppor tubity. Many warm bearta are heationg for the salsation of precioas sonls, and would bail with joy tho priciloge of contri
little.

Asd 1 would farther remark that abould the nembera of the Standing Comanittee negleet their daty, let tho elders sad overseern not stop on that ac connt, but go to work et once, aud I feel kate in saying you will offend no one on Stadiag Committeo ; for we like to see the work wove on without pusbag, ebserfally, and if elders and over seste thoahd be segligeot, as sometime is the case, let a deacon or lay member who feols sa iatorent in the calise, and to whose truat the nembers would foel so commir theif doustions, go to wert and gather all be can and send it to brother Jamers Quinter ns a matter of bouaty, so there be no gathering when is oeeded. Ae brother IIope easuol obtan suflacient work to support bis family bo is dependent opon oar chanty. and somo fuada are needed immediatel to theet has present daily necesatien
We earsestly hope sud pray there whll be no delay in this mastet
1 often thak of the cause in Deamark, sad view its success with plesware. Eight more preciobs soula bave been added to their number sigee their fenst in April; but on the other baad my pil
was elected to the miaistry on the tht
of Jone, 1831 , and served io that olfice as mixiater and elder bearly forty sione year.- Duriog that time onoe buadred and nevonty-six pereoss were baptized in the Couestogs charch, of whal many
have gow to the spirit world Uoly have gow to the spirit world Uoly
one mersibet is hvigag thot vaited wath the chureb when be dul It wan large district apd in 1844 was slivided liphrata, and Weat Coneetoga Prior to his departure each of the above horekea had four mionsters. Mis labors o the mhaistry wert many, ciad
conseen were alwayn brief and to the poiat. Ho tanght good lewsona both hy recept and example, and might truly
say with lyant, is 1 Cor $11: 1$, "Be ye followers of me, oven as I aleo smo of Christ " The text which he bad select. ed for bie funcral, will bo a lesson whicle $30: 32$, "And now, brethren, I cmmead yeto fod, and to the word of hit grace, which is abie to baild yua up, all thew which are sanctified Tbe church is is natoo mad love snd in a propperoun condition at prepent, but w
feel the loss of our old father in Iaral.

## HOW ROBERT RAIKEg FOUNDED THE SUNDAT-SOEOOL

Conceoning the early lifo of luaike vory hetlo i* huown. Thore 18 nin
doubt that he was born in the Ctyy of Ghuccester, langhand, September 1thb, in ber of the Glowre ter. Journorl. Young l:oboert was fairly, but not bighly edu bunucess, in whech, ill due thase, ho wac record, but that hot was a wery devout fo nbandant proof His pry lure phi a deep toterest in every soluow which promised to advatse tho improvement of Sucioty. Ho sought oplinrtuaitics
to to gond. Yet, when he walked out one latumnal murning in the yea neighborhood of a pio tactory, ho did pow drears that be way beng led ty
the nenifle hand of Goit to for which unnumbered millioter would boner bes momory, Yet hich wat tho
frict. Tbut walk led hima into strects rowded with nonsy, dirty children

 rulation. The spectselo cxeted the
groef of bis poress, phalarthrupic best Sreing a womat who appoured trow roppertable than tho Heighbarhood miserable ebildren belong to this part The woimn, who wns prohalis sol phun Cookv, subsoquently the wife of that they did. Sibe aloro told him thas ho would bo thocked if he nure to seu them on Sunday a wben thur num lare
were vantly faureased by their com. panions who worket in the latery of Week duyn, and when their nolky, rint
ing and horrid pursing woro euch tbat to a berioge mind, the street seemed
nore hike owe's ides of hotl than the abode of huevan bempst

Then the kind bearted Rakkes raild to himaolf, "tt would do no burm uven
if it necomplith no good, to wivent rote littlo plan to chock thrs dephra ble profanative of the Sabbath." This
wus the gorminal thought, boro of the wus the gorminal thought, bora of the
good men's pbalanthropy, from which the modern Kunday School sprang. Tho woman sugiteated that they might en "taugbt the eatechism and theon to meditutive mood, dessring to do somio thing, but nodecided as to wiat was practicoble. He was no moro nentimentalist, theruforo his fechng did
vot orsporate when he left tho scono

Which bad aroused it. Tho imugon of
thoso "ragamulins" contiened to floa before bis imingination, to etir his emotion, and 10 stimulate bie inventive powors. One day, white te was walk brooding over the question of what to io, a mill, small, bat emphatie voic in bis beart whiupered, "Try
veice deaded bim. That velce deaded bim. Ho regarded it as yeare, when the Sumlay Sehnol had be Church of God, be nezer paicu the oppot on which he heard it, witbout praung, and with uplifted tande anit tearful oyen thanking God for that do Cisive merpiration.
Nuving docided to do nomething. to hail pruvionaly talkod suil inquired if ahe know sny "ulecent well. disiosed womus" in the nesgbborbood of the firtory, who kopt achools for tesebing four and read. She directed him th four nuch "school maanas" of the peri-
od. Ho saw them und offred to give them one sbilling por Nahbeth if they would receive to their renpertive rooms as many chlidren as be mifbt send, chtechasm. The womon cheorfully
consented. llaikes then warited the Lomee of the littlo rongte of the pin factory, and anter overcoming tha many objections of both parents and chrl drob, mocured an many sebolars as thesu
poor women conld mocommoduta. Tho chilhren ansemillod at ten in the mort: ing and wore instracted upail tweiro til ehnrel they reasonablad and rend unto charch, with Ralke* lendiag tho strango procesmion ; and, st first, wero not unfrequently booted at by their former vio uspocintoo, After char k ,
they marched bsek to thar rofpective rooms and recited tho eatechisn unti! hulf part five o'clock, when ther nehool duthen ended.
Tbese were the mothor Sunday Schooin of the present age. There bad beon bumerons tastanees through pas gen of chudren calloetud hy individn alk tor exuecbotical nod other roligions
inatruction on the Sultuatb dieg. But natruction on the Sulthatb disy. Hat
they were isolatod, sparadic, tempura cy cares; none of them had growa inshools founded ono Landred feus ago by the Gloncestor philunithopist were the paclens around wheb othars lasterad and multiplich, after uader goligg many inplovenenty, unt thoy
hiterally fillod the Chritiun world History ean produce uo other bead the founder of the miodsrn Sonday Shiull, suve that of the phnluythropic irietor of Glowestor.
Tho Chrictua philanthropy of Raikea hegat the Sunday Schooi; bin unflay wulthed its work: and it was so wooderlully sucucstifl in relonaing the morats of tes nepolished papils, that it onnmended ituelf at once. Neighbor nf parinbes soon began to odopt it an thrud years thero was some foar no ued uround Glowester. Tho good th urd uround Glonucter. Tho good moved bind to puat tho amplo atory of their origin and progress 19 his ps-
per, the Gloucester Jouraud, in 1783 . The ettect was really marveloun con nidering the plain, unprentious charac. lof of hia etors. London Editors coped it into their papers. Tho Girutter throughout Eagland. It toucbed taany himble, as though it hud been a revela sion of love from housen. Thay wrote Ralkes for further information.
They organized Schooln after bia pat arm- They created organizations to promote their formation All Clurisbur Eugland whe arowed and in an intonishingly brief time the Sunday School cetablistiod iteolf with many mprovernonts, oapecially that of gratu tousteuching in all purta of that King. dum Nor did tho broud Atlantic hin.
der it from erosing to America. When

Wesley, baving coppod Raikes account in his Magnzine in 1783, it not the
oye of Francis Ashary-And he, al ready possersing the spirit of Rakee, started a Sunday School in Virginio at tho house of Thomar Crenkhaw, in
 corser of othort mooms certain, ings much ns in lisas, wo find tho minutes
of the Metbodiat Epiecopal Churob ay jog, "let las labor as the heart and foul of one man to cstablish Sunday Scbools in or nest the place of wor r Americenterhn. Baptist, and oth sumdny So honite in numprons pisce very ahortly afer.
Suctionte the facta respentipg the origin and progress of the nodern Sunday School, for which the Clonatian world bonons the mecmory of the moltrumort to bogin this unspeukabl! benofienont inatitution. Apart from this greatest woik of his life, Raske wonld have had no pamo in history out for thut monworablo, that ricily rnitfin deed, he murits a high piace in the liat of the world's most highly
honored bonelinctora. The Chratian Cluarch cspeciully ratnot sfford to for gratitude

## In Memariais.

Brother Cbristian Gangy, the enliject of this notioe, was bora io what is now
nowa as Somerset county. Pa Juas
16,1990, pot far from the place or farti whick the died, Jane 11, 1880, and os which be ta baried, at the ripe old age of 89 years, 12 tulonths and 25 days, Be asited in boly wedlock with a Mjees Blocter, nad not long after this they mos ed on the above mentioned farm, where
were born to them twelvo childron, cight soas and fonr duaghtern. Whea the yongent of the tweive was quite Emall kip beloved compazion was called away frou him, ieaving bimalone with a large anmily of motbetloss thitdrou Up to both meembers of the Amien chareb, and reared their cbildren is that faith. Some lengtb of time after the death of his wifle to mastied a Mrat Walter, (who parvived himi) who at the time was member of toa 1rethrea churcb No loug after this marriage be chatiged bis cluarch telation, joining in with the Brectores, tu whicb faith be lived op ope of the ntrong pulines in the chureh and his loat daye may bo conyurred wath thone of the old patriarcha, anxionsly iok all lis loag life be eojoyed en untur. oul degrte of health; eick but vers lit the; bis vitht powets were string. His bnbits vivero altogetber ta couformity dies, exercioe, do. and beakb, as to dies, exertae, de. some time in thy
poot wenter bo began to complatio of shortaera of Lreathinge neeonpanied Fith a troulkesone congh, aod tbua be gradonlly sank, and that without pand uutil be breathed his last. Ho coold be up and about the bouse until witbin all the time.
His childsen, thoog divided ta faith and practice, are nt vertlulers living wit oissse, testifying to the trutbfulbess of a training received in early life, tha gave to them the confidence of their are filling hoborable poationat in the re liglons world. One of has soba, John chareb. is a manater in the Aminh charch. Two of btd daughters ase cotn
panions of maisters in the *ame charek. panions of maiseters in the same charck.
The one io a bishop, naother daugltor the companiou of a minister in the see ond degree in our belored charel, oar deg, Joet, a minjater miso in the mecond degree, and another a dracon in our charet He deroted congiderullite tiane a readiag, was well versed ia Seriptare elge of chareb bietory, 1 atppose from the "Book of Mariyrs." Also a conetan reader and entiscriber of the eonnty pa
per for ahout ify yeara. When tbe

Goapel Thstor atarted, he became a sab the Christian Fawily Compnmton mas begon, be started with the first uumber and contiaued all the time daring its publication, sad theo the P C. op to ant year He read all our churob pa Me beloaged to what In known as the no belog ded to What in baown as the
sammit distriet. On the 13th his body wes conveyed to the restiog place, fol lowed by an uavenal large coneonate of people. Uecasion improved by the trelaron, froma 1 Cor. $15: 17,18$. The ister who followed the remanns of ber me cauld and dued not without bape, she cauld and didl cobiole herself in the
gracions promige of Gid. And thengh her compapion in gone, sbe is not left sloae. Her amiableaese and Cbristian deportmeat have gives to ber a boat of Christina fricody, whose nympatbies and praycta she wiil ever have. Muy god ber, and all those that belong to the her, a
family
At the time of bin deatk there were ving ten childrem, evvea boys and three girla; eighty-one grand chilhrea, sad aixty-beves great grand children. Oo We lst day of $A_{\text {Pril, }} 1876$, tbore Were, according to bis own calculstion, children and chlldrea's chaldren to the thitd generation, 160, of which 128 wuro livgenez
iag.

1. 8. 

P. S. I bavo been requested to ash Forgel Piewcher to eopy. It wes ordet ed to the P C. because that is the oldent psper

## Ephitolary.

Uston Depanti, Ps, April 21, 1880.
Il. Spurthe butored in the Zort
Xoors of a moath ago came duly, and was is well-seasosed cramb, The pare rankincense of tho bsactnery wua on if Lev. 24: 7. Your Fiew of the Di9 emineatly Chrusian. In posestions of the matitering aspels that the broth. rbood ta so apothotic in telation to the propegation of the Gospel I ces thins of fcores of afluent members who apend as much adaually in keepiug their soo ia fast horaes, and thers daughteres and wives in gorgeow furnitare, and the $t$. be suppled with dietetic superfluitics, and abuormal appotite ever sarfetted nelean luats, as bos bitherto been con tribated to the kiagduna of God in Neaanrk. No wonder if Jeans Chriat atild ronns in spirit and is troabled when He listens to the pleadiogs of tbose who are eacrlicing their lives in the ondeavor to bave bouls The kingdom of the Cross io ad wheth a manemionary worb 19-day as in the firat century
corld ${ }^{\prime \prime}$ is tho Feld for atl succeediag enerations The geographical bouala fies of Chriatian elfort have never beon arrowed save by manamoa and lethar-

The ends of the carth' are still he Lotd's, and the Cross in racant for bhem, and thoae who bave read the beart of God "is the face of Jesus Cbriat," eigh and weep and pray and la bur and sacrificu for the dominion of the Gorpel from pola to pole, from the Ori uat to the Oscideat. Blenned Basad of Hetoest They are verily the nals of the earth and the light of the world.
Ithey tuostly live in Smyrna, poor yot they mostly live in Smyram, poor yot ency for Bibles, papers, tracta, sod beaven-floming evaogots to horald the fiad thlinge of redenption. May theit examples beoome glorionaly contageons and all the eartb feel the Divine thrill. Ask the Lord for direetion in all your decimal distribatione. Divide Provi Jeace raches to the sparrow, and the lont assess," uad the "two miter," und the falling bair. 'fake ao ephod and ast conasel of Goa, and never counterWork Hys intimations Lose sight of escondary oljgeel as as to bear with you conctant sense of giving to Jeaus. This will triumphantly soataia you in all your encrifces. Sead ont every pen-
ay recoined in the mint of Calvary, ay recoined in the mint of Calvary,
bearing "the image sud superecription"
or Emmanuel, and iragruat with the hesrts purest prayers for the victery of the Cross. Wake up, all yo that anae the asase of Christ, and let heaves and earth ated hell withess a grand soal athotiog manfestation of Ged in the liesh
II. Batsiaugh.

## DIED

OCKEISTAN - in llantegdoo. Pa, Juee 11, 1850, Nius V lafast dangter of Bro.
Elwood nod siter Emrea Ockermano, agod wae year loss two days
In the dnath of ther firstborn, an interest ng hate babo, brother wad slater Ockertuan then And intteir pfllietion they hode th ywpathy of masis dear facody ywpsily of mashy dear freads Brotber bort titno before the child's doset, and the Fas prement with ber chaldros to comifor them in their botiow Thoogh the sorron of the parosts was great It was not ungived wilt jay There oro thonghts amociated with the desth of an imocent Lasbe, whem contempluted bo an Iatolligeat and Cluriatian wimd, and frota a Cbristing point of slem that ero solacing to a griefosticion heur The bshe tras laterced oa Satorday evenugg, in tho liaubsglob cermotery, add in tho hot is which siceps the toody of brother Kock. FLORY. - In the Thoronpplo charch, Mich onty, Alral21, 1850, brothee Jscob Flory Flosy. (forsiorly of Hockiaghaer Cor, Vin) agod 25 geats. 2 raonths and 22 day
Disewo. intlamatlos of the lings Broth Jacob weited nith the clasole July 29, 1579 1823 Be Iived a canpot uember of the futreb 1111 desib Frueral mproved by J Wrocy and tbe writer

ELLER --Ie Clifun Milla, w Ya, Mar 5. 1890, Mangele danghter of Jomplesod stab Wellet, iged 6 years, 0 mentha atd fiagy Faberal decourse by the write from Jark 10:13

Pricen,-Abo io the same place, Juoe 8 Spolier, Elizatseth E wife of Lrother Denos Pysal, sed at genre, 1 monill and 4 day She lenver a hasisod abd four clildren to mourn their losa, The ios of nois bifter wia oo grestly fok, as she wis well bcluwad by ate forel avd ber nejgabots. Her plabe athe fatily no 4 mamber chatoot be welt 6 L .

Correspandence.

Theur firathrint
Loft bane May 25, Thyo, by wasy of Davertprote, Ites Monnes and Conseal BluIf, and arrived at Astand, whore we vinited unombers and had a plearant nacetivg on Lord'o day. It Wan largoly atternded and good attoetion wat given to the word spoken,
Prople aro plensunt and kind. Tbe metabers are manb ecntered in Surdersa and Cans countion. llatber Jeavo Ifeckler,'formerly fiom Hickory Grove, 111., with where wo epent a feut days very plenthnily, nowng the ween horx, bas the oressiglat. They vors
much desire that membery move much desire that meabery move
among them Brother Josse dearco help in tho miniatry and wo think mosts it very maub Hie field is very largs, and to not ablo to do it cuntico. Conbtry protty fair, land near bo railroad at 810 und spwatia for acro.
licf Groenwod on the B. At M. R R or Hnsting ${ }^{0}$, where 1 found ni-tor Spanogol, daughter and grandanghter. sipents low days bero very plonantly. Left Hastiog, Jume +th, to visit neme anembera fiom Limaster conaty, $\mathrm{Pa}_{3}$, tings in Adumu coranty Neb. Thure tings in Adamu cornty Neb. Thure vicinity incluling a few nonr Juniata. We lisd the plenwore of weeting Bro, Joba Grabill, $J_{r}$, and wieter from Jatachater Co. 1'la, who ara visuting. Had throe ploasant meetings, well attonded on Lurd's day sed ovening. The memebern maneld dewne that a minater shonld taove anaveg them This isa fiold in wheb a working ministor coald do mueb groed. The people aro kind and very friendly and desire the word prewthed to them. Land pretty faur, and rettling ue very rupully, Hero you sent. They are much apfrociated lund no donbt will iucrosso your circulation forme at thas place. I droped you a postul for Mary A. GrayLill, Silver Lake. Kope yon have roctired it and forwarded tho paper to loer. She and ber threo dangbters are
tmambera of the cturch, Int bor find and frienilly bustand still etends alooi po duabt counting the cost. Hope ho raay eoon bo thle to decide and turn with the peoplo of the Lord, und auso bis kind fanuly to regoico in the fiod of thoir Ealvation 1 must come to a rlosa. Pardon mo dear retaders,
for my urticle is alrendy too lengthy and bavenet balf notied whut bas been intersting to me. Yours th the bonds of Clitistian lovo,

Isatr Bartio.

## From Wades Bracheh Chureb, Ean

## Therr Prinutar

Oar chnreb met in
counsat, and tho meeting was opened thit the nenal mumber, afor which Bro. Brubaker reud the tib cbapter of 1 st Peter, and made a fow remarks. The rois commonced two by letter. Is was doended that each momber sbould subseribe aed give quarterly, aecording se tho Lord had thessed them, to the church for paying its oxpenses, and if more than onougb was oblained to do so, it should be used tor mistionary purposes. Wo thed made arrangements for onr commavion, uod it was decided to hold it in a tent. A committee was appointed to aecortain that tho coot would be
Wo will hold another council hore the th Sunday in August, conmenciog at two oflock, to muko all necessary proparistont, wo esjocially dessen nil the firethron und tisters to bu present. 1 um afraid that thie isa duty that many of un neglect. Wo extond a hourty infitstion to brothren and sebters 1 other churebes who wich to be with 4. Kurrices commoeving at 6 o'clock. in Thurraday, the Litth of September.
b of September.
Jons II Aver.

From Limestone, Tena.
June 21 1520
Denl Primitave
This is to in firm gou
that we have bud nowe weather since my last, with nuw nod then gentle abowers of rain, whlith hat kept velet tation growiog, excopt Spring cuta wbich will be very ahort. The whea is all barvertect. The firmery chan-
wenced barvestiog the first of June, wheth was unuanalig eatly The black runt injored nome ficlda, whale othenwero gool and of excollent quality.
There is a groat deal of nicknes
 beoms to be the pieraling disease meldel to the Jimestone clurcla, on by baptien and one by letter. So you bee the ark ta atill moving bore in the brethren yerth avd eust would pase thim way and belp to bunded op the -avere of our I.ord and Master, nad un--ourage us on cur why to that benven 5 land where then is no borrow
As aver youns in the bonils of peace Henay M. Seberfy

To Brethren Beekiog Bumes in the Wert.

1 deslike controversy in
our puertodicale, bat I thivit it meceseary that 1 wite a fow lines in way of ex planation. 1a P. (', No. 23, pego 180, is an article under the above beading written lyy a brother in Kansas, finding fualt with a former artiele of mine clanang I that did Kanass nad her cithsons yrealsejustice. Reador, pleave tund iny forincr articie, who the above nam ed. He intimstes that 1 elvvite lova by nusroprescuting Kansuн, in upeak ing of bot buraing winds, deep wella, did not mentioned Kaneas bat once, whd did not by any racans do it with the
intention of cindinis fanl). The reswo Intention of sinding tault. The ressot I spoke of the bot winds was, therd are mang of the Vastern prople who
bive read of the hot vinds an parts of Kansas, and who think the Wusters conutry in subject to thom. I simply tato that we bave no hot barnin aider here ss they bare is some parte of Kanass. I know as well as the brother diose thut they are uat gunerai all over the State. He sayn they do not buve theer in Kantas. T"ast may loo tun wn the lecesty where bo lives. At timea, the winds aro so bot in parts of kanhas that moth and beant aceld helter from them, anil vegetation as parelied by them. I desured to give as natuch information in ss few words an possiblo about our Incality, therefore apoke of the deptb of the wells here, th in many localitics in the Western
States the wells are very deop. I did bot say the wells in Kavess are deep The I vow say I know of welts in Kabfas that averago from 1 so to 200 feot it denth Fraternally.

Thepp fliver; Jouca S. P. Mllitem.
From Oakland. Pa.
Juno 21, 1830.
Dous Brelhren
Wo bsve brd nereral meetinge since we moved to this congrogation. They woro well attended and a good istorest is menifonted. On
the 6th inst. wo baptized on ohd man in his slat jear, abd he was male to rejoicu with the believers of his house At our meeting yectorday wo decadod to bave eocinl meotings, tho first of which is to ho on next T'bursday eromlog. Wo also decided to bave our lovefeast the first weok in Soptember (day not fixed.) There are calls for premerbing at other pointe, avd wo havo hope that the Lhord will rovive his work in this congregation spectis We would be plabsed to bave onr breth ren rixit va. Our dearest atation is New Buthichorn, on the Low Grado branch of the Alloghany Valley R, R. Our post-office in Oakland, Pa

Fratoraally.

Frum the Tharaspphe Obsect, Miels

## Inne 2n, 18en

Shar Bothron
Shat eommbuim mueting Is anong the thingst the the prat 16 Sas on the 19h and 2ath of Jane, It Was traly a feast of leve. The weath wat wery plewant and tho crown fery Jarze, for Michigat, loth of zerme. bors and epwetaters Ourhumblelittle cburch-bouse was not balflarge evough to weemmadate the penple, whilo eobie oight years sgo it was large enongh or ail. Thete wure abent one bunAred and thirly comemunirants. Pader Cbsinbers, of Gratiot, D. Spiller, of Sagaraw, vecte the miniatcra precent froma diatance. Brothor Chombera udtroesed ns the hrst day from 2 Cor

1. 17, siowing that there is only one
way to got into Chise, and if we are in bim we are a changect ervature, and that clange will be visible to these around be, Ife was followell by broth. er Inaials liairigh, tho moved here re watly from Asbland, Obid. Brotber C, serval in the evebing. Tbe second lay brother M . Nrike to us from Rer 15. 16 , to a large atul ne attentive con regation, und wue followed by brother lakor and elder Long. The meeting pion the whole, what a pletiment and wo ernat a prefitable one Tho Tbornejple cbureh scems to bo in a protperous ondition at profout. At our lave sontecil meeting wo revaisal owe by baptiam, and one nadamed. Wo num ber somo ninety metnterd now with
four eneatiere and fur demens. We ave at present five places for ragular prenebleg in the diutrict We have boon having extremely wet weather ere this npring umth quate recontly. i. F. Ratine

From Onenemath, Pa
June 25, 1884
Dear Brethren
The Johnsiown congraga tion beld tboir yuatterly eumall yee. wrday, and it sfforis us pleasura to tute that everytbing possed oft it the most antuffactory banner Among otbrthings discussod wae tho District and tato Sablathescheol Couvention, whel recpived favorable notice; yet wo ro gret to asy tbat eur houso will, in all probability not haveady, and tho breth fon thought bost to defer tho matter most carnent prayers follow it wherex. $r$ it good. Fraternally.

## Frow Adatis Oanaty, Neb.

Dtar Buthrom
We are still trying to do
somethung tor tho Lord's uncee. Have nceting every Sunday. Tho members are all in poseo ubd love. Had a good and edriying lovefeant on the 2'th of riets were bere We beid an olectiou for a speaker and two doncons. Bro. John Zern was cailed to the ministry, and brethron Jobs Ashtean and John Seare tor dencobic, All worthy brothron. Nay God's blessing rest upon sud enable them to farthlully diechat ge their duty, Sovoral move mombers wore received by latter, and some Fo
keow are near the kinglom. Hono they may soon be pumbered with God's poople.

$$
\text { J. } 5 \text { SNinuerorp. }
$$

Frem the Eagle Oreek Clurrob, Ohio.

## June 21, 1980.

Das Betheren
Yosterdiny we bad tho hleasure of attonding Sunduy-achool and pruaching at Bagle Creele cbarel and after servioas attended to the Sunday achool scholar, of atout four teon Summers. Hay the grace of Gord dwoll recbly in ber heart, that sho may be instrumestal is bringing bor clasesatea into tho church and rejoice with her in the love of Jeens

Jear,
S. T. Bossebman.

From the Des Soines Valley Osurob. Fosa
and Sonlay of Mas, wo hed a commenDes mecting in the montheent endot the Des Moines Valley chured. Iowa. Bro Imo4 Mnomur was elwaen to the tuin intry, and bruther Gearge Young to the duacousbip. The lirethren sem to her II guod spurites to work in the gook Paminc. On the third Saturduy and Sumblay of June, we bad a lovefcas with the bretbrou in Sbelby "onnty, at then nueltng hanko, four miles ean of Karline, Luwa. Hal a very interone ing meeting as wheb bwather Wruthiog ton Waland was ardained, and trother Stephen Yoder sbasen to tho ministry and brother Jwoh Stutzman to tho dearanibip.

G 1. Наккス.

## From Norton Conaty, Enan

## Dedr Promatio

June, 18, 1884.
Meplo Giove (hurch acem fuite in the tul Had bonefit, koneratly, netwiti standing the drungut, altheugh sone of thoso are rathos derpoudent. Ont Suadny from it in a fomplaisg con. Suadny arhool it in a dobrtaling con-
dution, with efder N. C Wokman for dution, with

## In wisy rapor

In way report of out lovefesen you may rend fire bundred innead of fire thourned. Some of the bretbren tbinic there were lectweell fix and seven bundred, but J way afrand of making the number too large.

## Cakralk Hetamaga.

## Frum Ephrata, Pa

Dowr Rorthursin
Wo the bretbren of the
Eppratal conjregation, beld our comemminn on the evening of the 15th of June Hul meoting the next day Wo bul nod meenags on the $14 t h$ and 15th. Elorea were haptized. El. der Gon. Smuth, of SehuylkII coltbty elder (irayath Myors, and others, wero at our meelitiy

> Tourn Fraturanlly.

The Young Disciple.


## CLUB RATES, ONE YEAR


clob rates, six months


## SUND.I I-SCHOOL PRICE LHST

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SCEOOL.
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Tbe patronage of all, and espeotilly of the Brethren, ts respectially ror'cited. Beed for Circulara or enclose two 8-cont atampa for a J. H. BREMBAEGH, Prid., Hox 200, Hoslisgdat, Pa.


## 


EYHN BOOKS-ENGLISH.



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chery one of you in the name of Jesus tou will recotye the gifl of the Holy Gbust. Ind wr read that they continaed in the apoutles doetrone and fellowsbip, "praising God, and hasing faor with all the peopile." Thuy were very bappy.
The julior Tankel wis awother rase of ans awakenel con-rievce When be
awoke out of has sleep anyl seeng the primon loore open, he drew out bis sward, and woald base killed bimetlf, supposing that the privienters were fod. But Panl cried will a foud roice, May: ing, Do thyedif no harm, for we are all sprung in, and came trembling and tell down before Paal and Sthos, ond waid ${ }^{*}$ Sim, what muat I do to he raved?
and they anid Bchere on the loord Jesun C'hrat, and thon shall lie paved, and thy houre." 1to arcepted the propesation, sud hence accepted hrist, and Wea bepticed. Ile rejored, lwhering
ia God witb atl bis bouso. He necept ed the trath, betiened the tinth and ohuyed the tratb. and all that distreas of mied paseed avsay, bnd that stor
within has boyom was all buehod. I cionced in his new being, and in hat conacion*iose that he was frum fiom
Thank God, maay of wh live this maxaing remetnher our foolngs when bearte in God. We folt that a great loat of sun revted mpon va, and we folt grievd when we have how neglectful
we liad beon of daty, birt what a reliof when we laid all our griet und sin At the foot of the Crobs, and had our it aftordal! And you dear friends, who bave thes nwakoning of conscience, do not calen it as Folix ded by pontponing duty, and by contiaving in sin. If you do, atime may come when 500
will be like the individual referred to in our text. Death may cowo und have to dee desparingly. Or should yon he among thasaliving when Chrint consed, then jou wall rati upon the roekb and mountans to fill hyon you
and hide you 'from the wrath of the Inule"
It is said of loolshazas, that in that same nigbt the king of C'haldeuns who
Hlain. Ho sbowed not the least perntesce. He dial not may. when tho latgunso was interpreted "M5y God I havn sithed; I have taken the regorla
of God's temple, and bare uard them here in thie unboly fenst । will wath them, and venecerate them again to Gind's berviec, und ray own kingly und royal person I will lay on the altar of
ders " Not a kyllable of that kind was heard. The presuraphice evidence - that the langnage to miracalously written, failed to praduce uny reform in has life, Whe ewn conceive the dothe future worlif to which ho went, for in that waght the kiry of Cbaldoans wenalain; that night the star of las
bope set in darknems, to anny ul Medes and Perniuns got into the eity, and the kipg foll a vietim to the jower of his enomice. And the thought 18 torrible to thunk of a m

## Wo closo by rankios.

romathe The first is, mot practical to feel that you have this spark of divinity in you, the seend of rgbt and wrong. Open your consctence uhen We preach to you, wben your instrueopen. Do not suppreas it. It may go to sloep and slecp with a soundness hon which then sbundonk of death ulone muy bo sufficient to uwuhev it Mg bevond remurkit, you chat bave 'hust. Be thankful to God tbat you have convectione. Follow thear promptingn, aed do rizht, and there will bo no romorse or condenasation.
ILAPry are we whet the flow of oun thoushts is ises tarued and defiled,
With many it is nistully or often thind. With many it is misuanty or often

$\triangle$ PLAIN Bortpture azoument is FAVOR OF UNIFOBMTY IN ETYLE OF DRESS
"Let un walk ty the name rile"-
Thero arn abeut two questions in the ainds of bretheu und disters in regard to the npplicition of this Meriptare to this subject
Ist. Joces
1st. Bocs it have referenco to ilvess
2d. To what extent dows $+t$ apply to
form in dress?
These two questions can I think ean be liry sith-y+utani
Fime it will be admitied by ail that this Seriptmre applies to onr dally walle on lifo and should he a fart of obr diseciplone to will things Just as fat as we either ougbt to bave or by
chotee will hava a rule to wall br, By "Out" und "we" it the above proprobi. tion I do not mean a two thirds or fatr. fifths majority of us, but jast thobe who are ombraced in the propostion and that is all of us, for we all walle by
inate in the pelection of our stylo of Iress. Gur inclipation to confurm to wastom is nh inserperable part of oure acual bature. A total absence of vilb formity:
Thare never met with a perwon of ound nied that had no euch inclina. tion, while on the other band the say the world that to bo out of faskions is demonatiatert both by the saster urbo would preter to wear a modist bat and by the wee who is sonl und hedy in tho orler of the eltureh. Pride and bumilty in the henres of thene two sisters is nut becessarily tho cause of the daed encw of thoir ebowe, bat their nacial af.
fectione run in the oppossite dire-tion. It would be 1 grestor cross for the ito 5 follow the rhangivg faybiony of tho world, that
sake them.
The filea, if she ever ontertained it of bebtrittung to the thanging rule of king fathion, and bo a lagal subject to Jesns and has kongtom at the same and sho has migned the daelaration of inlopenis'nce irom one and avowed Though I have very sorious donlute whether fiod or has tugels had ever any liking to a hat as a voverning for sibters bued 16 relig1oun devotion, 5et being ndupted by une fachunablo of the worli, dues not muke it wrong One the thiobion ut the werrld nod that of the cluaren wat the sanue, The lown from perneration to goberation, whithtele or no chageses, and the 'old brethren and the "eoaservative brethsidera by the atylo of their tuatame Hut thugs bave clanged C'banges Who love the woild aud the things that arom the world, the luat of the sye, and the pride of hifo, sad they thamk, "maugo thut yo
them," sioull we mo?
If ome in tun yoard the fasbionable world would got up now style witb nothing in vicw but novolty, could wo follow then in all thoir varfoun changer and yet nut bo conformed to the woild in its rum maxims? Xo.
Moptipy adnpting particular etylen of dicas Or this change we beliove the churvh to bo innocunt, and the aloptrigg to bo The faithfinl utverates of unitormity are the ones u ho hare bad their hesert's fill of adepthing. Themo honest breth. rea und bisters beliove that wo aboukd try to mantan phianese without ad tering to any particular style of drese and I don't know that there could bo uny objection to this pribeiple if it
conld be corried out, but this could not be done from the faet that nobody
heen a thoosand difforent styles in ose bince novelly bas been an object, in the firthions of the world, zet us statell in the begthaing of this srticle we roll brother or sitater in the chareb who dows not wait to contorm cilter to the cantumary usage in the chureh or
the lute fastionk or dangle betwe die twe, and our own choice will condienally confront un with the question. Can we follhw the noteltien and chang bs of fushion? Hlow long balt ye he God follow him ; but if Bual then fol. God follow
low bite.

## TEE CREATIVE WEEE - ANOTHER OBITIOLSM

Hisxing sometimo ayo offered abort erituciem oa swientufic vinerse cx prosyed by brother If. MI, Lichey be now applyang to us in a sories of bort artucles, eomewhat masreprosent. ing onr views on the walject under
coneideration, thes bolding na up beoro a reading public in \& fulso light and as opposed to scmentifie dovelopreonts in gencral rewperting their bar mony with the Mabe, we tect almost clearly, and in dong so we wint to keep before os the reat iswurs uf the
question. We bane reasoon to bolinye that our reapondeat has tieon glving the enneretions of has mind is bis de. fense of what be huliere to bo tho
rigbt eide of the pucstion, not for tho cake of arguraent, but to get at the ratt of the matter, und hence, we feel hike ubdertakng the discussion of the destuon, heliering
Bro. Luthty ie has first article, i speaking of the kix days in the ereaLiom, snys, I dist not then think was fir the to explain, but since Bro, J. T. Myera bax tried, und ratber ably, co, to explan bow it as that seione loes not harmonike with the Buble,
und, eousequently, that the study of geology and astronotny is a wante of tino und lator, and bepee, if anytbieg Weakening of our fulth, the conclution has fotlowet that some one mued how believed by many of of to ho ught." A short eriticirm of this par graph seems in ored
1 The firt pount w
in the bove remestla foand in tho followine. "Bro. J. T Myers bas tried, and ruther ably, too, to explain Low it in that syeneo aloch risghondent nomethow secms to bave yotten tha iden that our criticiam on bus inoidental remarks, which be made former artiele, and whert gave Ise to the presont deyeussion, was a
andied effort, hence denigned to an wer remaía sciontific objections urged agninnt tho Mosaic adeount of the creation, whereas we only wished to call Uention to the lact that the seiontific atistictory and selfevident is not so onr respondont would baso it. Had re designed oar first critielsm as a diect anawer to cortain scieattic objuewould not binse offered another word on the question. It in the false im. 13ecsion our brother labore under in is to tho tualk we are now aboot to pertorm. Wo bope, teverefore, tho as espuctallys desired on our part, bat is called for on reasonablo gromed.

In the same paragrapb we are al to thayged with sayiner, in sobstance tbat the "atudy of geology and astron onyy is a waste of tirac and labor.
muth as to auy that the study of the rionres amuents to notbing. Now on what grounds the writer could con-
acientrouely makesuch cbargos agunat

We feet pretty nure at least, that nn
guch chargea can be made agsinst on on the grounds of a logient deduotion of our former criticlath. The mriter knows onogkh of nur peculiar uptiluden to make hueh welargo aggiomet If he conald for a moment ylanee

he claim a apeciul for
audy ut' scologe, and in our fortine tien it would secm rather a strance application of principle to publicly eg nore itwatady, यद wat evilently the oane in our rititum of Lrother Lirbty's artiele, proviled be was right in the clarge made agninet it
Oar rospondeat will please then re member that wo do pot ignore weivat-
fic knowled go on any quostion whatover, but we do boworor maintain, ned etrongly, too, that necionee eannot fal thactorily answar to ibe Myetcrice of
the Divine creative daye. This fut ve will endesior to prove farther on in the disenstion.
3. Cluollgg up with the paragraph stFendy refurred to wo nre not only thurged with raying that the rtody of hulessly gpent, bint equen sas tendine to acakevion of our jaith" Whilo certaio that we never intimatelal nuy thing of the kimi, and while, moroover, kucb 18 not hely to bo the caso with
well halanees minds, yet such masy be the rasc, not thast the fayts of screnew and the Bublo rbush, Lut owing to our misupprehonsion as to what conatitutus fucts in stionec. Thentrence of teolo. gy and tbe facts of gealogy aro two diflurent things, abil av iar ne tucto ure fog any beariur wh the Bible or the Bible on there, thoy arree. If we
righitty mederatuad the finces in astion righitly underatuod the ficte in astionamy and goobley wo wuate End is the nuatpurebonsion of gkepticlam and infidelity
ally th this the cate of a aceiontínc sense with regard to tho Mrisaic account of the crention. Tbe facth required for a foll und satatactory sofution of tho
creative week nre so difforently undercreative week nre 30 diflorenty under-
stood and interpured by terentute tbat it only roveala vor want of a more extensiva knawledge on tho nubjert ato sueh termas as "delfevideus" "andeniable turt" and tha tiko wher tpeak. enitise atampoint. Henre tho facte, -ewontifisilly upcaking, buing called ip-
wineution mopecting tho creasive of anythag oven as to tho apparont Contraricty between the stientutic view of the erention and that of the Monsic account, are wo tolbe faulted for discres. ting the anower scence gives on this aestion 7 Wo think not. It bught be well perliaply for our resprnaidnt to infect muler consederation hoforo picalc. ious so postively of facts, as bo calls bom,
veek.

Tieorgo Dana Boardmano, 1). 1), the ate and able scientist, says, " $A$ s gookis is ancong the youpgest of the physs. ical acioncep, so it is araong the most
shintug." "Tuy," says be, somae of its expranents me wuet to talk of ite
certantue, nsime such sthong terms ay "uncontrovertible," "prouf paritive," absoluto demanstration" and the like But it is not the grent mustors when hffivert this coninda fiom the langnagu I cur respondunt, when, it speaking the cembivo vecele as givenia tliw Mosace acturnt, he ask the question,
"Iluw doce this urree with geologienl tratho wo ture not deny" So pusi. live does bersem to be in bis solution of the queston, and us dravn froun to Jlogient trutb, that bo saye "we dare grage. But we mako due allowane or his positivences, feeding that bu has not yet passod the racuition point from eciolist to that of selentiet.

Wbaterer may lie stad $I^{\text {mo o of ion mi }}$ lhis suljert it should the rememberyal that the facts of the erpatise weck, as fiven by the masured numator, an intber to be heliered than expltined The creation is a muravile. This mil versu of matter, mastle, tangible, pom-
 al urivere miny present limenhents of spadual uriker extending thavegh lung perials of time, yet arferes caut
 wer to the question. Bnt say) ous (espondent, on what aromult cmol 3 on anenor the puestom of the creative week?

Wo abswer pu the ynmmale the ar seientifa ne tou much at varime aitb each ulher as to tho gigin of our
anirease. One udvomates. loo eturnity of nutticr, wit wen as muet as revor Ir strongly urpous thes theory. Xon it wo urevpt the theory of tho etovaiIf of matter. then wio unse no cres. Sun, but exohution, wheld in diamefrictlly upposed to the Wimet of (iod and
 have 4 canae.
a Clristimes scienthey of thic pres. ont duy "een publiely declare that the
 ithes, and tho vorinome changes they seem to bave undergenci, as strongly -ringent the neent urigion af the eurth 14. Gecrge Dava Roasviman, the rectul theng in fiom beint a muthen and a Alagy in foom being a mutheel nind se-
bee of exide-m trum the dif-
between eramant gevogists
 ays lie, may secm to cestidy to the ex. al phomumenis uccorving in our day nut betwe our own cyeq, such, c.y, auphearabs suml eubsideticea of linide, undergerte and disappearance of 54 . lants, receusion mand pruecession of
 tione, and the tike, at ettimely sugres the eomparatively revent ongin of the the easth." Need wu aditluce any turinet or selentufic anssrers un this very mystenous questimn? Do not
 stripthat texts? Amiduee nut all thos go to phure that the fatho if the creal twe weok cannut be deternined, and herwe no suti-filetury ansmer on the

We give it pis our opiaion that as far
 veran maly max thousanil ycura noth, hat







 tilu"s oun work tuan Chis wiew of


 Then, theretion ta the rouspul why we atum. When the mewsed natiatot
 Wo mad definte time-such trie ne ne-
 thate thou labor und do atl thy work lor' In alx thys tho as we lave alsendy
nut enrth." Here, as noticel in our former nuticle, man'h
nork dayan ano spolen of in comnee nork dayn nre spoken of in
ton with the Divine work days.
 to the six ditino work days ne the ereation, and the ramo law that governes days, Goll being tha ceentor or all
 goteraed by those lawn at least, so far
 rpeaking of the creative weels, ibat six dsy: This word "ereated" weeds to bo better the word is still ereuturg und recreating, but only throngh watural ngencies But in the begianing when as yet thero wess noexistent butGulliweand enrth. This xord ciented then bocomes the connecting linkt botweon tho precerentive universe of nothing and tbing in enthrio.

1. We bave nos proven that scienterentive week from the discussione ${ }^{2} \%$. in od bety cen them on the quextion.
2. We have also bhown from uthat ecientibts themselves say, that uplicas.
 costion ant procesion of nhores, rapld null extemite chryytalliantious, nid ceet uiginin of the onoth.

Indin of the ont of what scientest
In say on the questinu, we have adrame
the iden that the tix dugb in the creal the iden that the wion as to time an man work hays anl thut the Mosaic count, In the berinning God createl beaven and eath" is the connectimg
link between a procentive tuliversu of nothing sare God hboself and post-erentire universe of ecorgt thing. Having thas stated our pasition nea luprog we may wet be mansiows on the weniun is to what aro aur resdy togiso nutiject, we are willing and resdy togiso
the eguestion a fail dhrouscoll. But for
bext effart, ehoakd our lyother devie a fortber discussine of the issue- lie ween n-, will more erpetially entbody
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RELEEOTIONS AT THL GBAVL OF OE LATE JAMES P, BALEB,
OETERSON OOOMTX EAST TESN

> ux w. $A$. uatuzs uthor of these lines in bixty.

The anthor of these linecy in bixty,
four years ohi-han yansct of youth -
 rosison before God suad has thtuno der It ie cleal to that matu, though moital and hoin to dic, is shlo humpur. Inl and wall tive ins another wnila The sufinite alod of the influite Goud

 un gevernimetht, human or divine combd

 - that is, patt towned Gond and safu to areage "erery transgrestions und diy otulionec" So then the trunegreswina of the late of "iod betemes atin, anth has pusecl apum all men, for will have thacd. This la tbe reazun that man futhers anit dich. For nearly six thon-
saud years death has been doing its Ireud work-laying kiugs, conquerors, peasants, Jeggerus, rich mad poor in the

Where 18 the heart that his not bed? or the cyo that Las not been fill I with tonus \% or tho honne that has not been ravagesl by tho grime monstor ?' Thess aro some of the bitter
frnits of disobelicuec towards God But nh, ace (rnctuat btoph nol here ein Eills beyund the tomb. "Tra not the whole of life to hive, sur all of denti oost our bearts upm in this life is Estined to fade away on the approar of death. So one can earry his land
nor his mosey with bin when called to die These aml other mournfu! thougbts were peessul upon me as we Bolela as be lay struggling with denth O Low yain and uncon is that solem and trying hour thl this woyld appen -the noise, pomp and viom show Pleastre, tame, gold and silvor-cevery
thang that tho world pan to tor we thing that the world rab do for what
Nothmy beomed real or valuablo, but the farth and tho bope of the Go-pel. The decoaned lad lived his forr and by industey ond good nanameme puld the bleseing of God had secunula. tell 4 fey thenmand dollars, whech wan how to fill inta othor bands, chiedy theee that were not of hastimetrat ily conseluss eare and industry was evercisod us thongh he had a hlur go fimily To a thoughthat mind thes seomed unbor is in wiscom and kuowlelige und latored therein shall be leate it tor hite portion: this albo is vanity and geat ovih."-lsel. 2: 21 "Thern 1 returned and naw hunity undur the ronh
There is one alone and there is seot a econd, yen, he bath weither chillt nor Grutber, yot is thero no end of all bas ahor, nethor is his eye gatinned witt icles. neither sailh be tor whon do I abor and berease my soul of good

Thw trath of these worlu bare been seen in thonsande of cuses, sad espee
ally so now, pruxiug that the Bible in laty so now, proving that tae Bibie it
proverbiat hor has bonter-a doroto and eneryy of cabrater-a dorotod ther. Johin Balch, baving served ill the ther. Tolin Maks, banigg evtenthen in the independence of toe Enitel sitates in 17icic. He howeren, did not predi. cate his hope of braren on angthing but "thaist mal hira crocifled." He, spake nith tearfinl cye and tremolous spase of his hopo begond the grave, he
vold ndthed, it to nothing pood in mae. it is all gruce. He anid he was now woms
out-his work one tone. Ho hat peither fatlees, motber, brothes, si-tor wito wor child to binil han "to a world liko thite" Mis wole, Mra, Polly lhas. since. Tlue tetesered bat several while thits of chanucter, hlemded with $n$ de rice of ulton-isan and eecempriety torn Whe pies ascefulaers. lat it in iont oneet to
 father ket us append the ved of 'barity wer them, lenowing that we nll huse sed of the forgeresers of our. Fnther that olocution in a now gate yavl in ssight of his lormur Mridenel, thaer
mikes froan Dandrulge, Jefrrenp nan y, E. Tomn, by the side of bia leclov a wife, tber who the Alveping lead. Suect is human life and destiny, th rich and poor navet together, and find acommon resting placo in the glave But the hopes of the Chistla

## hewe froge

blowni
Abal tha
Aland the hiowers of heaven
6, how infinitels itmportant that all propare fur that ehalgenf worlde wlitich awaits all tho living Clarikt inourony bopey "tho resurrection and the life, the world can naver give the blss fur which wo aigh" Oh, how toolish to set our liearts upion it ' Bvers death. bell is a note of alarm to every nerconverted simmer, and of almontion, even to tho Cluristian

## $\triangle$ FEF OF $2 Y$ THODOHTS.- \$0. 22.

## ny ozo. gecher.

It is indeed wonderful bow ' circomsturcan altor enges Some years ago 1 saled a load of the which be got from anotber neightior Monting man by tho way sopped and seked, "La the home good?" He thinkigg "t were some of iny father's ime repluch, "Yes, this is good, bat added, "Where did you got it ?" 1 re plied, "Dowa bere io - 5 fiold. "Oh hen it is a0t worth abything, was the sady reply. Hese the circametance He was not particularly friendly to the seller of the lime.
Another circumatance. I live near to great prublic works. So clase that manay hands live in bouses that atand an land wbict once helonged to tbe that if homanity bad ubherited poabing olse from oar first anceatore, tbey have iahorited the unpleasant babit of takiog forbiddea fruit. If we wat to be sare of some of our frait we are almost obligg ed to stesl it oursalres. Once an Inab Widow's son made snd bsroc with nowe truit Subeeqgently when meeting the lad's mother I kindly uformed ber of her son's liberties; and as the thing did as I thought it should, 1 naid. How woold you like it if I shoald come and the awsy your garden thinga affer you had raieed them? Said abe, 'Yeb, this is my garded, but that is yoor or hat was all tho diffurence-one whe wader my core, tad the other was ooder hirs. Circambtancea changed the ens

Agaio. 1 eonsidered all trarail, and every rigbt work, that for this a man is
eavied of bia peightor." Eccl. $\mathbf{4}: 4$. eavied of bia peightor." Eccl. A:4.
That is only a didereat way of saying.

Circumstances aiter caces This in We why wo whab to look at it wow.
way whe casea aro changed by our own imblibed, islented, cooceired, coo ceits, decenty, malielous, zeditione, ato bitiona, emalous, heretical

## Same farmets cery on

Some farmets cory one nanther. \&o do some meetsaics Litwyers and sloctors huve their share. The merebunt anfertises, "Call and soe onr goods before parchavog elsowbere" The machinist inaists thet bis is "tbo bout io the market" The dector trion to make people bolieve that 'tbere is nothing aul to it "work like mngl", But wbat of preaclers? Ia the age, in lesraing, fonl in expericoce This is a true saying, If a man desire the effice of a bishofe be desiroth a geod sork" 1 Tim. 3:1. But then this in wot desiring another bishop's oflise. I and complais orer the pronchore uatil Thiy had an orice in the charch. Duacons cumplaided abont the goverament of the charch notil $/$ thry were preacker Ministera is the first degree found fanle with their nadrasced brethrea As noas as theg were adranced another degree be lault-finding decreased jast oae dor oflise of an overspar their fants fiuding then of an oversere. Ptobsbly it will cersed po fuctu mote. Itobsty it will they buve attaiued to the most reaponsibie position in the chureb, of Else are eonerted, and become as little chal bearkepad to my commandmenta! Then bad thy pance beea su n tiyer, aud thy rigbteoaspess bs the waver of the sea $1 \rightarrow a \quad 48: 18 \quad$ if it got to he regretted that sucth commaods the the following are so mucb overlooked: "Ye younger Il of yoa bu soiject one to another," Pet 5:5. "Be kiadly affectioned onk to another with bretherly love; in boaof preferring one mother," Rom 12 ${ }^{10}$ Ciremulll, $P$ ?

## $\triangle$ WABEINO,

By Kancy wige.
I once more take my pen in latud to grov yoneg peoplo warmag to prepare for desth. 1 will here state what took place in my own family a fow dayd ago. My son, who is at horue with un wheteen yeur old, wad inm. When he
work. Ho got very warm. catie to lise dimuer ho took tho borkes, Went to the Will, nul drow a bucke of cold water, alad took a drink Just then I entered tho kitcheth, He sut down and Iatd has bunde across bls breast. I wont to bim and eaid, are you sick? Ho said be luat a pain in bis atoenach. Then I spoko to him agein, and he made no reply. Then said, "ELh, can't you sfeak to mo T I then suw a twitchang in lais face, and ras dying. Itsen pat by brad to bis thee. It wis cold, 1 coukd find wo pise. Thon I bogan to call on the ord to arve hm, I told my nieco to pray to the Lord to aparo him ss I kribev he was not prupared to mect God Some remedios at hand were ppliced and he rocovered. If bo bad not been opared where wonld he now
bo? Oh, think yousg iriende, bow sooll your opportunitien may pis6, and you bo buried into etornity without i noment'e warming. Therefore prepare hife are valin. Thero is nothing worth having for bet to die happy

## DRINEING AT KLALS.

A writer in the Rural New Yorka, who eridently kaowe whut he in telkiog aboat, exprosess an opiawn which apparendy opposed to tho combion vien
of tygienints on the same sabject of bygienints on the same sabject Ms
he is far from noreasoablie in bie way he is far froan unreseonable in bie way
of disenesion, we give him apaca bere.
We were oace cold by a abrow 4 old college profeseor that the moat foolinh thing at man of iatelligence can dofrom the worldy poiat of viow-is to Lutt bis brains out againt a popular prejadice. Sill, wo aro sometimes dreadfully tempted to pound our crabiom against a Lurtíal bation, and bave perer beca more so thas whilo readiog the adviceno aften lasisted on in the papers ngaiast driphing water at mealpapers ngalast dribliny water at meal-
times, The ebief and mest plassible argument againat this practice is that it dilutes the gaatric juices, and so deloys digeation. It rs aot often in a sejeatific diselssiou that wo causo casily on in bis case appeal to the inditidual con sionsinesp of the uniostracted reailer ia proof of the fallacions character of the proof of the fallacious character of tbe segmaption in queation. Who thal reuls this lasa not had a tbonsand proofo forced upron bis attention that water tasen into the Etomarb remaias there but the beconds, is quack $\gamma$ tuken up by wost 98 gurekly threwn ont of the blool gain thruagh the tidgeys? Yet ther gaia thall prain of rath in the midut of this grow error latge dra wide of this grons error Latge draagbta of very cold water taken into the atowach with the food, by chilling the stomact daring its raphl progress throsigh the walls of its vensela, do srrost the seefotoon of the digestive fluids until the proper warmth iare estabished Large draughte, aliso, of ten and coffeo, by the astringeacy of the former and by tho nervine netion of the theine they thoth contain-at well, nloo, as by the peenh er asteotic artion of coffee-deramge atd binder digeation. Alcoholics, howover dilated, have a like efeect. Witb these limitutions, we bat declare the convenens of all physiologiste when we asy that a full responie to the cails of thiret, at neal times os at other timee, wise aud proper. And for theso rear sone The sensu of thurst is given to us aot only that we may keep tbe laide of the body duly aupplied with solvent and diluent material bat alao that, tbrough the excretory organs all eoluble ofieanive substances may be tupiclly wasled away In the digestive process the demand for water in aid of both theso accessary perposes is argeat. Io aearly everythiag we eat there are solable sobectures thit are lo excres, add this excess sbould bo promplly carried cot of the sybtem Ferbinpe the most abundeat ismorg these, asanlly, in the commana salt so fresly taken. It ia, bow. ret, by do means the oaly one, nod they all, soless promptly removed, aet as irritantio Their action upon the atomach will in a very short timo derease wal boin arreas the flow of tbe gastric flaids and distart the muscular action by which the Atomach ehoras, 80 to speak, ita conteats, that every por tion thay receive its dno admixtore of digestive miterial. Tbia disturbages of muscular action is sena at its higheet in vomiting, by which the offeading onb-

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M_{\text {ay }} \text { yom tover hecune canin is }
$$ Then to whemer are you indete eal th Hes knowlelpe that you valio. En now? Yirat, biel your oldgutiun mukiphtud to 3 our purchith in puremit ling yen tu bo lway from thit ir theme tie ithelo tor jeurs Thoy thure alse isenfetora that baselatored patiently atil ardnuyaly fur sonr upprosecment.

delestern Depurtment

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 AlWHEA, IMD. andite arting mente to outh herio


Cin 1
ttauch of that lromb of bhery from wt inHE OOVERINGFOR TEE HEAD Of THEWOMAN WARN SHE PRAYS OR PEOPHESIES.

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 hoodif bo nacevil in Tbo hemabie of 'Gend
parod for abered $11+0,60$ ebould thparod for absied $1+0$, es bbould theapparal to be roro for tho parpose of

-cephir tho htwt marm, $h 1$ sumethng - bo worn fur at lighar and sacred Gou aver the womas. Thes poses of God over the vomas. Thew we Howht
have it be sotnothing for that spotel purpone, and not for any other. This secran to be the meawng of the aperethe when be cosenots it wils the worsbyp of God. Tu bave on a plane cap and have it cururud wuth a bownet or something olsa, does not show clearls If does at sul the aiga of parser anderstaded the upoatle that thas sign or toket or prower be as cienily blown isi anytbing clsu it the wursbip of God. Thas thisy soem proty athet Wut wevare aftor the meamoys of the on some of our butcts, it is not with the porpere of woundlag them, but to got thon to look at this wulject in the ligbt presontad by the arastle, and we Feel that when the whoto object of the zipstlo and of the covering is boon at we usve tried tu prosent it, thore will be beanty, reason, sud Seriptare enough in it to twake it aceeptable Witb those whe try to oley the word of GYD W
gil We now go to tho 1 thth verse but will yet buve somethong to sLy of But if a wormate lo this l'aut anys "But if a womuin have long Lair, it iu
a glory to lece." We before remarked wnth the spontlo that the man is the glory of God, the weman es the giory of tuc man, and the long batir is tho gring of the voman. Notno the long buir th ith home way to be ing honur, glory, or ta omament to the woma horrele: It doos not in any way shoy divino puwer, of bburch governmen or even finth lheranee the long lhur

ar prodent of miture, dot ar thith. Hone thel limet bour ondy to udera the pecoun, it the it Patul auy f, "for hor buit is goven to het for a covering." overing is per, hatazon it orly ocemi twiee in the New Testamout. Tbo whther pluse is Hebl. 1 19, and is iundered Fextule This is not the s.tme Givel Kord sed betore in this cloppter. Pant tivt the when on the bend of the wum All, whith planly inemita covering, it Tonugan Ladell amd herte on thor Lex. cons show. Bre this word perinofrom
bure ssed for the Eite time, doen not
buisn mencrina for the hewh at all mrane, ta the Lexitonis alam, ta ifile round, tor wall stound, or in form aronal, ne to ftue on a marth, a cloak or an arimir A nor trantetora stang thut thete is doulta in their mose tratio
 bate it :Last b- rif ir lingegen hes tar: but me aprice of jarloltation or of prathed
 duntly and wit stas to be lurrayed in S. thelling extua of whamen nglyard. noily not for tho head, and meana her tavy if grven lier to mloru ber, itratemil of herge adornel witb rome irtani, fimbly Tbin word partbelarun woill Tbin word partodarus weltion FI. B4 wat tho nith wot cortom, an
 (thet wobl than how, then te wu mum tramont thate be lotgy hat at"-th' - atarmg nlyan io bavertich ul os thongh it - - as shat X Y1I Agua tha long hatr of tha
woman , binct man a coverting fua

 dafi-att to fibl a man whote latry the itshat at the not cover his thent,
rialy the apostle din- - wet mant b.at the man'a bair bed eu kloort it will

 refirt +10 it wowhing farther then to mply corct the tand, yul his me an 01: is pultinls soutioul in the tror Fof the bidy motead of caion moas mentul derew lat since the whatio haen two dishurent worde, Ratukatuphe
 hal mean the tame thing by funt
xivil. The is pataly shown is The apoatle in the bith verse, where he say "Fur it" the woman be not cov crest, fec hut aliau be shore" 'This lat guage "et ber ulso ho shorn, ' shows addreim to, und something ba side tao addetum to, unal something buside tio orimg it routd not ho aken ofl in time of payer, and therv would, in that Caw lod no acason in mmmadiline the Wumas to bive ber heod corend at that spechal tume if it is coetred af the tinue, which it would be it the bair in the werering. But thergionte is evi suntly spenking of an artificial covering, that nay be tukun off or put the term kntulalsyito, but suot so whes he anca the word prriblotam. Ho thore meats the hair is a matharibl ornamed when tong to bo worn ult the time. XIS Furtber, when tho prosth spuaks of the covernis on the head
 \#* a of Iritual duty, a asing. "- 'or is man bi- bumd." How ie daty epjofned in the woril oupht. Si verery wuman Der laayeth or yromberasth with bor hul uncovorul (aust toitantel) dathon orents ber haul, surt for shis casse minft lbe womau to have power ut ho houd." Here ts a syntitual duty CE . prined by the word ciaght, in reference on the envising explewath toy kitfothe allutuh but not wn with the long hai apiratial ducy in it, but anaply a nat tral omanotent. In the 1lth verac Pations. . "1roth nat evea natnre it mif teash you that it is num have lung heir iv is a mhame ta bim bunt it a wa than brye leter howe then elary to hes for ber buir is efoch tis her tor a con rury dinet und -ily-bry hure as yrien th
 Tbat an what I'aul in nquaking of, no
-5 by tature, as uny other organ of choly, ant bas its natural purpoes Eypressed in the wordl Juhlurthuni for selorving the woman, and is tbat sense bur leng hautianglory to Leer, as a natural ormament. Wo neo thee that I'ani slenke of nipititnal duty in ems-
 tuiut gift er a mament, with the terin junhibuin, wilich $\mathrm{j}^{\text {ouses }}$ to confornd then- two wenth its monning the came
 The apaitle's lanzuage

Hete if any the the Jeth
Hot if any motr sectu to be
 thenapatte hiss got through with all has argumont, presented and dlustrat. Eal has suliget Milly; as wo would exfit in zegit reckoney to ito, he turn=
 in the Jhith verne. Ifere Paut in has .w waris, then bu ren.urlin, "Wo hase min adelo ramema Joknew lat-(-a than wo thit enstum hat heen the Fite of chateping maxy, if toat all the
 do the to the wiant if firdl be lenew
 feeplof, anit bo letowe, ton, that bis op. in the chatrime al the nontal for hit beal cuatiol orer the men whon urpirise the fruth, and he atrilsey the everny in the

 vinle alal Gurject writs on tho oth. : tha makn s the mue so plain tbat

Ile -2yn il any mun reem to - cumtontiont, knoving thint rome Suit keen trev bims, for if nane woubl oppore that, thero coudd be no eantenfion. Bat I'sill keev pome would eonfonit, and that they would do as thoy wio low thang, bring in the eartoms of ho world to eet fitsile ulso trinth be hal been terthityg. Ho know the infurne of these contentious unen would tent the peuple after the worll and ita curtomes, thil that was the very thinis be pratle was trying to ipovent, hy giving the thumb both men and womon a luss ul' divino tutherity to pevern hem, isetend of heing governed by hese men tho contund spaninst the apoblle and fior the cuntoms of the world
XXII. Nue les uo look clozo and die it Coul vas Dot nightio giving the man. We ins of tbis contethous the apoatto fins tanght, the only eppo neat he can bave is the man with bis custom of the workd. in the fourth vereo laul nays the man mant bave weo Panl nays the man mast bave
hes bead uncorored in time of worship. hes besd uncorored in time of worship.
But this coptentione man anys, not eo, for it is a chiston in home places, al farorale and vren otber places, for men to have thor heads covered. Paul nswors bins plainly that we haver no ach custom, neitber the churehes of God. Agran io tho Dth verne Maul hoveted is ture of worshap Het thas gutentious mas saya, not so, it is a chatum in bomo plucas for the woman to not have her head eovered whoe sie prays. I'anl allswers him with fon sathe reply, that we bavo no Aheb ustome, meither the a burcbes of Goul, fothug the tontention, wan knaw that He rusteme of the murld do nut weis. ith liee ("hureit of Ginit
Agniu it the 1 ath verso Pual, ppeals ing of the womoth, snye stre rought in
 priwle tbe wurd if troul has over the says, nin socel ot that, omying that it is Hetura for whachis to wear all the five hile of niodero taner, showing the purver of fishlitan bital ceastong mure res bucur hom arnin, tellivg him that re have has suth cuntom, neitbeir the burches of Gau, to let all know thas hesu c ctorom: =r- noit pilmitted in th

The Primitive Christian.

$\left\lvert\, \begin{aligned} & \text { think tho earlicr childroo are twaght } \\ & \text { to at st the tablo with parents, broth. }\end{aligned}\right.$ era and ustore, and bebave proporly. the more suroly will they secerre good, rotined table manners.
Less not difirinult to tench a rery young child to toske its wants quotly known to the proper peraon and at the propur time. But what can be more
unconfortable end annoyme than to sit at a table whero the cbildren, from the oldest to the goungest, are the dominant power, naver wniting pationtly for thour tarn to bo hilped, but cutling loudly for whiturer they do. dira, impationt if it is not brought to therz ou the invtunt? If attentivn in
not given as moon as the words are ont of his menth, bow ubploussint to soe a clild stnoding on the rounde of the ethuir, or renching over othor plates to Phrenta tan, with vory lietlo trouble to theraselver, eave thoir goonts from withessung gurh 1udeness if thcy beg When ozery babit is jot unformud. bo taught to a+k for what he neods in a gobtlo, respectful manner, when re guring service of the nurees, or the Whitor, ay woll ne of his paroets abd closer." "Plenso give me sorno watcr." "Plense pass the brosd." And when tho requent je complied with, acecpt it and aay, "Thank you," What bardebip is thoro in requiring ther from
chathee just beginning to talk os well as from older lads and laeses? It will require but a very few repetitione of the lesson for tho youngeet to underatand that it is the only way by which their wishen will bocomptied with; and it is surprising to soe bow soon this mode of ealling attention to thoir
wanta becones as casy and natural as breatbing. Paronts are oulpable who do not give their ehildroe the advantage of euch inetruction and enforce it until they huve no iden of asking in nay other way
thie duty. Huw many hoar thoir young charges calling impationtly or arrogantly, "Give methe butter, Jane"
"Pasa the bread this way," "Catit "Pass the bread this way," "Cath't
yon hear, Jane? Tre told you two or you hear, Jane? I're told you two or Or eomo may toften their iepperiona demands a little by asying, "I'll take the broud, please," or, "Hand mo the salt, Jave, please," but the "please" bs
too far off to be very plesant. It too far of to be very
sceme an ufier thougt.
Wbispering, lond talking, abrupt calls for any article on the tablo, beginning to eat or callitg to bo helped the moment beated, butfore the oldest are servod, is, in the bighoet degrov,
rude and valgar, yot by far too com rade and valyar, yot by far too com-
mon, Some natural feoling of reotraint mon, Some natural feeling of restraint
or difididenee may keep tbe youeg more or difididene may keep the youeg moro
quiet when at a friend'e tablo, for part of the meal at lesst ; but thoy cur hay no claim to refivenoent or good man-
norn if they une politencen only when among atrangeri-koop it lotid away, Like a new garmohb, to be put on oceasonally, and to te thrown off bs spoed. ily as posestblo becanto not being in habitual use it becomea irksomo
Many other hibite creop in and find permanent lodgment if the parents are not watelfint of theor cbliddren's bo havior at the table. Picking the food to the month while leaning back in tho chair; rocking, or tilting the chair back and forth while eatiog; filling the piouth too full; oating rapidly and with tauch moieo from the lips, sitting with olbowe on the tablo-all these, and a multitude equally vulgar, ean be met by a caroful uothers vigilance bofore they bavo time to tako a child with conrnenest and valgarity no tatter how exalted tbe station be was bern into.-Clarictuch Union.
The bad fortane of the good cares their facea up to beasens ; and the good fortune of the bad bowe their lieads fortune or the batd
down to tho earth

## GOSBIP AB0JT OBEAT EEEA.

An intoreting chapter might be writton about the weakneases of groat men. The ancedute of Archimedon
will be remombered; he rushed through the street, of Syracibe al fintro, cry; ing, "Eurekn '" suld ne the taking of
the ctty to was killed by a sondior the city ho was killed hy a midior
whize tracing geometreal lines on whive
eand
Socrater, when filled with somo adea woold atand for bours fixed like atutue. It is recorded of han that bo atood amid the soldiers on the camp of Potidea, in rooted abstraction, liston. ing to bis "prophutic" or "eqpernata-
Detaocritus shut bitmself up for days togother in a lattle apartmont in but garden, Danto was sulfject to fite of abstraction, in which the aften quite
forgot himself. Wau doy he fornd an intercosting book, which bo bad long sought tor, in a druggiat's shop at st cana, and sut!
night camo un.
Budo, whom Brasmus culled the wonder of Vrance, was a tharoughly absent man. Ono day bis domestic
brake into lis study with tho intelligonce tbat bes botase way ob firo "(io and infurm my wifo", naid be ; "yont añair=

Scaliger only slopt for a few hours, and passud whole days without thinking of food. Sully, when his miod Was occupicd with plans of roform,
displayod cxtraordinary fits of forget, fulnexs. One tay in wintor, wben on bis way to church, bo obserred, "How cold it is to-day" "Not moro cold than usual," raid one of him attendante. "Thon I must bive tho tgio," Eald
Sully, "It is more probable that fous aro too scartuly dreassed? he was ank od. On liftiog bras tunic the mecret was at once diecorered; ho had forgotten atl his undor-clothes but his breechest Mrs. Bray tolle $n$ somewhat familinr story of the paibter Stochard Whon invited on one occasion to dino with in St. Jsmes' Palaco, be coemplamed of cold, and chascing to put his band on his nock, be had forgoteen to put on
bis cravah, whon be hantily returnad botao to cotaplate bis attire.
Buffon wha vory fond of drees. Ho ansumod the air of the grand secguior, lsco and volvota, and was curlod and on papiloftc while at bis studise. Pope ton, was a littie dandy in hie bag-wig and eword; and bis crooked figure onvoloped in foshionablo garmonts gavo bim the look of an overdressed monkey. Voltaire, aloo, was fond of toagittecnt attiro, atd
Diderot ovce traveled from St . Pe. oraburg to Paris in bia morning.gomn and nightean, and in tha guso promonaded the stroete and public phece of the towns on his route. He was often takon for a mertman. Whilo composing his works to ueed to walk about with rapid atrides, and sometimes had ntruck out a bappy idea. One dey a friend fonnd bim in tears "Good hearese|" ho exelaimed, "wbat is the mattor " "I am woeping," eqid Did-
crot, "at a atory that I hare jut composed.
Yoling, the poot, composed his "Night 'Tboughte" with a bkull before bim, in which te would somotimes place a ligbted cundle; and be oceamionelly sought lis sopulchral inspiration by wandering among the tombo at midnight. Mrs. Radcliflo courted glomay romanees by supping on halrraw beeftceake, plentifully garnished with oniona. Dryden used to take physa a now piece. liant, the German
pold philosopher, whilo locturing had the babit of fixing hin attention upop one of his auditors who wore a gartaent
without a button in a particular place.

Ono day the etudent had the button sowed or. Kisat, on commoncing the places. The bie cge on the ustal cy the consteration of the fhilomo pler, whose ideas had becemo so asen Mated with the buttonlese garment $H_{\text {Is }}$ leeture that duy wis dotestable 60 was quito unhingel by the circum
Ton many authors bave been fond
of the hottla Naboluse naid, 'Euting and irinkang are my truo sources of my true and only Hulicon, my cubulier ic fountana, my sole ontbunisam Prinkeg. I doliberate, and dohberat jag, I dramk" Eabine, Fiecliglos and
Cato sil got ther inapiration wbile Cato all got therr mapiration while
dribking. Mezeari always had a large fottle of wae teetido bim among lan hooke. he drank of it at cark jugg be vrote. He turaed the night inte day, and never compoowl excupt by lamp lyght, even io tho daytime Al his
windows wore darkened; and it was no unumul thing for hum to obors a Viend to the door with a lawap, thongh cntende it was bruad Joylhgbt. Wa the
contrary, Narllse, tho historiat, berel vrote exeept at full mulday. His uteas be imagibed, grow and declined

## TOPIOS of the reltargos press

-The Mrosonger, in an wditorial or "rager for tho Nation," says
In our Charcb, sid in many others, pasyors for tho land is which we dwell may be the forma, they Hre pererthe Inas offered. Our Huavenly Fatber is called apon to give those who rulu over us the spint of wiedom and mot oration, and to mako us a people whono God in the Lord But there are crisia Whon, judging from the signe of the oetion and belp Sucb a time is upon E now. The political oanldree scoms to boil and bubble with anwonted fary. Mon of sll opiniens appear to to on the rampage-carried forward othorr coal for favorites, and caring nore for personal conquests and pres. tige than asything elso; and it in fit-
ting that the Alaighty Ruler should ho asked to stay the tide of paseion and make cren the wrath of man to praieo Him.
We can conveire of nothing Inore angeroue, than to exclude the Divine Asctor from the affairs of men; to suppose that our national and socinal life is on a plane that cannot be reached by highor induonces, and is to be a! batural baes. That it aynonymour With bowing God out of the world, and confining Hie oporations to a kind of gnoetic region-to a biorarchy that oof Dot lay bold of our common eve-ry-day boing. This is dangoronn, we repest, bcense if He wore to loavo ue
reverely alono for a single hour, urorgthing would go to deatruction. Wo scarcoly roblizo how our prosortation oven when po danger soemed to throhton ue, hat depended upon His overaght and geidance, and how eontinaally Ho bas preservod un from immigont catastropbe. And His mercy in bia regard bas of-limes boon tho ro sult of the prayere of $\mathrm{H}_{1}$ humblo peo ple, rather than becnusu the wisdom of
bold men han fallon in with His deiges. Lot the conntry be remember ed wben wo go to the throne of beapculy gracu.
-On the "Exodus from Eurmpe" the Whille Obsurver sayd
While most of the perple who etoigrato to this comntry will sdd to our dional wealth and rcsources, thero in bise boreafter, atal by the exercise of the right of enftrage, whioh is too indisernminately and freely graetcd to foreigners, change our lawa and subvert wome of tbe most Faluable of our
froe invtututions. They come general. y from under ropressive and opprene ivo governacets is the OId Wurld
without any esporience is oxerciminis political privileges under a popolur gocornment, and their idon of frowhinm in $A$ merica is ollen that of naroottain. in Ameonso, uncontrolled by manthority or law. Many of them aro irreligtions, and bring with them the Sableatb-les.
oorating customs and the driaking batats of the Oid World, and arealrendy numerous enough in some of our eitien tocentrol their governmente, and to frowent tho oxocution of hawa vencted for the preservation of piblie morality and onder. We are scrionsly threatened from this source, to bace the very lawe uad institutions wbich bave made our country an waylum for the poor and opircessal of Baropu subverted and overthrown by the very pooplo whon wo wolcome to anr sheres, and who bore find a rofluge frow oppuression under our freo wati. tutions and iaws, which some of them, in their blinilness and pervorranuse, seok to demtroy. Thin is the grest mons tide of fuscign emigration that now bwooplo upon our whores. The only power that can nywrt the peril, athl theo our nation from the evila pel of Cught, ta tho jower of the Gont pelarahes of. God grant that sill the in orangelizing the dangerons there adong thoso thet now throng by thousoods into our land!
-Inan editoral on 'Goieg For ward," the United Prosbytcrich says In the Cbmeb an well as chewhore abead. Tho dinprosition is not to fion get this, perhaps, but to fail to net upen it, so that muny gond interests aro kopt standing still that onglat to be pusbed fonsard to new enterprise and attainmont. It we eny to suggont that this conserpative disposition is antural, mamuch as it grows out of an anwillagnenn to disturb what is good and bas done goud, und espectially since to do no seems like traperihag ic in the attompt at change, Tho faet in, bowover, that a good cause bindered in ite courne of progrons, whech is lis netural and bealthy one, mat suffer from a fatal inturraption; wor in there in anything eo great dangor al the poliey of standing still. All onthuataxm, energy and bope dio nonder the influvece of stolid conservatism; tur it directs its thougbte backwards, deala with the prast, sympatbixet witb the dead, and gets its inspiration from tbat which is departed, eod thus stiften the nutinets that aro neoded to give power to any offictive life.
Nor is it a disrespeet to the dopart od or a reflection on their work to wiab to go abesul of thom in tbought and cbaractor. It will bo but doing what they did with rospect to their predooessors. What makes thoir work valuable to us is the fact that it was an improvement on that which had
arone beforo. And we will be but aboming on appreciation of their la. bor and intluence if we try to excel them in the line in which they started. Theiry was the onrlior building. Ho ie their best friond who secks to carry it on to complotion. As in busincere the mae who thinkat trost of hin lore fathers is trade, filling bia boune with metaustoes of their work and mome ritals of their lives, is bo who ueey current mothoda is nocuriog auccers, no in the Church, the very beat friends of onar religious forefathare aso the mun whe resolutoly sock to earry on their work, asiog in doing so whatever helps the adranced imtelligence of the day affionds.

Edward Grahum, the champion oarsman, belevos that the best plysaical performanco call only be scoured by absolate abatuence from the use of alcobolics and tobucco. He eats wholeeotal lood, tukee regular Byl modorata excrciso, and trica to eultivate a cheer-
ful stute of mind, in order that his sleep anay bo cound and refrenhing. Go thon suld do hkewase-

## ORABR IMEDITATION HIBTOBIOAL $\& 0$.

Ater the bustio and anxieties of tha Annual Mooting were over, a disap. pmatuent of a iny-over at WCatorn was aceepted an the itievitable $\Delta$ few of ns were fortounte onoggh to sectare bede, abilo the larger portion of the company remalaed in the care ontil mordleg, theo anily hotel in the place lieing alino to accomonousto about twelve of
aver oee bundred hretbren and sikters. The fow whe procared beds consiblered themselves fortanante and soon ofl were wrapped in the embrices of Morphens, When suddealy a lood nose rang P Eberallo and Dariel Bechelelbeimer wure Aloeping in oue hod, and Samuel Gorver, of Cbstban, O , snd your cor.
renyoudont in anotber The suddan dutherhasce created a degree of bewildergent in my mind, so that it toolk a fow terondn beforo 1 could compreberd tho stomion. Hoder I thum taik sbout the bed breakiag dozn. "What will we do," be. Darle, po match The room, und the back rail of the The only alternative whe, the lavalord murt bo aronsed, to furaish of light und belp to repas: for another trip into dereamisod. All this autse brought on col saddesy was toa mach; it drore
cleep from my egen, nod now was a
 wetilitation, and tle preesece of our es teened old brotber Eibersolo and bis teniporaty misfortuse, antarally paved
the way. When dial 1 nieet bin the tret timo? sud where? At what is Nugers' Millu, ia Somerset county, $\mathrm{I}^{\prime \prime}$, fitb in the lacetiug bouse on the bill, day or two prior to Anopal Mectiag at Mechanicsille, two miles from Meyers'
 price, and 1 eooght bis acquabtance as soas ax the eervicua wern conclump This was in 14.39. Sure eoough! This the the trenty-firat adotversary of the big frost." Yes this very thoraiog. ed a sarrowful sectie- $n$ Ireecn through Weatern Virgroin. Wostern Peobeglvadin, null Easturs Ohio. It swept away thins that repios of conutry ever had cloan, you orerything thut host could injare whs dentroyed. The wheat felde birvcal there to gatber The youag leaves ot the trees turned bluts nod the Forcats wure in monrang Even the
laurel, that glory of tbe nolatam re knose that rewsids green all wibter, milaight in whieh wa se now eawrapt This latter phoommeus was at first look el uphoo was mystery but was roon el praved upon the ground tbat the grow teng eaturely out of suseont, cameed it to turn black Tbe bet of Jude (hat year was Souday aud your correepoud
ent and wife weat about right mile to meeting Met ae Worknan's tebual. bouse, in Fayotte county, Fa. Not very pray at mectiag, bnt aff slong the roud littlo groups of penple evold be ung the probability of a famive The fociltiea of transportation were not very good then, especially io that poor
mouataicoun coantry, sud it touk days
 the extont of the fretze Some supposed it was all over the Vuited Siates ble," bat we surted for Anatral Meeting stout a week later, and tiere we leart. ed that yoath and cast of Cumberlaul. Id. as well as west and north of Obio,
the eroys wero not iajored, mad the cloud passed away aul mobody nuflorech, witlo many leanued how poor aul dependent sam it, and upos the whele the frost wras a blessiog
Bat we Lianly dismissed the subject
 brotherbood, the Abonal Meeting of 1850, add what has taken place sioco up to the close of the plensast Amanal
Heetiag at $L$,anarl, from wbich wo were juet retorning, twedety ono yeara clapzed. Wbo wan at $A$ M in 1859, the fret one We attended nince our conaection with the chorch? How many of the then veterase remain to day 7 These, with many other questions, possed through oor miod. Notebly amoag the leading apirits tweaty one years ago were, Jobin Kluae, Joho 11 U'matead, Somsel Lehwas, Jobn Belkiey, and otterts, all of whona dow sleep io undigturbed reposo All, so fur ha wc kaow, were allowed to pasu away in praco, except tbe laneented
Kliso who mot a violent Klino who mot a vielent desth at the bapds of a rebul assassin While we
feel the 1asalt and injory, we also feel dedominational petde, for no nobler vic tim rould our elaurch bave fornithed a martyr to the cange of our glorions coustry. Brother Kiine sleeps ia praci anous the lenders tu Rochlaghnew, aDd difference to hima whether be departed this life by the ordinary means of die ease, or by the mesos of rebel bullets,
the difierence will bo to the eowardly "Basio, who will be in the hoods Hipa who ratid, 'Veagondce is pulpe, 111 repas
Returning to the Anmual Meetiog of wenty-one geara ago, we bad trother D. P. Sayler as ite nederator, fail of Giro had reat-looked upon by the yoang and progrcasive elemeat in the obarcl B Sturgea representing the far Westen brethren, heariag the glad news that they arcepyt the conditions of unton, sad $W_{0}$ pent Joha Melz ger, who wer then Wo ment Joha Melizor, who whe then
a the prime of life as he is ooc of the wen whoretatas the prime of life longer (than ordituary. J. P. Ebereole we fiad ta the satue plass. There was niso James
Qointer, tho valun of wboso services to Yointer, tho valun of whoso services to koow until we are deprived of then Time woald fail to weation all that we could even thiok of, and they will plosso xeuee us for all omisacas. But we will jook at the work of that meeting and putice at jeast one thing that was
done. $A$ request or gurry writteo by gour cortespuadeat and passed throngh the Gcorges Cruek chareb, Fuycto Co Pa, to the effect that some plus be de vised by Auoual Marting whereby the Gospel may be mare geverally prenched to the people cotante of wor regula
 fire, bot if we are wut mintaken, tbe
 nition; that is, the prociple of nayiog money for time, mod zopporting the mis. monary and bie fannly io a pecumary vease, was recognized for the first time Jurl twenty ode years ago of coura the progressive elemeat of the churcb fayored the moremete nol thas were u-t as thoroughly coaviacell of the ne chasity of soch $A$ movement then as Iriog in their eadeayora to matare proporily onguaized phan ever siace, and thanks be to God the plan in fianaly ma tored, anthorised and organised by ao wuil Mceting without a dineening wice Aed we wuild bere call the at tentioe of abat is cailod the non pro.
greadise partion of the brotberbond to the fact, that the progreasive porsiun ait ho "fast" after all; ; they have bortse ith the slow and timid portion of the brotherluod Juet twenly ene years for the sake of peace, and whether all this forbarrance was a virthe or bot is a question Unst we will not disonss, but
the fret is nevertheless pronisent that it whe exercimed Aud now since it
thok the ehikl the lawfol length of tione to reach maturity, be is now a mas emanin idile years of afor. Lot bian not no think to bas heea carefully brought up and troized to the "way be sbould
ceation of their orgenization, their r plane and advice, and I think we will belp thers so that they ean make good

P J. Brows.

## premature edooition.

3foat of our leading minde, in the various departments of nctivity, originato in tho rural districts. Tho citiea and largo towna furnisb very fow in proportion to their population. The act has been explained by the parer air, enupler babits, and bardier lifo Bot eharacterizo tho country
But wo are inclined to think tbat onr sehoot ugotem is an cqually ind-
portant tuctor in the cass. In the roal dutricts it is impossible for the hildirun to attond at a vory early ago. bartly becauso the schoois are not ataptod to them, and partly becauso of ho inconvenicoce of distaves, bad roulun and minch inclement woather.
Morcover, thero sio goberally two Corme, at sherter in butuer and longor o winter, the latter boing largely at toation even by youtic men and young ladue, many of whem become themheives toachers. Thero is, tako the jear through, time caough for ull zorts of ayal aports and divorsions. Plas, worle and study aro duy intercharged.
It $x$ well nigh imposillo to parb tho hrain as the oxponse of the inuecles.
The reault is that nervo force is oxbo superstructuro of mind anal body. In our cities education bogias almost With liabybood, anil is kopt up, with and womathood.
Nothivg is wureo than this nuromut. thag emplesment of the braio in child. bood and during the pecrodeof gonth At lesst, it does not pigy na tho moer

## A BOBLE'B LEB8ON

Oiten during a into groll of acknosu $t$ day lirenk, I bave hoard as robin angg 2x, su see dly. 1 lonirued many lessona fron the dear hird. Although it bal
wat therg on the nimiout lealceas troo at thers on the ulinout lealeres troon arn fors storohonase, antl "boitber koowing where its broakfast would bome from-its first anking thoaght so to spoeki scemed to rise in soog of love and gratitnde to the liver of Il gaod if tumes the wites neomenil to flow on rapudly that they fuirly ronded each othet for utterance.
Sometimes lowd Duid gain tow, tender, and wh heressrat.
How untuke this poor hitto bird ase o. Athlough our Fathor lias givent ad ratment, kind jarcuse to jerosiche ur our wants-- $\mathrm{H}_{18}$ word to point us 20 beuven- 11 le only Son, oren, to dw
that wo might hee, yot how oflon do Fo rito in the morning without lrougtht of theyo blossingn, and spend the dny urgrumbting, complaning and faule-Ending
Thie calm, quet Sabbath morning ny sweot stager swomed to bogin its fongth of praine obrlier than nabul. I could was cely think day was comin
when 1 heard jts first oweot notes. when 1 beard 3 ts first aweot notes. Again how hatike tbo lird suo we
Althongh Good hat given ny sis days in which to woak for oursolver, and only tw for His apectal weak and aorvicebow we 1.wh Han, and ho at viroctues ater than on wook daje=njeced muoh of the day ia taxy self-mdulgence: and hen go to bud early, in order to bo ready to grasp at the world us so00 as thame, shame on us, Ob , base ingrattude to our Maker, Presurver, and bovitiful Benefator.
The sweot stingor has been mado n
in particular, I can never forget. An
the Robin raied its notes of prain the Robin raleed its notes of praiso I poured mo out sueb a blessing as a could wcareely contain. I was taken up into "the Mount of bleasing" nod had "un feast of fut things," an overtiowing sonse of "the peace that pass. down from the mount (involuntarily it somed to me,) I cried ont, "God bles. the dear bird-it isvited mo to thio our God. Ho minkes oven the birds. or the air to be among the "mil things" mon wenld prear good. MOD, th poodness, and fre this wonderfal Hort to the ebildron of men.
Sit Plitce, Ith.

## Ac Appeal.

I make this appoal in behatr of Bro llegsor, of Sudyon, Georgin. 1 sup poso tho brotherbued aro aware that about thirloen yeare ugo bo loft bi bomo at Groun Troo, $\mathrm{Pn}_{\mathrm{n}}$, for Goorgis,
a strangor in a etrabero land. As ho a strangor in a etrapgo land. As ho
was a worker in tho viacgard, aad hin heart whe in tho work, ho thonght bo could do something for the Mastor in the Soutb. Tho Lord only lenows hin thatings without and foors within stace thoro. But bo han etood tho Atorm, and none ho is plending, and wateling, and waiting for nomo bum bie, prayerful, wide-awako orother to Hegner bas been tesching the chaldren and their paronts the blepsed Gospel. Cuta it bo posuible that thero is not ond in all tho fratornity who will go and help gather the lumbe in the foid? an tbankful that it is not a mattor of dollars and cents with brothor H. II hos moans enough to supply all lite noeds. If bo bal not it ought to bo fortheoruing, for the laborer is wortby of bis bire I bope tho Lord will etill ay day whon bo ean worship under bis own vina and figtroo. Come brethmission, be fnithful to yout ealli com misalion, be the ather calling, and thon, like the Rechabites of old, wo before the Lord.
Oaths, Pa.

## Bocial Prayer-Metiog

Diar Prumiztily
I bavo long lieen anxion
fra the brethren to becomo oonvinced of the true worth of soeinl prayer mootings. 1 beliove, if properly con dacted, they are a groat meabs of grace. Sowe objoct to tboas on tho ground that olher ondere of worship Guas them. They bave girosching too Mhat wo then lgooro thal slen? Thia sucls mootings, snd, it is siaply ah. surslity. It is true, anything mas ho abued had become all evh. Som might bu vail of their gitt in prnyer,
but, no woro 60 than others in preach.

Wo have more reports of anocess rome those charethes tant have them, thun from those tbat do not. The wanner of prayor shoukd bo guarded ins it alwaye should, and bo strictiy tho aimple and fervont desice of our hearte and those desirco otfured up is the most plain simplo lazguage. Thon, if wo bave true prinitive Christian falth fil Gods jromise, w. may expeet to recoive from Ilim ponteeortal outpouranga of His spirit. Wo aro tender tearfol reaponsiblity for a lack of chas coufidence in the promisos of Ged. Ob, hore tas wo to so unbelieving Let be oxnmino oursotves very clouely in regers to tha uso of tho macana of graee. If wo find that we mro neglect surely be wiso to improse them. These that neoik a bettor country in this Forld aro very fund of meoting togethor to talk of the way to go there and the gren! advantages of tho lanif they are going to. So it should bo with those that seek a bottor conntry

## MARRIED.

ERON -RORNS Y ER.-By tbe under fienry Cateron to Miss Soman C. Furn rycz, both of Columbians Ca , Oteo

## DIED

CASBESR $-\ln$ the Quemashoning church. Nisy 28 , I850, Narsey Janacs, kon of brother flenry sed siater Sarab Cosebees, nged opsiect hy brother Jacolt P, Speicher Pronis Johin 11 28,
d. W. Bean
and Nicalk deparied this life May 6, 18to, aged At yean, 11 noonthe sid 11 days. Dissuter, andited by Solomat Buckien.

SONE, - Withia the limits of the Bedforid chureb, June 11. 1880, Mra Tabitha deme, in leer 85 th year.
She Mat in Buytist 60 years, and was the Wuther of 0 claidron, 16 grand olillitea and 4 groat grabi-chuldres. Her last Jnya wete abtitely speot ra rellgiour convctastlou. Dis-

## 8 B. Stipe.

FABiLL - lo the Fial fiock eharcb, Jabe 17, 1880, brokter Hery Grablli, nged 83 yeank, 3 tanathes and 98 days.
Fineral servers icen blind for many yesra lationa 14. 12, 13

Same II, Mieks
MABIAS - lu tho Laver Camborland chureb. O., T 5 won, Cumberland cousts, Ps, May
 Preachiog by the Lisethotia from troy $21,4$.
GARETBON,-In the Lover Cosomago distrect, turl county, Pa. Feb 6, 1880 , fucnd Futh Oarte

## moath atd 12 days.

She was a monabor or the angety of Frieade, Wut manifeated grest kimoloces sied houpital. aty to the Bectires. Stue lesver two bona Presching Ly the Brethren Irom I Poter 1 34:25,
AARETSON-Also in the Lower Cons

Corrmpondate．
From Altooon Pa ．

## tunn 22，1ants

Hath thathen
We．therogit tho loving Rumuivery of the treat Shapberd of hie
Allume
 Dentiln bouse Seeral of ont peeghe us．There were pearly exely sommun－ eil．Wo bad the pleanare of makiog the neqpuintante of lenther Ibamel Brather of Beloubo，whu vety noex－ pectedfy net with N4＇The monnuter Cor，Daniol Praticer，F．w Will．Biwo Soll atd Darul Null．Our honse 10 ent tiroly too amall，ounsripuently we labor under guest ditalrabtages ont sulde of pistions The mecting parsed oth reyy
quity and 1 lapo prolitahly to all who had the plecione of attenday it May Gontin binomg stemit all rich mevtinge Goul midor una mamain－
 working maternal aidded to wir nus． licer alond nat vory marh peredest timo conars davies gro pituce to the workmint bee thi that sill weth toel pare suterentul it the hely to the s，umb ia a place wiere the youms Bende retise omprevurin，that lyot long．＇Tlarethe＇we eeo the impurl nive Trutentally gourn．

G．W，Kım
Frofu the Qoemabouisg Chateh， Pa ．
Dher Werthren
Junu 30,1 1sio．
 on the 17ith int is the lerge mecting thase near Dathikeille．The manker il atectulates，both of parturpationid nousl on auch outurni．The uthr W．a4 Fery yood cacople romive lond talk－
 in tho oreving．Thern wers liot ：th
 lies wax anturterb fors the nome on Tlonev bum arbmathg ilistrecto who co）and Hirans 3／raselimen of Nhade
 of Middlu Creek
eorniad wo are on thelle slume ty acoll housi from what 1 bam alote to jotige lig prearancer＇Lise were vevaral aud ed to the chutule－lint） y hefore the enm． tumbion
The proquect we wh preseat that tho gram mope of cur connty（Notuer－ Clur barveat is，at loast，wo weeks arflior than uenal some whest frelos wo fit to cut．Some orchurds will bave an sblundance of frint while othota har ompuratively nothong．The bard frosts aud the dinostht during May did considersblo juibry to fruit，Tho hay crop will hardly loo an twerago ono on the ssme account．
1 coold sogitat that you publinh the Tranoment mave by the late Sthan iut miseson fund in the P．f．te snon an posesblo，so that mithen may koow wheretusend contrituum．Ilatuly sent a embill anwuit tu C I．Ifowladed，Lan sark，ith．，who wia－tbo bermer trountier metead of brotber Gonntor who is to

 Uhat monny Lrathen womld thectfolly contrithate to the hervestiteo of bothor Heque of they kavis have or where to and I think bother Etion＇e souges I ron thei $a$ citroitur lin splamptod
 it regrias meotinge tostond is ore oh who enutld cromententiy dor $-\cdots$ enalh
 ar what ore

## fors fratermally

## From Elder Kuinley．

## A

Ae thern way betall Tor Innual steeting for $18>1$ ，anil the ter is esat of the Ohie tiver，we Lofle the call will be roade roon．It the Lreth ton Finst want at，they ought to bave
the forat chance．If ho malls aro tande
 Nonllur in dintrict of Inditia，will coun－ Hel the thestacera and Frod abother wo ran have Sonual Meeting for 18－1，hat ve do want to give thowe who are on filed to fo tho litet chance，I wothl
 tombel unt rambers mincernity neat Sanisal Mecture，and I thourht we might bo ion fuat tw step in Lefitue we gire onir Eseseril lurothren the first hut chat our Aunual Mevtikir fot 1＊＜1．Wo hopo We will beve ham
ons wurthy faper that reschat of रes，tutul is our wount！y un！eroper luok well Whent in an gionl on it wat late year 1634 wett athel，I wes look． iny at it to day Harscht is it bsod him the fichler ase atl rendy white harrest．O lbat we wit he resdy avet
woll fillen nitb the lore of Gent whel wo will ho cut down，that we may be gathered into the garler where tre can

## Plumumth，Ied．

## Prom，ult，7ad．

The Lorefeast at Waterion Iowa．

## Dhenr Tindiven

On tho 1hich mated lith of
Jone ！attended a larefene in tivardy Waty，Coth，han on the 19th st the Hall rues guod meathuga it holla pita es The onder wos si＇jy gomul Fromi the tive that thong thantise pro at heathiy ，undtuon．In tho Waterlua chath the co wan at ab－at jums com good oriter．Whatt a plamil ssght tit the Jatel with ther white anforta covermes on then Lustrla E．Beecaly and I．Mursy thed elders on tho Wa
terioo chareb，and II Lidety in the Grundy：Oas nerqumalatee was mbort witle carr dear brethion widisistom hat Tery nveut and will tur tong whenir Hay the Luml blay thom all Slay the lome blegtame some the My hentit is protly goon Thuuls God Samtel Mchtar．

## From Katisa．

Dris Pimutin Tho want of prorigione in Weaturn Kaneuc aro alarmiog，nod We are happy to hear that our dear
lrothen in tha East are taking proper＇ateps to bely us．Preaz on Fitb raphd epoesl brethron and fucbuls and provent actumlatarvation， 11 masy wat ho neeled long no we，to－day bad boulhang Tam，tho fitet for methly a yorr in Norton nounty．It is late，bul कe may yet rusc murb towantaivity All are of work alroady plantang and sowing：Some bave uot ef tatich the salt to Hesson their corn bread．The Statez unt of Jlhmois，lind heat seibe foney on Arronat of thaspertation to proved unir focioty is ander the ontiol of the voureh leer a


The Stve Sonday－Reboel Conzeatoun．
The friends of the Sundey sebons arase Irum the theren thaterne in 1
Cullige，of Hoblinglien，on the ovedrest If tbo Anenal Coment Deement to fion layarhool Courention Bo．Nitzwu－ If of Cbester munty way elerted Sbairestan of the meethng，and W．I Swagart of Hintingdon，ecerothry It was decodel by motion that wo farmeg the eomeng fall，atod that tri vait two or theo weekn for a prepposat fromsome clanch to tslev the mektine． fid it thewe is nune recerved，the com fiteen will make a propozal to the flarets to have entid Convention beld in Pr congregatios．
Brother Fuawater，of Pboenaxille tother Eramert，of Humtingdon，Leroti－ or J．T．Nyers，of Oakn，lrother If．R Holsinger，of Berlie，and brothor J／ Cioflosd of Jobnatown，weno appunter angernibuts it programen Lat tho workera in the Eastern dis triet achd live and parteneat vulject and auggeations to brother Pitrwiter thos in the Midette smencet in lirother mameat and thow in the Wurien Jintriel to brollin Holanger，and that the approred saljeots lew sent to lyofl！ or dou Dit／watel，Phoumxsille，Clet
 presome of the committee fiom the Wastern dostriet There were，buwup or，Sundaysurthot men fion thut dis Itict present，null the enfuratee will Se contorred with．Beture adjonning it wan treed that the progrannue th rompested of kilyects toncerting tbe uctual waets and conditiona of the chook of nur hrothorhood，and be of the moat prartiosl oliniactor，It way Sbyetint afmily alop und pioyer that it may akeot then apjumatuion of trearen and turtber the meteat of the caumb stong uz Jos．Fit／watin，Cbairman W．J．Swhinat，See＇y


## Erom Miohigna <br> Juve 1，Itsef．

Drial birelima
if Pastevitie，Hilladiodo vounts；Murb feld 1botryuarsesly monnel ou the 2ct of May－Elier Julun Buown from Bryan fato $1^{14}$ miled，There tata obe brobber and snter rhanmod．Tho landi lase is stia benlaly conditio Th ul ullers Jutub Shanoner and Derin Retteahouse，The councel rebultat in
 We bure wo preaching hore hy the
 weakly visitor to my lume．O how I upreciatw its contents．It bowest glad thilings of good nowa to my soul．The Weathor hore has been very wos thi npring．Some bare thetr erops all in Some are plowing their corn while othets ate plantang and wowng． Johin MuLer

From Brother Oalvert
Juno 17，189\％，

## Dent Brablate

My companion and attended tho lorefenst at Wabash，No Jlo county Inl We bad a very plea， filled to overflowimg，Jube 181b wowen to the Hock Run congregation，Wikhal ronoly，Ind Had a very pleasant foult Weremaned and had meeting watil Sabbath morning Had vors good rovetiogs．Four whs Laplived and two restorod，and othens felt will． ing to come but halted for their com－ puilons．Mas tbe Lord bless ali is our prayor Moeday，Jume 2lat tent to Fulton turnts，Otio，to meet ona com mittec Had wa pleasant a meetiog as could be expected．I ain how homo havain thanks be to diod

Frowe the Clear Oreek Oburch．Ill OOOD BOOKS FOR SALE

|  |
| :---: |

Hentureton．Han Com
The Young Disciple．


CLUB RATES，OHE YEAR CLUB RATES，SIX WONTHS


SUNH．1 Y－SCHOOL PRUNB EIST：
For Three Menths，or 13 Weeks

For Four Months，or 17 Weeks

For SIX Months．or 26 Wecks，


## TEE PBIMITIVE CHRIBTIAR

 Thay Dophet
Tho Now Tentampo es the gaily
 Nisir Pwot，itr Lardy buppr，tha Coswualo



QUINTEK \＆BRUMDAUOE BRUS


THR ERETHREN＇S NORMA
HUNTINGDON，PA

A home，
SCHOOL，
AND CHUROH．
for young peopto of both sexele．Brothtol ra aleo odroifted of equat footing
STUDESTS OAN ENTER AT ANY TINE． EXPRNRES LESS TILAN AT OTH－ ER GOOD SCHOOLS．
The patrosargs of att，soil eipecsnlly of the sretbreo，it weypectially ansicited．Send tor Crealara or esolasa twa 8 cent ithmps for a

J．且．BRUMBAUGI，Prin．

# 镇 P BINITIVE HRISTIAN. 

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## \$qumoin IIppartuant.

the fathebs lofe.

## Sermon by H B Brambaygh

## I will rend the han varse of the 211

 chapeer of 1 Jobn, and nlso pust of the xighteous yo know that erery one that xighteods yokthow ighteonsiess is born of him Behold what maneve of love the Fith. er hath bustowed upos ns, that weshould be culled the sons of cod thereffore the worid knoweth ns not. becnuse it know him not "tc
Thin certanly is a vory cneonrnge ing portion of Scriptoro The kind of lowe the father hath bestowed thon suppese, that it was impossible to docribest in werds. There is nothing in onr language, no nords sufficiently berng to eet forth tho love that God bes manibcited to mo oflled the sous of God. Tbere is a grent deal of love wanlfented in the world, and we woe it
frequently uxereised to a very gocat irequently uxereised the a a dobtece centurice of tho world, there has neve been exhanted a lowe like that wheh
is repersonted to us locev, and for tour thousand yenme prier to this, God, in various atoss nud at difterent tothes madd the rientrese lw lad made, bu bevor beffore was there sach a manifis. it the bublyet lefore us this meraing 'flerefone the apostle conld well say Behold what panme of bove the I

- Heporkd by C. C Hollenterger: for the جhimitive cumazias.
ther lath beatowed urnew us" Me
might well call the attention of the other insciplus to this inexpressible love that God bat manifestod towards
them. John felt it, no doubs, in all ita follness. He felt it perbupo as none ot' bs ever foll it, though thero was ot lime that we felt the love of God manifested in our hearts to such degreo It wns only for tw to feel it in the joy of nur conls.
God mamfested a great denl of love towarde his first creation. Mocr having surrounded them ab ho dod with it was a great exercies of love in the Great Fathor of the Universo tuwards the ercatures that loe lad made. But he told them that in the duys that they would disregard bis lav, thut they ahould sancly dic. They disrogarded this. They trifled with the commands that he had given then, and they were cast from him presonce, Fist nutwith. tanding tho cdice law gobe forth that if sas peccexayy they slanld die, yot we find as great manifestation of love towards then in the promive to them that there was a bope; that there was should be alleviated, that thero hopes might be centored forward to on futuro tuse when the carso that they lerought upan thembelves shonld be yetroved and that tbe seed of the womanshonk bruse the serpent's head Thas was love. When We cossider what out
Erat pawente dill by lisoboring God Erat pawente dill by lisoboring Gode
commands, we find that from that time $\mathrm{on}_{\mathrm{h}}$ untal the glorioun jeriod arrived when thus inexpressible lora sbould bo manifested, God exorcieed is great denl of lose tonald lis fallien erenturos. Whon they bal diwoleged his com nanuts, when they bad forgoten that
be lad mule thens, and wandered awny foun him and commoned to
wosship shols, Giud still rememboted tbent in meacy, und with a btrong arm be lironght thens oust of their caplis great dual of love he exercised to wards his fallen and disobediens child. en Notwithotaudag all their dasobedienee his love conthanal growing unsil ity fulaces w
Lond Jean Chrest.
"Behold wbat manare of love the Father hath bertowed upon us," What knd of love was this? We can say w "tiod in loted the wirld that he rave bis only begotton soa that whosocver would boliore on bim abould have eterval life" "God so loved the
world." Huwo vo buve it acain, fust s indetinite as wo bare it is the text bufore us. Belold what manner of bve."- God so lovod the world. did the Lional love 4s? What kind of ore wis it?
die torgut hor child There in a possblality of that; yot wo mother could forget the thild alse bore ret thin lowo that Goul exerised to watds us whe more than on mothers which to ennymie it. The otiongest enal that blods leare to lowart and soul to sonl, may bo seserol, but hete vothiner can rores. It it se strong that theye is no power in learen, on
sepparate us from Gied, because we
begn bound to him by this love.
"He no loved va." We might re bearse the history of Chrint. We aight show how he came down into this worid avd suflered. Ite was
hrused atal ceursed and even spit upon by his chemics; yet sll this aluve and all the indignity thit a siafel world conld beap upon him, was not snff. lient to sunder the tie that hound hum manifested towards lis diacintes, manifented towards $w$; the same love tbat livilled a burning fane within the soul of John, has lreen is our soult Wo cansot even toll you my hrotbres atal slisters, the extent of that love that wo fult exerebod towardsus when We first fonnd onrsolves free and uncetered by sis. When wo came ont Cbrint. It was then that we felt this love an all its power. Wo may bave sbown it in the bmiles of our fuce, in the look of our countenauce, bust eonld
wot oxpress it We foit it in our sonls. It gnee a joy to us that we never felt hefore, and may we never, never lose that joy, whold manaer of love tho
"Bohol Fatior bath bestowed upon us." I cannot tell you what kind of lova that what cansed the Lord Jesus Christ to suffer and die the ignominious death of the Cross that we, not as his friende, but as bis enonics, mighs have salvation. It was that lovo that enabled Lim to die for the gonsest sinber that ver walked upon.the, jarkh. Tbere whitened by the bloud of the Eamb, the ore that God manfeated to y the love that God mon
Wiris his fallen ebildren
Wo may, to somo dugreo, appeceato Lat love when noe consider that it wha his love thes God exemoised towards Gallen man bad been exercised only to nemp thowe that looked forward to the timo when the propbecies shorid bo fulfilled, then wo might exproe that love. It is not a nory hard thang for to love thooe who love ay. Som of us apt willing to exetcise that fove
to a very great degroe-to a great ex tent. What will a man vol do for his ricesds? We have meth, and we thatin fod for it, who are willing to lity down their hves to eave ther hiends. Ber bow toany lsave we that ate willing to Sake the sacritice for thir entunios Here ne behold the unfatsonabio tore it conses to our enemes; when it colucs to loving those who duapitefully use us and whose pleasure it is to
nbinge us, $O$ how bard it is for the unregenerated or even for those who have been boanc ugan, how lard it is iug then to love sbch persons! It is Cbristian bas to do. It is true, we mhy exhbit a kind of love towards then. We may wish that Gort wonld convert them so that they would coabo giving tronble, when they en-
deavor to jnjure as, destroy ony chanac tox. pud endenvor to luy whatorer they possibly cán in our way. O how hurd it is for us to prats for such mone sity "God longive then they know not shat Gad exareises tomard wh as wure slmers in his sight, aist all of us bare done despute (a the IIoly Spait. When Chnst came into the woild,
were fulfilied, and when his glo-
tivas love was manifested there were rory fow indeed mbo were willing to recenve him. Even the larger partion of bis own people, whom be bad loved and to whon he land exrecised a very large anount of kindness and protection and with a strong arm brought them out of Egyptinn bondage, would not receivo himi 110 gave them the land of Canam. He gave them a power to overoone tiseir these people forgot God. Even theso ture people that had the lose of God xercised towarls them, to a very great extent, beane his onemies, yut
God loved them. Though they lind hed his blood, though they bad henpd indignitiea upon his bead und blas: phemed the holy narae of the Son of fiod, get notwithstandug all this, if they would repent, if they woald believe on the Lord Jesns Christ ho would give them salvation; be would

Behold what manser of love ta Father bath bestowed apon us Oh I wish my brotbren and sisters and friende, that all of as could appreciate the fulaess of thia love. We ought to feel this lore lake the apoatle Paul felt t, when be sad, 4 am persuaded that nether wath nor holl, nor life, nor as gels, nor jwincipalities, nor powers, no: tbings presont, nov things to conee, nor haight, sor depth, bor any other crea
ture shath be able to separato us from tho lowe of God which is in Christ Je. sas our Lord." We oughat to teel this ove is ita raving power.
But wo notice again, the mamner of love he hath bestowed upos its, thu we might becalled the sonis of God Sometimes it is suid there is not very nuech in a name, yod there is a grent dral in it. Ifow anxione we are to There aro same disastice that how
 ed such ordeviy and Clorstann inke
lises that they are prowel of the fumily nama, and wull they may be Per haps there has never been a drunkar or ewearor, or an angodly, or vagran member in the laraily, and the tamily nume has been extemied from generi-
fuon to generation without as single blemish, und as a result, we feel proud to bo ealled after that name. "That wo nhould be talled the sons of Giod Sonsetimequt is a very groast disudvan tage to some persons in the world 1 bave their numen known Though they may bo good, upright men und wowen, thongh they muy have a good standing is society, yet the mention of that name bringa a lilush upon the owber, (and whaturer they do brings dingrace). Wby? Becsuse seane one of ho thmily name has led a very diagracetal and low life. We think of a nane juse now that we would shudder to own, yet nowwithstunding the name is ir dingrace to tho family, lis portrops they have eariced tho dis that family. Still we woald fecl somy onded to tale wron un that wame be tanse the fumily las been diegraed ith onv among the most outraguont crimes thes the rusala of bistory las derful disgate to the party fhat heve t, phovided they are ngright, prowned they are bonarable, provided they are Chratiane.
Wo just not tlank of a faaily; who
dent of the United states, prelled their naw L-k-b.k-i-n: but when Abrabam lresame popalar, and was pat at the head of the nation, they claim of a relutionehip and clangred the orthograner of their pame ond mado 1 in Lin-cecolth Why whs this? Be would resalt from a chango of their mame. "Behold what manner of love the Father luth bestowed uron tha that we should be called the sons of较, Have to no respect for a

Brotbren asd sistors nee we not prood of our mame? Aro we not prood that God bus no exalted us as to drop ons names-our own name of sib? The Lord has caused that name to le dropped. By nature wo atre world. lings. We have taken upon us tho pame of sia, but Chrint has bo loved na as to pernit us to become the ehildretu of God. Now thuse of uy who have come out on the Lord's side, onr names lave beta changed. We aro no more shneers. God does not recognizo os as worldings, but ho bas adopted us, and bo now ealls us sons and damghters. Ob! who would not bo prond? Who would not feel exalted, when God has ctranged obr namos of in that cureed namis of the world? Ito bas blotted out our old name and as tirom as now name, and that uave, we are told, is written in tho Lamb's Book of Life.
Tbes we do knove that wo bave boen cbangod from kan, and wo an rejoiee in the lore that God extouch towards us in allowing us to be culted bit sons and daughters. It reuld be very enjoyable to some of us who ulosire the things of this world, to know that we conll be nulopted into sone of the fanilles of the bailionbires of to-day. It would bo very pleasant to somb of 45 , provided we coath get the unjoyment out of it that the soul wants. Wo woakl bo prond of our matics, weto we adopted into tome wealtby family, from the fact bat wo would beeome onsselves heirs to thefr poesensious Ob, haw uplinted, how prond be would make some of us, if sach a thing woolet bofall us? Wa would rejoice in it, because it Woult brigg us wealth. Wby is it then, We cannot appreente the bame hat Gout bas given us? Wby is it wo lictorily of ciol? It is an bonorab the ramily namo. It is blore overy, name in beaven or on-earth. To be bin sons and daughtery is to become heirs to heaves. Ob we become rich, It he crac, we are poor hor a seavon-poor Cbnst, but we aro Laboring for that which will be eteranal and in heaven ours
Dr. Dodlrilige fells us that a misshonary who was sent to Denmark to labor among the beathen thore, had is entectisan given bim to transesto inte 1)amab, apd whon he camo to this passaye which we base taken as our text, ine exelaibied, "It entmot bel it ennot Instead of suying. What manner if love," AC. be translated it, "Bobold what namer of lowe Gad buy bestow. ol uion us, that we sore pormitht to how thow zaml kiss his teet" Whan he ball lemnert the language of Christ and han felt the power of convarsion in hls soul, he felt like bowing down
nat hissing the feet of the great mul-
murhi that pour，falles man inhould hee no elervated，an to becorre the enns nud dongbturn of（ied，and be made joint bvirs with the Lard Jenter C＇
Beboll what maneer of love the Father bath beatowid vpere us that that we ebould bo made not only beirs if God，but joint beirs with our blee od Muter．When wo aro dono witt time and thacly thingn，when our few lnyn of laber ere over bere in thin life and wo shatl bo taken home to glorg then it in tha
abip reegnived
Now，my frod
bave not reccived this name，is it not worthy of your vexpeet？You，this oreninge are the subs of somelody our uommos ladgeng hat oame in name io worllliog，that oame is son of the ovil one，datighter of tho ovil She Will yout profer to contione w bave thia dingraroful name？Will you yon，and ge though thie world bear ing a name detrimental to gour souls or will jou not ask God to whang Chat namo and give you a mame of mon and danghter？May be belp yon to ong，and when $y$ yon consider it，may ohe sce its uglincen and sibfulnere Thee we trust yon whll apprecinte the name of Jesin，and the lote that he
bas muandested totsanis yout and may ola bo led to take advrituge of the gifortunities you now hare of arcept of that better name，and thins become the sons and daugbters of God
（6）5521】

## 0NLT A HALF－sBEET．

1 imagino 1 hear many of the read－ ors of the P．C．，saying in a tone of
dixappointment＂（raly a Hall＇Sbeet＂ Michat thim whs my experiente．But When I look orer the contents of the paper，I luand suct good $t$ the o ic it Ibat I soon forgot thet brec I refor to the item statiog that the Annual Moutng bss made purision for Farcign and Domestuc Mlssionary sork．Uh L 1 thank we luve grost ought to till the beast of every lirother whid tinter with prose and thanksgiv－ ing．Nor we will all buve ano oppor－
tubity to obey tee command＂tio jc，＂ \＄c，－Math．25．15， 20 It wo true wh Fomothas toward sending rotno one toture will be the zume．Some of us loavelong been prayiog and waiting
for this optortumts．I behere that many bearts and lamula are rendy to open at the brot eall tor help in this
werk．Mny God ryeed this Lreat and noble work
Aafother bten of deap intoreet in the morry thet our ciunds Pread．＂I atn the Weat need hetp，but siaco they do hued it，wo ought to be ghat that wo aro germitted to give，Hor we bave the wants of oar safier mentruned ie Matt，23． 23 36．For be saju，＂laar－ the leust of the why ligetbroo ye hase dobe it unto mo We tan all do some－ thatig fur we nte only required to give
atcording to what we base．The widos＇s mate in more in the sught of Roud Bro．Baleleurh＇s thenure
 his pen－minivtyy tho．
May the Lost give ns gracu to give liberally，no that when we como before
 kingdon prejaced for you trunn the
 thant theis may Lavio a nugh to the
trou of hie，whol may enter in through

## OTE ORPBAN HOMES．

 run impatyant ortathins
## Dom on peat them

In the nstyget which is now engag－ ing the attention of mary of our onost most urgent demsnd for series theapbt．
1st That the deagn of nurh inetith－ tions lie tully compretoonded，and 301 ， be fitirly undentitinting to bo assumed be fiirly understood．
Brory work of chavity ravans $\sim t$ ．
lams are not thinge that onte planted grow and tako care of tbemgelven． The inast precious pladt are those whuth demond the tunderent caris．If tions mis）ho self sappqerting，but uns－ ally the＇fop wot＂of thone trees whash are planted tor the shelter of the poor do not go fur unth they reach＂bard ifuently shatained by conatant top dvessing and inuh bing A jueople who wilt mupport a work of tha kind muet be cducatel to act from a Bense of
luty－to luty－to iecngnize is the work a
pratueal applimation of the prineiplen of trace religon sud bo tainght to kivo as the Lonl bath proapered them．
To a people is whene platform tho care of the poos is an escontial plank the project wall retommend
this poimt enm bo eatalitinher．

No we netif thom eimply becanme atbers havo them $1 f$ so we will foll as the ioventor fiuls，who invents a lase，anil hau it patented only for satio－ facsion of buring hiz name appear 10 thu patent ellice report，or peeing his motel plaeed in the cases umong the theasands of otherk practically ab wee－ less 13 his owat．The most usefol in－ Tbo finat mawhine is navally unperfect but the netel of it domands improve mont and to tho frat armple princi－ hes are adtod harosemients which bave in a sesping machine or a Eteam engine，wbile the thing whith is not aeeded is nexer developed beyond the firat idea of then origimal inventor．
tiirard tolinge，Plaisdesphin，Ps Wha th absolate nevesisty thed by the buadrods of little ntreet arabs who rent to suan belore a benevolent band atelpoad to reseno them The Cla ago Crpian llowe Tas the imouedi－ ato call of bundreds whom a desolat ing scoungo lell fatherlues
有 domarmo mado ua directly upon of onr influence and the limits of oor obanga who ro to ruin liecaune of ow indifterebco If mo we oced to awake orth sulemn inquiry and let not the Flamor of our own nollish fealings Irown their praful crios or make us blind to their oecessitice．
Oar inditiorence is olton the reanl of ignoratere．The ebildren outside anay be huppy on a croat or a sumle in their rags and yet bea toneling con who site with tearfol ages in ber gloo－ my bome nut knowing from whence the next mosel is to come．Thons－
ande who loast of the prospenty of beir comauinity or enontry would be amszed at the deatitation witbin a toath thon of thenr own liones，if
bey whill but lools for it．Many who how oppose tha present move would lecomw sumully convertell if they Would take the paina to stady the wtaral cupdition of thood uround them
thad with n pheortul spirit atody the text＂＇hu I my brother＇a keeper？ Huwewer strongly wa may feel tho portancy of ils conelubivety the 1 m － the venwital question romaina for 10

ferred to the will．What wamen not
do if they will？People ncually naan： dotf they will？People isamally nann： tbey bave to restriet their desires in other directions．
The etemuch is often btinted to adorn the liack，the beart neglected to caro fir the head aas the churels left to lungoinb to gratify a van and yiaful passion for tilapley
There is no questioning tho posesthil． ity of mathtaising mastions，and he． pevelont thestitutions if we trant them nast roverse the order and let one sac ribec be mude to the glory of Christ，
the good of bis rause，and the colfers will the filled wul gold．
The proapeets are that wo are going hare the matier put to a practical wat．There are oppusels to tho enter pluw overywhere，but they may，an in
overy other good cauw work，its tioal triompl．There are frionds who aro roaty to belp und buarts that baso long prayed for that which is conving to pase in these latter days－Faith in norv effectand and zeal moro efficient hadomadere exercters bor power fom the aced the most sabutantial on－ eapaises to 5 bnsinung way lave bad urall hegimmare，and it 18 a lact baecd upan personal investigation，thast the most succesaful instututions of the Find nader conaideration，havo grown ap hom analieat iegomaings．
The advantage of starting sinall in the neliessare moro certaid of recelvieg der plant．Nofbibe no atrins the growth of anytbing as the lack of abundant noumehacent in tho early tages of its developanat．
IIowever good，in its practical resulte cortaio amonnt of emmlation may be t will he wiedom to centrulize intlu－ thin kind．

## Prove fir

Prove firat the possibility of main anning one poet，and when ahoslute pecessity dgands it we will bave oth－
Southern Illinoise having led off is this wolk khondd wo not belp，by overy their ：而urts
Prayang for the frum which has rip－ and in enth abbudasco undor the tes ering cate of self－ascriticing sprit bo fore，apd trusting in tho sustaing pow． er of bint for whose glory all Clars． D．Rambat．

TWO MOMENTOU8 MOMOBYLLABLES．

Drimitfort to Brother \＆Si．Zwit，of
＂COME，＂＂GO＂＂Como unto me＂
co and teach all natione．
e blessed of my Father，idobert the tinglont．＂．Depart from me，yo curs de thto overluating tire．＂＂Phe Spirit nd tho Bride any．Come．＂＂Go thate and preach the kinglom of（iod．＂ Woe is uato me if $I$ proach not the souplel＂Words that come from the best of God through the lips of Eme masual bave weight．The antbority of the Elernal Majeaty is in them． They bear the paror of life nato lite， sill．Whether life or death，they rem enent Eterbity and Urenipotence iod nicalte，and whother bis word is Hme or go，it ts meant．
ing to a tupul sotial earnestly eail ng to a stuphi，sottish，selfepleasing wepld，rone，and wo wonder at their fianed．Bat Jesuk pleads weth the charch year after year，zenciation al－ Thas Leacration．＂fio abil teseh all nas－ reature，＂aul weare is shaggish and fuedlew，und fulve reganling the po，as the world toanorriog the cyanc． ther copund the both lelechts Mimis
ter of the wood must not ooly ro，but lie sont There is corperato anthonty， and haduldunl santice and reapmusi－
ng to Thrine iofunction and arrange hearen and in the Spirit of Jest Tearem and in the Spirit of Jeshs
The Jegouts of bull．witb their next to aluighty fiencral at the bend，nutist be mot and ranquished．To go wt the whiling of Jevis，men munt the in raran－ life，fire toturber lijm，salved eyee，und a tumblempebed with Bible－lore． ill evaential to as right faltillowent the groat ecumezieal commi＊－jon Wibthented preachers me dead lock are to go for a purposu und with motive whiflit the Ifoly Glant kan en－ forse and serond and blesw．Whodoes not know numistors who ate as sbavp and athoit in makiog moncy na any Jow，but as clamay in proseutiug the Cross und gaining monls as is masbituon Hecker must meda bo．Tlue eluach Slae cin furmatly install－this is hor fumedion－lant chengt minat－ay go，and rboce this is net fett the mamintry will bo bmply hman．We ate prone to truct that the Holy Gibest is in $P$ rrson
 lue fulliess of Fatber sand non，and hinst ho mought，tubted，cheged av very God We nest conecrted，un－
taving boncat payer from Donl to Becrshaber fir the powerfil，chuseh awakening，worlat akkius，soul．con ertug maantevtion of the 11 oly Ghos 4ay home prayor．There is ho ment ha proat tungaed prayer in tho whurch． the Holy Gbist，＂that slowid Cood onelasate ne a Pentecoat，we would oot kbow what tuse to make of it The
prayur that counts in beaven is not gramour and flotoric and eluquence Althought nu true prayer is worse tor thesc．I know a clanel in the hroth． erhood who has been kept from wter extinctor by the tay and nught 6 up plicatims of＇a nitted，bowoul，decrepat， bildon mother in larsel．Iter whole iife，imluing eatrug，cooking，stitels－ ing，darning，serubbilig，and Hecting． is the best descrthell by the Lourdes an－ at Jhumarna＊＂Brthold be prrigeth． Tho go of the minister and the rome of the talked，must bo the worls of pray ir Agaan and ugain I hear botlera puy for bleasings which they do mot trant，and have no thongbt of areept ing．Meetneas for heaves is anpphesa－
ted，and the decipline thereto persist－ antly vaded．The cotning of God？ kinguam is entuested，and at the sume time etrennots efforis and vehement argamonts cmploged fun its bimhanke． Obedgence to the Ibring will is payed for like that whish tharneterizes ful gelies scrvice，and $y$ et in matutold wayd
and invtunees gell－will holds the bro： pire of the Houl．＂Deliver II4 from tron，anal we sloalll trouble with ten and transport in nttoring it And yet bow oten is it oftrwed to the Greal brneketel behind and beloro by eos duct that conarts evil iostead of resis： ing and conquerang it．Think yo my gond frother；that the go will I Caraut＇s go，and tho manistry Cbrist＇e tainist15，whero workhipers know nut fat comendictiona？I lenow your mind in this anatter but I write this to strengthen four bearh nowl pritk the condereatce of many wbo，I tear，and ＂oun ling brass and tinkliog eyublok You bulogg to the tew God－marited abombations that hov done of Jernesi－ lew， $1: 2,9: 3$ ．To feel as（iot feels in feltion to sio aut ita issace world
 foot To busper nad thist for the de－ toot 10 bubger nad thist for the de－
liveranie of nouls troni the Lugilage of sin aut tivo hapurdhy horrors of hell as Jesas thocs，wonll make us the
worder of the woth，devily would thasb Clexir teeth ant Low！，：ugyla would loe entranted，the relseaned th

A prolonged doxalegy，and the wirn
Truity wuald tbrill with the inconi Pruity wuah tirill with the incom－
prebeosible raptare of luvinity：－ Anes and lomen let every reade sisy，with lige and bearr，basd anal hoot， boaly anal soul，hife and parse．（ioulha－ undertaken uo insignifiant werls H． Whed the stardi，every monl in it，at 5 give be mysterions Otber gelf，wand et in very truth 1linubett，to humilia tion，sufferimg，and la tfun！Is this not at wgil worthy of

Why art we out mote forwanl in it Aro we so out of 8ympathy with ，Io sus，our busis ser low，onl manda no cal： nat，the cruse ho disfantelal，ant th 1test，deur．yvarning purpuse of thor undertaten，that pormht rathe hy up trumares onl cuth，＂take oas lovils，thes，ataid bo melys，coul le Chist＇s jumbare ly millions into hell 06 brothten，Goal will bring as 60 ui conat．llave we It very deed done olit duty ？Will not those well－upeab ar but delutud saints trlay have so efurts，jumw and pouder？What an you doing＇？Will no bloml of atune souks be toond on your hauds？W＇bat objection liave yoll to urge ir we nal tha sealth int the whole workl to keen oaresont from cadics4 burning？What －your plea that the galuation of do ue slupild tuat bo warried to＂tho embla Ithe tarth，anl jwager and tear alai money und blaod be meensiagls
otiercd for laborete in the geat field of Giut，and the wise in the great feld of Giunt，and the vietory of the Cins
from Urien to Gecident，froan pole rale＂Is not this the will of Goil＇I not thes the lurnung desire of Rmmban nel through all the eenturioa？Jo not thas the werk axpljeitly and emplants． cally assigneen to tho thareh，as the duputy of Alanglaty Goil＂O man， Goult＇Ir it is not onr daty to ovau－ gelize the wordd ne that and oa dar hi we hace talents nod means then，with profoned reverence 1 suy $i$ t，the taiar astion and Cruclixion are the coasum． mation of puerity I mhudder to write thus lecause of the sad facte in oor Brotborbood that justify it．There are lew among bs，perhaps noge，who caa ovtumate bow far oar meatal and fasm－ eial means would reath，if every dotlar and cent and eoal Lad＇the image and

## tBoe happinese.

## by wealiny a clabre

The vart multitudes that throok the earth to day ate io search of bapphers, but to mung extes thry reek ic phios.
 roonded of with evergthing thas will cuoduce to oure corognuest sod why
should we foil to phure the precions hount He bes preecribed taw to gor. era us and has also given is bis Word whieh, if we cbiverfully obrey, will be a "light anto our path, and olamp ueto tempers uous teta of life.
Fizerfothong around un tells as in un mistakble thogunge that we sutuald be
happy In the werbs of Nature, the hadiwork of Gout, trinst and huppiocese is apparent; it is staraped upon every trees leat and the petal of wrery flower The feuthered songatern, that ify from tris to treer mand fill the nir with their goil en wuth all animated efeatios. Froui three wo cha liarea agrand leasoa Mas in tbo eobliest work of God; he "erented
him a little lower thun the angelo and trowed himp with boaor and glory," bence wast tatended to be bappy. There aro certaix priycreles to to obsersed nolated, will reniler us a bspps people. sbrl unkess we ere willog to be thua
guded by the teubhogs of Nature and tho Bitie we do not cleserve to be bup Pr : fleagare, wotwithstandibe in walkiag therein we may bave to make many ssictibres If we expect to get througb a selfib mature, and will fail to do the gool that in our pritiluge to do By sarstifechig our own graticeations wo ure
cenbled to make otbers bapey, and that sheald te our desire, nod that thoughe mull mukn as bappy The coatracted, norrow Leented soal that lives ouly for seti, lives in a very braall world and eajogs but littlo real, true pleasore The Werld is wide and suffering bomnaty sympathy, and no true and noble beart will lreat uny of Gods ereatures witb cold sadiliference and efuel negtec Eust opes car Learte and nillow them to expand and duvelop, and oar sympathy Will flow iu a contizucus stream towseek bome way to assint them. Tbeo if Go wiat to Le happy wo must try to do good abd the
our ercation.
Notwithetanding Clristinds are sarrounded by trials and vexations and masy sorrowe intercopt their pathway, ligbe sbiseth in Wo sbould not an througb the world with long faess sod
 Taluess and bappitess and we cas thus
exert a bietter idineece apos those who No not profess to live baly lives. Let Ds show to the world that we cyng the
rehigion we profes3, wad that deng10.6 vurectres of the vain fayhiobs and gid. dy pleasurce of the world does not do prive us of a sibgle real pleasure, but un a peace which ivp a feast unto the
 saci will commend it to the bearts of thesu Who sro in searech of buppigess
A lifo of uctirnty is also a tife of bap those whe lead a life of idepeness ouil dissipution fail to sill the minsion as signed them sod socur the displensure of Ged. We mnist work with beort, head and huada for nome dolle parpabe it
life, and happraess will be the aatural result $I_{0}$ the charch there is ao roem for idlefa bot a work for ill to do. There are nevded active. willing worters sud
the frursert is always ripe nod ready for tatorere.
True bappriness thea is fanoded obedieces to the lawe of God, atid those
who seek it elsewhere will seek io Fuid,
bxistence, and fully appreciate that
bit, by complyiog witb the divioe ro-
Seathiesa bpirit, the sever dylog soul quiremeats we realizs a jog that is only promised to those who ate obedieat
chilitien and who are eyer williog to do the Mater's bilding
Jutraurl, Ill

## vALUE OF THE SOUL.

We value raything by the price paid for it If we Eavio so application of
this to the sonl, the valne is ivestima. ble, asd far begond our comprobension The sacrifico of the inmaculate Lamb of God, in as far heyond oar cetimation, N the diaration of the efaveless agea of oternity. We read in Matt 16 g g
"What doth it prosit a wan if be gals the whole worid and tbereby lows bs own soul, or what shall a coan give it exchange for bus sonl" The soul beiog that fiart of man, the God Fart, the in morial purt, tiast which God cuused ly blowng into the nostrils of elay-mot, tho part wheh will reture to bum from Whence is came, to bo judsed of is Lulis lemsed "everlastiag" sball all llow together us melted tras whea thot illus trious period shall take place, and the decree go forth. Thas grand edinice, ou mortal body, the bene of the soul, "so fearfully and wonderfatly masice," zays the psulmist, "must ail crusable to dust But the value of the soul is inteasels grestor than all these. Let ut welt coo ider whether we sre sowing good sced or the seed of eteraal stsme. Whecher We are winaing souls to Cbrist, or driy ing thoce httle ones who ate just begibning to behere, into perdition. Let us reflect and rend what ia the compliment expressed to those who offood little onis, Matt. $1 \mathrm{~B}: 5$, "It were better for blat man if a millatone were hanged about his neck, and that he were drown ed in the depths of the sea. ' By way of explanation We remember an nastase related in which a very wiehed man
was morioully and solemuly offected un was noriouly and solemuly offected un
der the indlucnce of a sermon. He then resolved to seek an interview asd priFately converse with this minster of the foapal luara passed on, bowever when this sivecr was lirought to bis jing bed He called for thrs minister (who bad so rolemaly affected bim years befure) who came very ready to speak soat cheerieg words to a dying siswer. But alns! it was too late, bis day of and ontatrutched hands be addresesea the minster thus: "Tbere wes a time when I could have come to my God, when I Was startled hy your warning voice with the 世oaderful worde of hfe So I sought at interview witb you on our
way bome from churcb, bat could get no oppartanity, You wero engaged in lond talking, boiaterous lsaghing, and mitth and bilarity in general. I saw you were not the sume man you appear ad juet a few minutes before in the pulpit. Then I rasad may eyes towned beaven, smote upun my breast, and said
within myeelh, can th be that there ie no God? Then your words might bave oulr add to words of tife. bat bow they forevss to tuy cterbal mis ry, ib is now bell" No iloubt tbis maiblater standing borror ntricteo, could now at this very notsent reatize more intertely the value of onesenl.

May sucb occurrences as theso serve Nombe fantiag fupressions uput the wheu the memaly of the wicked shail rot, remindiug us contunually that our iniluesue is going out unto cternal life ot eternal death Brethren ead ankiers mary wo dut find ourselres as such, too it gors well sith us. If men shall gise the account of every idle word they at jublive of sinfulsess Inaspupeh as wo are wot passing by this way ogsiu, we will then ouly at life's closing keene re

HZus Sprong $P_{1}$

BAPTIST-DUNKER DIBOUSSIOA,


$\qquad$
Gax's fol itrexpit AFFinMATIVE
Thongt Mr. \&tein plend "not gailty" I the criuses of which be accuasd the Bapttats on account of' war, yet, ny the enale ban progressed, ho plouth nu us. omption trom guilt of war is a Bap-
ust soldar. Nuw he has conforecj Lise dat soldier. Nuw he has contered of that bo chargea upen Bup-int-cburebes on account of wat Tberefure be conlerens that be, מौ Bapliet soldion. by he own confossion Wae gually of the folloning extmes: Ho persiatently aocusos Baptst to to "tho woiks of the flesh. harged tbrit Baptist chatches "bold hat we may to ovil, fight and leill,
 guilty of the "evimus of porgoy," and ifyitio tha "rapucious, crul, fiondi-h untridied caunal hasts and jushions. If be was garly of anch crizues wheu a Beptest, what may bo expected if luns as a Tonker, with all his grojus. Wecs sroused? Our readers mssy judga is to the weigbt of has bitter charges agnant an and the Baptists
Mr. S makes utter confasion of bis tory in attemptrig to oferthtow the Bsptist surcension Xothing ruofe in now needed to convinee the unbiosty reader that the anciont Novatmas nod Waldenses wese eot tribe immeraine-
iste that to restate the unduspated fact iste than to restate the undixpuled fach
hon in whl the serforgs of these peopit they newther adrocote trane immersuon tha thate it as a part of ther pruttroce.
It is absoluteiy impossidip to supnoace, on pribeiples of reason, that churches would praction threo immerwions for orer a thonkasd cygurs and leave no word in favor of it.
But if the chargoe of Mr. S. were true, that the Baptiat cluretes bad heir origin, like the Tupkers, in modIn timen, this, aceording to his own viewa, would not forma any objection fo then ohurch chaiss. We bave been pressidg an argument whict be doce himself rogard as valid! He canbot be sibcere in bis objecotioas
Ilowever, at witl be observed that Mr. Stein bas utterly thilel to putice our leadare bistonical arguancets. based pon the Biblo promises. Whilo these arymment roman notoncbed, bis ob-
jections are unarailite He restate he argument
Firet: The Tunkers have admittel that the Biblo teucbes charch nucceefion. Seuond; They deny that the rue succestion in with any Tedobap. list church-Rome or her branchos. Phurd: They bonestly coufess that the Tutker chanch origianted in 1708 , ind, as tbere bo co otber church, hold. ivg ummersion, that has any elanm to tbe Bible eweceswon exeept the Bupiste, tborefore, even the Tupkers ibenselves must admit Baptist euccesson or be driven into unbidelity
Will Mr. Stein etteropt to tell what hurch bal tbe Bu
dows wof try to toll.
ar propesition ullirme tbat "BapL18t churchus poambs the Bible chatacteratice which entate them to be ro Thin paposituos is derned by but fot outside of the eburch of Fowe. Io denyng our proposition, Mr. Stem inust dery the Ealvation of aiy Bap. (int, becausu be bolds that there is no salvation except in the true church. He thuke that all Pedohaptikts uad Buptists (ineluding his mother und ester) must bo hint usless they join the Tusker-. Of cuurad be bus dobe
thes beat to overthrow the Baptist

We detined the word church is owr proposition to "desenbe local congre-
gations" of tasptized beheyers, obsurs gations" of Laptized bohevera, obsers. ing the laves and ordinancea of the conmod figure an when onu fa used to represent a cla4s) is sumetumes usid in the Nuwe Testament, to di-fgnat the dioupel institntion-the sutu it the lowal churches corering the extent of the kingdom. The worl church in uv
dently used in this sense in Matt. 1i

Gal. 1:13, and ETh 5 is Ant be Bible Unioo tranilation (Ace a. 31 reads. "The clurcb therelome (arongbout sill Judea and Gatilee and samaria bad peace," \&- Thin read. ing is sustuined by tho aticient sauni aeripts, as well as the locst Biblinal criticiem. Therofore in this sense wo
may nse the term edurch with the stme extent as kingdom
Whilo a local church is tho exver tive in the kingdons, as regarth it memborabip, it sustares the name rela tion to the hangroun as " pumt to tha
local churcti is an integr part of the kingdom of Clurint. There
"an be no local churches without the "an be no local chntelved without tho
hingdom, and no kiggdom wruthout lo. (al churcbes. Therefore wben we ce tablisth the gerpetnity of the kingtum We prove cburch buccession, athd when We jrove ctrurob nuceuspion wo estab. In support of our proposition. statad our first cluracteriatic thas.

- Butpriet wharchos piasiras the Bub


## 

## membershy

Proof I, we nbowed that repentabed into life preceder bepteam and chureh memborsbip, Luke 3: $7-8$, Acts 2 38 Aots 11.18 (1) Ropuntabro pre este
baptism und church inembur baptism und churcb membluratup. I!
Repentance reaches into spurtual hit (3) Thereture, epiritual life preacle huption and church Enemberblip.-
There was hat a feoble eflort to mete this argement.
Proof 2 Wo showed that fivith with the hewrt monst preeede taptism und ehurct memberabip, and' those posaza sung nacb funth bive forgivenesn and aro
the cbiluran of God. Acts 10 : 42 . (ien. $15: C$ with Fiom $4 \cdot 3-6, G a l$, 3 6. 7. Also, Jesus leatified that the ber hever is saved, atd in a chald of God
 argumont thes

1) Brory ono must poencs beart borstip.
(2) But overy one that possesscs beart faith bas regoneration onil spurit-
2) Therefore, every ove nust posess regeneration und spmriteal lifo pri In spite of the doetrine of bis churd Mr. Stein was eczapelled to surrevder thia point and advoit thet avae butt the rogeneratod abonld bu bsptwed. IIi attempt to support the doetrino of baptiemal saly
contralictory
Uitr third arguacent in aupport of our first leading cbaracterntic wos lased upoo the faet tbat nowe are to bo luaptized and admitted to ohurch mombersbip till they lure God. Jobr $14: 15,1$ Cor. 1622 and lion 13: 10 Almo I Jobn 3: 1, 4 7, 8: "Eitry on
hact lorcth is born of Gorl, und haometh Goil." 1. Erery one munt love God bbip. 2. But, overy one that loves hod "'is botr of God and knoweth be loon of God asd know God phor buptinas and churcb numberalip. 'lhis argumett vemums unmored Tbe rden of luyrtiong a chaid of the tevil to mahe bias as child of God is too ubisurd
Our tib urgument wat hased upon Wo "onco" are that name oxcejt "livoly bouse the church $1 \mathrm{~T} \mathbf{~} \mathrm{~m}, 3: 13,1$
pitiful idea of pattiag umpropared-dend-stones into the spiritusl tomple to prepare them is anti-cbristian. Argument 5th was based upon the ort that (larist zate diactples adi) then bajtized theng. Jobn at. Disciples. made by Cbrist, are the bithlrea of God. 2d. Jeass made disjpley betiore baptism ant charch wemberthys 31. Therelure, Jenva C'laris received the cbilltren of God to bay tism and church memberahip. Hut our fricted woulh baptize tbose whe ro not the obildren of God to give them npiritual lifo' This makes a Sa. $r$ of the adminiatrator ! |
Wo baved onr Gith argutavat for thin rat fundamentill eharncteriatie ryon
 roin to chareh membralup. Road Rom 1-7. In the aonse of this Scripturo Every one anat be denl to sia prior o baptions and thurch membentas. di. But, in the sebse, overy ond that ie sead is freen from sin 3d. There fore, evory obe bust bo freed from bin prior lo baptiota and charih mean bership.
Ger ith aryiram at, for tbis charscterBtic is basod upon the fact that the nest in. but it is at fiot, ase the threat pino

To make baytiom anl chureh metaborshyp eesential to the new birth, "the will of matr" must bo consulted so that $\mathrm{n} \psi$ one can be bore of tiod wtbont the physural not of nome man. lecording to the ductride of Mir. S, m ne ean bo bern of tiod witbout the vill of a Tunker to put bim into a Tunkur chureth
Our bth Arg. it support of the fundamontal Baptint cobaractoristic that mands apinturl regenuratiots, the ow birth-and epiritual life ase ebsod. fial to haptism and courch member bip-was busod on the fact that alcer fori, in the scme of puidous in by grice thout warks.

## The Primition © Chistian.

## HENTINGDON, P

July 20, 1Ns0.

##  <br> b mevmation

A Sr-mseminea wanto to know wheth of wo undorse all the riens that are adrabeod through
wwer by no meana.

Ora himater has just completenl a lot of Hymn and Tune books, and w now have on hande a good supply. orders will be filled promptly:
Resis the letter from brother Hope Resis the lettor froms brother ing in in another columb. No is doing it
 pathy of all oar bretbren and suster iv America
Fin. Wm Howe and wife, of Dry Valley, Pa, are on a visit to lianym and Iorra rbeir bon Joacha lives in
Kamear and will return to Pa , in short thme. I daughter hives in Iowa.

We neeat the Sahiluth with the brethren and attended earvircs at
Jerses Creek. Ther have a Spbbath. hebool which reems to be tloing woll. Bro, G. F, Brombnugh ministered to us in "holy thangs

Sistra Iatuie Leshe, of Ind., is expected to return to the Normal at
the openiog of the Full tevm She the openiog of the Ful term Sho
male a host of frends while hero, ant her retarn will bo wolooned by all. Her sister will enme with her.

Tre lirethren at Asbland talk of applying for Anowal Mecting for 18R1. We would bo plessed to bave it at IHent ingdon, but would nat know bow to bandle it- -00 big an affair for us at
present. If Ashlaud vate it wo shall not object.

Mesxat, Blain \& Co, of Columbus, Ohio, bave parchased the ear werks at thix place and intend to commence
work at onco. They have a large foundry at Columbur whinh they ex pect to move berd. They wall oniplo
abuat one handred and tifty men.

Bho. L. L. Wagober asks if any Bro. L. I. Wagober asks if aty of
tho readers of the Privirivg know of the whereabouts of S, G. Lair, they would eonfor a favor by giving him
this post-office address, Bro. Wayonor'e address is Rawlins, Carbon county, Wyoming Turritory.

We find that the Report will not be realy as soon as wo expeeted. In fact it is being pailished just as repidly as rosible I book in net publisbed in a
month Our jatrons will have to wait patiently until the work can be dene.

Tue Progrexsive explabation is eatisfuctory, and we shall not examine the College Dictionary, but please do not make any moro such blunders as it at-
ways troublea editors when they meet with worde that they eun ${ }^{*}$ neither understand nor find.

We mppose that thoeo who havo subseribed for tho Report of Aunual Mceting are anxiously looking tor it, and wondering why it does not come. The secrot of the matter is, it is us big thing and roquires time to get it out. and folded. The other is all in type and by next week we hope to bu able Wo eay that it is ready for distrobution. While yuu lose your patience in waiting tor it wo lose nll our profits in publishing so large a Report for 25cts Wait a little longer and wo will give you the full worth of your-money.

Reab brocher Emmurt'a artiche ou orphan Honea of thath and should canse onr deal of thath and should canse onr prise of this kind to reflect. It is un prise of this kind to renlect. it is an cerpathl in accomplishing good, hat not without nelfesacrifice.

Sons. of our correspomlents rond in fems of Charch news but neglect to ell as from whuth stace, county chareb. Ploase bo earcful to stato dolinitely in which charels you rebide,
sieo connty anil state. No ones cares sieo connty anil state. No ones cares
to rend church news not knowing x bere at eomes from.

Bra Areb Van Dyko, of Beatrice, Nebracka informs us that they are Luving very growing weather. The
Fall whest was badly frozen and will not monount to much. The Xpring wheat is good and the prospects for com are nlso good, Bro. Areby and farnily seem to be well pleneesl with their new bome.
Ir orn brethren, outside of Pobn'u, in somling ins moncy, will jrocerc Jrafts instend of rheeks they wib murle obhye ns as well ns our bankors,
who are dispost to favor na by receiv. who are disposed to favor na by receiv sacrifice to thers. Instend of getting a cheok, ask for a draf on a New till, get a postal ordor.

Feow Bro, B, A. Thadsell, (July 4th) We bave the following: "I have travand we considerable throngh Ohio and bountiful harvest. Fruit of all kind promiser to be plenty. I heard Bro, Bandor deliver bie favewell address before leaving for the West. He expects in be absent about six montbs. Prof. Baily of Ashland Coliege was baptiz
cd on Sabbath ling He promises to cd on Sisbbath last Ho promiecs to be a useful mam.

That form of Chribtina survice the giving of a 'cup of cold water can now, during these bot months be ob
sorved literally. Bot while we may give the refreshing draft to our fellow men, thore are also plenty of opportunities of doing it spiritually. There plenty of missiounry work to do thissting for the watery of life. Will we gently hand them a cup of thin refreshing life-giving water?

Tue Chriman Naghbor tells an that in Indiana tho "Old Baptists" hold what they call the "two seed dnctrino" by which they mean that all are born sither chidren of God or of the devii, and that there can be no ko God children, nor Goul gaid ono of the dovil's.
If sueh a doetribe whe true wo sould thank there would not be much use for old Baptists, or preachen Bro. P. P. Brambaugh, of the Jame Creek congregation bes just roturned bome from an extended trip Weat. He spont most of bis time anong the
friends in Ohio. Bro. Andrew Mark ley we are borty to learn is very ill He had long been in aympathy with the church, but did not anite with it until a week or so ago His condation is anid to be critical, but bopes are ct tained of bin recosery. During bis risit among the friends of Obio they were in the midst of har
be says is very abundant.

We menger attention to brother Bonerman's article on the Missionary Work, in another colama. We want to keep that subject betore our reaclcra. Let there bo a peoerel waking ap to tho importance of Mission work Every brother and sister is indiridual.
ly responsible and until you bave done
arglected your duty. The miswion work is not \& work for a certuin eliss of bre
or all.

Bno N, C. Workman, of Bull, Nop on cominty, Kansas, writes as, July Ath, as follows: "Our tirst rainfall fo eight-and-half months enuse on the 30th of Jone. Since then, of course we beve rased nothing and all of our mennsare gone. Everytbing isgrowing very fast now, but too hite to make much clse bat feel." Our brathren and sistere of Norton county suroly deserve the aill and nympathy of th Clurch, and wo bope that they will
receiveit. Wo are all subpect to disappointments in life, and there is no why in which we can fulfill the divine law better then to help bear each oth. "r's burdens.

1r woors be an ativantage to mas as well as to otbers, if those who order
Tunc-books from the Western States by the duxen would inform the ho much the expreseago is. As they cont eleren cents per copy, by mail, it possiblo that it wonld bo cheaper to
have them sent by mail than by expross, eqpecially whes they are to go considerablo distatace. By man, dozen wilf cost 81.32 . If this is les than express cbarges it would ho best to have thess sent by nail. We hope that those who are bnying will look the mutter up and report to ns .

Fross all esections of the connty $u$ bave reportw of an abumbant harvest. Truly the Lord bas blessed un and we ought, doubless, to bave a decper sense of gratitucle und feel mone filly our obligations 10 him. It is patural for th to leel under obligations to onr friends whto confer apecial favors upon ow, bat bow muwh decper that feoling should be to God who gives us all that wu bard. Thore in only one way that we can manifest this feeling and that is ty making use of that which be gives $w$ in a way that will promote his calne. Are we doing this? We bave an abundant harreat. Will we devote a portion of it to the Lord?
If so, send it to the treasurer of the If so, send it to the treusurer of the
Brethren'e Board of Missions at once It is neoded and will be applied to the farthering of the cause withont delay.

On lase Thureday oveding we procured a borse asd buggy and atarted for a ton rile drive out is the country to make a visit to the old bomestead. The evening wha plensant and we bad s most enjoyable ride. All slong by the road-side could be aseb, in abundsuce, berriea terpting and delicions, buckle (?) berries, blackberries, dew berries, and herried too bumerous to
medion, both largo and sweet, yet atrange to kay, we wero able to deny oursclves and drive right along. TVe reucbed our journey's end juat in time to find evergbody in bed, but we roat. ed them and after a friendly talk were lain away to sleep. In tho moraing we proposed to try our luck at baes fishing. As father apends some of his leisure hours is this enjoyable recrea-
tion, the necessary aceoutrements were tion, the necessary accoutrements wore boon at band and off we hied for the
rivor, but when we got there it was rivor, but when we got there it was bito. We foon gathered up our trappinge and left for more profitable la-or-with the promise that we would ry it again nader moro favoreble circumstances. In the evecing wo returaed home well pleased with our
trip in the country, at it was quite ontrip in the country, as it was quite cn joyabl
vey.

THE following query passed the late unual Meoting without diacussioz:-
Is it aceording to the Goopel, for a brother who indulges in the filtby fasbion of the nse of tobacco, (oxeopt
for modical purposes) to weprose a
ister who indngese in
of the worlit in drepo
Insict So, Loth fasbions being rong. Seo Rommen $2: 1,3,21,22$, unil Matt. 7:3, 4, 5.
This seeme to beathetle on the 'titfontat" princfiple, bat the command is. 'First cast the beams out of thine own Fo that theu may see more clearly to druw the mote out of thy brother' ye." However, the trouble will now ing tobseco for. If for modicine, they go acott free and who is it tbat does hot get bick on stoppiag the use of it ? Vow, our butable opision is, that the parenthetical clause bad better been loft out, an there is oot really more than one out of a thousand that need robseco for muedical parposes. The foct that no respectable wames ase to hacco goes to show that it he not noed-
ed as a medicine. There sre only two reasoes why people une tobscco. The firnt is, becaune tbey like it, and the second is, hecanso it in fasbionable.

THE USE OF TOBACOO IN HUNTING DON ANB ITS PRUTTB.

The late Methodist Conferched dopted by a vote of two to one bew question to be n-ked of all candidates to the ministry. The question Will yon wholly refrain from tbo 1se of tolacco?" This is a move in the right direction. The nininter shonld be at examplo to the people io whon be ranistery, and what kind of an example is the minister, who ebew and smokes, to young men. Thefraits of sucb examplea are froquently scen
and in car own town of Hantingion, atad is oar own town of lfantingoton tre have, perbapk, an mastretion of it our old once too, are almost given to tobacco and we believe the example o the ministry bes-bad somothing to do with it.
Severml years ago a ministor of tbe cburchabove reforred to eance to-this place fis mastor and fagured ratber promineatly atuong bis people Pre don be bad been an inceterato tobso co weer, int had abandoned it we tos boul declared publicly, that for him to use tobinece woald be a ein. Notwithstuading all this, in a chort time, be re tureed to kis old habit, and troly the last state of that mat was worse thas the first. Ho was not satinfied with the mere nae of tobnceo but abradoned the ministry and went to the manafacture of it. Then too, tbore ari those who are prominent in the cburch, who are instructore of our youth, find
occasionally minister in Holy tbings whouse tolseco, and willeventry to jusLfy their comse as a right one. With wuch a state of affairs it in pot much wonder that boye eight and ton years old may be seen on our struets sunoking and cbewing tobseco Their gool ministere and teachers have set them the example, and it they have any in fluence at nll, it is but natural that they should want to imitate them.
We shoald liko to see a reformation in one toren on the tobacho question and we bope the decision of that late it in the future wo are glad that anong our people there has beon a reformation, and wo bope that it will go on and on antil there will not be a vestige of the vile babit left umong

At our late conference it was decidcd that there should be no amoking on the gronmds. Wo saw the violation of this rate, and we can not now retall singlo instance where wesaw it uoed in any form outside of the grounds, There aro, however, a bumber of our 20 know that a fow of our ministers also noe it, but wo hope tbeir sease of propriety and decency and a desire to ead no exeniphary life, will soon casble tben to gain the vietory orer the long aequirol hahit.
©iduational Elepartuent
-The faculy of Ashinad Celtege ure sill mombers of the Churche execpt
two. This is right, Thunkian fechools ought to be heaied with Dunkard iacultics:

This mornagg (Inly 12th) Bro. W. If Flory and sistens Clam Horo and Eavie Bosserman etart for thoir homen, May nucceea attund their labors in whatever ficld they sury en-
-Bro II. P. Moyor and Mr. Corbin go to Westmorolned county; $\mathrm{P}_{\mathrm{A}}$, to teach the comiong Fall med Winter, with the intention of returaing in the Spring. These two roung men wero among our best stadents uncl will do good work,
-Edwanl Me.Pberson in quotod ne saying that there ate bandly five per cent. of the graduater of the collegea of this conntry then nee good spellens The 18 one of the maistakes that aro boing mule everyshore, but we bope that it will not be repented at the Noxmal.

## Eld S. Z. shar declined being

 eltadudate for recelcetion to the Presidency of Ashland College, and EJL. R. II. Millor, of Ladoga, Inctina has beca elected in his steach Bro. Sharp has been dected paincipal of the Normat iepartenents, and, we beliceve, las ac epted the position.-The proopects tor tho Fall and Winter toms are growing very gool Now is the thae to muke your upplach. fions-all will bo welcomed at the Normal IIome. With the andition of stearm beating we foel asmured that we can make our stulent foel more comfortable and horo-like than cver before. Come and bring your friends along.
-Some of our friends write us that they prefer to send their chilliren to the Erethres's Norraal, hecanse they vel aspured that they will be surroanded by proper influences. We aro ghad


## 

 A carbunclo on the bark of the netshat been our pfllition tier pearly two weeks
veat good, and pratuthly the largent tarrest orve grown in thin enuntry,
condition.

Noz very muct tain bere eince about the middle of Junc, but consibleralle cloudy weuthur for thin guason of the year.

I suall leave bome nom on conmit time, bet my mail will be forwarded to ne. I am not mueh for scolding but If I arm put on so many committe
hext gear I shull try my banil at it.

## Oun trip to Ashtand wae a licasant

 ne. Some intereating mecting trerc beld, but the closing exerciece of thefirst year'a labor in the Collego was first yeara labor in the Coilege was
the uccanon of general intureat and the higbeat oxpectations wero not dis. appointed in the result

The Progrearect thanke that brotber Baxhor and I are awful ont of ifx abo
railiroad arrangements to A MC. No whee it coraes to two car loada of pas pongers being yot oth a side track neas Iy a whole night, as was done by the
North Weateru romil, it is too bad. If not awful it is sbamolul. But onir
moeting roted thasake to the road be moeting roted thanke to the road be-
lore this happened, und $I$ fell tike $r e$ calling my voto and maring the temot ar bo. Noxt year let us not bave any woasting of fine rallroad arrangemubts voting of thanke, and laying on a bide conaiderstion

We are now in the benienteg of a political campaigu that will prodnco great excitemsent All who read the politieal papern are in datyer of beog ctaptured by it, nad lod to the extremed that irritate their fechogs and cabsu ers, and often the ebareh hus lont some of ito character, and brethrell towo of their infuenee, by tuking too murb part in politics. Let your religion say and do, that you may bonor and work 1or God instead of a President. Then you will be betterand toel hettel when the campsign 16 over

Bro Holsinger wants sonio one to riso and oxplain why it is we wore puic on 60 many committecs thrs your. He counte sine, but with the ofl oncs it in
more and wo are like bura tbinking it is too rensh But it is no fante of oum for wo begged tho Standing Cummit tee not to put an on mo many. Wo eay sought the place for its boners, but tho reveree is true as the Scandivg Com mittoe 5 nowr. But we wers put on
soveral of these committecs by requat of those calling for thom. Sometimes a man gots a largor name for rettanu
kiade of busioune thas ho desersea Wo thank that in tho case witb us in the committee busisess, and likely in othera too.

Tus principle of self-intercst, solf importance, and self praiso ofton sropout in artuclos written for the pross.
It is like diud fice is tho ointment, spoiling the good if there bo any. Iect us bave self and all its laudation sum feed to Christ and the good of tho chureh; not tho chnreh and its fiterathro sacrificed to aotfisbluets in any of of tblh epirit than others, lecaane of competition and special intercat. Thay give charscler mainly to the other
writing fo thoir paper. Mang pereons writing io thoir paper. Mang pereons
are inclined to turn all their cffort to are inclined to turn all their effortn to
one set idea of theirs, ofter sponding

Wum and work of the whole brother-
toonl, as the ruligg objeet of oor writ
all thelr strength and wastang a gonet
intullet on some opision wist can bring no sood at last. Let na havo Chrset, the good of the charct, the
"Hole fant the borm of sound word wheh thou hast heard of me." 1 Tim Many are tho failures and be metments of man. To bold fust bre
0\% opisiose and interents, be i frose citbor to run with the world in ite religoon, morality and cuatom, comfirort for one ever changioz fest for getting to "hold fast the torm of cound words," or to statid dotermioed aganst vergtheng like improrement in the noul, body and spiris, welees it bo ent and stoared by the precise ciratom
that provalled half a century ago. Fir ideatly they bad many gool costom then, but to hohd their curtoms insteal of hollding "the form of nound wosyle is extremely dangerons, ' Fo ' bold unchor of the chareb to hold if from being carried by tho waves of custon into the popular eurrent of histhios, of of bong strunded apon a stool of donothing and oppose overytbing srount words" to direet be and eserything around us in the way of usefilaces for tho goo

We bave recered some lettors in regard to those petitions eirculated it Indiana which crused tromble at A. M. The inyuiries are about those who signed tho petition and those who emculated it, yot wero not named or any committeo sent to thomby A. M. Now Wu foel that is was a mintake in any who sigeed it; liut they were decoiked, they wore made to bellero that it ren, and ron, and that it was the only thing
that would eave tha church from deatruction. Mans of them angned it reruction. Mans of them bigned it
with gool motives, bot they learned at $A$. M. that there was deception in $i t$, and many of thein wore sorry that
thes over had angething to do with it. With all such we sbould exercise forheurance; but if there be any who atill taske troublo over that matter they sbould be deplt with according to Matt. 18. There were do committees any but two churcbenio ressard 5 ball master; all other cases may be handlell and disposed of by the churcbof where thoy bave occurred, and rouble in the caurch. But milinness and hintness should be always usod bere 14 will ieform erring brothren.

We thave accepted a position in $\Lambda$ oh and College ns ita President, beeaubo wo felt it our duty to do so under the prcaent circumatances. We bave eome
inacitutions ot learning among us that will bo a poseror for grood if their to flaonce in directed for the interest of the church. To oppose education in thie ago or to opposo thene bigher inatitu tions of luarniog, is a vinin effort that will injure the church, by driving many of onr sone and daughtors to othor athools, where the principles of
othor denominations and the vanities of the worll lead them away from the simple doctrines of the Gospel. Wo sccept this position to belp turt all the istinenco of elolationg ue of the Gaspol as taught by our Suvior and maintained by our chureb. We feol that all the mean in our reach should bo used to advance the castee of Christ. And there is nothing so groat of the 5 oung, if that 18 loost all is lust, And wo feel that our brothron whoad benry is is the work fully, sbould belp learninis to piritual w.lfore of the young, sed to the advanuement of the cbareb To oppose oducation in thas ago and thie
country is to dio; though it may bo

Jow it will he nare, because the ruge ordained who shonid not trouble, thua, h there be a buadred Who do well, thes ono is kept up in the when others are to bo ordsived, and some tray sought to avoid it; bence for the mintortuns of ofie, bundreds
may be made to sutfer. In thar die trict, Soutbern Indanos, I think we bave the groatest union and birmony
among the minatry of any district I know of, muibly becanso we try to build up and ceconiago our young ministry, and ordsin those of midllic age who can fill the efline. This has been the conrse with but few excep tiona, and it lends more to peave and harmony and promperity, than the way of keeping able bretbren back frum the eldership. There aro many able mivisters wo know who bave the qual.
ifications that are not ordained, simply ifications that are not ordained, 8 imply wor tbin matter carefulty for the goo of the whole ebnreh. Lis no eclfish matter, no epirit of prejudice, no da. sire for authority, no dapustion to
want rale and power come up in tho want rate and power come up in tho
case, bat the deaire to improve our younger hrethren and help on thene of middle age, and advance the general
interest of the ehurch by giring all the help snd

## HINTS TO OROBOH MEMRERS.

The chureb covenant has in it the mport, if not tho langrage, of this pledge-'t will walk in Chrintian fol. lowsbip with the church, as lotg as it accorda with the goespal." Every person who usites with the cburch, by that set takes upon bimsalf the obligations of this solemn vow. Thure is groat danger of violating thia ow in the condret of carnal passion保 snch obvious violations of this covesncl obsious violations of thate cove-
nant as to bung great reproseb upon Wat as to bviaf groat represco them melves a fearful leanness of snal. Reader, is thas truo of goll
wo a membor of the Christisn churcib this is a question whech should bave your prayerinl attention. You shonid answor it at ooce and an before God, for it is a vow unto the Lord, and not anto men onig. Do not lat any epecions pretexts or vain exusises stand
between you and a true acswer. For the answer must stand in tbe light of the judginent day. It is to God and mon that you bave said- 1 will walk in Christiae followship with the cburcb as long as it accords with the gospel." All the formalites of an oath, daly taken bofore a civil magintrate, conld oot add to the budiag foree of this ow
Reador, do you fally realize this ruth ? Thore are many cburch metabers who do not seem to bave any iroper sodes of it. They epeak with ugainat bey one who porjures bimelif in a purely civil or sectal transaction, tint they violate thair oach to Geai and thoir brethren io a great many wayb, aod do not wo much as call it an offerse They call God, angela and men to wit aess thour vow of consecration and pledge of followabip in accordance with the Gorpel, and tbon alruont without a thought of the moanoeten, perjury and even blasphomy of their conduct, they ary, and do, and neglect to do thinge which buvolve conatructive perjury of the mont implons character it should be morustartled by wa perfidy. And as it lis, we no sooner begin to nee what this grest erimo aguint God und men ie, in the light of onr Lord'e eaching, bas to wrath - Charch Adrocate.
Turning the othee Cabfic-A
Swlas Colporteur entercd a threentory house, in which, according to the cus tom of the country, three ditfarent fumilies livid. Ho wus warned sot to
try the gaousd floor. Hosever, be
went there shd was met with an orider to leare the buuse inatabtly, nevertbe lexa be stayd, urgiog tho man und bia wifoto buyend read Goi's Holy Word. The man then roso in a rage and atruck him a subveoblow on the check. Up to that moment the tol porteur hat Up to that moment the tulporteur hat
stood quictly wich his knaperck on bie stood quietly with his knaperck on bia
bsek. He nor delliberately unatrap. ped it, luith it or the tablo, and turned p the sleore of bis right arm, sll tho whilesteadily looking bis oppozent in the tace. The calportcur was a eery trong man. Aduressing his opponedt ho taid: "Luols ut nef hand, ite fur rowe show that I bave worked ; feel ny muscles, they ehow that I am fic for work. Lools we ntraight in ibe
ace; do 1 quail before gou? Julgo then for $y$ ouracts, if it is foar that moves me to do what 1 atu about to Wha tats Baok my Master says, Whe they naite you on one cbeek, wase amitten whe on ono cheok, here is he other ksitel I will not returt ho hlow." Tho bas was thundertrack. Io did bot smite, but bought
be Book whull, under the influence of God'a Spirit, woribr tuarveis in the humas heart - flirestian Herohly

Fiserytuody is inatiog mistaked. Fiv-
aryhody is tindigg out aftorwarde that the bas made a mistake. But there can bo no gruater mistake than the stop. ping to worry over a mistake already made. Tho tomptation is irrosistible when one has silpped on an orabgepett, or a banaba plcie, to turn back and see jost whare and how be alipped. But if a man in burrying to tho dopot, along the avorage city side-walk. bo would do bettor to look out for tho next slipplog.place, and guard against if, than to turn roand and walk backwarde, with the oyen on the place where be slippegd last, and bia mind full of worry because hedid alip there And a man would stand a better cbance of catching bis train, by lot ting the old alippiog Theee alone "Forgotting thoas things which ar bobind" theludes tbe forgetting to worry over the irromodiable past "Reaching forth ueto those thing which are before" is the "one thing" for overy child of God to do in spite of the mavy mistaken which at the best be has cortainly made.-Syuldey School Time?

In these mideammer days, dage of ravel and of exposure, the safest place is the post of duty; and reercation may be the prime duty of the hour Wbore would God bave us to be jost Dow? Tlat is the question for as to consider. Whes that question is set tled, wo need bavo no worry over dan ger from any mourca If you ough to be at homa right through the hot weather, bome is the satent place you could find. If you ougat to be away rom home, away frora bome is your safoty-oven thoogh you are on the deck of a steareer when bur boiler burato, as you are going from homuSunday school Trmis

Both tho good and the evil which mex do is permitted by God. He npproves the rood, ho disapprosen the vil. His approsnl of the good is in dicated liy command to do the good and promise to reward for so doing by commund not to do the ovil and promise to punish for doung the evil. Dod docs not compol mon to do either good or onil, de moml agenta they aro permitted to do as thoy pleanc. In the judyount God will do as he pleasen in ewardiog man according to the deeds which they pleako to do in the body white on prabution - C'irrethan Neigh.

A Cbriatian must be a mas of Jaitb very step of the why ODe whom the world knows nut, thongh bu so wel, knows the world.

## Tyome Department.

 HOW TO LEARS TO EAY MO,Many a promiang young tran the been rinines hecsuse ho dirl not know

 temptation. The porter partcged with the enemy notl the bunbe rax robbed
and ruined. Tbere nro many peoplde who suy "No," but so frintly lhat the wordn aocen to stiek in the throast, and only invitw furcher perauspions, obe tittle bay who thas adrenel to par suade has mother to errobsuder eoma "When my mother sage 'No, there os no Yes in it."
Many a mana, templead by alpetrto within and ancocmates withont, enyn
"No" but feely y mul biuitly, his No bas $u$ Yee in it, and the Yes tnatly preyally over the Xia. Wo semember at unvedote of a youmg Whode I-lanil heard it relatel. Ite was enulivg along up the street opo day with foumg man whatived Duar hat, why drink, and ater watking ulang awhlule bis companion ilrew s hottle from the pouket and =uid

Well band netel.
Tho bottlo wan juswod to bim, athe airing it alolt too burled it watha Crank againet the atone wall, and turn-
ing to his daved and watomhtied eoming to hat daved and watomhed courput a botele to my lijus sgain."
The young man wis perbaps a hette inelined to be irritated, bat had senge enough to restrain lase anger, while our friend bad no furtber occasion wo resist bis solicitations to dribk, thoro reanos to supposp that the forcible oxample set beforo bis companion lasd arerttuining influence to bold hims beck from an evil path.
That young man's "No" had "Do Yes in it :" and has parents louk with a just parental pride upon a sors who bas grown op uvdefled by aloohol, and tobacco, and kindred abominations, o come
There are hoats of young mien wbo need the devision which this young day drattine vrecked and ruined, down to drunkurd's grave日, who might have beon saved if they had possessed the coarage to smash tho bottle and atand free from its defilement and its curae,
Wlat we peed is mos who can sag Wlat we veed is mox who can sag.,
"Get thee bebind mo, Sstan," and who woulif crush in rumbotile as minon as they would a nerpent'e bead. The


## politeness at home.

Renoive that home shall ever be the brightest, murreest happiest spot on
tarth. and eall keeping the reolution it whil bo ell. Of all places the futbor should be politest seated in bus own botuk No wother makes ingrander
mutake than when she forgets the mont dellicate otiquette in the prosence of the litule ones who tern to read her thoughta zefore atteranoe. If yon
ses a boy thoogettul and gontle of epeech to lun sister, eet it down that We hes beard theso very intonations frota his thether'r lips when oddressing that boy's mother.
Heur that dutighter baarling ou it down as the eche, and you many set worde. No douth childres inberit bodthy discase abil mental qualitica, but the wo more ollon are made a blossing
by the impressione received from sinperiors, while is chaldhood. A thald polite frem prinele asily trained to he grand accoruphshment. Thero is way of ayying, "a thank you," "You way of maying, "I thank you," "You
uro very kind," "Allow me bo ansist
you," that makea ono toel be is in the esaury heforehand it can be leet off aipresence of retinoment We noter satnese the rosy, beality mes arise,
and ask the old, gray baired man, tot. tering unon his cane, to take her com. ortable seas, without mentally taking ofl oor hat, and bowing reverontly to the mother at home whe trained that birl

Boys and girls who, from lirinctple, are than bed to politenesa, wre walking
fibrarice, and edur ato more and better ubrarics, and ed
then is hnowe.

## HOMELY PLEMTY.

ny 3ns mothen yhleza

"Can you tell me," satil thy friend, how to grow poor gracetally ' 1 do not fool that we can eacritica our F less-
ant homs and go to a hambler one, heavie or arsociations with thie which monuy contd out buy. But when I
try to reduce pur tnble exponditure try to reduce our thbte exponditure
the meal looks 40 etingy and the chal. drea are 60 drasutustion I am sick nt beart."

There 14 noly ono way," I replied, manters, abd that is to keep in mand that there must alwaya bo a hnmely pinty. If ono article of food is too
dear do not rent it to a meager dish. but gave th up altogether and deseend to plainer and chogior iare, Alwaje ontrituus as possible,

Why, bow do you do it?
Ithink of I had beon living in a luxuwous way, with toy roasts and my
gunc, my jee ercams and puading gitac, thy jee erespos and puddings,
ing forcign fruts and rich ing lorcign fruts and rieh cakes, I should at once sweep my board of Herne Soupt and atews flavored with vogetablacs bicely drismed, shomld an give abusdance of goed food. For dentast the great veriety of prepared corcaln offer us stimple puddings, and for fruits our own
not to bo deypised."
"But how if you moit step a little ower down the bill ?
Then I would diseard racats altogether. Mitk, at lese price, ueed frcely in the cooking and laribaly on the ta. blo should supply the nutriment. How good the fare becms where trilk if
pientulfll How mea the cracked or parched whoat, tho oat mosl, the steam-cooked food with cresth, or even
piain milk! When I left ofl the use of meat, 1 world siso lossen the quantity of vegetsbles and depend more on grain food. Vegetables have in themselves hutle nutriment and aro only metal with coneeptrated food, like miat at the wama time I would change my white bread for brown for
two reasons, one, its expensiveness the otber, that white flour hus been robbed of the very elements that make bone and muscte. Look at a lamily of chiddron fed unataly on whito bread and butter and their palo and llabby ficos tell the etory. To get the tough, fearty, rosy chuldren of old thene we
must go back to old thme fare. And
hare must go back to old time fare, And
here one is reminded bow through Mra. Stowe's New Eogland atories thine the warnoth and glow of this estau hoinely plonty.
"Tbe breard of our ancostory was inade from the whole grain of rye ground fine, mixed with one-third In dian meal and aweetebed with molas-
sub. It was then haked several bours in a moderate oven. We bakest tod fittle. Trua, it lud a erust almost rueding ma axe to part it, but kespiog in day or two in the collar remedied thut. Theso very craste bow toothsome they wore and grateful to the dyppeptice

Buttor und sugar, I find, make normous bilin, get I do not like to say cootinually, 'Spare the butter; atint

EThe way to manage the buttcr question is to lesve the article off the takie ontirely at some ments. By
dreasing the dished with what is neo-
ways at dinser and frequently at break font And as for sugar, wheo you
rease from rich desserts and from cakn or pien, when sou whe buked apples. etewed prunps of dried pearlies for suace, you will flul a cast differerece in the emount consmamed; and really,
theogh dagar in a gooul thiog. it in thebgh dagar in a gooul thing. it in
some mepeure bides the individual Ila. vork of things. I buve sometimes wondered at the sense of testo wbich tan discurn the separato Havord of a
the apples in a grost erohard, it with tho sense of small there is wo con fuesob, and each thavor may bo a the thet ploamise. Jaked apples are a homely dish, but to the unperverted taste with varety of Glavor may the
found in them, and served with eream they need not to despised in a roya boveschold. Flenty of frut in no trme Plenty of railk at all times. Varsety Of breadstufte well and phainly vooked dance with which the bonrt nay overflow with gratituile to the Giver of erels hood gift and the tonguo may blows tus numa

## THE DARK DAY.

of all the wonderfili storns that my grabdruutbor used to toll may mother wonderfiol tsas bunt bidi, tho most New Eagland, Friday, May Tisth, 1786 This who doring our lievolution, you Nill remomber, and the your in which the traitor Benediet Arnold attompted to betray his eonntry to itr esernios
For several dayy bofore tho nine se often sea it when fires are taging in tho woods near us, snd the san and monn appeared red, and their uental cloar light did not reach as, esperislly when rieng and sotting. Tho wied how chofly from the sotuthweat and and clear. The morning of the tine teenth was elgady, and in many places slight whowers fell, sometimee areompabied by tbupder and lightring, but is the sum rose it did not increase the hght, and tho darkness deeponed abd cepoesed, untit the children staoding effore the tall clouks coald not see to ell the t.mo, sud older people peering over tho almatae were not able to dishear oreming songs and flew to their noste in the woeds, the poultry burried to their roost, while the cattle in the fiolds uttered strango eries and leaped The otono fonces to gain their stalls, and the sheep all
bleatiag piteoualy
Color, which yon know depeode upon the light of tho aus, filled many with astonisbment by its umsual appeiranre, for the clouds were in some blaces of a light red, yellow and the grass in the mandows were of the deopest green, vorging on indigo, the brightest sifvor soemed tarnished, und
crerything that is white in the samlight ore a deep yollow huo.
The shudows, which before noon filh to the weatward and after noon to the darkneas to fill in overy direction.
The rain, also, was unlike any other rain, and if eet ath the people to wondering as they dippoed it from tabs and barrels, for a scum farmed on it re-
serabling barnt lesves, amitting a scoty swell, abd the bame aubstance was aced on strearas and rivers, especially tho Merrimuc, where it lay fout or five inetucs.

Another peculiarity was the vapor earth frons bigh is the atmosphers; but at one point a gostloman saw the raiors, at mbe a'elack, ribing from the particatorly noticed rapidly ascondinis far atove the higheet bills, then it aproad into a large whito ciond and elond formed in the same way from

The aames spriogs, thet did not rive as (lived). In Rhoule Islatal aud Couner Ligh as tho firat, abd the third rorased ticus it was not so groast, in Now Jer er of ten the afcoralard Aba quar. aey pecuhar clonds wore obsurred, hut reddikh hue, the forond wa- green, in the lower parts of Penveylvania oilgo and blue, and the third wan al. wost wbite
So unwliolenotne was thig vapor that mall birde wero puflocztel if it, fad masty of them were so frightencal and
stupefied tbat they flew into tbe honses, ulding to the fears of ignorant jeo ple, who considered it a than aign for
ird to enter an alvelling.
The comerencement of
betweon ton and the darkness Orvooon (when the men were bssy in be helds and offices and workahop, roparing dinner, and the children fohool, or helpug their fathent and wothars at bome), and th contionod antil the touldie of the followiug night tut the dogree of' darkness vaned, in ome places the disk of the sinn wis neen w
dente

Iurbts wore seen hurang in all the bouses, and the peoplo parnug out-of-
doors carriel torches aun! lenterna, which were eoriously reflected on then

> ingrog cloudy

Thumsande of peopio were suro that the und of the wurld had come; many iropped thetr work and fell on their neen to pruy, othore confersed to then fellows the wrongs they hul done, and The nevetion mone reatitation.
The muttinghongee were crowited, vene formed, and the miniators aty Nd chureh members prayed long prayers, trentioning the antions and indsclastroyer Bibu tumes who had bown dastroyel on account of thoir eine,
and begged that ny God epared the great city of Ninevalh whee it repent ed, so He would forgive them, ehee them again by the hight of the san and give vietory to their armies.
It in and that tho Conneeturat Leg iblature being in Bestion, the momber hecamo terrifiud when they could not see each other's faces, and a motion was zade to adjourn, when Mr. Da caport arose and naid
")(rr. Speaker, it as either the day of judgment or it 14 not. If it is not, there is no need of adjourning If it 5, I desire to be found doling my duty fineve that candles be brought, and that we proeced to buannesh.
All the ehisoriog, firightoned people began now to look forward to ovesibg. hoping that, at the woon rose full at nine otclock, her light would ponetrate the glocts; hut all the childron who leopy, their stramed ejen ware not rowarded by her beantiful beams, for at erght in the ovening tho darkvess Was total; one could not distinguieb satween the earth and the heavens ufore ona's face.
Then all the weary cbildroh wore sent to bed atter the most honest prayons that they had ever prayed, and the older people sat up to watch for the light that neser before bad appeard so gloriouk.
And nuver dawned a fairer morning han the 20th of May, tor the sun thist opened the flowers and mirroved itaelf is the dew drops, brought the color again to the children's faces, and filled very heart with cantidence.
The birds sang joyously, the cattle returned to their jastures, the places of busincss wora oponed, and every one went about his work more gentic town
Areer the darkness had passed, der ral persone traveled about to gather all possible information concerning thie moroorable day, and Dr Tenny whilo on a journey from the East to Ponnaylvania. He naya the decpest darknens was in Kesox Connty, Massachavette, the lower part of New Hamp. sbire, and the eastern portion of
Maine (where my great-grand-motter tothing tinuwal was obeerred
It cxtended as for borth ar the
Aracrican sottlements, and wentwand
to Albany, but its egaes limite nould t bo uncortsized.
In Boston, the dorknoss continued futhrteen or fifteen bours, rarying in duration at ather places
A, it was impossible to attribute the fiarkuess to mi ectipso, the wise peaple formed many theorios respectivg it; leing cobvinced that it was due to im-
mense firen m the woots, wade howing in the opjosite dicectione, and to the eondition of the vapors; but Horachat kyys "Tho dark day in Northera Naseries was one of thone wonderfial phecotaens of aature which will al Whys be read of with interest, but which phitosophy is

## THE LIKENEB8 OF OARIST.

Shoty me," enss the worlding, "c inan who exhubits in hin churacter atol Cobiblact a perfect likencss of Jesur Chrast, and then I'll belave that there of something else than bypoernay ariong profesonse" aly dear friend you are tos exacting Your own moes do not show all your charseteristacs
though sach of thom show something of the factor All the worhi, sind a great doal more, would not equal Gool and it takes all the world, and ugreat deal more, to image Cbriat. Yot every Christian (if he as a Cbribtian,) abow Somer foature of hie Lord I
We look at some masterpicce of nis. etent sculpture, and we say, "There io the pericetion of the haman figurel" Aut toe statue is not a likeness of any one man who over hved. We may umagine Phidmas or Praxitoler, lostering arousd the Olympan or Istbmuin
likeness of bat dasd nister. And tho painter, by combisiog all thee in one, mano o prortrant that all her friend sand was an
Are we bypocriten, becauno, perbajes We each ean show but some one fes ture of our
Shenl Trace
$\triangle$ TBIP TO DB, WALTER'S MT. PARE HOME. - REIEF DEEOBIPTION OF TBE PLAOE, ETO.
() On the 30th of July leat the write and bis wife left their bowe for the above place, where we arrived the same day after a two honr's very oajoyable side on the cars. The pince is situated nbout sine miles from the city of Read $\mathrm{mb}_{\mathrm{k}} \mathrm{g}_{1}$ on the direct line of railroad from Harrisburg to Thesiting. Werneravilla it the anaso of the etation, sad the Home is nhout one wille and a balf from the atathon, thas making the plece easy of hach and fortb conveyiog possengera to and from the Home

GTUAFION OF THE PrACE
The situation of the Home is grand begood deactiption. No better adapted
spot of groand for an institation of the spot of groned for an institation of tho hind could be found. Nony puinte of ves, towbe nud pillages. Thesie can all be sces from the gronula or pirzeas ox teading around the buildings The gronnda on which tie buildiaga atand vodsist of a benotifal instoral park of ono huadred acrea, with clestant, dop-
wood and evergreen groven all tbrougb the park The great Lebanog Valley wub its mavy points of interest, may be gronuda. We were told tbst the mone groauds We were told tbat the moan-
taina strotehing arombd the Valley at its extreme eaid is sbout forty milea from the Howe The wbole Valley neoms, a8 it were, rigbe under you, The place is cedred a noted oue for ith namial and besutiful scupery Pertens who bave
auy tastes ior all kidik of ecencry bhoukd not fall to rieit the Mt Park Hone. The nutwnas.
These are four io namber, built of beautiful stone in a surt of nemi-circaiar form, commodtons in every reaport and burte withia the last tour bears or an by the Dre bimaelf, and bence are adapted 10 every respect tor the Dri's putpous. They are beated taroughout by stean asd loot air fornaces and reatilated by bot air Hises, haviag bot aud cold water. brent sod eaby of trecese. The baild itges are also nicely furmasted, thas asak tug it a desimbibe bone for aby and uil位を cumery
The elimate la ezery respect seeme jutt ardapted for a health borne, aud thrs 13 a featate not to be regarded na a scarde of healih The anuthera par of Peanayirabis are moted by travelers gearfally for their salubrity, sad the Mt. Park Homo is especially notable it
this respect. It is clameal hy thoee this respeck It is clamel hy tboee
who koow, tbat there inamarked difer race ins tho temperature prevsinay a few miles from the plaes and that at the place The teruperstare during the Eeldom riees above eiphty-ive dempern The wister temperatuge is aboat tho same as that of Philadelphile to erery respect the place secuis juat adspited for the paor insald To the well or
the afick th is a delighefal retreat for the the aick th is a delightfal retrest for the
wiuter of the sumautr. Persons sulfer ing from throsk or lung troubles ean belp but be lesefited bere The air is pure nind invigorativg No Eftuca rute winde.
The water is of the very beat kiud It connef rigbt out on the monatnin side rour iving apriogs. it ia clear and Freey bunhing ie suppitied whe it in

The TADLE.
Special paias are takea by the Dr to They bave different kinds of rood sweet bread They also bave meat, otgs, batter, potatees, milk, gralas, vegctables and fruite of all kinds. In fhort, the table lacks in no reapect such thinge as ought not to be ceter by be pationts are clearly pointed out by the Dr. is his lecture o throagh tbe week These lertures constitate an importont fuatare of the inatitstion. They mbody a broud seope of facts is regard habits of life in general

Tho Dr makea no wes of drags. He ie strongly opposed to all kiads of drug. medications He looks upos arngs as the great bawe in the macdical prefersbie A combination of cureo comprise are called water eure, diet-eure, move meat care, with a bost of otber bealth. giving appliasces Kowadingo, porcossions, rublagge, manipulations, etc, bre
also cmploged io cortais easea. Elee also comploged in cortais easee. Elee
tricity and magretasa sie made une of tricity and magretisal sie made une of also in coses where they are teyburch. All the foregorg cures and applinoces compirise a systema of trestment which of whrch, marvelous resalts follow.

> suspal EERYICRS.

Services sre beld at the place every sunday. The Dr, does mass of the proacblag busself, thougb chasce times aucb who may be ut the Hone who are ongnged in the Cospel mieistry are call od upon to preach. But the Dr. docs bot insist on a potient presclung when E bas reasoss to believe it will bot d the patient good.

Tbin eseteh would be incomplete did we not $\mathrm{Ba}, 5$ few words is regard to a gradoate of cae of the most noted fraf-medical scbools in New York IIe is sa exceedlagiy practical, far-soling common sense man, atd the wonderfuj success with which bo bas ent in the past, and is utill meeting with, givee philosonties wide fanc at a melical ran, as it zete, of the grest therapeutic movement of this exlightened pige. teesth cestury. The primecplea bet lorth by bime cas't belp bat meet the sageting and approbstron of efary seasilate moded
His is a seholar, Cbristiau asd geatle man. Tbose wbo get bes diagaosis of a enae are sure to get the best to be had Wo tako plessare, therefore, io reconsmending thas great inatitution to the pubble at large shomit asy of our stinution of thin kuld we would adpise be in to coriespont with tho Dr liere the consumptive, the dyspeptac, the de bihtated, the nervous, Ke, may expuet ocover. For cireciara, parthealars M. 1. , Wernersville, Berks Co, Ph Fraternally,
J. T. 3Evees

Brettren art Work and Prmencest

> (Xristian plisese pubtivh.)
B. My wifo, who is now at the debility, will also fake plensare is an swenag letters of inguiry in regard to to place. Addrest, Bella B. Ateyers, Wernersville. Eerks Co, Pa, eare
Ibr. Wafter
J. T: M

## OREDIENOE.

Is it right to obey all the commatude and ordmanees of tho Jord's honso as monanded and exeerthatiod by fibrizt? a not Cbriat the light of the world in all thaga? Is not the Gospel a true gurde, a perfect law? All witll anbwer yoh. Well then, do wa mot make it Irperfeot by adding or tuking trom it? Ir wo toke nwny the baptisme of the hercts band ald cuffint baptiand are wo not hoth adang athd taking from God's
Inw? If we tako nway leot-washang whict Clavist cotominoted wht vxem whict Clarat cotomanded but exem-
phitied ute we not mateng tho Gospel
an imperfect law? When we teucb that any of Lbo orditances aro not es
Toutias, we wexale ourselycs ahove the coutia, we exalt ourselves above tho mond Jehorsb's werk when bis work oogbt to mend us. True faith leoks to the divinity of Chrest's commands and takes hum at his word without saking any questions as did Abraham and Noah. Adum and Ere took the devil
ut bis word and fell to rise bo anore ut bis word and fell to rise no more
until hy faith they take God at the word. Prejudice ageinat the whole truth is isfidelity. Let us koop the whole trath and it will tinally roake us free.

Danael Tomoentenell
Hunt ratowa, $P_{0}$

## Missianary Work

We beheve that "the Lord loveth beerful giver" at no time better than Whow be giver of has means for the kiproal of the Gospel. The prens is a great power throngh whreb the Gospel nay be prenched and seot to the nations of oarth, and to give of our meates for the drevenination of Gorgel truth is wieoly speat. But bowover [powerfal this channal may bo for the spreal of the Gospel, to male it moro ethertivo in lonilding up the causo of Christ, cstablishing chnrcben, \&ce, the Gospol mast the carried in person th forengn lancts, that it moy be illugtratod practieally to toopopulaco, therety becoming thore effutive in construm ing the prople to aceopt its doutrives
ind to onjay ity saving influences But how thandl the minustor or tho ebareh sond this doctrine y Aro the ways and imentio withia tbeir power? Souls must be saved The meane of the The provianoss of the Goapal aro The provinions of the Goapal aro
"whesoever shall catl upon the name "Whosoever shall call upon the namo
of tho Lord bbsill bo sared" Rom. 10: 19. But bow sball theg call in this baring way, of which they know noth ing ? or in the Goupel Stgbt, "how they bave not believei? and bow shall they bolieve in him of whom they have not heard tand bow shall thoy hear without a prowelior? and how shall thoy preach oxempt they bo sent?" Flenco in urder that they may bear the minisker munt bo acht. It in troo sons are able to go ujout tbur owa she eponsibility, while many enluura casinot go untuas they be geat by tho ctureh or churchos, and to din thes we must hre mears, I nos truly gisd that Anumal Mooting han hat a helping mismen chasporiae an to orgaturo board for llat speetal purporge, Nose we teel thas something can lie done in the mattor, anal as thas dous not interfere wath the lome mirsemil of 1 he revoral distrietn, I would ouggent that all other Lervtofore organazations in minthis eflorts the Burrendered in favor of Chit move, the Forelge and Doniesth Mresint, ond that we all take hold in God may give ubality. Calls frota dif foront parts of the country are already coming in for prearling liy the Brethucost sunde in to the great South churcli ion Missouri for brethrent to comb and preach and baptize, and ns the brethren feel unahle to go, as dis dred miley, thoy appeal alveady to the Mivsion Boaril for lelp Sball it be heeded or go hy definalt? 1 bumbly hope it way bo attended to promptly. I would therufire eartuestly appoal to the bongulteepora and oldera of ench conreh to appont a selicitor or two to vomachea at once it raminit funda and Jamea Qunter, Hantiogdon, Pa, so that the work of erangellatag may
comacuee und thoge calts bo diled at Hich May God blots all Giopel offorth

## S. T. Biogeamas.

Our Visit is Penarylvanis.

## Doar Primitine:

A fow weaks ago my coukn, Mrs. Sobn Winter, and I slart oil for Ponneglvania, with a view of risiting our relatives and friende in the East, and to enjoy the beauliful mountain scenory an well as tho geniol atmosplero eharacteristie to those dru tricts.
Fe
Fe had tho plensure of attonding the communion services at Sprong Fan Altbongh the woather was uncomfort the anrma, good order characterized the ontire meating. Misisters from rand-J. S Mobler and Geo. Bruma was truly an enjoysble one
Hepe we formed very agreeahlo acquantance with a number of breth ron. On the evening of Junc 15th oar osteomel cousib, Miss Pantie We at accompanied es to llantinglon of sit once procceded to the residence of eistor Swathe, whero kind buart rent wo wore shown througb the Cot lego and introduced to gomo of the teacbers and a number of the students thangb tho kindnces of eister Juaura Kwanc. Wo wero then conducted by this wortby sister to hor homo agann, where wo faseed the night pleasantly. Next mormig we attended chapyl ex rexien. We observed closely the ex pression of the students, as this swomcoukd resort to precrtait briefly the presest condition of the school. W istened to a number of chasaan during tb-binesoon, and were well pleasel with the methods omployed by the inatrictons, and with tho recitation generally. We wore invited by brothr Swigart to remain for dinnor, whicb ivitation was gladly acceptod, as we Woro dearozs to witeons the stadente
in that enviable situation. Wy enjoy: od a houlthy repast, and woro favora hly mpressod witb the order and dib: ciplite observed by the eludents. Bro. Bouser doaerves great praso for the akillful manner in which be conducts the culmary dopartmons. After din. nor wo called on brother Bonsor and wife. Were meely entortanci. Bro, B. has quite an extensive Gcologral Cabnet; the oxamaration of whicb we enjoyed very much We formed a very good opioma of Prof. Brum. ratsgb, the Pribeipal. Thongh be was quive buay, owing to the approsching omynenceraebt exercisen, yet wo bad miticient converation with bim to fitted for tho hagh ponition which be holds Wo loft tbe colloge with a de gree of sutufaction that oven trans. ended our unticipations. Wo woald
ay to all other schoola that lack in discipline, maitato Ifuntiogdon Normal.
We alno made a briof eall it the be office, and were honorod witt the deruaintance of $\mathrm{H}, \mathrm{B}$ and J. 13 .
Brumbangh, bretbren of the editorlal atafi.
To our friends who so kindly entertained uq while is Peninsylvana, wo xtend oor heartlelt thanks Roturbad home on tho yed innt, and found be poopla geserally enjoyiog good Imerell, $O$
A. E. Winver.

## Notes of Travel

June 24, 1880.
Doar Bathira
From eistor Sonnogle'n
fifo of oiter Jacob Spanoglo, tormorly Plulalelplin, at whoso bome 1 was when I lant wrote you. I wout to Ham itun county, tweaty-five mulve north. east, where I foum brother $A . J_{,}$aind artor Spanogle, with bis brotber Sani uel and wife, chridien of elder Jucob Spanogle, with whoen we apent sererai days vory pluasantly lookiag oser thio country. I ibink this is ubout as good lund as I fow on my trip. I whink
motch good could bo done here if somo
them. The people aro kiod and socia ble. From bure I went for the narth by way of Grand Island and St. Paul railroad, and roturned to Sitver Croek on the L1. P. If $\mathbb{R}$ I ealled to noo brother Cbasles W. Hlair Hia fatber and brothers ave all members of the choreb. They have nouth of the Platto fiver in Polle conaty. A shepherd would bo very welcotio with these tamilies, thongh brother Moomaw gires them a call occasionaily.
On the 12th of June I direeted my courso homeward, visited by children in Sucla coonty, Iowa, and arrived at borae on the moraing of the 18th. Farnud all week. Now dent brothren and enstors and kind friends, many
thanks to you all for robr kintress to tae while with rou. May the nob sous of worabup wo bad together be long rememlened May the Lord eend you luborors, is iny prayor.

Iemac Babto.

## MARRIED.

SLEER-EBERL: - By tho uodersigbed nt the rasidence of Snbut faler, near faier
tows, on Snodyy, July 4, 1480, bother tows, on Snodsy, July 4, 16e0, brother
Goargo Jouler and sinter Ananada Eberly, Gongo Toler and tioter Amanada Eberly,
both of Bedford county, Ps.

## The Primitive Christian

Gorresponadence.
frim the Balomong Clurib, Ios

Dreer Brethren

## June i5, 1र्थथा

 Aalamony congregation, Ind, is preth Thouse was a large pumber of membera from other eongrepations present. The Ellian and Lavr, from Avtroct, Hod pden, from Clear Creck, Wright, from Ogan Creak and Drenven, formerly of Vo. but now reniding is 1ndiars. We als bad the promise of brother Deoter from the Mienistinoma congrogation, bat for some cateo he did not cone, and wo were left without an elldar, our ows the circuinstataces brather Drenbe oflciated in tho ordinazcee. Tbo mod ing in the main was an evjoyable ode, and upiritually, I trust we have all been strengthesed, but 1 an sorry to nay the order masome ranpects whe to as good as it migth bavo beom, for va rious canses contributed to this whicb 1 will not montw. The question ofen occurs to mee, why can wo not have as grod order at our loveluasen as wo do a romedy, and ns God isa God of ordor, why do wos as hie chiluren not apply the remedy and have order in hus bouse. I would alino suggest that al though the lase providen a temody, and a geod one too, the true remedy often lies nearor boineThreo souls annoub ed themanelves se applicants for memberstip and wore gladly reecived by baptises.
Tbe weather fie very wet and disa. greatblo. Proppeots for wheat are good, cora and flax rathor poer The ground
eorn.

## A. it Snewbrroen.

## From Oteges

Dar Priplice
Dat district and eome
maxion mestiogs aro now part. On Tbursday evenng. the 17 th of Junc rob held our first weoting. Elder Jobn Oorncy of Kabeak, Bra G. W. Hoxi of Range Rivor $\mathrm{V}_{\mathrm{al}}$ Bloy church, older David Barklem, of the Coquille Valley choreb, brother Danal Leedy and brothor Jacol Babr, of Limn county, A. II. Baltumore, M. M. Bashor and others wero present and preached for On Friday, a. m. ., the 18th, we met in dsestrict council. Meoting opoted by singing, exbortation and prayer, afer whel older Jobn Forner read a portion of Scripture, roade a fow remarke, and rated tbe orject of the meeting
Then the meating why organized by and T T Wioond dirh e. Wia assintant clerk Dolegates 26 follows For district No. 1, Wilumeste Valleg, David Brower and Daniel Leedy, dis triet No. 2, Coquille Vallog, eldor David कrkiew, distrint No. 3, Rogae Rlver Yalley, brother G. W. Hoxic. It was unavioutuely agreed upon that elder Jobe Earne, ", who is here on a vigit shonild lebor wn.'b ua in our deliberasious.
Thero were three ques. ${ }^{\text {es }}$ presented for a coneideration all himing for a onenest. Upon the wrolo we hed very of mostings. The truth wes preached with power. Tears at times were
mele to flow freely. Thero were do mate to flow freely. There were wi meetinge, but wo bad oryogable moot. tiget more mombers prosent than we over had here botore and more minis. tex In aill tbere wero cight ministers On Suturday night and Sunday aed Sundny night we bad lirgo cowds of poople Had some unpleseant weather
until Saturday night, 1 think our preacbing aed delibentions dunivg the abore mueelinge will not ston be forgot ton. I bope and trunt thut wo all as wetsbont, and othard hore in the very
the arguments and exbarlations, and
profit therchy. We bave bad sixu
 cestrone by tapting
ninect be New Xear

Datio Bacmer
From the New Saven Oburcb, Yicis
Juno T, 1850.
Deat Brethiren
We the brethren of the New Baven chureb, Gratiot county Mieb., ere in peace and nnion aff far a know. Havo serviep regularly ov org Sunday and Sunday-bcheal every Lord's day, at 9 o'clock, a. m. We have an average of forty eight sebol. ri. We take at preseat the theldrent Paper, prioted at the Brithren of Wors oflice.
We have bad very wet westher here all 8 ntomer ao far, but overything looks well. Tho Lord bas bleseed us abun dantly with ull the necessary comforta of hfo, winh more than wo deserve We nomber abont 40 mombers at pres ont Tho barvent is plocty but the saborers are few. We are not, how over, left witbout a shepherd, so the work is still going on.
Thero wis a jonng man mamed John Soubliorry, wbo met with a fatal aceident. Ho was euthog down tim. ber and as tho tree fell it loulged on whother tree, and in bre efforts to ex tricate it, his limb was broken atond the anlsle. The plysicied took it of and through the offeets of the pain be had to endure, bo died on the night of the Sth of Juna, and was beried to day, the 7 th. We leart bo was 23 years of age and no proparaton made tor oter
nity. Ob, thay this bea warning to all. In the midst of lifo thero is death Procrsetination is tho thief of time wateb."
The Peivitive comos rogularly, and isedeed a weleome visitor. I bope it will ever bave its columns full of good bewe

Georuc A. Surnyer.

## From Myrtle Foiat: Oregon

Jube, 8, 1880.
Dean Pranutime
As an item of dews we
seed you tho following: Six liave been added to this arm of the church this Summer by lotter. Brother G. W. Hoxic, from Ronge River Valley, came here about the 14th day of May, and rewained with ys until the 7 th of this mocth. During this timo be presched some expolliunt sermona for us. Ho abd ister Sarah Root were joined in marriage by alder D. Bariliow. May ane. cess attend then through lifc. On the 29tb of May we bad a epectal council, at which troe and phec it was decid od to bava quarterly conseils. We were alao granted the glonoto privloge of organizing a Sabbatb-sebool the next day, wbich was prumoptly dode. The council peseed oth, perhapas plessantly as usaal. We record the departure of sietor Exta Decker Gor had claime npon ber that man could ot thwart May the mourners be comforted and the dead rest in peace, is our denise. Fraternally.
J. H. Juneats.

## A Trip to tat Shade Osegregstion, Sotserses Doutg, Fa .

Des. ${ }^{*}$ Proutive:
On the mornivg of Jume 18ct, wife and I started for Johastown Camiris comity, Pa, and same evon-
ing arrived at unclo Jacob Berlfleys, near Johnatown. On Saturday wo visited tho town sed the family of brocher D. Crowford a mininter of the Johastown congregnation ; aleo took a book at their nev church bnilding rthlub is ulmont complatod, and otber ylaces of interest and then started for Scalp Level for night meeting. Stopped whth brotber Miran Mussolnan and there mot brother J, F. Ramsoy of Conemaugh, and Fulentine Blongh,
of Midelle Criel, and formed an acqusintance with many brethren and Next morning (Sunday) met again for Sunday-sebool. Yuite a number catmo together and took an active part in tho sebool. Proachong again at half past ton $\mathrm{m}_{\text {, }}$ crowded bouso abd a good inter ent. After dionot started for tho big meeting bouse where the foast was bold. Mot many brethron and sisters and had a good mecting. This was my first mesting with the Shade cangre Gation, and I bope one that will lod be remembered by the faithfol. How pleasant it is to dwell bolow in fellow ship of love. But the time came again to take the parting band, and we bad to part but vot without bope of meel ing sgain. I will hore say to my brothroo and siaters, "Be steadfast, unmorable, always abounding ib the works of the Lord, for as mach as you know that your labor is not in vain in the Lord.
Arrived hame of the 20th, found all well. Thask the Lerd for bis providontial care over us atd to the breth. ren and Risters in whowe fatmilies wo mot and slared of thoir bospitnlitues and kind worde, and pleasant facos. Thanks be to you, and may the Lord abotidantly roward you is my prayo
D, D. Hoknkr

## From Dentusr)

## Jedeatekstiobs, Jume 19, 1880.

Dear Brathren
Since my last I hava
baptized fire more, end there are now
Gfty-bix members bere in Dobmark
ppression is growiag etronger kive we sent to baptize one of theso laat five, a crowd of notern gathored by the watorside and mado a noise, 00 wo waited unth svesing and went to at other place where we adtunistered baptinm undieturbed. Ono of our cendidater weik an old womas who was sick and bud not been out of doors for years, but when ehe wanted to be baptized into Cbrist, ebe conld walk, suded by twa brethron, two miles and atoo it well, proisug God for his grace.
The last one I baptized is a yonng Homsn marred to a ortad drunkard Hag lase Sur pertay morning, but when nh wedt bome be drove her off. That vight bowever, she was baptized and rejoiced even in the midet of her traals.
For the first time we bive been advertised in a newspaper by an infive sad alandured like the prixtitive curn tiana wore, I bave made a responso in the satuo paper, in order to correct faleo chargea made on the church. hope tho pablic will be made to ned and know the truth.
My wife is very sick at present, coraingly right unto deaib. Mry the is the prayers of all the faitbiul breth. ren and susters.

Cunistian Hore.

> From Cestral ILL
> Dear Brethren:
> Our lovefeat in Florid in
> Dow past. We bad a large crowd of pectators and the vary best of order. Our tnembotabip at this place le small. Only five membetre The main bedy merobers lise t tenty-five milen from Florid, the disintico being so great here was only tiocteon commeniants from tbere, The ministorial elp wis ehlers D. E. Fifico; from Mt lorris, and Rafus Gish, foom Woodford conaty, III. Brother Price and two of the dhatrict mission board epeat ond week with us, prcachiog and vigiting members Themembers being so neattored it was neceasary to bave two counA1 meotings, one is Pigeots Creelf Braneb, the otber in Florid. Among he other lonsiness tbere was a choice heid for a deacon which will on brother

Henry longe Hope bo may prove
neoful to the cburelt.
C S. Hus water.


## ANNOUNCEMETTS

The Wabach vtivech met in regolar
burch council and deeided to bold a communion meeting on the 19 tb of Sopt The usual invitation ia given to all. S. M. Adekeruen.

The memberx of the Wabash chareb, Wabarla connty, Ithana, bavo decided ta hold their commamon mocting on the 184 h and 19th ot Sept., sovert mile and Mt. Tennou pilse, commencing at ten o'cloek, A hearty invitation is given to all. Conveyancey will bo a Wabasl, the day before naceting, by giving the writer notice in due time. By order of the church.

## J. is Caumane.

The brotbren of Lathrop, San Jeayuin connty, Cal., will hold hheir camp moeting, the Lord willing, on Priday, tho Sth of Ootober, and will eontinue one week. Place of meeting, on the west aide of the San Joaqnin river, in grove near the railrond bridge, By order of the church.
fieo. Wot Y:
Tho brethren of tho Indian Crook church witl hold thoir lovefeast on the 18th and 19th of Soptember, at the residence of brother Jobit P. Haye, tive mill north-west of Groen Castio, Jaspor county, Iowa. Preacbing to begin at 10 o'elock. A bearty invitation is oxtended to the dens thembers from other districts
D. E. Brebakkn.

## FOULTRY FOR SALE.

Wo will sell the following thorougb bred fowls chetp: 1 coek and 8 hens of Dark Drabmas; 1 cock and 5 bens C Ligbt Brabmas ; 1 coek and 4 beos of Plymouth Rocks; 1 eock and 3 heas of White Grested Black Polish. Write for prices.

O KFNNEDY, \& CO.
Huatingdon, Funt. Co., Pa.

## The Young Disciple.



## Tzane slagio (epy toe yent CLUE RATES, ONE YEAR.



CLUB RATES, SIX MONTHS

SITVDAY-SCHOOL PRICE LIST


THE BRETBREN'S NORMAL BUNTLNGDOA, RA.

A HOME,
SCHOOL,
AND CHURCH
Gof jobat fouplo of both sexes. Brethren's cilldred aretipectistly weleome, bot all other are alre admithof at ectrat footing.
STUDEATS OAN ENTER AT AKY TME EXPENRES LESS TEAN AT OTH ER GOOD SCHOOLS.
The potrosage of sil, end capeasaliy of ths Brethren, ia renpectfully noikcited. Eead for Circulars or enclowo two s-cent obmopa for o Catatogus Addrees.
J. II. BRUMBAUGH, Prim

## GOOD B00K9 FOR 3ALE.




 Crader's Cnneorknoce, Library Reorp


 Rectileo of the Brethres Defonded, by E
 Sifo at Homed,
Heratal Belloact

300 pagor Querts, Bheep ppotich back,
Man sed Wemso.




QUINTER\＆BAUMBAUGA BROs．
EBirrustly Conlend for the Farth which wets once Delivicrel wnto the Saines．＂
3150 PERANNUM．

## VOL．XVIII．

IIUNTINGDON，PA．，TUESDAY，JULY 27， 1880.
NO． 30.

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Thun Page－Conlessum nul Criess
 thate．
onkta Pak－－Emzomals，a Comb ${ }^{\text {pronsen }}$ pry
ath Pagk－A Comment on Chisr
Sate Paos－Hintu for 1lome Reinl－ ing－the Aurt of Roadnat－－Innual． $\tan$ W．Mabiu，Mints to Younge
Men；Home－I．C．Jotanem，Sct－ aish phaghters nod whut makes them，Jurob io the Con－Crit． sesata Pan－Temperatice；The Ingenfonk Pupur Makum，Darksess
Ife Tork 1time by the Lhand，A Call iin thio Uneonverted．
Eшизn Paon－Mty Yipit be Jown Yrom Mj）rte Pont．Oregun From tirechwood．Kanass；From Mar－ tinsbaye Weat Virgran．Disenssum in Northern Indunan：To tho Kombli era Dastrict of Kanxa Anロмmicemants

IF WE TRY
Wo esa learo a wechal lesoos Frum a single detop of dem，
For St spatke to remiod vs Gow to mahe nur whale life toue
 To imerese them is a dnty－
Waca
Let us drop s geotlo wrout By tho way aldo ns we go Iu a cerelo be pern of kidion Let our seede be sown at toontiong For be ulghts drawiog pigh Thore＇n a Latyest for the fullbta We mas share H ，if netcg
A．the bee is never idin
 There＇sx place we blat my y mit Thea be cendy for the Manki He le coasing，by sod ly


Sormon Depatment． KAN＇S WAKTS，AND HIS SUPPLIEN． Serras by Elder James Quinter The sth chapter of Romenes unil sta renturk＇＇fe that mpared not his own
 ts all thituge？
$\qquad$ presemped to no bewo in of wely eles
 －Reported by T．C．Holleaterger．for the Fmumive Cunutian
whon that was done，that wats not all． He that spared not his Fon，but de－ livered lim up for us nill，how sball be thongt？Sot only Nil be sive bid Son，lut be will give us all thong This jlea butgests one wants，and onf suphlins，＂Jreivered np las wate soady and willing to give as not oaly his Son，Int even more．Oher wants die ure anjule Look upen the lietle ehold the luman bube It is one of tbc most helplesy of beinge that wo ean Goholot．Tonk at the child in ifs menthe cr＇s sims，and in its mether＇s hap，sum
when we see the perentn talcing such great care of it，we are inapresseal whli the bolplepsnens of the babce．Athd the thought is sometimes entertibined and laugnge to this efleet is used，that and play，it will be toove frec from the mwent＇s charge；more indegenitent of father and muther ；that it will ont fave so many wants But ita right to the weverso of this．There is boverin the nonst diatant poist on ony fitur existence that the inaginution can resteb，that wion lese dependest that
 isto yonth，weld ha the intelluet bugin to dernlop，education is necesary to baect the want of that intelleet，which in its infrocy．Aed after awhile not only well its intellecthal want iuwd to bo met，but there will be these will reguire sttentinn，arul to quare cultivation Atol so wo go on．
pad tar wante in sume degree aulti－ ply as dur yeare mailtyly，and there kever wall bo a tome is our existenc
that wa will not wast mowh，there is nerer＇ 1 time candur su whah we as Chero in min being that Gind has made from the bighest sholrangel，that app－ ti Jebount himself，down to sbe low iot creatiol hamge that in independent
at coil We nil have wouss，aud as y cars amitigly one suuts merese
$l$ soubtiply，sod to mpht we bave al sot wasy wionta to be supplued from If wa，wy Conistian freals，lave lacen senteral bis the spirit of mas
 it $y$ on，by marnavevtet frewds，the
 the lepth ef yuner meedy！$O$ the malti． शीजtly uf your wantst Tbey we the har fowl To ner other plate ian we Viml＇s thene of wheg supplited Lit Lut to the last thunght which we

 spurit of sou mimis．We weed to th
 as change mot los that paoding Imul deatls to lite，will bt or grepuse sof for leumes ath hamonsufity－
（）trinuds，it is ant
pomtential toars that are slropped；
in not a few formal prayerr tbat ar oftictenl up to Gol；；it in not a mero for mal obsersance of tho vites of the Christian rintoch，that train the conl for henvun，and bet it to rest in the bo． som of Goil，and enjoy tho blessed in－ flues＇e of his dixize presence．If any of us liave fallen intrin auch a ead mis－ take，way Gol vemove the shelusion from our hearth，and show we，that in steal of sueb a contes the neeessity of holnuess of beart，anl consecration of life if we would see God．
We mast bo bors agait．We must Leacnewed fil the vory spirit of our binde．We ratist bo mato anew in Clsist．Old thing must paso away： tecling？Ir that your Iden and Cloristian ercell？ho we enter into the duly meditations of obr bearts？Do they lead ns into as cundit seltexamimution of beart？And if theon prisuiple are aceopted by ux，we chunot thil to give a zorions considora－ （ins to thens．We need forgitenes but 0 ，way brethren and sisters， need atsosanctification．We necd holi ness of bart；wo ncal holiness of hife fin＂wrthoat boliecst 10 土atr shall soe fiod＂We need the restoration of the vies．Wo need to rebonble Clarivt We veed the spurit of adoption，that we may calt the oteraal God onr Fa－ ther．There sire ；＇t wasts．Theso To the impurfece fiftement of our wanis；these are but a more sketeh of fg ，dyivg raen and wormen，glding along the stromis of hife，clacesfut prayerlews，giddy，sul gry，withost thaze thinkiag of what a great chamge bey must underyo on lie lowt forever They bant exporionto this Thes
 tob，sanctatication these must bo pa 1160ld preparatory to our bnat Elovifs

## I basten in the sose place to notice

 what aur supplies ase．Autnetons as all And I want tasuy that bo alone Enu mplly thens Uur wants bas not then is smething pectuar about them．The little habe，pas I said awhite ngo，hes in its mother＇s byp Thbe mother stamling related ou that thutel，tis blo does ess citn uinso and cleile it．Wants of the ktud esn be met geta to that stuge to which I al． veded avibile age，it demands mors than the faches unil nother esin give They say nut only temeh thast thili （he alpbabet，but also the nulments of Elacation．Bat attor awlule the cbild tan hucomes teveloped antl exparito and ithersequeres attentront．Wlen it Exjuands lito With afl hor materibul kindness atio with all har tender lasart of love ans wethall the wan ar sul gusling affere fons of the latber＇s beut，wefl combin－ ef toghotber，cannat reach the mornl whate int tbat ebild．In the lengasg
 nor give to Ged a xason for hiub．

Gan give the ranstisa even of a chid God has given a ransom for alf of tha
II Iore I suy our wants become jeculias nobit no pueuliar that no sonrce can［111 ply these wasts but Goil．Ho nlone can do at，through Clirist the tocdiator Onr wante become so pecular that mers．
Sometime ago I road of a poor，dark and guility Hotientod of Afriea，that focame impressed with his guilt．－ IIe wrs a than given to very had bab－
its asd be beeame concerned．He rent about amovg bin friende，tulking in regard to bis condition，and wiebing ta hnow where to obtain relief．Fi bally he beard Cbriet preached as the missionary ond esid be wanted to be－ coms acquainted with Christ．If was led to Chriat and there found what be longed for．Othera pointed bitm $t 0$ witcheraft，and other super－ stitious remedies，liut all wes insuff ciont，until be applied to Cbrist，and and there bo foend all that be needed to－supply bis deep religions wants， Peculiar wants，yes，bat in frod through our lard Jesus Christ thoy eas be eupplied Jon＇t lorgot that， don＇t atand still，don＇l live indifferent 1y，anditben don＇t thing anywhere，or at at any time，or in any way we cam when disense approncher，and when the appreach of denth is apparent，and bink we ess then become cenvertect． Don＇l do tbat．The soal in too vąhas Wo to be lost Heaven is too desirn ble for un to run the risk of locstag it Look at the value of the ronl，aed de sirability of heaven as our fum I have mald that God is ample to oupply．luok at the text tygain IIe that spared not has own kon but delivered him for as，and how sball be not with him aloo frouly give uu all thinge？＇Iaa God given bis own Soe？What a thougbt Heliverod bin up？To wlon？To Lis friends that etnbraced bum，that treated him kundly，detwveted bum up to them？N bis enomes－to wicked men；deliver od bim up to eveb．Fiom the beighth of bis exaltation，exeellency und glory God looked duwd upon that lecality is Palustine where our salvatiou was Norked out，aall baw the sbatmefin，th： nommious，and terrible treatment tha the Savier met at the bands of hier pur socatore． 110 knew befors tho Savior ras bora in tho worid，that such would be the trentrient that be would oleive frots unes．Notwithatanding all thic be gavo hime ny．Our wants wele so pressing．Thu mocensuly was no apparent．it wus ruan to us or fuin ot our race or the sacritice of Chast．No other altenative，at hen God comprobended the truc eop fitut of things，ho gave lis Sor Lived is lite of sisfferneg．ne you kuow be lived，snd dod as you hoow the in nommions death of the enues．Moliv ored up his own Sion ；permitted hm 60 become the ein－rfitwing for 14 ，Is hat all Gad will do？Oh，no！＂Ho that delivered ajo bis so fecty grve os pll thagge What a thongt of foull Paul＇s labgnago wan acouraginz ，by mint io enfourane oh my thiends．Whon we bnve condidone fi God＇d boodness，and when we sit what be bss ulready done tor us，we are oncourayed．

Suppose thas one of un in our finan－ ial affaire were to becemo trontied and emberraened，and would be at the point of losing evergthing wo have， and he rednced，porhaps，from olenty down to the extremity of want，but wo buve got some friead whom we know ean render the assistance that the case calla for．Wo go to that friend and present our ease and toll him our asd atory．Tho rehoereal of our treublea bas the desired effeet，and t reaubce his hcart，moves hin sympa－ thy towards $\mathrm{u}=$ ，and ho premiaces to help ue，but it requires on bis part tho sacrifice of thinga that are most dear to bim．However，he gives us the de－ sired belp．＇I＇ronble pasbes away，and the sunahing of pence lreamas noos our hoarta to the awateoning of joy and deasure in our minds But suppore plearine owr mapore ugatn，that a fow monthis after thia，we ro again tbrows into the eametrouble． How would we fee hke going to that friend again for belp？Oh，I shouh thak we would do almost liko Dr． Tanner in New York，who is trying to fath for certain parposes We would almont try to flast for wrekn and work along the best wuy we would，becaneo it would bo no unpleasent for us to go to that friend agais tor help．We would never ga unless we were driven by sheer necessity，afler receiving such gill and blcssing from our kiad

My fruends，you bavo got God be－ fors yeu in ther illestration．Our race wont to Gol and appealed to bim is their lost candition for help，and be gave his only beluyed son，his onty begotten San－clariat－the bost of all gifte．Be gave bera to becotace a ail offering for us．But now bo gives ued curther whaterer we want．Tbis in the Ged that ungratedisl mew and wo－ ace are sienisg pgamest，this is tho God that thoy will net acrvo．That that died for us is the Savior Hat wo will sut follow．Oh，what goilt $\mathrm{Oh}_{\text {，}}$ who would take that meas aro of gull ppon him？The emple guilt of ingratitude，is unougb to damu the sust foruver Oh ，whit must bo the tature of the tinner who fermisth 10 eis，and never trice to eeryo God ！

But moro ilrectly to the joiat，tho encouragment of oar text．＂Ho that epared nut bis own Son，bat delivered bym up for us all，bow shall bo not with bim also freely give ue all things． There in a grand primuplo centajined at this．If God gate the greater，he wall gerc the less．And as be gave the grent gift of bus Noe，ho will give whatever bee is neod．d Wo need not be atfraid Tho apostide Jumes aays，＂If any men lacke wistorn，let lumask of God， that giveth to all tnen Whorally and upbatideth rot，＂He will not say to he，are jou here agnin？Are you beg ging bgain？Aro you at my throne of gruce，begging and pleading sigwin Ob，no．Goll beckons 1 s to eome，Ir we ura ennply to－night，God Elyys， ＂Come，＂anal bu will pour out hes Sjunt．＂He that spared dot has แwn Sun，but dulizered bin up for us all luw ebluall to not with him also frocly givo uy nit thmys？Man＇t overlouk So noopeg is wq．ifo dahghts to give it fiedly，thathout money mad withous price，敖 wo luswble ourwelves under hie mighty band．and if we uppropri－ ate bus blenainys to bio giory und ent－

## © 55 ay <br> SPEOTAOLES, OHBOMATIOAMD AOBROMATIO.

I know well bow pronc our sícin. focted naturo in to think that orory thing in sercere and watting in mag-
naumbity which lays buary blows on what we bave lopg peeted und illolized. $A$ mived io equiponso is a noblo attainmont, a raro pobsessiva. Prgju. dice ia me maturul as respiration It is ghantio and cultired inteltects who unite Jow prejudices and learned sto jidity with tate acowen and brilluant logi... Tho groestst, most provoling
dumpuabness is foumd in wonnection with ibe ficeat di-playe of argumentative power. How peopla can ienson so ably on promathes an foolloh as the uddities of "Stonher (finoso," and ay rotthe great paradoses of Luman na. turo But the sact is patont. There are fow who allow such clear percepthot of princtples, abal aro no wedded to "the truth $2 t: y^{2}$ is on Jisus ", that duatio blow tothey cherisholl bue truth. less theoricis.
An avalunche of lewueciation, nerte. of broad nor deep lhut mapulucha, bas nwept tbrough ato mand againat my
"erider, Uniformity und Pvaneiple 1t camo from great but unl nulanetd miads It was not atexpocted. I was nativipating a eyctono of adignation and mosective, and biy mental proplucy thinga move me." 1 know in whem I have believel," and "I will wery thadly epond and bo apeni" for mo de1 Ta wera, 'though the mote ubundantly 1 love them tha less 1 bo loved." It
huve wronged any tran "by Jaleo urent satlou, 1 reatone him fourfold.
when I deat anth proniples, anul suct pursonalitice as proseiples necessatily proire, and know lhat I atm in the choostual idea of the 1neariation cenobatit reta of the nearmation, the
aspault of men and dotils shall not proval arranst me "Gadin the flesh" is right whoever and whatever elso fo
wrong 1 know put tho willooth mevning of this stripendons fret, but do tot doult that the lithe I do know 8 a vay of Guds own Iectruing. "lor I wah I taugbt it fout by tho secolation of "Jesur Cbisiet." Ahoe of domaria tun there must he, diawu lig God him. soll in biv infleshinfs which will us eer.
tombly womo out in the mulivedual Christan as in C'bulst. The iutuiture properties of tho Ciof-eustruing hou! will always toll thay espress the mod of C'inist.
bristlanis Dut angha it we were all bousand byisids in the a hurvit? Ilolif Were wing and balt werd tcolish the foonish: Betalug "the law it mot made for righteous men," shall 'the fawless and divoluedeat, tho atogonlly and ninnese, the unhely and protane ou inurderer of futhers ped murderwhoremonget 4 , the detilers with maskull, the mon-stcubery, the linge, the perjururd, and the
all libuerty to indalys theer propenti teyr beccrane thoog who ave remples on the lluty Gibe-t, und imthfal reprononLutives of Jessn t briat aceil no cecle-i shath therelow thone who thove litte or butbing of Cbutatan character and
vaperieta c. sail tobet tho adturntion
 that of tival, ly. altoved fall luetisu to 1'repnaturvue whether in chureh or


 of what I write is not woll underotiod, tolawee will mither bo enltivnted, nor thission is to plend fur carnal lieenno. Tolaces ebewern, and deen-worblip vrs-whether round or atraght cuat, their quivers tin med. Bnt I wear a coat of mail. What need wo curv who crics cruetfy, or who whouts applanes,
if we arv in very deed the offypring of Divnity, partakena of the borth Emmanuel aud the lift that prefera etowa to at throne. The momes had puft of the world dejet and exatt on $y$ hittio suals who bate not catured into tho mastery anl majesty nud parity
and meetnest of Goal incarone in and sweotncest of God incarante palpstle fact that so many of our
Clusch Achans, on both sidurs, do not really yeant to utherstand tho primi ple that deternioes all genuise l'brise rand life. They are atercotyped in ox tremes, and their prejudices are proof ugainat oren the logic of Gowl in their Wa form.
Thut is a marrel indect. the metste

 rect of personv, or therrion, of theolo ges, presong botne the naked trumb nt Onver, Luilaremty und Priactiphe, they the tiodnam, stignatizo is
 brand it as "sying aud romdotive and haseypuscatation on the batio of deans "Fubluer torgive thom, hor the worls of the dising Sarior find nue the protuabilest and piocst ntteratiec of ity own sout for thuse whe stand ro fatally in the way of the prophine
truth noll thenr own wal. Whem peal my haraing blistoling words th matary no with fire the trath of the imbletive. My prayeh outchign my pee, mid tears blot the page when thank huw hightly Clurist is cotocmed
by many, uthd hous largely somalleid prozteon derowns the Cuoss. The ac cessity of tepetricoce on buel prosem of any vates, is a thong strgument atramst its unily with the nature and teign of the Drizu coonomy
No, ne, a hlonsand thmms are line th wo bolved, right and left, to all whes wad whinans that "rigivate in human version Let all hection anct purtyion.
 Let Jesur be Alptia : mad Humpa. HI is the sumpe ond Ty pe of nll eroul and principle Wo cut lowe unthung
 mething loy fiybug at omber whith uil the rowlif rimfioses to ha a thethiful tion from the anthi wheh character: Ire the Chuetian. I mon damblound od that thu great emeth, tho pivet fay of thtintonaty, is so parstansly lyIt the atrocthy of whin they call !
 nolf pare in the seat of thein car

 trintile in the chust fizr ong prougre wot nownintive to Gad, and eweatial suil lat urtevly athe to the eprite nult beel warte of time and numey amil to
 we wo the lifo of Jequ- elo mild werer (ex thut into the temerroned it th ar Clantar
 dolatery mid heentinuspers in telation
moked nor chewed, yor snutet by he chlildecn and heirs of the Allholy and the word of he will wot he will
beld trunn a dylng semil to ande $a$ few folluras and fivery and insmbardina. fint wilt not distract "the lannot of frobl" "Let no man devolve you with
vain words: for beenume of thum rain wolds: tor becaume of thered
thaggs eonsth the wath of fiol upon The elinthen of "tisohedience:" It make a fetieh of dyex wen of Cluyist eamess rube, is not "bristion, aud to ape the worlid neil pleal for carmul dowatali of the Chereb.

## soss of god.

"Hebcolorth 1 Eall sim not sumanta said Josur to the diangiles beforo lasi (eathe"--Julan 15 15. The hollo , wnul Momes und puly a nerraut II that house No member of that
aer puyed to chad a4 "One yo
Te was knom a to Aheaban bo the nemo God Muigly (Ail Slawhai) atol noternards to Musce by the matio called the Creator Anl whilla means puwer or strength Ife wax known to
 puw or and ntrengeth $Y_{\text {urther, }}$ he was revented an the One lifing nad traw Gef. The nane Jehovalh suggestent of the word is lib.
This he was lnow to the houne of kerrante, bot Lu 19 kom n to the homse of sons ws "the Futher," atal they are
tanght to pay "Our Fathes," leaun cance to revest ham as hat Futhey nod out Fathei. Matt. $11: 27$ in. He manihialed hive futher's mame Johu 17.6 Hederlureyl him. Juth 1 : Is Jucurs bergoten of the Father to bing mana oove to glory. $A$ U.eb. $\pm$. It The most bithfel of the h.whe of Israel were br
Iy sezvants, bet how all who receis Jequa becone sons, of Gomd. Julm 1 Pual derlate, (Gal + 7, "there" amb thes agreeq with what Jesus ays. "leneefath 1 call youn iot ace anis of fiod, the not in the must per atited form, fuer the logherst fuan of conchp thall ubtain when we shall b Wite hive, when we deall sed hum tox the lutebist forth ut woshap. This is the mank ad the plive of our lugh ralline Whe may hover uttailu to thts exalted Hace and found watmes wo may the unht for the kayslow. We ruay have
 -hall betwine the perfecterl sumb of timil
 ir we havo guatiod onswlee from 11 tithonoss of tiesh and spine, and God's foar. The gremite warks of Chow who shall be counthel with glory
aro, lot, fuith io chlut


 plenayg. E Bringng berth fint. T al and not ceasly napsed awny fimm lie trutb. Soce Cul 1. Thase whotev
 nod aliall st with Chme on hes throne They sare oveconer thomesh the hin centinnary: They houw the camhanduente of Testw nots kocp thest.thal neo his some. Tliey ane hed by the mom weylat with thumat anthority bus on weyght with them Thery me dead able of tion lewa mut the wiath tar the
things tberent
are more than sorvauts. The latter knou not what their lawd doew. Ho Sucemt impart his serveds to them Snet were thase of old tunte. Tho
heisshp with Clarist, reigntng with lim, keine glerificat toguther uro things which weve not underatond by the serrante of the firmer dipecuration. Ainl acis huw only a fers vise to 4 jus reated wher the skeplend ohatl sp pear, Thbla is the retron why the thass of proressirn tove the world so Hers. They seem to lee stingures to The views and tielings of tow suns
tiod. They athmaledro fiud ne Matere whir wquate sotvey of them, tewler it. But they eanbot serve God as bis Chithut chilitren do who luwe the spifit of mimshyp and tur dend arlatiantipe whe bellese that beany the Son of tion and liave enten"i) inor the pula of the sharec senruat of Giml Now if they 'lunst mal realivo the dinuily of sm thiph null hed that thoy nre neaker sut hewenly Futher than mero ser hurks aut besome tho lor fug, obedi ont chilhten of tivel dellghatiug to dr hot with, hat ing has law in there brarts hathgering und thisthag nfte

## or cind

Finch ate equitually miniled aul wime the thangs of the Spirt They Selling than thuse utho ave fatumad with a mave Pomphatice with extarma futy. They wall in the Spunt, grox
 wercised to dismern between good and Their eptecth 15 alwayq reasuned bey will bo gathereft into the garner as rigu цuin folly matured by ram

Let on then phate onsalves in rellu. tion to thesolivino agenceres, mot maturil but spmazal, no that no mag tuo apen into the spodes premection of the are ust, midwo shull be gatberwed wher Pho.
Phasant Ginee

## SOOFTEES.

"Kinowners thia, tirst, that there wall comes in the last thays, Sutifiom alting nfter thatrown lute."-2 Pct
trient bar sent me for pomat pamplet, the reverted fetum ut the boistarl cbampiuna of mud ra theptitimon and inlidelity. I bur carotilly wed u, noted mone of the Nove ghathe and tion-mbulting, bins IS Thator of Golf," Then I curefitil) phove tur wehing foul hetle theng of! pat it suto a layge envolopes sund
labiest it Pasom, nud luin it it that lesk. it doan't like damgeromas weo hima-lywer arumbl luose without un ap proprinto hathe). Whal not lebjuration priated nut cicatly nat dothitely that Gat arth mew would cunse, no wouli araverly to parequest to lieheve that $n$ Hove fral mantal, woull thas army hisetiont, nut thus bohlly ant dell bily pasmane to toach has feflow-me tath, 'that by behusing the teachive
 Notnge canctilly the phanse of the Mretle, "Waltmy aftor their own hase and qualy zing $H_{1}$, wo get she loy us to
 planned staudpaint, the vonelusion ineritable, that the ungolly mookory


 atrained love. Tio influeace of unn
 is wro it net that dise Bible in ite do rines and totchines, requires trainis ulion the Gollecs pa-sions and lusts of the heart, men wonld not re het than, athd light mataint Gun). Phe buling the beart seare hime "eword of futh," uriuyed agotast minful hat abet theyestrairlunes bupleasants, and an they etraiglutway tarn about, and ar ry theonselves ugaust the Bible anit
t4 Author. But thene woulit not pos ably be a more muequad contert of Heve The great dechion is ouly anter of time. (iod ullows ment tu
the great libertide: in moch mattens Beoauso sentenco agninst an oril worl in nut oxechted mpectily. Therofon ot in thean to io wit. ]eexi, $8: 11$ It soense quitu ungy for Mr. Ingusuol onmoindug prestiseo, and flue lowory vatury, nangled with lese motkery ant suttasm, curries high hiv laugh a aquatulug hemers
While burling hia infomons anatha ors binst tioul and lifs thuth.
 the deproved sut apglatite of mand
 in tetrave.
But, when we thult of a timo coms ong "when tionl uball execute juds. te ungolly amoug them, of all then ungodl) dects, which they have
momittof, atul of alt ther lurd peecher which angoolly ninarea liow poken against lum. (Jule 15)
May wo not reusomably and Kcipp. atatly "ohethede that at that day, the Canghay uil "come oft of the other the of the mouth. Jesus nand (Inliw 25), "Woe unte s ou tbrt lanitl now for yo shall motr" and weep" Aguin Jugpiration any + "I, wall nho latugh at your ealamity, and moek when youk it fook is ir the forchedings of thit Treartial lonking the of julgmouts anal fiery indignation which rhall destruy "he miverxaties," (Hels, 10.27) reall Aupa ont a butle aheu Iagntall ntter (di tbut wasarliable pasuage. "For pas
 mu to Liznseff teain aimost in the
 Che what of Efernallyat was the thoru uf suy lhow," wa much as to say We Dind has thover beea 10 revelation cuad ant cerciad, hia strange admi
 To get ral of hell" by mind ealled ty Wachers, the menmulbhed romes $A$

 tuling to the dyivg man's pangs of ra morec and suilt as expressed liy sey IUg. "Duflst thon feel bult tho mout twe that is nib mo, thon woutd'st
binugite with themartyr tor his alitie and bless beaven for the daumes. Tha Aspt an "vellasting flmano." Ace, But N If atill wrought up to is higher atate: I' intensieg, 'Withe sn age of Distrace "on" attered in the agontes of bis nool) "And is there another bell? Oht thou blauphemed, but iorlulgeas Lord God
grod they would atcomplet for buma (y) when their character would be fally moenled oud tbey be hrought out a
theit plocet of retirement They wete fowly herces-they orere retirel trom the crowded honuts of life, nuil tbent ike the ting wild flower whose grand seadty and fragrance pre wasotuced enve thy Itim who created it, their thar otetante doruloped and thear milade inpruved nowi atrengetbeood for tbuit hife hork Soltude is groil and prufiabld fur it abowe us wbol we ahould be, whily micety shaws as what we urn Many
the worll's lierocs Nete ones lovern of solitude las they wete botows meti and ta dey fill bigh aad bonornble pow thris it verer will be. Theneanda fartb's beaulifal charncters are hiliden fola the world'k curiown gazn, but, bs aud by, will cosve forth and nstoosb with their greateoss "Though alt eut pot lread enseraid pavements of ou edon Noo tinted potnla, and driok at tho eo Aest fountailis, they can $n n^{1} k$ is etted nod thauhful that they ten grate be common walke of earth whth choin
 ridied "e aro willieg to do our part 120 efos sone spectial finld for os to labos in, he will Uring ta ont of retitiment ad nexiga us nur mastion
So lowly heracs and canget accauy b aor netract the sotice of the karnI nad great to our masesumateg posi tulo Rood, and if $u$ cam be anid ol af ono of old, "Sbe bath done what tuecould," ne greater eulogy wht the fered The bomble little plant bloons lok cader the brokea leder, spreads it (1) There ate those who hive in atque lered valleyt, buppy in the thonght ths they off colivatideg hife's pureat blow soun tiriog as bucrowned moustchan in tain world, bot in that life to came they will hn crowned with n mute priscely The pearams of their juatiebre heretomes of their lifes will be dueted with pyrtale of atars ribich are the poocty We buodimork is studded whith glamher su myaterioualy 10 the geeat moon-

Thas mor foe faiten form that betide Tho mildert, plitest sind wirbun The nweeten lorento of frogratico

CONFESSION AND OROSSBLARTIG.

To trent this es a conppunad subjeot ofessor Tbe elvicabie oaly to the fous bis profession, confessen tbut there al triune forl with udimued nad unPiraschable powes, si*o bis own siaIan nod professor's prisciples ore estab babal upona the same wide platform fot right bere be stopa white the trao 'bristino edvusees Into the true ligbt and will not rus counter to erow-besr fis If we anfler with bite we shall also "gan with him" To go isto dotnill of But we do aedart that there fy medimm throngh wbich to realizu hlexsing it is with a conseloashes of falee secusation followed by non re steney or cross bearing in C'aristianty When a professor is crossed to lay of bis apparent cloak of religion, and say, Ihe there thl I have avenged myself goin, if we bave not the spirit of blarat, we are tone of bis Wbere i Gere any instance upon record in which he (Ubrist) ever showed anything but
lore Tbe ncconot of the higb pilest's urvant and Pcter should be enough to
coavince erery naprejadiced mind that Gorlin love, and love as the oaly elarac Then ideal Cbriation may bare somo thing be terms love, bat bis sction how that be has not yet passed from dusth noto life. Tbe true Cbrietian is athe palus tree, says o certain writer the mote vigorously it flanrishes the more it is pressed down. How mato ding, upon the linuts of Christendom, baviog becomo lokewarm, nod do not care whelber tho jodgwent of the and if they do not ehseat themelve from the ebnreb in peram, they do in epirit, efpecially from thase their diapubear asytbing? Why certaialy if wo have sught acaions our hrotber, and do not act is nexordanee with Matt. Is we are taught that where God ant Charist in we chonot, eouns Wo esk bearing ia hach a caso? We enewer verily thern is none and the inference dinwu from the laguage of the apostle With bint that we may also lve clorified wita bint that we may also
together," endoracs tho snule
Do we not also draw the satural in fereace from the epumaration of Paul perils, that thnbe of fales lurethrea was the erost heioons? Though the idra be concerved, let us not charish it, that we are not to anfler in the charet. Nog, rerily, in the charch is where oar clar ity is tested; wo ooed out the ramp merumbt outide of it, becanpe they ar not apirituslly diaceraed, wod therefore Though bere the same froon thet idea by many that ontsme to all tho place we need it, whicb in the true light of the (iospol mu-t he reversed W assert agaid that if we are in posseetion of thense Cbrietion graces reforred to by
Panl io fal) $5: 22,23$, lowe, joy peace Panl io fial $5: 22,23$, lowe, joy. peace
loag enflering, geatlepets, eoodpess fanb, deekeens, lemperapce, he vertal y can and will bear all things for Cbrister and our soulta take. It 16 thea dalls then oaly that we labe up our ceos oot the soletan appeal to everg winhiusad mind, had we not better yueld in time thun in eteronty? To sufter wroogfully \& th i only trait of the human ebarscter in wbich, cross beariog priociples are an sde manifest. Whet we noter right-
folly weare ooly paytug one duch and folly we are ooly paylag one due, and as a bataral iesult requires do s-iful than for cross-bearias. Coufessiou na lirar apuked of is a hlaturiral fait
Cruan hearng is a piractical relignon

## Ither sijriang $P^{\prime} n$

## SAMDINO THE AXLES.

A pereon who ran help hot tutle is treyuiree very litlle tntent to esuul in hin way of others' abefulaces. It would boy atandugg by a macbine, to spriskte Iftle sand upon the oiled azd poistel axten ou wheb the wheela rovolved It
might be alone eavily, and a puickly, end feanis unobacrved But that eapd ruingling with the labricatiag oil, add ad being earried aroond on the exles ronld decrosse the speed, consume the power, cut the nxlos, iojure the baxa, binder the work, ani dernoge and rufir the machive If the hoy was trying to Stroduce pebblenfor rocks lato the nia chite be wiuld do jers damaze, for they would be observed and could be easily romovedl bat the mischief hould come from fintrousuing the eand, to fine that it mates its way everywb
that bo uno would rocice it
Tbere are hued in the cbarath of Chist who xever bawo showa grest ability to tha or esecute asybing of impor tases Their main fort eerus to he saudiog oxles. They can get in the way of oth ors; they cas hioder, find fault, pervert, abl sow jealonsy, dissecelion and susprion as vieilly and eflectually as a bay cha faud the jouraale of a machine

Der ead any one faten their mindeede
opan them, bat the alr group theh witb upon thew, bat thio alr grown thich witb
dietrast, asd work is hindered by aceret contrivences and combinations; good nob are burdened, disbeartened and wors ont; noble eaterprises faltor, fail bat thiogs gol hard, and that nomethiog inders their progress, but to one seems o know what the trouble is, uatil the Hoy comer for a gencral cleaniog op, and then, lo, anl hebold, tho axter are Connd rovered with rand.
bil the poation of sod W 61 the poatina of sand-tbrower. Neitber intelligonce, taleut, grece aor godimes are ainsolutoly beceesary for tue aconmpliahrueat of tbis work Cobeit, ears, jealousy, eoumess and buechdlesomeaen are fudicient qualificatione what ordiagry erroumvtancea It ilpen not take wueb religion for a man to find falt; Home men bave been known to ad foolt who lul mot liawe any It no quires 00 long sppreaticeship of great sill to throw sand on axles; a nond pho does and lasow ebouch to oil a ma biae properly, eonld suod it raite effees wally - The sitagmph?

## BAPTIST-DUNEEE DISOUSSION.

## 

## Itac. Atirair

## sTEIN $>1-1$ IU NEDATIVE

Mr, luy comploms that I havo not potteed his foaling muteossion argament. I bave showing that all eburchis that diricite noll why tho rongel regarllese of ecthotunteal uncestry, are in the ulue lise of nivccoston and show Satt. $7 ; 24,25$; Nuhu $14=21,23,24$ Tohn 2-3-3. 5:3; Rov. 22: 14 But
I have sbown that Mr. Ray'4 chnreh ferogarde maby of Chritis comaand. mosta, and hence dnees not belong to thit *uecession, 1 lue veliorts to cestabish uniaterrupted prrsonal succassion of bis eburch bus signarlly frotied. Ite an' tind bie clureh prior 'o $S$ pilaburys ongregation in 10'ss. Thas 'firet churith of bie sworessone liwe was self an't be the churcha of Chreat Nee ble riffeffured pobstom. 110 bas bova omplietely overwhelmed by a uumbir of competent, cienr, and united wit bo wationt Newatiuns, Wublersen the awciont Nowatiuns, Whilensen,
Besudes tbese, bis own axyuments, Be an argument, way bo torned
 now needer to enveince the unblased Waldenech wer not stuple mmersoonsth, than to tebtalo the diaputed fact



Mr fis lat Arg. that iepentances arches into epprivtual life bufore or invory extruvaganive ane nhiburdity of ane whict whnten the mind and wart, fant rear hes ints life is mon th with in Ghras Sua (lav- Iat Nig) four he bltewn in Chust, Jolin's bapof repentance, (Mark 14 . Salko
A. Into, or in mith fol remission, but
 phtiait youl with (ris, im) water unto in riply to blapecond Arb, we showed thet nono of the prapagon of treripture whely promise innizous to theretog,

Many of the ruleis of tho Juwe "לeleurvel on krm" John 12. 12 and jet wera not parloncl. C'brist
 and the lones uf your futher yew will do" John 8:31-4 Thim shovathat fouth only will tio da. James says, "Faith if it hath not wurls, in deall, be.
juthficd and wat by frith only. Jame
His id $d x \mathrm{~g}$. fifted heranoo it asomem ed that evory one who wav hogetter (for tbat is the propor rendering) nind
laper and lowd God, knew and loved him asa purilozed rebld. Ho might a sume tho enmo if esery now whin bolieves that Jeana is the C'brist, whimb proves too muith for him. II in thenlo gy faita to dieporn betwoen lagettomy wbich may bo abortioc, and artant buth betwsen the procera of gras nuthry oh tbat of deliveran
twern knowing and reavereerma, It pertue relatimens and knowing and In illastrated by the relations, as may in and citizansbip.

## II: fth arcan

pattern of the templo folimiled on the not noly contaned the fitlui ipoimul
 nared the neceasity of a milliling pro ease Rach part, howevar, thornuebly or hecensee a part of Gorl's tompe "Giad's hinlitation.

## Note 1 Baptista

hecoreo temples of the Huly all mutit (iod hirfore and indequedear of haptiera Thoy teach that no one can heeome a part of the chureh, God's forgito
the luatutation of find through the Spirit, withoat baptism
3. They therefore virtually tencth that "tcountea of the Itoly Spirit" awe no part of God'e temple, "of the babitetion
tion.
His

His Sth argaeiont failod, hamase it antimed that all difaciplen of Cbriat huddetin crod. Clbriat chose Judas incanioct to he a diectiplo (Luko
 thicf" and a "dovil." (Jolen 6: 70
17: 63. A dineiple is simplr a scbolar learnor, and heneo mast be such bec Cheras eitber traly repent or blace in Christ, und h
IIin fitb arge
anfounded ono'e aka isulh hecaure his participation in Cbrim's death. It masarplies the aporthe'n doetrine and ould frop one fromsin by Firtue of bie own death, instead of Cbrisk duatb. When P'aill sayn, "He that in rlead is froed from kin." (Ilom, t: 7 , in epenka expressty of hoptized beliovres. whan ather dying to sin bed boen whiten is Chrity dealk, whew bis Paul linats the apuliestion thes maxy of you as were baptiocd into Chirist Jroas woir bupptizet thio his vicath" "ete

His 7th argumont limpe by oforlooking tho fact that man'e will and all ho wrorum ntrhtics of his redemption villing hy foud, abt submitting to bie suthonty, it कot beng born of the will 1 ma
Ifis 8th argarpent fuiled by cor founding the sattoris reybirements to ne4s under the litw by which no flest can bo juktified. Ho tbus emphatical. y Contraduct the aposile James who -byy of the abedienee of faith, "By only." Jatacs 2:21. Is stipulating the coullitons of salvation frum sin, or pariton Clirst himall decleres, "He
that beloeres and is haptiged whall be Aaved." Mark 16. if. Ifore faith and baptition ute relatod to sulvation prewely blike. Tbog sue united in Thus faith reaches its ond truugh traptism Peter sanl to the Pratecon tians, "liepunt and be baptlaed overs thorrty of tho nsme of Jezue Clirist of nith. Aves 2:38
llere repentanco und baphisul are
 wer to the of the quame people, in ats related to remienion preciecly slike
other. If one followa remiselon, the ther docs also. Tho deeige of toth in expressed in the iflarinal himguad
useal to exprese the deaigu of the sheat ding of Cbrint's bood. "Twas shed (or many (cke atatath zmuthatn) forre ruistion of sinc," Matt. 26:27. Mr Ras bas been compolled to admit thim last expr

## wission.

greataneo a whetackrion) and Gifth and herre being herolfor thy tho baptism and sharch promliension to hove shown that Mr. Ray has fuled to astain has I-t chameteriatue nat only by bis argnments, foit in that hit burch's standaral of repentonce mud fath and bence of hatrun intoan ie sups.

Bnjuista ripurform soes not involve that ihorougb linteel and abundent weat of $\sin$ whicb tho bospel requires

 atoen S. 12 It callunts to kever, whowb Sr. Ihity bas mot been sble to deny mepssarty mvolven "batrel, varisheo
 and uf wlict Paul sify $y_{y}$ "Toey whieh cincedom of' (God," ( $\mathrm{V},-23$ ) bo traly lege, withil? Uible fant wheh "worke by love" and orerconien the Bari. John i. If each tros he Baptint standard faith, how couh they crer cinsent to go to hw with on snother beiore unbelievers, or to kill oven therr enumies is war, let alono 3. 38 - I5 Joln o A t an Mat onld they rogret and eomotimes rid ente the divinely appointed exprep sions of Christian lore and followsbip Rom. If : 19 alutation of the Illoly kish 13:12; 1 Thess $5 \cdot 20,16: 2$ Cor 5: If; Arts $20: 37$. How could ther resumeto pul uway whut tho apoatle oft in the church, the lovereat (Jnd 12) withoat divine suthority? How ould thoy conform to tho world is it pride of clerical tithos? (Malt. 23:R in tos extravagant and vain fein faab

The Primitive Qhristian.
HENTINGDON, E
Jwb 27, 1Nvo.
mbitoth ) El.L. JAnes quirtia,

Bro, IV. J. Swigart's aildreas in 31.5

Bel, John P. Tllery wisbet was to say that hea atdress is thanged trom Osecela. Mo, to I'y rmont, Ind.

Sid. Smanel Murray lans gane tu Minatesotn to pheach. There
prospects at some nilitions thero.

Buo. Wentes Alanas of Somursct connty, Pa . Ia still in luwa preachinit, and doing w bat hic

Thosk nisting ficpmets of Amnual Meeting nhould odedr them soan ns wo
have not publisbet a hurger evition bave not pablisbet a hurger
than we thought we could sell.

Mrorthn Risebart Rephonice, of the Now Enterprise vongreation, Pa has heen elected to the minustry
May the Lord bless than in hoo far May
bors

Wr wisn all our putione woald just get wile nurve subscither irr the Prenminz It would double the number of
om realens $W_{0}$ belicre is eonila to done.

Tur poltical papers are now folli of the past bistory of our nominece for
Presilcent. All their misatepe na well as their rirtnes will be brought hefore the pultic.

The fiome Mirror for July is on our table aud containe some grod articles. It is edited by J. S. Flory. Longmont, Colorato. Prico 50 ients per year in adrance.

Fiow the lant Brethrra at Worh wo learn tbat we are to bave a risit from Bro. Fsbleman and wife, smil tideter
Jullia Wood. Wo will heartily wol. Julta Woul.
corne them.

Tuk Sar (Freewill Baptist) saya, The sentiment of nur pesplo wo be liere to le strongly againse tho nso of alcohole whe at the connuxtuon, al
though it it uned in exceptional thongh
Ths. Rev. 1). Worelienter, 1. 1, in the Zons Iferald pints nut tho differose between distilled ligturs und leer as follors: "While distilled liquors ex. cite and burn, beer ntupefes and rots the consamer."

On account of this being vaention at the Nornna, wo will not base any ceducational department this reek. $\Delta \mathrm{B}$ the Teachers Term opens to-morrow, (July 2ntb) wo will have something for sext week.

On Subbath last wre, and a coupte of other bethion, went out of towa a ow miles to orgenico a Subbathetchool. There was a good attendabee and quite an intorest, and To bope will prove a beacfit to the community.

A thornor writes us that solicitons for the Mismor fund ate rppointel io bis eonglogation and that thog uro at
work. We bope none of the chumbes will teglect this matter, See that sonuetlung is dono at once.

Buab Quinter has boon engaged in building himelff a houve durimg the Sunancr, and thenefore could aot dorote as much of luts time to the puper pas hem tofore, but as ho ls now about through, be will give more attentions to editorint work,

Tmane vas quite a demand for No So entaining tho programme of eomry that we did wat have more extra roples printed. The cull lor these papers shor that our brethren ano bo
coming interested in the subject of ed. coming

We: ank; motely enconiraged from the words of approbathos that no macy of our patrons 3to giving uk Wo might pabliuh some of these worde, but do We siny to all we lbabk your. It douss us good to know that out wouk is approematal.

Fon several weehs many of our correspondents have duubtiess been very husy, gathering the harvent, and a-a duvb as usual. Bat tho busy seasos atob a4 usual. Eut tho busy wasod
will bover and then wo bope all will take holll of thar pene whth eentd 20 al .
In is esid tho lastreat prospects in Germany awo very phor uwing to the Bovele fiouts in May, mall the henvy rains whith have deluged sone of the prosances, The corn harsest wit be
Raull in all the northern flatrinta, und Rampll in all the northern distriota, and
only filty per cent of tho ordinary only filty per cent of
barcest wall bo gatbered.

Rex $\mathrm{Dr}_{\mathrm{r}}$. Fisth, Preshyternan minto ter iu Paris, mys tbat $\$$ tonn, won Bildos bave bean rold in Fiance, and half a mullion of young men know St. Johni gosjec by heart Tho young men of
Frunce are likely ubead of our American young unem, as it is rery doubtfol if that nam
the ; $\begin{aligned} & \text { ruspels. }\end{aligned}$

The III. Christion ilcelly, nukes the followigg tratbful remark - Phe times domand, if not the Edwardsean method, more of the Edvardsean bold. ness ubd outspoken proclaruation of the trutb Those who moet uncompronisingly proclaim tho trutbe of the Goupel, are the ones, who, as in Ed. wood.

On Thureday last, our town wus visited by ono of the most terrifie min clouds mparminly met and the rain accomparied with a strong wad, fell very fust for baif an bour or moro.
Thu tower of the Lutheian eburrb was struek by lightmong, but to what extent it it damaged wo bave not icarneth.

Tar Church Adrocate, the leusling organ of the Claureh of God, is going to adrocato the establinhment of in Church sehood All are not agreed as to whetber thoy shanll establish onse
largo eostly collego centrally located, with an endererent fund or whut or thoy will entablish elevech sehools ut different points tor "mixed training." The intter
valling one

Fun tho consolntion of these of our readers who expross thomselver as be ing tired of the disuncsion, we will aty that it will hikely close
thonigh our renders may not all have been aflerested in this diseuamon, yet on the whols, wo think it bas thow good. The deetrive of the Bible has been ubly vindarated and it is to bo hopel that bowe seed has
that wall finally briog fruit.

Tre Eeport of A M, 15 now comploted and roady for dantribution. All ordors will bo filled at once, or as soon ua possible. The Boport containa 05 pagce with all imler, making it the most complete Report ever publialied. As the price, 25 eents, is entirely too smull for tho size of tho work, we hope that our frionds will help us to tell the
entire edition Usless wo can do thas, we will lose money in the publisbites of it. Sand in your orders at once.

Bro, E W. Ftory, of Willou Springs Kabsias, eags thoy hato at grow erop of Fruit is ubo pienty. Pearlus are alenculy in the market and sellinge at ह1 the per bashel. Health not quate 80 good as nuual-u yoed many billiou attackn. Spiritually wo are about at
usual. As far as I koow we are in usual. As lar as I keow we the in
umon. The pruceedtags of the late Ionual Mecting give good satislaction here.
Tue In. Chrapran Weetly thinks by the multiplivation of churches here is ass cnolmont wate of money, Leranse, to makty a mechanical conapa rivon, two or three machuncs aro ero ployed to do the work that one of them could accomplish just ps well. In a thancinl porat of reew this is
rue, anul if ail Eturckes weathl ntite in tho lusis of tho Gospat and betomo tho Cbusch of Cbret, it would be equally true in a spiritual puint of

At this time we duave published in
be Unted Statcs 9,19c nowapapers, be Uuted States 9.196 nowapapers, 424 of whith aro published is the ta arcste of religutin. If all of theso were doved wholly to the tuth, what tion of bollnuse in tho world! Bat an this is not the crso, it makes if the wore importset that our pupers shionld the cspectully zealous in achorngs strict If to tho trath ns it id in Jesus and thur oanae at tafluenco, ast far as poos. Huenco tbat is being exerted by oth

THis evenagi (July 16th,) we rpont as bour in ons garden hoong out the weedstloat grow up arithio the last wook or so. We do not the to soe a garden grow ap with weeds, lut to tabor sim-
ply to keop the weodu down is almost a waste of timo und evergy. The wauls can be kupt thown just as offoct cultivato ano cultivato some rood and wholesome
vegotabies. This lesson overy favtuor and gartenor bas learned, bot it obould also to learaed by all Cleristum work ers Wbile we aro liboriog to root sune time ealtivate tho yeod

Ix a late number of the independent notiec the following
Tho Junkuad Cburch is about to
utablish it clothing bowso at Ashlend
Ohno. "By this means," says one of
their papers, all would socu have conts (heir paperd, all woald socto have conts the way, whore is the passago of Reriptare that shyo Let will ch We anawer by may aike?
Wo answer by raying that wo tho
mut elahu to bave any such Seripture Ont Anmal Conlerence recommonila It as a mutter of propricty and for tho ake of uniformity. We suppose that tho Dunker Churela bas an good in ight to drees alike as way otber peoplo, ant as Cbristian aniformity is in barmony with the Spurit of the Gow pel, wo do not think it oevensary
produco Scripture for the piviluge.

Fon us to know oarzelves is onr gratest need. When peoplo aro at ways harpling on their own poodnces of heant and icady to find fault with eve Fybody olac, the chances are that they to bo goml. It is ighat to the loyal to the Cburch, but it is still botter to bo loyal to the truth. By sopbistry und falso theorizing we bay umpose one viows
oh tho eredglons whodo yot tare to oxmaine rad thank for themselves, Lat tho more thoughtfut and intelligont Wabt solud tenwonisy from a true bave nulertahe to change that to mocet our wers und thates we will be buld wosponsibly, bu mater bow wuch gumi ness of buart wo may patizs to hare,
or how buch we may comienan others who bave more reapect for the Serip. trees than their own foelinga
but griovons words atir upy anger The gruvans wopts atir up anger
Thuthenges of theso words if Solouma wo suo frequoutly illustruted Worls of ridicule, earcusm, cootemp Worly of ridicule, earcisma, eootempt
und defimation nurer uecumplisb any and defimation nurer uccumphed. They alvaye do harm by arous
good. ing the dechug of resentrient, u bile on the other band soft answerb, or kied words, always do gool. There is no execption to this rute It bolde good in speaking nut wating. At kays "be kindly aftectioneti." It bo onge to the religion wo profoss. If
we are apoken to menkind and grwerwe are ropken to 110 unkind and gruer. Whs words, thero is no powerto Ir wo
Huon so stroug as kind words. If aro unkindiy trested by oas brother or sster, there is notbiug that will aa es rectualty bubutue thein an Itibdress, endones brings, up the regacts when Writo, kjouk, sul thiak kumdly. Un. Wrio, kpoak, she think kisdy. Cnk and suords lave two ehges and some
day they will wound thon whe use the m .

Sixare the studenta bave gone to Cheir lomes onfr congregations in tho Thajel are consucherably dimimshed, Bot sotwithatanding our number that so large, we have inturesting socet ings. On Wednesday erening of last week our restdent atembers woto abont Il in attendance at the prayer mectprofitalilo sesson of worabip tugothor The pronsees of God anul a hat they should prompt us to do, was tho theme for consuderation. Tho subject is con tained un the lewt part of the tith cbap tor of 2 Coriathians and fiast part of the Sth. Our readors will Pleaso read that Serppture and inveetigato fur hemselves what is meant by filthlueqs if the thesh and spirit. What is tho comdition of the hotly when the blond is poisoned with uwholesono tood or atoratel with tobaces? Then too, What th the condition of our spirita when we aro fith of jualousy, batred aud evil sy
uquTHkn thinks that we us tomperanto ads eentes eoghat not to contine Carselves to the uso of alcoholie dribke, as intomperance in catiog is sotiding as many persons to untimely graves as intoxicating Hiquors. l'bere is truth in this. There are many zoro dyspeptes 'm the country to day, than drundariss, yet dyspepsia dots not ciriso as mucb masory and wretchedcens as drankenness. Perwins who to their bodies and to a cortsin extent, to their bodee and to a cortain oxtent,
unfit themselves phyakally und raontally for the duties of life, and is thore as so muth intemperanee in this diroction, and so inaty liright jatetleets destioyed, and so many bromgbt to ad untimely grave. the salyeet of temperate living shonld cortanly arrest the attention of ruformers and be lrowght more prominently before the minds of tbe people in seneral. Let us be tempernte in all things, and advoento tom-
peatrice an all things. There are a ifreat many temperance workers that have large motes in then owb oyes.

Sose of oar biethren and sisters seto to bave an ulea that it as hardly wortb while to try to entablish charehO in our citits and townb, uloug side ' the othur great clourches. Now, in rying to vatablinh whurches in citien towns and nillages, it should not he
our olyect to quarrel with other dhuches, veither abould we wath bo bipquant any resemlily where the Larl is truly worshaped. Let thom work and the Lurd the with them. But our olject in trying to establish hurches should bo to edt before the rorhd amportant truabs, which aro not so fally, or not ut all, set forth by oth. or churches. Thercfors, in the name of God let us endearor to set op oar banner. The growth of our princi-
but that is not the fanit of the primeinples, deftiser tony it be the fanalt of the brethen that represont theso pribel ples in euch phates. The people may be sfow of beact to beliese abal follow the commanils of the Lord, but it in our duty to petewh by precept and ex aroplo the whole Gionpel to all the world. Let bs enaleavor to to mar part, leot we bo foubd wanting ut the great duy of re-kuming.

Is nur Sabbalimethonl lepson last Sabbath wo bad tho firat example of envy. Caib sluer Abol, and wby? 'The question is anw weved in 1 John $3 ; 12$ "Becaum ble aw n works were evil, und bis brother's righteous" Eusy lod to hatrod, and tho rosialt iyas the shoct ding of blood, This apartit of onvy is not dend. Many a murdor is conamit ted today tbrough its influenwo W seo ite effecta in tho tansly, in schools ill vorijety, and in the eharch. We neet not have any tlonbte an to It ruthor Coun ia saild to be of the wiched ome that fe, ho wat untlor the willuonec of Iha deril sud atted from bas instigas tion. Thero aro thoso in tho chure that act from has inatugation They envy thar hrother or sater, and their feelangs aro porhapes thlly as bat, if not than Cain's. They wrould rejoce wors in ther downfath, EOt no much perhatpen a tomporal ponst of viow, as it a spirit *al. What feeling cae bo worne thas that that would necretly regore to see anotbor fall from graee? Is tho foel ing of murder worse? A feeling of
thin kind involves not only tho de thin kied involves not only tho do atruction of the bolly but that of the soul. Solomon (Prov. 27 : 4) aske this questinn: "Wrath is croul, and angor is outraguens; bet who ie ablo to stand hefore onvy f" We noed, Chriation friends, to guard moro carufully this bydra-hosded monster. It han impod od tho progrest of clurchon and dostruyed the nuelinithes of many brotber, yea, mere, thatroyed nouts, Tho spostio Jobn folt this when h exhorted his bretbren to foro one at. othor and thon ruferred thom to Cain sa al oxample of envy and its rostits. Thore in danger of us slaying ou brethren, spiritually, smply hocianc they do moro good than wo. Can we
conceive of angthing moro wicliod ? The thought should eause us to ahad dor.

## 8IX MONTBE ON TRIAL

 We now nore nequance to th
Ir. Herman lancoln, of Newtion Theolugital Semnary, gi a cominal wel.

 praitiee the propesed form of dellien-
tion, ho says that itn ahpuption by the ('ongregationalines wothld remove the bier barrer hotween thens and Bhp-
toptn Immeminu is injortant, but not no unportunt as the doethne of
jegreserute thath remberohip.
 a publir ferin of dedication, thoy bo gaick to see its beauty and thear
twas will the puked Both denomame tions will be gomens ly tho elongges nace employed sat bu form, und it was med in the oarly church.
Th. Bimamer mint Cromanh tuble
 mond

 9
 then frum In: tecemume

 mexten or or the man churh fre




## jume

absmed to retuse to aceept suy ordimuvee neft in tbe Bible. Every church
 imposed on othor people's cwasciences
The Bajutibt charelies bave their mhare. Whatever they have that is regniar in worshop, in ptenchitg, simgosg, prayer, in the Sumlay-echool, in the orhos domuasion, in calling or cmadueting
 anaret" "and quite a lnwable is omght to the clear torng otulent of the Bili
nand of the histury of the Cloursh. As to thie propmated compronate it belf we do not Nee but, of far as sever
nil of our Pedubapuist Charsbes are coneerned, it bue niteady been praetleally shlopted. Whatever wurve ming be in their Lurmwiaries, Congregatwon
alista, Prusloytenank, Methodnts generally vegard inlant leuptiam an wothiny They put mo stace on it in a preserib. ed sacrameet They do not leel sure thant it was so preseriled The sice in
fallagiginto soneo diuregard and is not
 to not remard inlant lophism as initiating charch mombersilp It does not socure one of the privileges of cbureh. membership; but is regardod sumply as a form of parental dedication belone
the ubareh, which makes the thurck respoosible, in part, for the Cbristian edutation of the clald. Wo think tbat Beptists rencrally misapprehend the peceent relation of Polo-bupthat elanela es to iufant bantism, very much an
Unitarians and Unversaliotn go bauli a eentury for their efligion of orthosloxy.

If Congregationnlists Presbyteriant aod Methualists regard infati buptisin
no nothing anore than a site of conisearation, put wo stress ob it at a preseribed saeratweat, and do not feel sure that it wats so prescribed, why do they bot come nut squarely und say no asil tene decesving the hundreds and thou-
sands who base their sulvation on iosands who hase
font Laptinm?

Oodestem Depaitunut,


## Lspoos, ISD.

We expect to be at Astland the last of thin momb and go from there $t$ Huntingdon, then further cast to at
und to nome committee husness, and rutarn to Anland abont the firnt of Squtomber.
Susk sparing between mane of our rrethren that conld be dikpeseod with and incur no luae to ever brotherhooil.
Better coanull brother Yodor'a Nese Sorier, No.
July 12th
Tue ruligion of Jenis cmbraces the duties wo owe to Ged and to our lellow
man. To be carcless sad fodillorent it outher diess of dinties in davgetony to
the eatase of roll ciuth and our ukn welliare. Our poople are very portienLar na it rogards our daty the Goxl it ece. And wo should be alilie pastern. oce. And wo shonid be alife particis. masi, capecally the honatobeld of lusth Ior Jesua accepta it as done to haza and
given tho reward in lief blestibgs.

## $\triangle$ COMMENT ON OHARITY.

Cbanty is as Eacered spuritual ipuoct. plo of tho Gospel, that hus beon under ralued, boratue it has buen thrned to presents to the needy. It nemens muro Lhan that. It is an internal primaplo
dveelling in the herrt, asd one of the moot important in tho Cbrintian relig fon, ated bas woro to du in tho prugec
manifentation of Christian condnet and chatinctor than soy otber one prinetplo. It bas genwrally been talkels to muan "love" but that ie nut the pre the in Col 3 14, says, "And above all beso thugs put ole charity, which is the boud of porfectness." In this it is shown that elually ia the perfurt bond
of union in the ehurels. Cbarity in of unioe in the ehurels. Cbarity is
the prineipls which sakes tho utwe porfect, it onabraces the relntions be mat, and is the divino and perfeet buad which unites bum to all mankud in his feetings and actions "Love" thas, his affertiuns toward the cburch world
Aftur the apantle had aposen of all the githe and graces of the upirit, of
all the nflices ancl work of the mitio. try, uns lielps ts the charuls, (1 Cor, 12ih thap the then commences the 134h chaptur, whero ho gaves a full ex-
positivn of the prinesplo of clarity, to wheb we wish the attention directed for the purpose of gotting it more
deoply settled in our luarts. Tbo apontle anys in the 1ss verse. "Fhough of angels, and bave not eharity, I am becomo as sounding brass or a tinkling cymbal." Bere the apuatle spenke of cor greatebt earthly gifte, of the nome ity. The most poworful vioquence may be tied, bat without charity it is but a beautiful eound pleasing the ear
like musieal inetruments making hike mukical inetruments making
sound soon to die, for want of life sant apirie, but charity is a doeper, greater prineiple, that bringe in power who tbey have Juded away.
the gifl of prophecy, and cuileretand all mysterien, and all knowiedge, and though 1 have all fuith, so that I could ronove mountaina, and have not char-
ity I nim nothing." In thas, all tho gith of propheeg, and understanding, though thoy may atonish the world, and bavo the prasse of men, yot the if bo bas not charity. It is a living priociple ie the beart nearer the Cru manifeatations; thoy an nothing earthly iboy do not roprusent the holy pribelple of charity within.

Thard virme Aud thongh I beetuw
all iny gooks to feed the poor. and though I give my body to be burned, abd have ant sharity, it profteth me nothing" G ving gooti, and money, and even graeg the body to be burned, is not chanty. They may be a maniteslation of it. Charity is maniivsted tin the noblest principles and qualities of the haman beart; and he who luake tor it, only in some gifta bostowed, in sure to mastake the truth within the heart, to soe the principles of a Cbriatian diepention and spirit, if likely to find $1 t$
Fonrth verwe, "Charity sufforetb long and ta kind; cbarity enviuth not; oharity Fanateth not itself, is not pufl'
di up." Hore tho principles of eharity aro mandested in a noble disposi. tion - "enenterotb long and in land.
csD sulter wromg, flanderond roports unh oven [crsecutum, still tio princt. ple lives to manifest its long-auffering and forbearance. When we rce a per-
sun gettiog in is bat aprit, kaywg liard things of others nt every little erops or trial be medt wo lenow st is beranse the proneple of cuarity does not
rale withon th gasern the muter manificstation Chanty unveth net" Here it is prenentel as the opposita of coty, it seckn tho welfare nad bappi-
ness of othare delights an their pros. ness of othare. delights an their pros-
perity, snil their werk for the good of anakind. "Charity vanutotls not it yelf, is not purfed np." Tbie shown sharity to be in oppoeition to every
dispoation of the mind that would ex. dispoation of the mind that would ex. it at above the condition suld happi nase of others, It it the negstave of a porson may be vaunted or pulfed up in bia own options, or notiones, of
judgment, thll be has no good feeling or respeet for thibe who may differ with bira, ard es alwaye ready to cast some reproach or wrong upon all who do not gield to bes openion, or work to his interest. But charity hambles math majdo as well ay out, and 14 given him duo reepect for others, and dearo to work for the welfare of otbers in the temporal and eptritual blessings, wheh would elerate them

## dimect?

Finh verse: "Dotb pot bebave itnelf ansecmly, seeketh not ber own, is not eaxily prosoked, thinketh no ovil.' Tbie contrines the noward priociple of harity, and ats outer manufeetations in character and dispoation. "Doth not behave itself unceemly." Our behavier toward others is mado kind and flessans eetking their comfort, and
bhowing respect to them iSeekcth not her own." How pitiable it is to 800 a person seeking their own comort asd bappiness, without any regard of sueh a dieposition math be cured by the prinetple of cbarity'in the heart, to come out io secking the seod, the
bappioces, the satvation of otbers. "Is not easely provoked," It is vory tin$r$ provoked at eserg thal and eross tbey meet; fretting at overy litte matter that dous rot tara just to suit them, and evorything sald or done that doce not bonor them and favor their notiona, oxcites their feclinga, guinat them Suct persons make a Iroat deal of anbecessary tronblo for themselsen and all around then. The principlo of cbarity is tho only remedy for this failing, it turns the smoutbent side ivatoad of the worst, and fiads ome peaceable pleasant way to overlook the little wrongs and get around the hetlo trisls. "Thaketh no ovil." Thie doapanition of evil surmisinge is to be dreaded as a peat, it will take bold
of tho best cause, the best motiser and actions, and impute to them all nomo wrong desigo : it hunts for oril iu ureything, continually grambles at sume fing it fiadain evely providened, is sover engage in any good work for it surmases evil somawhoru. Though every effurt for the good of man, and
esiration of soub that asks of it any help. If wever onijoys eny blessing for it ie erer sorsping ap some scrap
of exil to mumo over. Oh, hor uch a disprosition nuedm the priuciple and power of ebarity, to stop thin talking evil of others and thinking ovil of sll they do
Suxth verse: "Rejoiceth not in imiq. Wity, but rejoicelb in the trutb." Hero the apostle sete in coutrat two cloarin forming tho purfect chartarter is "rejoiceth not iarniquity" Somo perabont things of tho world thate are full abont taings of tho world that are full
of eril; they ween to bave their' mind Instered to the plemiren of the worth though there bo iniquity of the thout
dangerous kind ; they engare with itelight in its sanitica, lut tbix is not the oniy way they rejoien in innuity, they are over ready to pull down and dethe children of men from min and it power; they find soms llttle fault. of
tmagine oad, in every grod whals:
thes try and mieroprewont and disgraco it, to binder and weaken its "ffrrts. "But rejoiectb in the 1ruth" Henc
the trath asul tis prinefplen are the ho mazntained, sy tho great object and and of life. Iniguity us to bo put doma and the ebudres of moen are to be forrojoicos in the pracbing of the truth as well as in bolieving; it rujoices in
the spresd of the truth among all na tions, to have is preat bed every where It is the worls of ebarity in truth, believed and obeyed by alt. It is the prinepplo that turns every effort apontle likn, to prach the tratb to of ery croature. When this divine beav en born priacyple is atrong in the tions and fanlts, litcle expenses, al vnawh away, while charity rejoicing
in the truta marelace on in its worlt of promebing for the cunveracos and ant "abon ol sunuers, till the angeld
hinven andugle io the rejofing.
Seventh verse: "Beareth all thing b-hevetb all tbagas, hopetb all tbinge enduroth sll thioge" In thas the apustlo sumb up many grent truths, Bearoth sll things." This expregciun is Christ-hke; it was Hata who bas bern sll ior as, und if he could bear so minel for an, ourely we ought to bear a grast deal for one anotber. If He eutld bear no much for the salration of sidnctu, caenot wo baar something
hor eo grvat a purpoas? If He wonld give all the labort of His life, and then suffer death to save sinsere, cannot wo give sumething, bear some burden, ever done by man? It is the principle of charity that maliee ua Chriot-lite in the great work of man'a ealration How lutte like the exaroplo of Cbria in the man who will bear nothing. give nothing do nothing to save tho lost Phia manifestation of the pitrit of charity in bearing sill thingo, make makes the bent eompanion, the etrong. eat tond of union, the faitbfiel servant throuifb ovil as well as grod report. But bow bad the dispositoon of hin who can bear nothing, no ercise, no tor mbnere, for Carist. "Bulievelb all things" Here is a lust of irue faith. Some men beleve just so much as rea on or learning can understand, oth. ors beliove euch eommaods its suite them, and rejeet such an they thable
not-essential, but trae faith theliuretl all things," wheb God pat into she primitive chureb, st its fath and pisetice. Thin shows there in danger of onr fisith haing too limited and varrow in its work; holieving the modes and porinenco, but rejoctany any rion ex poriuco, but rejoctang any riew be yovi that. Dut charity mukes us bogood, witl saving men. It expunds the fith to enobrace all the Go-pal spouks of in tho limes lator, tal-
ent, and bulp that is foumb ia the
word of Gad. There bus stways been (vo mach athid about some pasticular favered plan. But charity beliuven all bere is in the Gospol. If the apontics it any belp from the churchon, chariboheres that; if they were nent to preach, charity helieves that; if they
contioned their ancotings, cbarity bis weves that; in short, charity boliuven all the meana and worl of the primiivo church ubould lisa ntill in tho isith of the Cloristian. When we fook of the Gonpol at Goils plan of satre. tath, we see they mleat of the ascana omployed, nod they embrace sll the powor and menna they could une. Ia that case was Lhero anything withheld hat conth surse in adrancing the aliee of truth. Chunty believeth in all thinge connected with the work in the apostelic age, in the command oterend und tho monna thoy usod in the pread of tho Gowpel," "Hopetls ail contraged, even in a groen ave eavely dowcoltraged, even in a good work, when roubles and duflicutties come, they do. apair and give up tbeir wosk Sonw
otburs are dispued to put the worat ace on overytbing that necure worand thean, and are sla ayy scoing great dhith. cultues and tronbles atucad. But char (y comen bopung all thinga will work. hollipg formard bengy to wurk oth, Incling forward beenato there is a
hetter day coming. It cun say like Paul, "Whatsoever bappentlb to rue Filleth out to the furtherance of the Gospel," Whatsoever bappens or befalle the Cluriatian, he worlas and hopes to make it advance the couse of Christ, "Endureth all thingn" This means to continue beariog whatever cross, or rial, or troubio hifo may bring and the wor of bcorn, reproara or slander the world anay give. In all thia charity continues bearing, believing, boping, endning unto the exd, ready to lay down the eross and take up the rown
Eighth vorse: "Cbarity never fail. eth: but whether there be prophecios, they nbali fail; whether tbere be longuex, they nball ceuse; whethor there bo knowlodge, it shall vameb away. The real value of anything
doponde muinly upon bow much goed it will do, and how loog it will last, Propbeceas, Longtes and knowledge will eod, but "eharity never fatieth." The carthly manifestations will cenue, bat the principle of character, the "bond of perficineas" that auitea in onencss the redeomed with tho Redeemer, "never faileth." When earthby mnnifentations aro emaled, it livsa hher und purer is the epiarit world. faicenth verse: "And now shid.

## Toume Bepartment. <br> hints feg eome beadino. -the abt of EBADIES.

Every intelligent traveler who trav. ele wath a furpose ontlincs bie ronte, selecte the places of iaterent whach be
desires to vieit and earefully depportions him time. If one is to traverea a cer-
tain area of turritory in a given period tain area of turritoyy in a given period theught and method. He casnot af. ford to gratify hes vagrant impulsea by loiteridg at one point and abother Bs him mooile suggest.

Realling is mestat travelang through regiona far mone varmes and attrue-
tive than may whibb the longet rontes Live than ung whitb the longet rontes
of terrestral journoyinges afford. Tbo tourint anmhilutes aparo, the reador dentroye hoth space and time. The world in thougbt and netion is epretad
ont before lim, and his greateot dithenity is apt to be that he does not bis time in short and ubpnustablo oxcorsiona whea ho maght
count of tho antipotes

Many perple expond ta deautory reading time nad offire that, wiauly cherehs and hevaturee. The art of roading in to read in eueb a way that With the atomost veobonly of tune one
ean scenre the richest result. Read. ing bables are gonerally formed, as aro otbor babits, unconsciotesly.
an juat beginning to read or one who
bas alreally read much can form good realiog lisbitn, and so acquate the art of reading, as easuly as any other bab-
 time will resalt in that uncobacions adoption of the rales by the mind wbich maken thon babita, and relueres
one from any torther conscioun cflort. The art of Teading caenot bo conver. od in a singlo article, and iwa or theos practreal suggestions to bury proplo Wo cannot all bo sebolars, berause scholarabip demands unnterropted boura and a continnons and nbeorbing
attention wheb in most cance the de mands of active hifo make inplosuible; but any ove who has atcess to books soneo, and without infriging on daily detive, it ho ouly knows bow to yet portance sa time. Many busy peoplo declare that they bavo no timo for
resding; but they aro unstakun They bave all the time there is, nod some of that enoagh to mato themselses atcomplisbed in one or more dopartments of knowledgo. Tbu troublo is not lack of time but wastetul bable in regard
to it. Many putanoss entertain the notion that ono purat have regular and definito hours of the day or weok set
apart for roading in ordur to necom. plish anything valuable. Thero never was a grester mistako. The busiest Hife has margius of timo which may nals, to vurich bind exalt the com mien pluces writtes betweon. Fifteen mintho ovoning devotod faitlifully to reading: witl add uppreciabiy in tho eourso of a fow monthe to one's storo
knowledge, Alwaye tave a book hand, and, whetber the opportanity brisge you two houre or ten mibutes, ase it to the fall. Aa linglasb ketionis wifo leput him waiting fur the sobspletion of ber ovening toilettes, and at
the dianer given to Mr. Froude in than eity some ycars ago Mr. Beecher estidl that he had read through teat mutbor"s brillant but soteew hat iongtloy hietory
in tho intorvale of dinner Fsery hfo has pauses betwoon itb activitics Thes limenpont in loeal iravel in strect cars and forrice is a golden opportuatity, if of it. It is not long spaces of timo
but the singlo purpose that turna ove
ry moment to arcount tlat makee ry moment to arcount that makes
Great and fruitfal acyititione poesslite to men abd womun who bave other ork in life
In order to have a book alwaye a hund one mast decide is sdvance what this kind of forethougbt nuany resdere Whate tume enongh to make themsolve good literary scholarn. They are nev
er quite deaded what to get and gun erally ond with the first volume that conses to band, whech is likely to be hot centirely worthless. Therofors by all moabs adopit some yytern. Get from an experionced friend or mak op tor yourcolf a list of booke. Tuko an epoch and rond ita bistory, its fiter atine, ita art, to discovorics, take a
Interature and mastor it, author by anthor, with tho aid of a good genora bintory; or makes list of the stand ard booke on sorao nubjoct that inter direction your tasto masy gule rean
 your path hefore you start so that you peed lose ou tueve on tho way Har
og put your lint in homo oonvouhent form rewolutely adsoro to it. Thes one cannot get pubatantial reaults or any kind without wome persistency, cortaialy bot from reading. Macaulay noks formidablo, bat it is astonisbitg how, whed the eharm of a book maker
iself folt, the pages seem to grow horter, and how a dogreo of pornist cheo posablo oven to an undisciplined trind will take one through the gost formulablo bietonies
To got tho lest reesits from reading De munt givo bimsolf up to it For the time being every object but the printed pago must be forgotten. Ono soust bo enturuly abatracted from bus
morroundinge. This mageation will not bo so easily adopted as thoso al ready given. It isvolves an amount of mental disciplino which one natu ally ebranks froms. Thure is, howov wweon reudivg with a mind continually diverted by tho thiogs that aro going mind intently and alumbingly fixod on the subject in band. Tho busy resder mitust not only earry bis book Fith bim, bo ranst make bis study photograpbs itself on a mind wbich expores a clear and sunsitito surfuco to

To sit in a railway ear, aud by opuning the phges of a book to trane-
port one's soll' iv a second into the age of Perwes or the gardebs of the Modiei at Florence, is the modern verson of Ahudder's lamp, and makes ono cons than those which are and lus. palaces in Bagdad.
Tho babit of abstraction re readily but not vasily performed. If you find your thoogbla wandoring, call them resolutoly back, and fix thom on tho pazo bofore you. Some roadors will
find it easler to do this shan othens, but all will find it paseible. Oncu formed, tho roader is independont of bie surroundinge,-CAristian Union.

## HINTS TO FOUNO MEN.

Ought not young men to thins ${ }^{3}$
Certninly young men ougbt to thiok. Want of thougbt in one simple raaron why thonsands of nouls are cast awsy orcer, Men will not consider, will theto, will not reflect on tho end of thoir present rourso and tho aure consequenee of theor prosont ways, and
awnku at last to find thoj aro damued for wat of tbinking Young men, monc are in more danger of thie than youractree; recklesenesa and thoughthate the trosible of sobor, quiot Wiok. ing, and so you form verong decisiuns nd rum your beads into sorrow. Young Esua must noads havo hin
brother's pottage and sells bis birth-
right He never thought how twucb
he thoold one dey want it. It is one ho abould one day want it. It is one In Ing thom as thongh the always upbraid. better if childrea would love bome and cirilized weop uasd as Christians nothing about the ettor betiractive thinge. Cultivate your chitdren to whace. It is pery conducive to the love of bome. What a tbrill of plos: bro it mends throagh our hearts as wo
gather into the fanvily circlo and ang Maste improves a rane's texter, un betters his moraln "Musse hato charms to peothe the envago beant. Beantify your premises, thougb it : not said that you mast buy costly pice tures and farmiture, and furnish your parlore like a palace, Yon may har your hutue bandy ald neat and deco-
rate the rooms to fook plesting, and the time and moncy apont in this way is only paying the childrun a proesinum to stay at home. But if it is spent fino clothes, ani jowals for them, it paying thom s premiturn to spond thair time in places whero thoy eat attract
the tnoat attention. Abovo all let love and penco resigas. Good natare, lise bee, eollects its boney from every flow or. It conta a grent daal of trouble to show a constant ill-nature and nothiag is roude by it. " $\AA$ soft mienser turneth woy wrath; but grivzous words stir up anger. "Life bergote like." Home heuveb.

## SELfISH DADGATBRS AND WHAT

 MAEES TEEM,of God aro sorious, oar spisitual onsmies are serious is sheir ebdeavora to
runs us ; poor, lost sinuers ave serious
is hell, und why thou should not you

## and I bo sorious too?

Young men, leam to bo thougbtinl. Loarn to conaider what you aro doing and whatbor yon ere going. Maks tiate for calm reffection Commence
with your owb bearta aud bo atill. Do oot be lost morely for wast of thought -Sclected by A. A. Brillhart.

## HOME.

## MF 1. C. rormson.

Homo is that eucred spot whero artb's choicect troasures havo fillod our hearts: eapecially the bemo of our childbood, whero wo tenerully apood our buppiest dayn. Wbat a blessing bappy homes aro! If peoplo ull had bappy homes there would bo a groat ranay less erimes comnitted There is whero the natural affectiones reccive bise cilture, and tho hoart is trainet to love the quiet and pesceful home. Unfortunatoly a great many do not all. Thone that bave, ebould by all means try to make them happy onea. They aro too often mado by sour lookn, bad tompors, and a coll indifferenc, ximply a place to etay. Thero is much misery thrown into tho cup of jifo by domestie unkindnesk Love is tho ba-
sie of all true joy mud plenare. The love of home is a strong prop aguins: depravity. Somo ebildron that aro kicked arul cuffed around asd abused utand tho atorm and cones out pretty well, but how much botter thoy might othorwiso have been. Scolding gezer ally prolucos reckecesness and whip ping hardens the beart, and many oue, 1 belfove, bas been whipjed to tho
panitontiary or even to tho gallows. and I sometimes wondor that como aro not worno with such rough treatriont. aro parents bot tymaters, induce rather thas compel, lead rathor then drivo; have them lovo you ruthor than fear you; bavo thom do right abd ohey bocaveo it is right asd not simply becauso
you nay so. If you aro a profecosor do what you profess; if a preacher proe tice what you presch und bo consint ont Over-burdosing a good horso of Don't be ovor strict alld wortblen You may make them tricky atd do coltfal. Howeyer don't be too curn
"Ob, I wish my mother were here ${ }^{\prime \prime}$ exclomed a young lady, one morning this fuamer, sa we stood on the piazza Catokills, driakiag in the purge the Catskills, driakiag is the pure mono ligbt, mogigled with awe, the gratad old mountains with their evergreed sumwita toweriag to the akies I turned with a feeling of pleasure to the young girl; sbe was quite prolty, one of four young whool-tenchers who bad conne looked with admiring eyes upoo the guri sho puashed out a little foot whos boot bod lost several battons, "because," she nalded, "if my motber were here sbe
would bew those battoes oa my sboee" Tbere was no moro beauty to that face in by sight, sed 1 could not repress the look of disitust which rosa to my cyes as I turaed baotily awny ; but her word followedne. Sto was talking to oae of If I have onything to be mended, I acod it dowa for may mother to do, never do anythinis of the kiod myself!
And thas girl bad reached her twen. tioth year! What a daoghter! 1 bad thought when she firat spoke, that ber desire for ber mother's presesce Far the besaty of the grand ecmacry, asil the luxuty of the pure, strength-giving

But no ; it was that whe mighs wind ber shoes What a motive I I'robably, at that very moment the overfor her family. (which was bot small, a the goung lady had herself said) is hot, cloee ronns in the eity, whillo dangbter was wishing that she were that girl will makel What a teacber the is for the ehidren commilted to her care ! It is to be hoped that there aro faalt is a ? why has she grown up int this aclfiah state, ber sool cramped into auch a compass that no surebine of no bleassgean ereep into it? Is it bot the mother's fault to a grent degree? She ha petted her cbild, indalging evers desire, sacrifcing hersetr conthanally to gratify ber dsaghter's whinak. She has wothed and denied herself many in Insury, perhaps, that this gid might reckive ao education, caltivaling, treconeciously spirit of selli-baes more agly thes clothes.
Let a mother bring op a child to re
at least, as its own, to strive throagb all its life to wako "mother" bappy, nbd, in the coning jears, the dangbter will werce look back, whan that moctor is groe to har rest, and think, with batter regret, of the hours of teil that she night bave lightened.-Phrenpthyicart Teurnal.

## JAOUR IN THE CORN-ORIB.

Not long simed an old gontloman of Ifurrison connty, Kontacky, was gatbced to bin lathers, after havit $g$ attainthe agu of aoventy-fieo yelre A wat mailed to some old frionds in that city, and they, of course, ball a great leal to nay about the Jufe and eharac ter of their decossed friond. Tho cir ametances of the old gentleman's dostb reenllod to their minds a very romarkenblo jneilent ia hit eaveor, and we bave hoen fortunate unough to ob. wita the particnlars cunnoetel there With. Thotrath if the story wo can heartily vonch for becausa it comes from a soure porfortly reliabie, Wo grvo it to abow bow it somotimes hapis changed almost in the twinkling of tho etlicacy of prayer.
Tas circomatances atively a young mat was corphar worldiy in the truest sefee of the vord. Neithor bimwalf nor wifo wuro momhers of cburcb, and nip to tho theoo montioned bad nover given tho subject of roligion any servons thonght. He ar a prosperous farimet, und, at chril har bad not degolated tho land and hanged the condition of the "proculiat bor of slaves. Amongst the number fat a colored man named Jacob, who was known to be a very pioun man, tho great truthe revealed in the Bable, but be bad to roniform to the diselplino which all alawos were entjocted to in those days and bis mastor was a gan of violent hemper athd unreasonablo projudiees, One evaning Jacob oumo in from work nad bis mater bo og in a very unly framo of trind objected to comothing he bad done and chastinad bim surorely for it. Jacob roceived the classtisement meckly and lunt surd without a word of somThe nexk morning bo got ap looking rery solemin and tronbled in wind and rofased to eat bia breakfast. It was ach bn uxusual thing for bin to reGase to eat, be mastor concluded that be wat "aulking" nat expresed tho con eovere enough with bim the night before. Ho therefore couithided wateh Jalob, and if bo eng moro Fghs of "sulkiness," as be caliod it, be wonld clastion him again. He ate his reakfast and walkeif out to ean what Jacob was diving, bit es firat coeld not find him. Finally bo went ness the toncrib, intending to thwow a fow oars of cors to some c'alven in the lot and just a4 he sterted to ppou the door, be heard a woico, and paused to listen. Then ho diecovered that it was Jseot'e voicc, and being curious o know what the former had to suy romainod motiontess After listering to the voieo a fow monents he was praying for tho mateter who had such a short time heforo wrongtally panish. ed him. It was a pathetic appeal, full of bumblo simplicity and a grand nanclifibnems. The burden of it was that
euftcring" of Thy Son on Calvary
Croas, I will not complain of his treat ment to wo.'
Thes be prayed for his mastress, and asked God to lorgive hor and show her tho joya of an humble Christian life. Not one word dul be atter for
himaulf, but the end of bis prayer wan "forgive them, fargive them"
Subsequent events prove that Jucoll's lovely prayor ascended straight to tho throne of Aimighty God, for buth his mnster and hig mastreas be camo elsaged beings from that time
utitil their death. As soon as the prayer wis fintabed, the mustor slippod away and wadered over his farm for
hourb, his heart being disturbed by mations it bud nover filt beforo. In the aftornoon he repaned to the honse, and his wife was thooderntrock at the wonderfill elaange in his appearance and bis actions, that baugbty, overbene, und was reglured by ono of hamo Gone, und whe re
Who resignution.
His wife could only asts, "William, what an ourth bas come ovor you $y^{\prime \prime}$ Ifie reply wad, "Mury, I have inbu. munly clasatisud an anged, for Jacob us ber all, and she hectume almost us much altected as ber bieband. The reault Was thoy cotmucted thomedren with
the Baptist Clureb, and kecame noted the Baptist Cburoh, and kecatne noted
for their Cbristian virtucs. Wherovor fon thair Cbristian virtues. Wherovor
they were known their upright walk in life avd thoir pablo chartier, were bulyouts of getieral remark, and they wero slwaye prointed to as liviny ort-
denecs of the wonderfin powor of God's redechang graco.
It it bardly nceessary for us to say
that Joeob was noyer chatiosi agan that Jaeob was nover claatised ngain,
Ele matbet oftuh romarked nftorwarden that be watald ulnost as soon thisk of tokking the Alroighty binetf as Jia
There was nover another imnuader: standing butwoen. Jocob onil hux rans ceive lise freedoa, for bo sald bo wished to live and dio on the old home. stead.
$\mathrm{W}_{\mathrm{o}}$

We can asame oner rember that this
no fancy sketcb. We have given at tho faneg sketub. We have given
tho ntory juat as it was told to ni hy ono who knows it to bo truc, and ed, "一La ang $\mathrm{H}_{\mathrm{p}}$ +/h

say, I am not so weak mioded, I can take a glass when I fuel like it ${ }^{\text {" }}$ " and oo arghe moderation and call met "weak minded" Well, if I am 80 weak mind ed that 1 enonot drink moderately, I
am strong enuagh to lot it alone alto. gotber. Paul said, "Neithor toach Laste, nor hatadle the uncleme thing."
The moderato drinker does not not good example. Not nore than one This ang ono con sce by obecrvation. The question with pulots is, bow ar We going to keep our young men frow
druking? Set beforo them the beatty of total abatinence and tho horrors of drationness. Ot, my brotbren, lot us look at the terrible degradation of
drumkenacs. To think ol dowed with euch wonderfal cspacitien, with a mind eapable of knowing in fonde degroo the groatness of Almigbty
God, with ut hourt capable of loving bim, and a reasod rapable of worship ing him with the firo of God in hima dinarls of immortality that will never go out, with a destiny before haso as bigh as hearet and vaster than etor nity-to thiak of such a man extinguibbing reasom, talkiog aall meting illy. A man is capablo of doing tor rithe thinge when ueder the influence
of lequor. A tnau came into bis house o New Onleabs drunk, His boy, 1 l amuli child three years old, came to not ham with arms extondod. Hal ae been sober tho hoy would bavo been ay the shouldor, lifed ham oyer his bead, dashed bim througla tho window and all wout out on the pueement, and trad breken glans lay the brans of
that innocent littlo boy. Tbet is what moun th carablu of doing when bo is hing that ix peri, and luols and God ako an at lanama Leing' Brethen le an preach moro aganst thio torriblo stop it Wen, lot us worli on, trusting in God Thie frionds of alavery taid it
 to buy thom, it would cost yous fuat thoresand millone of dolians, There in
 ing them. So mon talicod but God eaw tit to lake it it han own bunde, and bs
tho pueribee of three bindred tboustho pacribee of threc bundred thous-
and bien asis at at oust of pare than war thontand bullions of dollars bo wept it with lise own mizhty piswer nt of our Jand, and so woth tho liquor
rafie. Wre will buttle with it bil God SIMON Mikesedil

## Tioy, Ohe

THE INGENIOCS PAPEB MAEER8.
To what ousel anes paper may be pat in the every-day bulaines of lite is in mponious entaufalpreiv of psper this doantry and Great Brotata Man ume th thate the frocultar has


 her Uottal Slates, pre-obst in she es.
 at of puper. The exhuhe in wronght a buno luikt extluevely of paper. एas fixtures, chandalior, kitetes
 puper wimdow -butters arebuppletent out with danstly-worked loce-papor
utains. Net obly 15 thore a larise bedelead ol paper, lhat the blunketu sheots, quilte, ale all of papor, and in a puper nardiobe ure undergatmapte, mitur abict, and bomicts of paper. In
the dinumb roon in a paper lable set
 atensiss, all of papor. At latest uc counts fiom Sydney, it was proposed
to gito a bandues in this building, tho

## puper. This <br> This nosel papor deaplay in Aya-

 tho uses to which paper may be fut, also abawers the question, frequently put by approhurivo mon, as to what mankind is to do when the sapply of Fond for furnitare and buildang mase been oxhenta woodl 5 . world scemed like the begin. nipg of chaos comid agnin. Now we know that paper can readily be subatitnted for wood in all the necessitiesand oven luxares for the honsobold The raw material for the paper so em. ployed is. io most instances, coarme fibrous grasses that grow wild, and an we hud for the gathoring. Wo d not forget that in many points in the
Unitod Stateg wood itsulf is tranaUnited States wood itsulf is trathe
formed ibto paper ; bat that is oply tormed into paper; bat that is only
whore woot is atill of sueh supera. undant growth as to be in the way of the farmor in Englund, where timber is searcot ned far more valuable
than in this country poper is mado rom graswes, and the variety known Th "esparto" bas already hocome fa houk in commerce This and othe ibrons grasser can be had for the ent
ing and gathering, and grow sponta meously orer wat aroms. So, howero Realously the deatroyers of forcsts inay labor, the papor makera are kate, and so, woo, is the bumas fimily, from any mecovenione on actount of tho ex will tnko tho place of aply. Papor rendsly an tho loconotive supplanted tho etage coach.-Pronter's Cirenlar.

## DARENESB.

One of thu plagaes of Kgypt was but of darkness Many eforts have been maside to accoaut for fit by astaral ansel. There beve hocb instances in Coudon and osber plsces of oueoramon darkness in the day timo of consider le durabion, but not so intense ss that rocorded is the Scriptures The plague Nas usdoubledly of miracalons origin. That the secount is true, is certain, for a Wholo astion coold aot be made to be.
lieve that the event bapmenet patess it lieve that the ovent bappened anters it actually took place. That the Iaract ites living when the miracle ocencred belicred it, is proven by their ralae queat actioos Had Moses recoriled any Buch transactions, which the wbole nation rou-t have known to have beetn falre, be could not bave necured the colse-
dience which wade bim a leader for 59 dience which wade bim a leader for so

## The Aame

The anme may lie sald of the other nees which attented tho chocifluion dark been attribated to an echpso Phiogus of Tralles mentiona an eclapse of intease drulcuess which began la Bythuia about neon, and pax sccompuoved by earthquake. This syburonizes very
nearly with the time of tha Savior's death, but it is probable thre that won terfat paronvsel of anture wus super osthral Nome bave gone so far ss to ussert that the darkaces of the crucifis oa has not beea noticed by profaco bis berufore, it draw the iatcreace, that aberefore, it coald not have occurred. It
bas lieen alladed to by nevera! writera bevide the ont meationed abore. ' 1 Lat . has, who wrote an the second century speaks of it Tertullinn, aldresaing bi hesubee adversarics, syys, "At the moo wowt of Cbrint's death the light depart ed from the suo, and ste land was dark eacd at moonday, which wonder is relat d in your owa anvals, aud ie jreeerved a your owb arebives to thie day opo elarged tum with falsebood for this otterages, therefore it mant have been to Christianily tecognized sed eitoury cif the exatence of botin tho darkuess and the eartbquuke, to that it is not tho that they passed nuasticed Fur they lwea ountted for tome of the most vemsarkable racnivats in modera tars bave been omittod by contemporury writery la the iveords of Barice-
pageant given there to Colembas, on
his retura from the discovery of Awerica. Marco Polo does not eves meation the great wall of Chiaa Pliay, a pro fase writer of the time maskes no pashtion of Hercalasearn or Pompeif, deithor does Laetoaina, although be alludes to the eraption. Thene sre salficiuat to how that the silence of contomporary writers, in rugard to oven the moet iesportant facte, is no proof agaitast their oxisteace --sitetid by II. .x.

## HE TOOK HIM BY THE HAND.

That is a bountifal thing that is said of oor Lord, "Ile took bim by the hand aud led him oos of the towa." $A$ ad is there not here a helpfal hiat for eyery saint that seeks to follow is bis eteps, and liks bim go forth to anccor sad to

We like the bearty hand shaking of
the good old tianes; aot the half-reluctant protter of cold fingur-tips, but the cordial graep betobeaiag real aympatby. The formal how may do for the frishon able parior, but it will not nallice for the Sunday-scheal folts. Get hold of you schointe by the band, if you mean to get hold of thite by the heart.
Gough tells of the thrill of Juel Stratlon's hadd laid loviagly upon his sboulder, jast at the time wbos he was resting on the brink of hell; sad of an other gentlemsn of bigh respectability, who came to bis thop when be was dea-
fierately struggling to disengage bimaself from the conls of tbe serject, nad al mont ready to bink down in despatr and how he touk hia by the hand, ex pressed bis faits in bim, soll bado bim pley tho mata Gough said, "I will;" sud Gough did, as evarybody knows. Tbere's a great deal io tt Some of as are not too old to remember how 5 was with ua when we wore bays our selves, when a real, hive geathoman took us by the band-aot, of course, the achool naster, with the dreaded ferulobat with frioudly grasp, aod held on and talked with us, we remember how bo grow apon us-oar respect and affec foo-and how we always bail a kindly feeling for bim afterwards; and bow whon we eqnconstered bim, even at distazce, there wss the quick, glad rec. ognation, and a sort of mutual telegrajph. bis, the parport of which scemed to be We underatand obe baother
Thero la shout numy teachera is dio ance aud reserve, a ditsdeace, a dnantliness, a something that bioders them from taking hold of their acholars ; oud wo heg them to loot to it, and resolve to cure it at Whatever cost, sut, us a
good licgiocang, jistu a lesson from our avor, and at your bext olass mestiug ako them all by the hand-The Fath Tacher

## A OALL TO TEE UKOONVERTED.

Dear friends, you who are still omt of the ark of eniety, you who know oud how divinaly bwe a baveror's love,
and oul he whose ficurt bo is at this preeeat montent knotking to gain admitthices will yout thriat bim rudely aside, and lot bim pits you by? $\mathrm{M}_{5}$ ar triends, fin. Pectnee bourseif hat eventfinl ilay no Cuivary, uni soe your incrifitl Sartur, djing, cimofetl, your incrcifit sarlor, 4 jing, cimosied,
nailed to that tocribie tree, with that palled to that torribie tree, with that
crossin of thorbs on bis bead, anfering e mest exerucrathog parb, all fur lost and santul workh. He died for you, he deed for me, he died for all bunkind. I implote you to bear him. to come to hint, and accopt ha utfored terms of mercy: Ho sulliured the biast Lumblo torture lop yw, wend will jou

 It romulas hy you to say, the door : opon and youk Sivior it wating wifh onteluetehcd arms bio roceire you. The ingeta ero lecketiling to you to come.

Como and accupt his offered torms of mercy, und receivo joy nover onding through the blood of a grucified Re-
deenser. Wars

## MARRIED.

## holsivger-berrebimir.-At Nex

 Thart, Pa, Jnee 27, 1890, by J, B 1tillor brotiber Ellis R. Holhoger and Mhen LucyDerkbeiner, both of Kiog toweshlp, Hed. ford county, Pa

## DIED

## 

 Weatuorelisod county, Pa, brother Cluris topher Ober, is bis 09th yeat Dfasuse, dropy. Puectal diecourse from Jancel I
## 2t, to athentive hesers

D. D Honsat

ElteDERREK,--Near Dasiak, Olido. Juiy 6. 18so, bootber Willisus, lusbasad of shter marah Aon Frede
muetha and 4 daya.
muetha and 4 daya.
Brothor Wiltuad was an carnest worker of for the wallohero was fally prepar od for the suldea cluange Fila death Thas cansed ty the explosson of a stonme
thrselice Ho was ose of is hande engeged in the wark when tho exptintion took fince kitivg I watontly and wousding G, two of whom bave stace dicol. We foel the tran pathy with the beref. Fureral are anvicen In the Diseiple chorch by tho wriour to a serg largo asdicues

ILATEHBERGER - Near Petoraburg. Pa,

 1 yesr, 4 meptlas and 13 dayn.
harshibernert - Also, Juen 0. 18s0, Martba Jabe, disugbter of the above una co parents, agoil 3 years, 1 mourt and 14 days
Fuoctal services by 3t P. Eyla, Haptiat isfentor. Thus, 10 a few days tho homeo our brother not ninter was sudly bereft of motiser'a teann could not sswo them fore and a pio mersoser - bat shy mone trom the nut dead-oaly gone betore varly Thy are in Jtsunt 6mys, there to wast and wol come youls fato that bappler morld where There ohall be sal partiog, no paro, eo death, but eleceal reat forever more,
BARE -In as irrigatrog canal, on Hediver 18se J Clayter MS. sod slatey Rare, antant soa of brotbor $A$. Bod 22 tay*

## Bod 22 thay The grler:

Thid a destsot stiokeo parents broagbt the ed to the lirethren's cractry neas it uster mobt, Bouder cosaty, ithere the funerai arsices were atended to by tho wnter and brother Noas Ylorn. This us a sad blow to ory dear brether sod sister but an theur truet Fin Joras, ond la his glathous promilese they Live a cloclanas bope of ametligg theic boloyAl chith in elory.
VhDigll-In Cburchtoma, Caniberand cousty, I's, May 14, 1840, May widow Ioum Betur Lidt, aod daughtar of brolher nosthe mosths mo 5 jaya
GibBLE-A名, vear Hogestown, Camber, lsod cuanly. Pa, Jube 11, 1897, Fiarry, tot of brother Curtis nod tirter Marrtal Fineral recrices from Rom y io, 18 .

The Primitive Christian.
Correspondence.
My Vieto Tems.

## Thur Dretheren:

weat to lown from the Apnual Heeting. Have bew in the State juut ono month, attenided threo Covefontt, one Powesthick county, one Do, Blackhawk county. Was well pleased with those meotings. They Tero very good moetings. From the condact and appearance of the motn. bers I was very faverably impreased. I helievo they foll'y appreviated the solembity of the solomn foasts Those
wero meotings I think that will loog be retnemberod by many. I gnow Chey will by mo, snd when 1 think of (to many teari that were ahetat and when wo took tho parting hand and the many "God hitess yous" bestowed upon mo, it makos mo thank we will meot in the heavesly world where parting will to no more. May the good Lord Lless the dear brethren and satetess for their kivinees plown towarde me
I bed a ebort serces of meetings is Mabaska county, but in consoquence of Metbolist mueting of Beveral days is the neightorbood, and some orber mont, but ivereased in number and in torost, and I tbink closed with good interest. Tha is a small rbirch. Ont ly one yomag minister, Charles Kilery 1 thinh an active brothor. Minikters shoutd wast them ofton. You will od is Tanue county, on Saturday twace and yesterday twice. That morang, the 5th of July, I visted an Indian village whoroabout two hundred
Indianslive. Thoir wigwame aro butk by sinking polea sbout elgbtinto fect is lengthintotheground. Then they hend thom into the sbape thoy waet thoir wigwams. Castead of vaing boarde to eloso up the sides of their builtinga they weo bark off of tremes. For the suppars of the roof they bund over ronad poles of timber in a kind of circalar form. For the rooling they une what poople eall lag, whech grows in wet awanpy land, the blader wre blant If lucbes wide. These flags grow auddling tall. They now thou logethFeot wido, and then fasten thern on thoow becided polese This makes the roof. They have no floors or witdows in thom, no chinaneyn nor blovet suany of tonemn stana hid on tho gromme. The bigber chucs bave poles of timber fixed polf of the groand ased an old blan het on them for thoir bed. They bave ne sopunto wigwara whoro they bave boir danees. That is decorated with evergreste. I was told that every apring tbey buve what thoy coll a doy feast They buy soeno that doga, kill and ronst them, and east tbom, and havo follow the old etyle of dress. The men simply throw a pieco of a blarket around part of thoir hody. Somo of the hittlo ones run around wathont ung thing on. The amen tie around and do nothing, while the women are chopiog and packing wood. In uhort the wo mea do evorything, evon braid the around wath their pappocses tied on their buks. Tho whte people have built a arbool and thed several timea to bure their childree cducated, and eivilizes, knat the old ones will not bay it. Apd buro they are a nuisanmo to
the comntry, tolding a fleo body ol ind and not even cultivaling it. Thos aro of tho Plat and Fox tribes.
1 am now with nyy brother Jobn, anil wxpect to huro this woek. Whil gn to mectuge ons Sualdy st the
Stone ebwerb, if 1 live and health will pernit 1 expeet to go to Miunce sota on the 15 th. My hath is pretty gooll at presed. Thank tho Lord. May the Lumblean tho Prisirive and
vacful enterprine far the advacomen
of the crupo of Cbrest, ta my proyer. of the eaune of Cbrash, my proyer.

## Frow Onowford Oounty, Kan.

## July 1, 1, 50.

Dear Birthren
I wish to ray througb your papr to the diflorat arme of the burch in Kunsas that tho brotbron A Southern hateas, at their district pecting on tho Cth of May, concluded的make some littlo alteration in the mangonecht of suid mission work, and after talking abont it somo tiano, con luded to solect a committee of tbroc brethren to draft a plan to earry on aid masion work. The brutiron thosen to drafe a plad rotired and calld to their assistance two more breth ch, und then wont to the tusk bofore Them. They conduded on tho follow ing.
Ristin
Sol
Risurta, That avery houso-heeper in Southern Kansar admonish thorr ro Corinthins, of Aodnal 3feeting. "Lot every one lay by him on cacle first thy of the waok as Gord bas proapored him." Sard fund to bo paid to the troasurer of pay tho funds cositributed quartorly to We treasurer of Sonthern Kansan. The sommitteo furthor agroed that tho district meeting whould cboose fora Dissionaries, two of thom to be ovan relinta Theso to goaltorvately two and two, and theto four massiunarien sbould completo tho board of managets. No mioncy in to ho paid by tho trensurer of Soutbera Kaness, unless signed by a majority of the board. The triasurer of the Southern district of Kansas is Jobn Metzger, Lawrence Kan. 1 waited patiently to bear areport given by the clark of dimirict meetiog. 1 thought somothing ahould bo maid of the Sunny South, and whes the prowpects are. I teel that wo all should all be more interested in tho cause thun we seem to be. I foel that we should meas business in all our travactions both temporal and apirittral. I hope when the clerks of the diarrict meotiog of Southern Kansas see this they will let un hosr from thon. Last year we wore not repre sobled at all, pelther by letter or del. egate, which was a nogleet.
Wo bave many warm bearted brotb ren nod wisters in Southeru Kansas Tiby ougbt to be respected, I meal bumness. I bope ovary eflowt will bo made to make the miss onary calso success. Brothren, lot as do what we will bard to givo un account of what we have done as well us of what we have not done.

Fuus fratoroally
Martin Nemer
P. S. We bavo in good sesson bere Plonty raic now. Cmpo all good in Cravford county. Whost, ofts, flax, caster oil beams, potatocs, frut and arden vegetable
M. N.
(Binthen af Work plonse copy)

## From Mgrtle Paint, Oregan.

July 4, 1880.
Dear Primifate
Since my last wo bal
tho pleaure of burying a young man Eno Chrint by baptiom Wo bove apointments wegalar at onr meeting bonsc. Our young Sabbath-bchool
dofng fine for the vory limited ounber doing fine for the vory limited oumber of book wo have. Subbatb sebeol a Atteodance at both good Tbe bealt it rensobably good in this lucality, st present Our elder, D. Buslclow ax rivul homo gesterday from a visit to the WHIsmette Valley. Brethren 10 ports diatrict conneil as basing passed off pleasuntly: The churels hare it is protty atool worling orden.
J. IL. Roberis.

Trum Groeswood, Kad.
July 11, 1880
Beethrix Ralitors

> The Peimitive bas fuod
its why inth our family. I have been very minth interested th the Stein and Ray debate I wanformeriy a Baptist, having jouned that denorainstion when quite young. When I get a few yesra older I found I was not a Baptist is behce. I accopted all the doetriee as bold forth by tho Rrotbren, except their baptiom, and brother May bas belpurd me to nnderstand tbat, no I beg of you not to think bard of bim for be in doing you more good than barm. bave heard a good many Baptista ais that they liked the Brethren is canay reapects Baptusm is what they moss Y take exception to
I moved from Heary cownty, Mo., to this place lant fall. I like it here
very mnch. The eountry ie chiefly sdapted to raisirg catcle and sbeep, al though wheat does well. Wo bav* good prospects forcoro. Land is very brethren settle bere Any one wisbing to know full parsiculars of the conetry will please write to me, and I will give them to the very best of my judgment privately or throngb the paper. There us bo church organized in this county bors. We noed nome warm bearted brethren to stir up the mands of the people. If brother J S. Mohber will cone ont bere, I will цive bum the pieasure of makiag mo a Dunkard, and Ithiek the chance ia good tor a tew

Fom Martinaborg, W, Va
July 13, 1880 .
Doar Brethen
I autended a counoil
neoting on the 10.h Inst, in Frederick contry, Ya, at the Salom chureh Here I met with brother Sumue Shaver from the Woodetoel chureb Ya. The menhere ecomed to be in peace and love Tho council wus ts it good to bold an election for a minis tor and thay wore all agreed. They hold a speetal prayer befora tho voten woro taken and the lot fell on Bro Jwob Fioker, ayoung blother who t bope will be a fithfill minuter. Bro Frank Tabler wan advaped to the also myied to bold theirlosefenet the 9tb of September, commencing at one o'cleck.

## Joun Betwhes.

## Dheastios ia Kortbera Ind

## Dear Promitive

There will be an ora
discussion, onless Eld. Reed hack out betweon Rid. Reed of the M. E. ohureb Bupties Buttorbaugh or the Germat sonstualety of Feotwashing "" Reed gave tho challonge and will have t fight or back out It will bo near Wareaw.
J. Cal
as they wort's teasa bocame frightane ns they were retnrning from ehureb June 27 tb , and sitter Calvert was
throwa from tbe buggy and eaverely injured.
Our barvost meeting will be July 25,1880 , at our now brick eburel, tbree m
The barcest is ghoat all gathored, and I boliove is good. The corn looks well sbowing God has nut forgoften ita Praiso lis proat mame
fouzs trabernally,
Jesse C'ativiet.

## To the Soathern District of Eabras.

All eburches that have not belped defray the expenses of the delogates to inutal Mection plenso remit at once Anontit is full 897.79
J. C. Mershran, Mis, Tres Boan, Douglas Co, Kan,

Notice
Ta the brotirme and sisters of the Southera disisicteff Indiana. Aby ono buring orilered the mimutes of our lant dastriet meeting, nhd not having tou by paulalcard, and $I$ will send then at once. Also, I hure a number of ex ra copius of the minutes on hand, and bould any of tho members want any of them thoy eas bo supplied by ordering them. When ordering the min utes eaclose two threecent prostag
tamp. B. F. Koons
Netle Croch, Wrome Co, hid

ANNOUNCEMENTS
In the Wabash eburch, Wabuelh sounts.
pdatan, 2npt 154 b add 101 b , conmencing at
In Laikr
In Lalbrop, Sas Jozquan essupty, Cal
The Iodues Creek charce, at the melidence
brother toba P Hoys five palles equtil wet of Gou Colle, Jepper connty Jora 2epa 18th and 10ts, copamencing at teo declock

The brethren of the Lower Pull Coels eburch, Madinon conety, Indin vilt hold their losefonst on the 18 Ch of Sopt., comentoengy at 10 o'clock. The undal hivitation in givie.

The bretliree of the Des Moines Val Th church. fowa will bold their com reion meating on the 18 th and 19 t of September, commenoing at 1 o'elock a geseral invitstion is green and enpecialiy to ministering brethren Tho meeling bouso 15 eiglat miles north of 1 hes Moinas city.
G. 12 Bakfil

## POULTRY FOR SALE.

We will weil the following thorough ored fowts chery. 1 cock and 8 bone of Dark Brabmnn, 1 cock 'and $s$ hene If Light Brabrous; 1 cock and 6 hena Plymouth Eockn. 1 cock and 2 hens ty bite Greted Black Polixh. Wrate for pricsa.
for pricea. $O$ KENNEDY, \& CO.
W.
8Er. Huntiygdon, Fubt. Con P

## The Young Disciple.



CLUB RATES, ONE YEAR

CLUB RATES, SIX MONTBS

SUND. $1 \mathrm{~F}-8 \mathrm{CHOOL}$ PIUCE ITST

For Three Months, or 13 Weeks
Fi cupler to osendires.
For Four Monthb, or 17 Werk


For Six Monthe. or 26 Weeks,


## the primitive ofristlas

## 

 pron Baptard







000D BOOKS FOR SALS
Krulcen of bre for Bibles Tetcoment, Dible DI:-


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10810 Wisdom and Wower of God (Nea
Moopy yot by patel ordon, dr


## quinter, midumbiuail amos <br> TABLE OF CONTENTS.

"Earnestly Contend for the Fauth which was onve Detivered wnito the Saints."

 tolin' Pra
Quinter. Seconn Prox-The Work of the IIoly
Spirit; A Letter-Prod K. Wagner Spirit; A Letter-Prod K. Wagner
Cboico of Bookn-C. HI. Bulabugh Tutsd Page - A Cbratian Genl
unan, Stenn abd Joy Dubake. Folemis Paor - Widuranats: Muse
Huoks ; Six Months on Trial, The Huoks ; Six Months on Trial, The
Moani of Misthons, Intint Jajetiom
 onduy "Prove all ' L Lungs,
IFTE Para - Educational Dopart- Munf: Right $1 s 30$ of T-mparal


 nwarn pise - Menatie of the ment, How to prowed not coues of itame mill ratien lic rogem 0

 Ithas trom sloment verne come



| Sormon Brpatuent. <br> LISSOMS FROM AN APOSTOLIO PRAYER. <br> Sermou by Elduer Jimes Quinter. <br> I will wad the hist on thirtennth chapter of Hobounss The soth and $214 t$ verses of thas chapter 1 use lue my teat "Now then tiend of Peaces thet bought ugabin fiom the devid our Lasd Jegas, that great Shepherl of the sbeep. theough the blood of the evotustang coremunt, wake you purfeet in creay guoll wuak to do bis will. wukang in you that wheh bar well phatiog in bin sjizt, through Jesis Thenct: fo whom be glory fatever and "ler. Sıит." <br> Thar sabject will bo, Lesowis from ou thmstoher Prager. Our text in a prext of P'mul's proyer. In the $18 t h$ werse Le aska hio bethan to puyy los has "Pray for me," ts the luggrese of the" upuntle to kis bethren; ant ofter liuring antiol $11, \mathrm{~cm}$ to juray lon lim, he then, in winding up bow ofouthe, materes a prayer fir thom-a benedietory jrayer, tor he wis closing hey lester to then. If was tulting leave of then in waiting. And lo thatight he was maknit lat betea shote, for the -at, "1 loare whettell winto youn noteter afs tew woris," yet it is and epuotle (thmposed of thiteen thatery The apentio myo, it wes oaly on a tew wath. Hu sund thas mil riew if the manetitule of' the grand sathect of |
| :---: |


#### Abstract

Ciorgld trutb, in view of tho uthos unlimitol field of Cbriatisn trutb. A ublimitod field of Christian trath. A lew things, get filling thirteen clinp ans, a number of which are of coniderable length. In clusing the çriatle, as wo lave aid, be noce the bentictorg puserfirnyer for God's blessing on bis fintherly, whit thusu for whim bo felt we sidid, our sulyject will be, notao hes sons form the spostles' prayed. Am the first lecsen that I call your atten- tion fa, in a lesson from which we maty all lenr-a lesson which seda fort bo Tose as in a very endeaving and in a manner in which the - apmelle adtretas Giod. Now the Goul of Perce," de From thia langougo in whieh God 13 bildressed, from the upostole inapired vu'w, as being a God of peace, we may learn Jensone that ourgh to enalear that Goul to us, that ought to coblear tho Chuistian syint of penvo to 15 By pence, ha hote used, wo don't simply understutal the absence of war confosuon usy the absebce of wransling, und to en , in our cotumnnities. Wo don't understand the term peacs bete. by thy means to be contined to a nonning so reatrivtod. When wo looh at the term peate as usal by the East orn nations, when wo look at peace in all ith, fullewses ns uged by the narpeace, ns wo havo it presented to as is tho Gequel, it menas a groat desl mote thun the suoplo meamang of absence of war, coadurion, he, whelh is the ordi- nay meaning of this terin The wond prace here is uned an a turm ex. onal prompenty mal thalt, is turm nent repurtosive of wht that is calculated


 Hotition And whe it is suid bue Lhat Ginl in a gou uf jente. I shah

God, keef thoso children from quar-
roling with one anotber and fighting ono another? Did that apostolic salutation curbrace nothing more than
this ? If not this nould bave beco a great doal; for there we a gTuat nuan fimilies in whel tho devirablo bloss ings of pence uro ahsent. fumilies in which parents and children aro quar reling and fighting togethor, and if joace could bo reatored to these fami-
hes, it woald be mat hes, it woald be mnting a great ink-
provenent indiced. And if that apootolie salatation pobt no furtber, it ahowell the kiml and benevolent spirit of our holy Chriatianity. But it monnt a great deal mare than that Unyutestionathy, when tho apoatolic sulutation was attorvi, it meant, in
conncetion with thie, may tho mornbors of this funily bo at pran witl God; may tho menthors of this family bo reconciled to God; muy the mem hers of this family with nill their prin vipleq ane babits he brought into harmony with the law of Goal, nod the government of God, ond be at peno with hiru und bavo tellowship with may theso toonbled bearts hovo, be of freaso with themsolves. There is such is thing uw not betag at penve with our selves. The guilty beart is not at penco wath itself Tho guilty man of woman is not at peace with litasolf or berself. We aro not at peace whth am dark confict atarta in wic mind when tho wicked take a retroapective riow of their gailty lives Menory calls up ungensant diveds, and thoro is
conflet to be tree. Thero in a strif for the anstery. There is a conflet between two parts of man's own on twe. Thoro is a conflet butween one Cbristane experiencel us the peniten tial state of hay convorsion; of in the हeasent of hiy convictionts, All felt at
all kouv it. We all fult as Panl fele when ho said. "For that whel I do, I allow not: for what I wonh, that do
I not, but what I bate, thut I do." nl. luilagg, I am itelined to thinh, to his oun expenence and to the experience of' jeoplo geherally in prasing through the eal
nion
The

There wala a then, when wo began to serve the Lord, that wo tred to do gonf. Fur sunte months lelore the
ding upun which wo opienly expuasel the cnume of Carist, montlus betone the dny that we nwowed our butentions to screve Gol, the had thought of doing good, and said that we wall do goost anal that wo will tell the chnrebt that We whint to do good, all that wo wili
make plydication to it for mombership Such thingy as theso ro expurienced for months before the tume. Thero Was a conflict. We had not taken that
etand un the side of God that we fuould have taken ond ssid, -I will serve the Lortl." We lad not come to that Ennclumion ywt. We thongbt usont the mattorleosely. Wo thongbt bad not begin to work with thut earnostnetes that the Savoor alluled to when be said, "Whe kingedotr of God sufforeth riolvine and the niulent take
it by tores." We nuss taku the king tt by tores: We muss take the king
low ot God ly wolenee bo mund take it liy force. Upon what objeeto nte ont u-sable direesed whon wo tak the kitogrlum of Leaver by turec I whil try and tell you of one ehth-
ished bufors we can take the kingdons (shipers of "Diana of the Ephoaians:"
of God. There is some fort that must It is this fort with its glans of war, this proud heart in our bosoms, our guilty rolf, our gnilty hearts. Tuko hut with violenes. Commit violune on our own provel, selfeb and wicked hearts ; and when tho benrt ealls for grikty itulalgones, for rovonge and for
whaterer is wrone, say no. That'n somothing of tho feeling, of the violenes on oureolves, atal ealuezthess in over coming the obstacles in the way that would hindor uqirons coming to God, from becoming hie devoted followers. But I am dwelling. What's the point? Peaee be to this home? What did it meas. ? Universal peaco, peifer
the family, peace in the conimunty peaco umong nations, find pelaco in oary
hearts, and liotweon oursclves, it las mony, dolightfil and oor knowledge of rigbt and our ace tions, harmony between our semse of right and our condnet. And thie is the war that a great many of 124 ase engaged in this morning. There ts a strife; many know their duty and do
it not. Tlune's the confict, and it of beconsed terrible. But God is a God of peace, and he will restare peace to t* if wo recopt bim and worship bim as our God. Then we witl be at poaco with biom and with one another
Poul says: "If it he possible, as wach as lioth in you, Ive Jencorble hot possilita for be to live peaceshly with sll men, but as sumel as in you litb, do your part. Some Cbristian brother anight probadly have anid to Paul, "Bro Paul, I am not living as $\frac{1}{}$ would like to live. I huwe an very bad contentious noigthor, and I find it im possiblo to get nleng ax I would like to fo I mect hime, monetiates, and in toad of' bidding tre "hgoad-anomug' his looks indernte that be is not plens.

Bro l'anl I am sorry that we Hox't heve motens I would like to his wonld inko to meet thint mand a* my me. I would like lim to eome to harse and sit dowa with tho thal have a friendly talk I woulal like to go and visit bipt und talle with him, but, We, froln solnc calue tan't do Paul would ray to that bather, fur as heth in you, live peaccably with
that woigbloor. 1 fully apprecinte the tmplonsantness of your conilition. know your friendly iotentions with that man, and I know that yous ugard very muds that triead, whatever muty bo the state of things butwcen you. I tell you what you must do, fo far as wathin gou hes, do your part to huva penco atd live nght You upponel
him, und if ho witt not suy $v_{\text {cood }}$ morning" to you, eny "good motning to him. Tbongle be may turn tha kind look of your's by with a scowl ou the race, or by ant ungry look, do your bly with him. Ianis language mesws that. When Chrimtasts aro plaved in such a posations as that, to Lave thene contertions men isind wo-
raen to deul with, they mbouht se live that the cause of the nutife could no bo nttrilhuted to them If in the jitdginent day you wish to atamel cleme, lot Four lanals, atul your lusiris bo wash cdetenr from nll that kind of ofthe and if peopio will not live friendly upon theal. Let it fill ujuth the wor-
let it fall tupon sorme of the worshipors of the bicathen gorls. If the enuso of strife and contention will the discorerad, let it the discovered in uachristian fives and hoarts, but don't let that causo bo foond is the Ohristian brothrhood. "As far as lioth in you," do your daty, though you bave to do it with great sacrifieo and gocat labor.
Honce I romark, that that joriod woald be bere to-day, that period roorrod to in the glorions and boautian! picturen of Jewish prophecy, poiniling Is th the futtre and giorioua condition f the Christian ehurch, when "ontions hatl learn war no more, "if we wero all Christians, und all untiobs were Cbristian nations.
There is as apparent contradiction in thiv jabengo with other Seriptures. In the 15th chapter und $3 d$ verse of Kxodua, you will find thin languago ; "The Lord is a man of war" CMr teat addresbex God as a God of peaco, Thero is as apparent eonitudiction hore. But an mplyaront eontrudiction only, to the rofective mind. It prespares ruch a tmind for the benutifal discovery of grand and procions truthas in the Bible Tliore Guid is a mall of war, and God is a God of peate And bow was lie a man or war? Lookel at from Mt. Stagi, from tho old Juwiah disponsation, looked at sander that aspeet, be ie a mall of war. Hat: ingend at fram Mt. Y/on: Inoked at iriva Mit ealvary, lonkidi nt from the Goapel stanupoint. God is a God of peace
Why walled a man of war? Why did ho tolernte war in the ohl disjunantion, as he didi? Why was this lobe? Woy, my ficomls, such was the conditien of the world, its moral condition, that mon could not appreciato nuitbor could thoy practico lully the doctriner of forbepranen and forgive ness, and all this, and God tolerate war, like he tolerated polygany, and curtaill other tbings thut he had no plasure in, bat be toleratel them for the tine bomg, looking forward to tho bime of the docelopmont of his purfoso tu baving the wortd, and when all thesc thinge wonld the done uway.IIence J'anl says, "The timg of this grorance fiod winked nt," the time
of ignorasee that precediel that time God was not 80 btrict to masle evory
departure from the principlos of ripbt Goll nay pot so principles of rigbe Fere not celucated to that high dogree of knowledgo of the ovil of these hiaga Yoll know we wa nll bear path tho bad conduct of tho little bilh, whow mind is not doveloped und whose moral facultien bavo not been suticiently trained as to allow if a appreviate the excectiag sinfuluess oin, and the beauty on excellency of fight. Wo tan look over thona. Het when yougg nen und women, who have beed al sebool, and havo gome flurough a groat muny brunches that wevo lesigred to dascupho their munde, and unalike thum to minko a finer dia metion butween the sense of right and woug. are geilty of misdemuanors, atd depart hom the path of rectlWhide, th is hurine to bear weth theni Hont it is with the yunger. We can has with tbo little boys and gists, bat whit matured manhuod atd womanhomb, we fate mope ntrict to murk the Wromg. Pretasely zo wath Giod. Ite alas not so stact to mark in the wid sepponsatura every wrangi benguse
height that it rewhed in the now
 tultated. Now Gind is a Goed of peni Now he gille un nuw asery whure Now he Gum let war be done awny with Chrotianty conne with
 ploughtbaren nall jremeng hinoke, for

 hung up, and fasteal of killing ond unother, let ws potett une anotbe If your enemy mumer, ictat him, doing, you shall heap coals of bin nion bis heal. Convert your onemy enat and kill your enemy. Don't th that. Chrintianity sugh, "God is Peace, and wo ate to be made med und women of pest
amon the boatitales Among other- there is thes, "Bloseed ane the peace makems, foe they shall hy Became they are su math hiko tioul attrikute that toky- part with beltitins or killing Pente-makern are the
chiblece of God. Tbey show their children of God. They show their
sonelag to Good, and they show that they luwe par

But I aum ivellang napl must ha-ten on. I have entered uron the openagg lowons hom an apostolic Irayer The hesson that 1 thoked at it, God is a tiod of pence. He comat to us in the Gofpel, iu the new diepeneation, in all the winving wotrds of peace, comes punastion as a God of war, but conses to ny as a tiod of pettice. He wantprace in oun hestas, be wints peare in tions Ife waut bis uyansters to icc onelled to fivil 0 op: 19 it pussible hat nentiod he has mulle provision for their revoncilation
Anothe lesoon $\mathrm{w}=$ learn is wbat God has tone to tonke peace lle is apre (al thong. "Kow the God of pray that trought agnion from the dema onn Lord Jesus, that great sbepleerl of
the shecp." dr. Our bext losthe in What fiod has deagmed in bringret from the dend the Lonl Juas Christ
the great Slupberd of the shejer? has ouly a week tien I think, that Cried to preal b 10 you fromer the tex livosed luna up," Wieked men toot her, mes bound hum, ont huen luet thim away ; sell cructiel, men buried bim
and men solled a arat stone natiost the stom of the sumplebree. Goll btout by and waw it all. He witnessed all thure him up. But the time eume when God rose up the the unguty of grenthess, and inter posed hos prmeer and that athel emarenat rolled ansuy the tiat anyol unap and rolled anky wichuc, and the sion of tion wae raite from the grave. Hod now rated him
Althourb fiod hatd left him die, and lef las encmies huvo lums sull phuse binu as they shd, and left them piepe Indud to here-the blowd of the over. lastang conetant, the lideni of the
Chastian di-nen-mitim, the bloud, that when npptuel to then gnixty finuar will (Sint interponedl has purwe and rsin lum uy wata. The ntumement hat -hut, I san stisflel with the wor


The proptuen in the whe diapensa tion looked forwarl to Christ, and
poke of bim $m>n$ Sluqhemyl. (Cbristan minsturs mo the tiospel are sbep. herds, nent the papposet were mhet treat Nhephord-a sthetheal aluves.all Slupherers-it Stopplacid hum whom shoplecrd. He whehlh a powor bugh over all. Ho th the shephead or the
 thoso whu have been converted by his thath aud obey the tauth. He is the great Shopbend of theses shequp. If wo has governtuent, bo is onr Shepleed ho is ute groul Sloplowd, anill bo bein! our Sbephood, wo way well say, it thephes山, 1 shall not wabt. Ho muk th me to liv duaw matern jastures If leadeth the by the will waters
If Tontal say that in his espeti anec, with bow much mon lideseli ex
 "Want." Wo tben learn hom the lea on that tiul mined up Christ amil wiek, tooh hut lion tho malent grave mased leme yof ond made hifio a great Shephered. And we bave hime her our Shepherd, and the churech as tho fiel und it we tome in, ue slall sot waut
Ie is the shevibeml of the chur ch, and ns hix sheep we will go in and ent and lind yaxture to the Church of Chrish Every bew we gu, we will tind pas. ture Wo hiul pusture by eoming hero wait npon tred We go to cur ruoms und atedtate, no limi pasture there: We go to our Bulkes, nad we fial pur tree tbeve. Dature wery whero. Wed Wo ulwayy have pattuc, Sonnetione the prathro no move laxurinnt at sumy out on the wadt, or out on the barren commons. We ulrays have got nomo thing to vat sand drimi. These are a (rom our tea)
The tianl lesson ws, we ought learn crough of Gelit buse ham on dearcd to uk But, ob, let us, if wo that win raibel from the dead, our Shepherd We can have luak as our suepherd, and het us kurn more ut burs us hes sheep. that we nay tealise the ulvantigox of bis Clisurch and a peronal commanimen with it

## TRE WORE OF THL BOLY SPIEIT

Eternal 1 fof $3 \times$ end to consist in the nowhedge th liod sud of Jenus Tlarist knowledge is the werk of tho Spint IIo erublen its to see the glory of God Ts banes in the like of Jemas Christ It is tha daccovery whimb produces bo lincer. By heholdugg hia glory we and trandion med moto bion ingige, from glory to glory. When c'larist wats thus re. Fenles to Psul be was intantly conerted from is peraluator into a wor thipur of the lrord Jeana; And the is the hastory of every conversion from hast day to this, $1 t$ mattera not to the blind thut the carth 16 clad with parituslly blind that diod bas alotbed bromolf is Deno and dwulk among as Bet when the spirit opens our cycs then the houtitic rimion lreaks in upo
bo soul witb nil uta uabrforming in Jexac crisit $-\pi$

Ons. of thu lecet vulus in converen fiop in मescr 10 say ubythng wbicb
any of the company wan reakorably wish bad liecu lett unasad It who wisbes to secure the good
of others bas ahendy seoured bis

C゚5saly
a Letter.

## 

It in not the question, which is the visible Cbureh of Jesus Chriat! In vely covner, and on every end of all the diflurent depomantions, whicb
very oflen are like enumics among chemsolves, wo beur the ery, "Lo bore ia thriat, there as Chrim!!" The simple quentioe

Sone aty, nowbere, and esert that Christanaty to-day is nothiog else, than a babel, a beap of rumes. I fuw who are ortholox, "enriched ta all atferance and in all ksowiedge, are Others say, the churels is always upob We rock where the Lard bwilt it.Malt. 14: 29 . Bat wo seo too many ifferent churebes erected on that rock of Peter't confertime of bis fatt and pon tbrs foundation is beilt gold, sil-
 vory indportant. LLet no mas deceivo humelf:" Knowng, that we are the tomple of the lard, when we bsve re urved Jesas C'brist hy true fath, and daughters of God, tho question is Where is the visible Cburch of Chriat We can answer only in this way. Takd the Bitle: in it you thed the plan and the desaription of the Clarch of dunomination.
We bear onr Saspiot bay, "Wot every one shat esith pato me, Lord, Lord hall enter into the hiaydom of heur $\mathrm{n}_{\mathrm{t}}$, but be that doeth the will of iny Father, whith is as heaven." Jesu. - pealar to us in writtes vord- I cocel onved and eonfrmed by the power uf the tholy Gikost. Tho Word = not only the source of our fath (tbea faich cometh ly hearis a and lavaring hy the word of (iod) but the armor of tiod, that we may be able to atand ugainat the wilks of the devit The ovanaple of our Lood is very in fortanc antilinatructive. Seo Math 4 God gave to bis ehason proplo bi Saw by Moses, and thas lew is tc-dey to full power. The latw is holy and the commandment Hom. $7: 19$. Leract bas tana gresest that hww. What is an instrue tor for the Metofah, sad bas chosen prople beenme is repudiated people 1'be Mlores of tho Nuis Copebsent, our Lord Jesus Elarist, eame not to do stroy the law, bot to fulfil it.
the end of the law for righteonances to an, what we nerer could do. Moses whe a servant of God and the lender of bis people. Jenus is the Nion of God nad the king of his people. Bat the kingdond of besten is not a liogdom without any law or rule. Every one, who is born of God is very carcful of his conduet, the Gospel of Jesue was pisen by Mloess" Sa the author of tho Law, be is contrasted with Christ, the sutbor of tho Gospel Chriat hle Joaen is a law-giver, ind tiod says. "Hhm shall ge hicar.
But wo bave not to go to the Mount wal, where tbe eight was so ternible, that Mozes and, "I exceedingly fear and quake ;" wo go to Mount Zone, fulth. "It is Jinisbed l'esen on earth, goodwill towad meta!" The general aesembly and eluech of the firot borm, Wheve butaeb tre sittten iu boaved these, and only theso ard tho vishle
Church of Jubus Cloriat. Thoy follow verica wath all seo end bohiness, wilh. out whach no man shall see the Lord. livery one is b branels in the irae vine
and abides in bim, to bring forth muets fruat

The visible cbureb of Clorist has in. faltible sighs and tekens. The mem ersers only und no fruit, 'busing form of godhnens, but densimy the Where
Where youn cab bee anch is are the sall of the earth und the light of the worlal, there in the visible Cburch of
Cbrint. The bride of the Liond is Mary, whing nt.Jesas' teet. She henr th ouly fris word, ebe linoweth that nee theng, that is meedful, and this th childike, voluataty obedienco whthout besitation, bit tis the full power of
$\qquad$ The Lord alid, (8t Jola $15: 11$ ) 'Ye are my frowls, if yo do whatso-
cer I command you." Ile is wwas: wath bin frienids, oven uato the end of the world. Ho is with thote to whorn the word is spokun "By thig sball nil own know, that ye are ny duecipice, if ye bave lore one to anoth
Why conimand hats"
Lord are reqpetfally kept, thore is Ifat viailile Cbutch; there is the brade, the community of' the suints, the peo-
ple of God. Where ctuldike humihty and simyheity hagbly rovpect hot commandevents, there the dieciples love one another, where the apustle's anstome, wbyp, and doctrine defy all the contradiation of the world'e cyorn and phslosophy, whero no confusion of dagmas, and whero sll aro united, thero is the vissble Cburch of Chriet.
Earnust sad bincero Iriends, it hou seekest the peop'e of Gicd, and before thous passeth through the deor of any denominution ' 15 Jeaus Cbrast the nee the onty and the absolute king? Are all his boly commandmente and examples respected Withont aAy exception ${ }^{\text {? }}$ Fat, try the spint 10
that church, whether tbey are of God, touch not the ueelenn thing and bo not unequalls yoked togetber with unofitven. Hare no entnmunion with thoge, whicb like to bo respected ay teachers, ever lusining and wover ablo ruth" who suy, "the Lopil Jenue Chilat, our Ging mad Sirvor, hat wommandel this and that, but ver do not we tiakt upon ourselves Dear friend, betore thou
Dear thend, bor hel or obutiate to every uad pruy Lund. "Kfip wy romutaxdmental" Whosouver misll break one theed const uombisudments and sboll teach men Rn, shall be , shlisel the lesst in the Enigurns of heavela: hut sraneo ball be called great in the kingdots of

Wben the dieciples follow heir Muster in uth thing whatsoeser bo vommandet, there the viedul it zabjects oven unto the end of tho sotid.

SwCuy Mомни, Ma
OHOLOE OF BOOES.

There are bundredsor carnent sants throughout the Brotherbood who in-
atron what books ure best catculated mont thear uefaloess. I difticult and mont then westions: Hooks abd pert odicesbe aro the domunat powera for good and evil. But we bare no relug: oun literature that meots the whets of the Brothorhood. The bent Look ved expurgation Soul poison is found fruternty more injary than indies rim inate reading. Noarly all the fungi that uppens on the Mystical Body the form of doctrinal crudities or Lownitght bercoker, eama out if not nome other dovil Not a fow among 1ti who essay to ariread thomselvee prodigiously, and fancy they ure the orahodament of all that is worth 1 ing, have been decp in the tinms of
shepticism, and arestill drippong with the filily atnel. When bretlires cone
prebling ging und thes, talking and fundamemtal principles m magisturial tone and nuth-Cheriatian tempor, tbere is gencrally a backgrotud in sectorian, senfionfidel beurature whisb they had not the perppicacity or disposituon to winnor. Many are nouloubtadly oir trapped uasvarea, Thyy road nomu
farinating worls and drupk in fatul pounall hoaied with poesy fand rhetoric atd withont knowing it thoy are Kergifl. There is no book like the Book. There is nowe that so dovetals into the wints of the Cbrist born acul. Its resdom as the Wredon of God, aEd ita standard of charactor is the bolinees of the Most IIoly. "Lookieg tunto (vena" is the epitome of the Brble, and be phinopopy of Clitistian expetido literature thas unoat of us rmangne. Not ove of ut hus so "evarchell the seripturen" as to know the height ad depth, longth and broadtli ${ }^{6}$ of thero wonderial, God-diselosing, noul. aurfeiting, noul-illaminatiog, body and wulbanctifying words: "THEy terzify rocre is a Doific fulloess and richaess and profandity wad grundeur in the Biblo whick fills nes with manze. mont more and more the more we tady and the bolier and Godlike we beroreg. It takes Cbrintians to undorwtand and appreciate snd rerel in Ulo Word. The fetter is to God and ma whut a tall is to playen medinu for the developmest and expresnion and we need it to roach God. 1 lake the bull, tho leater pmoetrates not either party, tas no tho to confer, lut repre sents the epirituality of those who omplay it. It comes to us through the onergy of Spirit, and revoiven from a the umpress of our own deepeat persot ality. To Carintian the lutter bucome more and nore prectous, Lecioas husde ita nlwll lies the kernd of eternal blise.
 KNOW THEE THE oxly thez Gon ant JESUS CIIRIST whona thot hon seut. 'To atcain this exatration of character and felieity, the Bible if ai that is revaisite Otber books may prove helptat, but only when wo at so noturated wich the inith as it is Jonus," that wo can instantly detect The Bible ik a shamolnily megtected Book. Were it the life of our ithe, oll bearts smil pouths and drimeatior would to ulways testifying of Jeste. Thoy teatify of mer," is os true of To know tho mind of God and foel th beart of God and express tho life of God, we mast atudy tho Book of God. There aro lew healthy membery it the
the matrow of Christian truth, but he is tantel rith Oslvinimbe berraiep whieb rrup ont now ned then. Goul i not a ty rant, nor man a puppet. The "Hudilen Tife," is excecclingly rich in experimentel trutb, bot he elinger in the pmpuiner viow of faith and furdon
and olection and peraerorance. Ro on your dilard. There is rare velieat in that garner, and rome thaff and chese und tares Ilorace Bunlanell Lius work, "Sormond for the Now Lifo Which is prolound, tuturinhmginvigo-
moting, ned bematifu! lie is mightls noting, nad hemutim! llo is ulightly
poimped with Socinian error, but it poinmed with Socinian error, bint 14
only supenus hy implication. His lat er worke mutne nut boldly on the eide a fatally defective vhew of the suphir abuse atl othere, atthoagh eldom tead them The Hible an to theune fad vabaustleas and cutruncing to allow anoch time for othor roading Cabon Farwar has writto berersi diencturation theolagians. He proseh If a pelies of stemons in Westmmater
Whbey is which devile aed dumbel conla lasd afl the clance of putration which is offerent to ante-morten probe thoner: I follil great behchit in real ing the "Solceed and ruced of God,
and bis ' Fatl of Mon," Ho bs eicred misty clupreat, and carncet, and ron
Tlanie whon bavo not rend Diclecon' All abont Jebing," hate misesed a rarc nib-trat, It is like duught from an hiencend work "Beants for Atirer a weet conplanion The first por thiyn Bnimanuel, the nifioitaly beami
fal anil loying; and the weeonl is a slowing, Gol-fentered photographe of tha Chustlan. But he is a Prealigtetag in the bureny of arbitraly electius and the inporstillity of falling fotaliy frote grace Rylo's "Living or Deut" tirtle workn, and have aftorded no
 wimks are so worthlees and uowatiory io in bithle guided believor as skices and - barcoal to the hungry IIe rips nexay every toisk sud self decoputton, and lays the soul bare to the ow a a-tom (ind." and "Wurdn ned Miad of Joabiz itre two very eweet and comitonting derntional gems. He en an Epeseoga
lana, anit bero atd there bir errors come the surfince. All thete Trutk not en muelh for the bead as fia geure the soul to God, make ralligion iractical, put the reins of benge ipto the dominion of the Holy Ghost, und render the lifo glorions and madfatue
with the powor and lomatr of Fm bande! Negleet not the 1 jook borli $=$ hehns wh whanmand
any be ordered thromith l?abert. Car ac and Grathera, 530 Broadway, Nus Yurk City.

Be $)$ h hoty, for 1 um holy
tbo Lord."
Lets the word of Clirist dwell you richty
"Sanctily thema through thy trath lby word is trath
elthineas of the ticsb fecting Lotidens in the fear of 保.".

## OBRIRTIAN GENTLEMAS.

Wo is nbore a ment thing. Ho cabwot stomp to a meun fraud. Ito hariulea
an netict in the keopang of anotber Fov betrays no secset confidud to bl keqpity. Ho never strats in hoirowulruntage of our taistaties. Ile tiven Lo isaoble De never staten in thy dark. Ho is usbmad of inutuenducs $\Pi_{0}$ ia not
 bobind his back. If by weeident lo
comes in possession of bis neighbor'
of inatant blotion $\mathbf{H}$ e beare ecaled packsger witbout tampering with the Wax. Pupers not meant for bis ege, he opion hefore bim io unguarded exposure, apd sacred to him Heineade no prifary of others, bowover the
yentry olecps. Bots and vara, lowk and koys, bedges and pickets, bonds and aerurities, notleces to trcepassers, bo tristed alone, for of sight, near the tainnest partition-anywhere. He buge ao offices, be eclly pone, be la figues for nond. Ho would ratber ail of hia rigbta than win them
through dishoner. Ho $_{0}$ tramples on eonative fualing. $\mathrm{H}_{0}$ iosultes man. If he bave rebuke for anothor is open, straight formard, maxly, eapnot degected to prurrility in - practimes toward urery man.

## $\rightarrow+\boldsymbol{*}$

## BAPTIST-DUNEER DI30USSION.


on C harethet of Jeesul Carlith

## hatic.


Nr. Stein groasly porserts owr arguneats in bue "ruview" as Le dul in lue uagutive line. Ito is utterly confusod pon the plan of salvation, Ho erca
 Lic bas one "regencrated" befure be is
born of God!l Jlebas a "Legotton doud embryo tuptised to prodeco spinitual Iffalll Ite has an istermediate space between the "begetting" and burth of God'd children, aod be bolde that etll God'o 'brogotten" children become
"abortaves," unlens thogard born-laj). fized throe times-into the Tunker fingdountil Suek $\mathrm{t}_{\mathrm{t}}$ und as much more outrageotis noseetiso ho bay disulged in thie discussion. Il is tbeology is toally deranged.
aecaplethation contikuell
Oör 9tb argheent for spiritual generation proor to and indopundonal of baptism and charch mombership was basod upon the fuct thut this in the only viev that burnodizes the Siripturca with God's plan of nalracton, which is suited to every Condr-
hen of luman necersity. Tho Leir-
 Thercfore
is of faitb, that it moniso might be sure to all ened, rot to that only wbich is of lisw, but to tbst nlso wbich is of fuith of Atrin Wam, who i4,
IVom. 1: 16,

Kuow y t therefute tbattbey wbich of laith the saran are the cbildren Alıstain,"-Gul.
Tbus cataw glorivas plan of alsation Luat maved Abrahana securas the sulva Sion of all bohicrers-the fperitual seed of Atraham. if if was made to de jend uput chureb membersbip, as the Dunkarde hold, theu some penitent be sovers would bo host for want of opportatity to juin tho ehnesb The promico which is "eteroal life" to ull achovers would fail to those that could
not unito witb the church. If nalyabob depunded on bapteam, then the prombe would, for the asme cauees fast to all the penitent unbsptixed bo hevern, God wab not no tuewthe us to ans," uloo tho physical act of atrme amb," upo tho physical art of hame
othor maner, whomight, or migbt not, other maner, who might, or mugbt not,
ohsunt to premit the Lord to pardon the transgrefor, 'fbik plin of sutyalion wachud the raed of Abraban,
with the patriarchs and propiuts, it estonded to the woman that erouslied at the fret of the Sarior nad the dying thef ot the cross, the bume "Erest
alrationa" saved the aportlea nod Now Festarment sonts and the ceme glosi. oun phan of enlvanoon by gracu tbrough futh, thast and will rare every be. countable sinber that cecapes the piol
lations of sin and walles the Envbrigtt elimey of ettral duy. Among the
kuding denoelinationa of carth it aptists advoeates of this. Bitho fownve alvation
We may now safely any that thit ir.t leauing and fondamental Baptist characteri-tic, which demands spuritu a) regenoration-the now hirtb-and spirtual lifu as estential to baptiem in a Bhblochanactoristic by overwhela ing tcrimony:
Our Id eharacteristic shows the Baphist charules puesces the tode bapism" demanded in the Yiew Testa mont. Epb. f : At. While Paul taught only "onte sumerstu," the Tanker
have threa immeraions! We shomed:

Tbat teant wan bayitized-an med-but once (Matt. 3:13-17) Is we follow to the example of Cliria mat recove but "one baptiem,
That the tuptism of Jotin tiefor the comnaisson vas but one hamer
sion. "Johe versly bapized with the baptinie of rupeatance." (Acts 10 ; d) The 120 disciples wext into the origi nal churches ous this one beptinath
, Fust the colannasion demands Sut one baptism ar abrady prored, Marls recorde it ther, "Ho that be hereth and is kaptered"-not baptised
three times "Hf /hat bellitelh and baydzad," If the act of baptiom masu ho repeated to the aumber three, thon the set of falth must be repeated to

That tbo death of Cbrint is call ed a baptism Lake 13 30 , Wo are baptixed-"planted"-'in the likeness ficd for sin om. 6;5, IE Chris likeness" of it, must lio porformed only oneo.

That baptiem is catled "at burna and resurrection, "pointing to the buri. al and resurrection of Christ. There fore as Jcele wac buried and roso but once,
once.
6. That baptism is a pledge and monomeat of the resurection of the doad. 1 Cor. 15: 29. Thervfore, as the dead ure to riee bot once, wo mant havo bat "ono baptibm" te reprofont

That baptiara declaros our denth to sin. Rom. 6:3,3. Thorofore, $\mathrm{Bs}^{2}$ We do to sold but once, we are to be "buried $w$ th bin is baptism" bot

That the Tunkers make Hern of water" mean bsutisn. Jobn $3 ; 5$
no the Tunkera turut be born of God hree tinies.
3. Tbat the parnage of tho Iarach iten tuader the cloud and through tho ach, was a baptian uoto 3toees, and a type of thristian haptimm $i$ Cor. 10 I, 2. Ind they come out of Efrept
throo thmes? Did they pass through throo times? Did the
the sca three times?
10. That the sblvation in the ark Was "tbe liko tgavo' in baptism. Wa Noab sored in the ark three thace? 11 Paul asyn
It has been established beyond all reanorablo doubt, that Baptiat charcha possess the one bural with Cbrist in baptien.
The Tenkery madorstand that the word "haptixiog." in the commiesion, hast be underatood an oeeuring three mes and lhat it is a "froquontatire. This would requiro minc immersions to mert the demands of the 'Thakers' eourazkion. Ma. Stein's appeal to the radituons of tho corrapt fatbers for the 1 mamersions is evidence that his Biblo proofe do upt sustam him. We mpat the bollowieg hatorical facts: labsi- Greck iwn bo produeed whoio the Grienk vorh buphisu means moro ab ono hibucershon.

It is a faet, that no vanab pio in aured Greck can be produced wbero the word ond

I It is a fact, that there is be suca
fion of "trine inatersiot" it the Bi -

It ina foct, that not owe of the

## inmersion

3. It is a fiet, that theonjo po men ion of "trine immersion" in the literta turo of tha world, a hetber sacred or profine, till nbout the commencement of the third eentiary.
G. It is a fact, thast n ben "trino imcrsion" first muld it bly"arance it cbures bistory, it wav aswniated whith intant baptisso, in fant comme

It is a fint, that "twa imencerion" was regarded by tally chumeth wraters as onls an ajosiculic /ruilifrint,
8. It is a fuet, tiont o rine immer-in

It is a fuet, tiat "tring immer-bin
Lo traced oaly thremb ithe Iompls and (ireek 'astbolics churahes, uj, about the begionaing of the thist cenc
bry.
Owl 3et chamateriver aphoma that
Sptist charcten persibo the comminh

Aew Testament. Thonght of bid he
unyel, is the upprer roun, whath at the
 Cbanke, and breuk it, and gate unto s gived for you, this do m remelin? basee of me. Likerviso ul.o the cup fler supper, suying. Thes tup th the Now Teotsuent in my blood, what he bod lur sumt" Luke $22 \quad 19$, 2ll At
ho sime table at the clusn of the com wonion be saud

- Avd I appanat osto you a hiogdoth, as may nod drook at my tsble se ay hiagdem, sud at on tbrapes findgreg the twelve tahen of Firnel 's Luke 20. 29, 30,
Tho Baptist chucctex holll and pracdeo the olsarfatwo of the Lrord's bup. per, as usebureb ordinante, at his tuble in his kinglom, On Peatecost tboy that ghally fecelved tho word wero
Impthined, and uldod unto the chureh.
And foey conthoued stestlastis tu the
norther doctrines and followehap, nad in "esking of uread, sod of prayors" Acts 11,4
Thure tho "breaking of bread" in commanion, was as they continged and fellowship. This in precizoly tho practice of Baptint clurebes. Whon the Coriathan charchacame Whod to cat a foll meal to satinfy butgor, with other improprictics, the aposiles pronounced u "wot to eat tho loord's if almost umporsally indmitted that Baptist cburcbeo passens the ordinabie of tho Lord's Sapper.
Ao our fourth eburucteristic, we showed that Baptast chanh hes paxeest bre Ner Testumear church gover maneat. The kinglom of Clurat munt he onen aro wore shan vain to the aervaeg of God. Bapusta bave ever boen Lreat sticklere for the Word of God, a "tbue saith the Lorit," for thoir fasth practice In ins Phaciples nud Phacticen of Baptists, 1. 13. Dr. Way land remark

The question se frequontly asked, What is the ereed, and what are the acknowlodiged standards of tho Baptist churches in thas country? To this Our rale of lath and prowtice os in the New Testament.' Wo have no othor suthority to which two all profese snt диняion.

Aho, Joooph Beleher, sprosking of the Bapticta, eays
H6 is important howeter, that should bo well undenstooni that no where do other churebes of this deoomwation require subucription to
thia or any othor haham cred an a term of fellowship, Thoy athero nigialy to the New R'sotument as the gious Dobomibations, p. 49
In the firal artielo of the abstract of dia of Religman $K$ nowledne, is affirmed, that the Babie in "The oupremestandard hy which all human eombie, rreed moll olinions sbould be triod" Peligions Eavy, 1, 19
all flaptists tbicaighout the world thit, "We pactees to tako for our evide in all resttens of roligious belicl und pravtice, the Nive Tistoment, the whole Nive Thatomant, awd nothang tore Me Vire Tishmant" Prim. and Pawe. Bapta. p. 85 .
We appealal to the following surip went motat be the the Now Tests
 93, 2 Tum, 316,17 , John $12:$ J 8 Sav, 22; 18, 13, and Math. 18: InBuptiats put great strose upui thim into in Matt, 18ib chapter. Thad Rhowe that a local whech ts the ealy mivmal in the kingdom for the reatle ment of diffeuties To have eentral. ized goverbmevt oo that 'in mattern of' gurerunseat and dien pline eneb local mogregation in snlajoet to the whole
bady," in treston againet the kmadom of Chript. Accordngy to this Popirh pisibiple the Tunkers buve catsblished "Natwosal Conferenco "to dechle Losd' can belpand". 'tbis 5sith the nablo riotituthona wisy kuawn to tho apumtatie cherrlica. Jt wat the lotal chureh thast expelied the unnortiay Paul says
"In the name of our Lind Jestin Chnat, whan ye aro gathomed topother od my epirit, wath the pawer of our onil Jesus C'brist wo unto Satan, or the deptruction of tbo llest, t lat the spirit may be asved in the day of the Lord Jesus"

Thas is the practice of Buptint burcbee It whs tho local churches Wat restored the penitont. Paul alid. "hufficient to sucb a man io this pue iehmenh, which was inflieted of many so that contrariwise yo ougbt rather to torgive, and cotntort bina, lost per baps nueb a one be brallowed up with Thish morrow: Core -. b, ${ }^{7}$


Hisw about the Rente Sunday-selioo convention? Will not nomething mor definitely be done soos?

Bmo. Quinter wont to Johnstown on Tuceiliay leat. He is a momber of commitice wheb visita that chureb.

Bac. Bonser thanks there is a good field to worls up in Miohigan. Bea tus communication in another coloms.

Monst Mernis Cothtur, it is mild, up to this date, havo cmolled ono bundred names tor the Fall torn.
Ova ueports aro boing wont out no rapldily ae possible. Tho orders wo will bo in a fow dage.

Tue Prourder ries to a puint of ordor nad nowere that wo stop the disWo sny. Pass 15

We buve just reeeived a commanieation from brother $S$ wigart from the City of "Brotherly Jove." Jast littlo too late for this weck
Prus. Buily of A-bland College has Intoly been ablled to the mumber of the faitbiful. No Prof, is a cossplet profossor untll he profussenchris

Bro Joseph Matchect, of Carlton, Nebrakka, says their wheat crop is protly legt, in consequenco of the corn is eplendul

Bro B F. Boaser and wifio fauto rutarnod from their homo visit, and now fir their usual postion in the boanding dopartment, where the ats.
derts will have thoir neefful wants dents will have their
carcfully atiended to.

Bro J. H. Worst of the Prearhac in a recont letter, pays: "Weather cool
and plessant. Oflico nomerbat lone some smaco Bashor loft Had anotber addition to Aehland City clurech last Sundey.

Tue Progresarec bua for sale cards on Which is printed "The use of tobaced probibited in this house." Sond for them by tho dozen and post them hy evorywhero, espeoinily in,
ing houser. Only 10 eent.

Fub, Isate Prico is at Dr. Waltor's Mountain Home" under treatment. He exproses limsolf much plensed with the place and thinks bo is being
bepefited by beiog thero. May bearbenefited by being thero. May bear-
en and the Mome deal landly with oar aged standurd bearer.
Tunce are a mumber of artiches nu our possession from the pien of Bro. Ralsbnugh, some of wbich havo bocn
written to different parties and sont to written to different parties and sont to
ate for pullication. The weason thoy lasvo not nll appearod is becanse wo do not care to publish raoro thas one ar
ticlo from one author in tho same paper.

Tar. Nashrillo Christmn Adtocute, gote off the folluwing. "The rectifieation meotings aro said to be lamo and cathasinstic in nill direotions. 'They are malo up largoly of Cburch mon-
beri. The prayer moetings wo thinbeni. The prayer moetings wro thin-
ning out beconeo tho mights are on aloort and the weathor so hot This is enrious."
Wo tlon't nuppose onr brethren bave eo much of the politioal fecling, bat to

As oLd Methodist bisbop thinks
tells the story-"It aewns to me I ner-
there in not enongh geot sounl old or made a worse termon than I did there is not enongh good souml old or masde a worse sermon than I did fisbioned Methodioni tanght now: Cultured mens climbed upon their ecale und waved flags, and ecreamed neth ean convention, yot Methodisto do not dnre to shunt now as of old, becatise raltored people do not nuake a unse Bon Andrew Brumbatugh, of New Baltimere, spyn bis childven want to know what the lotters MRT. in the
right end uf the scroll under the word "The" in onr heading of the Parm. TVE means and to gratily their curt ority, wo will explain. Brother Masy Eramert, feacher of drawing in tho Brethren's Normal, got up that bead
mg, and it is bis bame apelled phoneticatly $-\mathrm{N}-\mathrm{R}-\mathrm{T}$

Wr bad begiected to eay to our resulere that brother Eandon West bas
publielied $n$ book on Close Conmon. pablifled in book on Close Connmin per cupy. Wo did not have an mplartheity to evanuine the worlc. hat it in nonmumed a work of morit by some bint have oxamaned iL It can bo had at the Brikren at Work offioe, or of
Tandan West, Sinkung Spring, Migh lund comenty, Oluo.

It as all right for brethren to give their opiblons in rufurence to the sub ject of drefes, the coverivg, se, bu "clothes religion," \& . . are not produc tive of good. It shows too much of irreverence and sareatm. Let un tol vor objectioes pla nly and fairly gaving ur reasons for it, sid vo ono can res no bay a nghe to bis opimion and the nptrit that will denounco an expreseion of it 15 intolerant.
$\Lambda$ whathe is the Christian Cynasure In writing on the mubject of Christime Unity, says:

Tho cause of all our divisions prings flom thinge not
All that is daseiples.
All that is mesesary on our part, simply to ant at tho Mnator's feot and heed the words which foll from biv moutb, 'Go yo, theredors, (said he) and teuch all nations, laptizing them in
the name of the Fatber, and of the the namo of the Fatber, and of the tbetn to otinervo all things whatsoever I bavo commanded yon.' Tho apos. Wond. They did not fhue to declar Word. They did not fhun to dectare
the whole counsel of God. Therefore the whole coumbel of Gol. Therefore
if we confino ourbekes simply to what they taught wo slall noon bo united."

Sove tiue ago wo had the pleasuio of a vist frose our friond and aclativo, Jobn Bowers a munistor of the Piver Bretbren Churrb. He gave ds un intepesting account of a trip bo bed re cently made to Canada, to attend one of thoir Conferences beld thero. He says that they aro known there us tho
Duakayd Brothren, and that tho diffork Duakord Brothren, and that tho diffoi
ence between us is to mall, that greater offort ought to be mado to form a unun between us. To the wo assented, as we do bellove there is a good reason why people who so nesrly agice on the funclameatal pripelples of tho Gospel stovitd recunin separated A littlo charity io rogaved to thinge for which we have no direet Seriptare Tet us buse unon hotwoon all those of a like plecious faiti.

We box's tike a preacher to be si tame in his delivery as to put people to sleep, nor do wo ulmire the oppo-the-five orntory. Thoso who thiok that soand and not seose is what andi caces desiro, and that they ean decoive their henters into believing that they huve reasly said somethizg, tbey only yell loud enongb, will bo odiged by tus ancedote of I r. Lyminn Beceher: Ono day on his retare from
this morning" "Why, father," said
Henry, "I never heard yon preach so loud in my life." "That is the say said the doctor, "I alwayn bollow a ben 1 hoven't anything to say."-Chrouth (E) Evainer.

On Saturday evening last our brothM. M. Eybelman and wifo of the Brathent at F'ork eame to ue quite un expectedly. They had bean apending averal daye at Jobsstome abd inatea. of going to Somerivt $\mathrm{Co}_{1}$, as thoy bud expected to do, camo on to Huntiog don. They expect to go on Esat and gu by way of Someerset on tbeir return, Wo vace much pleased to bave a vikit from them and to have Bro. E labor for as. Ho preacbod in the chapel on Sonday morning und ovening to gethoral accoptance. IIe will remain wath IIs little son bas been rather ill for some day" past, bat at prosent is its. proving and wa think in a fow day will bo all right again. Sume of on bretbren thank the best of foolings do
not uxist anong us nometimes as oditors, but if you wero to see us togeth or you woald tbush difterently, und it ir not pat on eftber.

Lasp week in velerring to the prorosed eorpromeso between tho Congrogrationaliats and Eaptists by a Congrogationalist minibter, we quoted a
paragrapis from tho Independent which was quito eruphatic, rud now in the Independent of July 22 d , we bave a Rofonined Epincopal minister whic the offtor says ho gladly pronts
 exz.- "Apropes of the present dincue-
sion as to a possible pnion butween Baptists and Pedobuptiste on the basis of a dedication, inktend of a baptime of infants, may I bo permitted to remark that, among other very oxecilent fentures of tho Ileformed Epiccopal Chareb, just stuch a contingoery as thus bas boen phovided for. In a com-
pilation of Proposed Special Serries.' pilation of Projosed Special Serviecs. oon, there is an ocder for the Pablic Dodication of Indants,' whels has been nsell to some oxtent, with much satis. fration, and which soeme to meet pre Cisoly the suggestions of your correpondent, the Rev. Mr. Buker and Prof, Lincoln 1 montion is only at a comparative of your own very proper reraark that sas to the proponed coth promise ithelf, so fsr ss soveral of our Podo-baptist cburches are concersed, it has already boen practically adopt d) Msy not indeed an atmont cots surrender of infant lisptisra on Scriptaral groonds bo dot only

## bab even imtainent eved?

How far tauso concostons from men rds longbt and influcnco will go to w at this sabject, from a reasonablo and Scriptural standpoint, we do bot heow, but it is gratifying to know that this fatal nad deluaipo orror is becoming patunt ut fenst to some minde that

## SIX YONTBE ON TBIAL.

In order that the Perarive Cenasfins may bo moro generally istroduced, wo continne to offer it for enx frionds, and especially our traveling ministors, will pleate note this as it will afford good opportunitice for introdacing the paper.

## MBSIC BOOKS

Buble School Echocsand Sucred Hynuns, a neve masic book edited by Pavid Eby, and piblowhell at the Brethren t Worl othice, Lanark, 11. It conangs largely oln and faniliar then Tho a fair spmakling of now onen the young are boing tauglat the Serip. turos, the work is admirably adapted.

The chmeest tunes for tho little ones wave been selected and a fair trial we
trast will convince all, that looth tho trust will convince all, that both tho
tunes aud wordn are devoid of the light and chirmerical" Tho meste in written in the ronud note system. Tho work is well gottex up, bound in cloth backs and paper sides and con luns 112 pages. Price by mail 40
cents. A Silectron of Spmatual Songs with
music, for Surdayschuels, solceted and unsic, for Surdury-schuals, solceted abre 3. D., anil pmblishoul by Scribner \& Co Now York, is another new enudblate for Sundny-seliool patronago. It con taine 1!g pagon-is bubstantially und benutifully bonad in 2 ed cleth, and to
tails at 50 cents. To Suatay,seloools lails at 50 conts. To

## TEE BOARB OF M1S8ION8.

Brothor D. P. Sayler in at article in the present mimbor of our phaper, in
cogard to the Boaril of Missions, presents the ides that the orgenization if "very scetional" in its claracter. It parit that provsiled amone the olec cork, we thiok was sucb that mothing of I sertional thararter was thought ot. The delogatea to the A. M. includ init the membors of tho Standmg Cummattee, compoed tho body that elect of the Board of Missions Bro Sayler was ene of tho electors. Re suggest od somothag abont forming diatricts, and of baving thoeo districts roprepress the matter and it did bot seon press the matter, and it did bot acen from what part of the brotberbond the momhors of sthe Board woro selected Thoy were talken from five difflorent Statce. We bopo that the improsaio Fill not bo mado that there wan any formation of the Board
Whilo wo nugret that brother Ssy lor reeolval the impresaion that the Board is sectronal; wo aro vory glad that be took hold of the work witb hie well known onergg, add sppointed solicitore in the chorohce is Eastern Maryland to colloct fund Wo hopo the samo conrso will be pursued un ali the ebarchos.

## INFANT BAPTISM ON THE DEOLINE

The subject of Infant buptism is considerably agidated at the presont tite in many of the Pedobaptiat papors and to show our reatova who anay no lave acceps to theae different prapers, tho "Signs of the thmes" in reference to this
The Slandard, a Latheran jape publiehed at Columbus, Ohio, stys
"Statisties publishod sbow that in at henst soveral of the mot mimeroos ice fonnod type the sumber of halitant luaptisme is diminishing, whilo that of sdult baptiense is inercesong. It is not 5 plepsint inferebee, but it Is ono which cannot bo ravily avoided, tha Baptiedie sotions are on the incroase ambing the secta Wo cunnot but re-
ward thiu as a logical ouscoumee of the error presslent anong theso accts in rogard to tho nataro nest eflecacy of baptism. When it is once belioved that thes saciament convegs of grace nod that infothe are incapaine of hars-
ing the finth that appropristes tho graco, oven if baptism conveyed any intunt baptiste can bavo no form bold upon tho conacience. It thus sinke to a more coremomal ordinunse, for tho necessity of which no convineting proof can ho offured which in at sill connist
tion "
From The Christian Inder we have a quotation, originally from the Living Chmeh an Ephoopal pajer, which is as follows:
"It is at lenst asfo to any that, among be denominations generally, infint The Buatio excoption, not tue rale. Tho fact is patont. Why sbould not
these deneminations give up the practive altogether? ... Baptists aro accoriling to their system, logical aud eonsistent, mend thoy are the only Protestant denomination that is. If bsp. Lism is macrely tho consecration of the cbald, then it is of little or an sigmifcatace. If it dots not make ebitition mensbers of the cbrorob, then it had better been deferred uethl they can bo mato ancb.

## ONOLE JOBN'S SOLHLOQDY

"Why didn't I see this thing before? Ten dollure for forcigb miesions, and obe year ago I only gave fify vents. And that half dollar bart mo no muth, and came no reloctintly I And the ton dellars-why, it is a real plonearo to band it over to the Lord: And this enmes from hueping att acronst
with the Lord 1 am eo glad brother Smith preacied that rormon. Io suid wo should all find it 's gioud thing to bavo 3 treasory in tho house from Fhicls to draw whenover nue contributions aro volicited:' Ho asted us to ry tho exporiment for ono yeli-to sut spurt a curtais portion of our income for the Lord's work' I thonght it over I thougbt sbout those Jews, and the ene terats they have inte the Loril's Lreasury. I thought what a mean and closo fisted Jow 1 thould bave masda had I tired is thoou dage. Then I connted up all 1 bad given for the year, and jt was juat throe dellemis Throe dollars! and I bul cerianoly runed from my harm, cleur of ali expenses, $\$ 1,200$. Threo dothars is ono our-handredth purt of 1,200 .
The more I thomght, the wider I oponed my eges. Said I2 I am not gute randy for the Jew's one-tecth, but I will try one-tweathoth and see how it worke.' I got a big onvalopo, and putit down in the cornor of my rualh, and as acon as I could I put tho 360 into it. Snid 1, 'Hero goes for the Lord.' It cost me a hittle somethiag to eny it at first, but whon 14 was done, bow good 1 folt over it ) Whod this appeal camo for forvige missions, all I ad to do was juet to run to ray creus ary and got the money. And this all onnes from keopris un acconst wath the lord. How be bus blessed me this ycar! I never bud bottor erops.

Now whale it inay be true, that our
peoplo an a general thing, have a fair
knowledge of Godts wand and are infined nore to pervonal inventigation, than motne othern, yet wov fear therw in not by uny melins that close attention and investigation that thoro onght to
le. It is onse thing to tee able to mem. crize and requeat Seripture, and it another thing to nodestanal it. W. 4ometimen conse autoss chilfron whid
buve mumorizud whele thapters late luse no inen of the trutbs that are tuaght, and that is the way, perhupe Whth a great many older persong, who
 unt emaugh persman! invertigation,
onough thought given to the word of Find, and utter all some of our leeths: Jon anol sisters pertapet rely ahnut nes much on wiat nome of our nimuten esy nyd tearb, n4 do thoue of other de-
nominations. Beforo wo chargo athers Tith inconnastency wo ought to be
eure that wo aro not gulty of the same mitonsintency
turding celhool, wo went along with a
 Thens were severol entints presented tor boptism, and anter our return home
wo askell our friend for the Scriptnual zullincity for lufant baptisme Hos rect
 woys teen the practere of the chureb. our muat athe miniktery havo alwayn to linve therr clalderen baptized, nad i Heppose they bave Scruptural suthority to warrant thens in the practive"
That was all the intormation he could give res. It was the practieo of the church and tho supposed it was all rughe.
Wo wouler bos much more intelligont bretbren aud sistore could give, if in torrogated ta reforence 10 sone of the 15 hear it naid that to and so is the or. der of the cburch, wheh will do well enongh if woure nble to ebor, that wo
bave Suriptural suthority for that orber. If we cannot do that wo ure
po lutter than the young man who ac so letter than the young man who acthe practice of the charch and taught by lin ministry. Tho point is the ne
The apostle Paul says to him Thes fonism hovetbren, Prove ail thangi. bold fant to that which as good Ilow Prove all thayga?" By testong, by the infullible word of truth the varimes olamous and dortrines tbut were nulmitted to then What thoy fosed to bo the they wore to neeept, whe what
thog found to be tulne they were to sejoct. Thes is what $u_{c}$, Christian

 nuluabtel turti, sil tbat a church ning stecrec, or whl that is adranced by our midestry. It is a personal mattor.
We are ioctivitually responsiblo, and ws long as we ncglect to prove nil things by the wrod of God, so long w ucglect our duty.
Let ne Cluristian
noble Berwass, "Sear ch the Scripture Jaily to tee wbethor thear thinger are so," nod what wo fond to be the truth huw mawh to may disagien with the
 trong and learned ach. Esteen them ligghly for their work's eake a. lha
tboir woils wro guod, but follow thoir works wro good, but follow
tyan farther than lo follows Cbits It is in oirr provisco ta thow the trutb and if wo lack wistom follow the it' this is done, in the truc spirit he will givo liberally:

## Eduational Bequatment

-Bro. I1. P. Moyer nad Mr. Corbin bave engagod themselves schools in Westmoreland county, Pa. Tbey will prove themeolves wurkman of which wo will not need to bo nebamed.
-Byothrem Trent nal Berkley, of Myeredalo, and S. M. Lano, of Hill Yallog, Pa, bave returned and will reminin to tako the course. These yontog not are hrat-cin-s materintand will d
howor to the next gradunting class.
-A largo number of uld sturients will roturn for tho Fall term Wo wouth the ghad to welcone all back if it ald be so, bot us quite a number will cognge in teaching diening the Winter
they caninot retarn before spring,

- Prof. Huber of Asblanal Collogo, expects, wh tho near futuro, to devnto | Oman of bis tions and talent to whiting |
| :--- |
| on relitious mabjecte. Relagion la muro | y wostly of our best efforts, nat wo bope that nll of the tnlent of tho Cbureb may be utilyed in thas way:

-Bro. W.J. Swigart is in the City of Brotherly Love alteving the "Nb tional Sctool of Elocation and Orato 5, thi with be homa no timo for the crman is home restiag and brother Beery is bonghtormg up in tho music bushacss.
-Tbe 'Peacher's Torm ne now io succesptul operation. The terno ojech of studenta, largely inst-clinss ach promises to to one of more than ordinary suceess. Prof. Sctimmet and Mina Allen are tho now additions to the fraculcy, butb graduates of tho Mil lorsville State Normal, and live teacb
-Dr. Tucker, in speaking of the Univeratios of Alabmena and North Carolina, says that they do not pernity sacnit socioties nmong their student then achim
The authoritics of thene two ansti. the boys" bot foom to have the tear of "the boyb" belore theor cyes. It has ey of enteh instututions ougat to bo on dored by nun, and I bave never wat otten for the want of 14 .
-Wo have just ispent a fow minutes cry plenanaty in veadiog a letter writen by Dr. Tacker, edtor of the Pbiladelphin. In it be tells us of he attorlanie at the Commentoment ex The ines of the University of Alabuma mulitary mystem, and in speaking of the performanco mays
"I ana no judge of this, bat do not mitute to say that in my opinion thin aven is exsetly what the yonith of that Mercer University is conducte in a plas precteely tho opposite of tbin The very sigbt of a musket almon mases me shudder. I have meen
onough of war, and I do not beheve onough of war, and I do not belheve
fanilamey with its amthuils cana do nuy goul, and I think the true man houel-such a manhool ns was exbibit Chrisi- tharneter of nur loovl Jeana mioral influenees than by miltury ruke court riartiale and bayonets.'
The above bas the true rugg and wo coald wiob that it reprencted the soutinuest of every clitur throngbout tho laind. Truly, if we desire the ofveedy sal peace, we must cease learnin's war, and coltivite the principles of peaco
and awwhere can this bo dono with

FLDEE R. H. MULEIG, EDILOR
LaDoga, 18D.

## BIOET URE OF TEMPORAL THINOB

We live in an age of progreshion Some of the progress is good and somo bot. We all nae thore or tens of the thiogy obtained in thas progressive the conditions of a eentury pant ; nobe wre even willing to etand etill and not we the improvements the world is making if there le goed in thom. In thes ago of reapers and railrouds who rould rejoet them and rotain the old resp hook, and ox cart, and saldle without stirrups, sitoply becnueo they
were the old stylo. Surely nene would wore tho old style. Surcly nene wonld with to do thint, yot 60 me in writing on missionary work would any is old. en times they took their staff and travelel afoot proasbing the Gospel, Tbat wae sometimee the best they coulf do. Thongb it wat slow, better go that way than not in all But now wo travol by ralroad, because it is better than the old way. ADd how can there bo any wrong in it, we cannot sed. Then the ministor in bis mis. sinnary work may travel in that way ut it talses more money than the old vay. The fant way takes monoy; the low why takes bone Sbull the Lord's work go on the slow way becauso it
takes no moncy? Sball the minister go on foot bocku*0 it is cheapest? Sball the Goopel, the canse of salvetion, go on that alow way wbile the worid goos by steam and lightning. Whethor the wheat be cut with the raper or reap hook, it does not change the whent at all. The fust way only Lelpe to raine more of it. So the min. inter, iraveling on foot or by rail, doen
hot clange the Gospel; the faster was only belps him to do more work, and the Lord has a nght to the heat we an do, the most wo ean do, and if hese improved meass of travol, of loarning, of masic, of power and influ once, cas bo used and turnod to ad-
vanco the Lord's work, it is our duty to do so. It is not wiedom to use all these mesne for temporal interest atone, to make moong, live in ploasure and riches of oartbly things, white the more important eparitual wolfare of the soul canoot ges any of theac meand or money to enstain abd ad
vance it Our view and coneern about rance it Our view and coneern about
this matter la, that all the meana asd improvement of oartbly thinge, which are not inconmistent with the Gospel, maly and shouid bo used to arlvance the esuse of the church.

## THE PETITION.

The Jinficator eatne to band thie weok ated from it we are glall to lenre that same of the petitioners aro pretty well satisfied with what A. M, grabted thom. After all wo do not kbow bre that the petition bas thone ta good, 10 five us greator caution and kcop us ron rubaing too mueb with tho way of the wotld Some of es have so Go beld back a little nometimes and r minded of danger This potition made an study over these thang more earewilly and investigate thom more close, and loarn more particularly the views of our bretbren, and we find there is ofion not so minch differonce at at first thero seons to bo after inentigation. All soom to hatro one great
 and do that in the bent way. And hiter our consultation wo folt assured charcts are safe in the hands of oor brothron Those fechigge wero confirmed by nuch spueches as wore made by brother P. J. Bruwu and J. H Lehmats and others, before the Standiag Canmittee. In trinle aad venteata like those over the petition, we lasirn the etroug attubbment and love vor breth ron have for the chureb That mont
of our leading brethren are ready
to give up pecaliar motions and preforthe of their $0 \pi b$, for the good of orbood. And the untion of the broth have only ebtained a compromise on all their querice, it giree them assar ance of efforts uloon the part of th brotberhood, to guard agminst the dan gers they are fearing. This is true because there were reatrictions to guerd againat dangor, and maintaia Gospel on sll the quories they ask, os cept that one on the tmode of foetwashivg ; it bas been a matter of dif ference for more than a contary, bat our fathers have beld the difteretice as
boing non-essontiah, because the whshing was alwuya done nod done in the sume way which made it ralid Tho differenco whs udly as to sho should do the wasting and who ehould do the wipting. As our fathers wht wo wo contl coneidered that excential than was dooe by giviog their riew with ours pinibly. We bope our M ami bretbron will carcfelly and pray crfally look at tha matter from the statulpoint of A M, of a large brotherbood sproad from the Atlantic to the Pacufic, ralecd, trained, and fiviog in different countries, and nader diffes ent circumstancoa, with different pe culfaritics and viows, and many mino pointe of modo and policg, yot agree
ing in the groat truthe and principics of the Gospel. Look from this stanipoint, which in the treo obe, and you can seo why we raust give a littlo io brethren in mattors of policy and ex pediency, but atand Erra end united to work in barmony with cach otber turning all the bebools and learning, Tork, over to tho intereat of tho chureb, tho order of our brotherhood and the glory of God. The time ner ve was nor will be whon the wholo church agreed in overy matter as to the beat policy. Paul sad Barnabas differed, Panl and Peter differed in Whieh was the bost courso to pursue, but they anl agroed in the faith of the Gospel, and so compromined their differonce that it mado no division in the church, and that if the way we did about this petition.

## A BEITER BPIBIT,

Articlen written in the etyle of earcasm, sulyects treated with ridiculo, bretbren'e view represented in some Way to make them look ridiculou aocms to bo all is the way of argawont that some writers am at. If wach a style came in the name of poli-
thee it is only like ite kindred, though it is wealt. But whed it comes in the bame of Jesue with claime of religion, it is unhke it kindred snd weaker politice, sa to adopt their spant or writing among be. To bite and do vour with the pen is as bad as to bit and devour with the fongee of teeth There is a wide didurence betweon rensorisg plainly asd kindly on a sub. jact and heapag karcants bpon it to
rasko it look moreshonabie. it aounde bul to bear a preacher attack other denomenations with survesmand andicule, and it isjures has causo. But it is no better, if as goad, for a writer to attack the views of his brother is the same way Io fact, wherover wo dis. cover a man using anythibg like sarcarm and ridicnle, it is evidebee vither that there is not sound argnment to
Rustain his cuuno, or that tho writer eustain has cuuso, or that tho writer
bas not that exaltod cante of intellect which relies op argument, It alwaye looks stoopinh to swo a writer dip bis pen is dirt abd smearic on his oppohebt, so thero will bo ho argument weeded to ssako hirn look ugly. We Pppose War becauso the spirit of evil
in th it. But the evil spirit of war may got into the pen, or the tongno, and their poisoned arrows be shot to wound and bleed the teart. It is ros

Whese the trith is safe; without them it has a poor sdrocate. Let us have a lithlo moore respect and ebarity for eur brothor's feelivgs and views, pat into the pen, and the beade and hearte that rive them, As the strongent charac. tor of Chrietian love shown lrudness anchay, bo the strougent character of intelleet hhowe resject and kind. ness to those who differ with us. The lesner grade of intellect, the peorer jealities of lose, if love at all, neom to whound where prejudice, or ill will, or arcastn are abooting darte at a broth r's ieelingo. An article for the prebs any Lo Ureceoll in vabity and show as well an the body. An article may be dreased in the hrmor of war, or it may bave all the signs of selfiabous the uiser can show. Articlew for the press how out more fully the resi cheracter whith thas apparel doos, ant their afluonce oxtende much farther
In roligion the great thing is truth perity, and bolinems in the beart. Thir an only be known as tbey ard mapi forted io various ways, Tho sperit of bolnicess and divise lifo in tho boart, in fret in imporiance, farst in order, and be fountans from which nghteounneas in artione flow Fords and actions are the only index. The only siges of the True eondition of the becart are ta the oxternal tamifostation to somo of ite forms. The ebject of our writing bould bo to reach tho beart with ruth, nod make it botter. This must so done by elothing the truth in tho right spirit, and offuring it in tho right "ay, to insuro a good result. It is a feast truly to ruad an article bonming with all the noble qualitios of Chrielian spirit and instruction coming from a boart full of love and trath in its prineipla. But it is a chilly, frozen, paibiol barden to read an artaclo writ. Con in tho name of Joesso, yot filled and covered with disreapect for the views of others, darts of wit and earcanm, hard worde and soft argumeote to show by twisting facts, errors in some one, whono labor and siows merit better trestment. When thero is more kindbess and reapect thown in our masnor of writing, thero will bo anoro pesce and love, and a botier light before the world.

## Tiome gepartiment. WRERE su00Ess BDOINS.

The bosinese radike of the couniry are rerruted by the sons of the laibor ing and low or thaxnes. Great weaki raroly seaches tho fourth grouration,
oflen pot the third The non of a mall. often not the third The non of n mall-
lionaire is pet traitued to artive labariohas busnoss batite. Indeell, Lo relone to bo. Why need be work sud worry abont businues or for othin's's good y II has the prospect of millioas to live on. Or oven it the prompectivo inheritanco be much leak, wby should he labor, for he bua mancy enough to five without? Colets strictly trained in batito of mase conosders that "the chiof end of man" is te spon! monvy, withont be.
ing concerped is to where it comet from. Arang the grost pubter crimi. eais of tho coontry, defluiterb, swied lers, hibartines, 1 s a large proportion of Ptoplo whoes parente wero wealthy,
Wero st not for the sons of latoring uen, who are traied to molustry and thriff fram thour childbood, the busi. nees of thin country wolld soon go a.
bogging for meu to conduct it. This firnstices an encumaging leason to the eonsis of poor peoples. In our tountry youth bas a prospect of noing in bis worldly pursuits It furni-ben a lestonn of warnink to men of wealth. Unle-s thoy truin up tbeir children in the foom of Goll thar wealth will ruin thom,
and loring dishonor on tho memory of the parents
Goom Chmpanny says: Statistics lateby cullected inono of our Now England sitics showed that ninety fur per cent. of tho Jeadng men of the city were
either farmen' boys or poor boys in the citues ned sillages. Tho liet fincludod all the bank presidents, tbo ratiroad mugrates, and the lendiay manufioturers and mercbants Forty years ago the "monered clans" of this par. ticular erty were booing eorn, or teading lathes, or peddling newspapers. Forty yeara ngo these "blonted bond. holdere were not a plethoric race, and it is bigbly improtable that any considerable portion of the amey which
they now poasess will be m the bands of theur grand-children The"noncycd aristocrn" $y^{\prime \prime}$ of the noxt generation tre growing ip Dow on tho farmk and in the factorics.
What is true of this onfocty la snbThatially true of every other city. The fortazes that aro continued in tho same fanily for a bundred yeare ara very few. What oee goverstion gatb-
ora saother goneration acaters The wealth of the kand is constantly chinng. ing hands, and the boy who belonge to wbat are called the working chnesus bas quite as good a chance of betorning a "bioated bondholder" before ho
dies as the boy who is born with a sul dies as the boy who is born with a sil
ver apoon in his mouth.-The Mhusicol ver apo
Willion.

## ABOUT BOYS.

I wonder it she knows about boyb ?" I beard one of my littlo sone any to the otber a fow deasa since, aftor 1 bad froma a lady frieod,

No ; she'll think boyn wro no account. Most womee do, only manma," was the reply.

Only enammal Why, boys aro the ligbt of the world"' I exclaim, as the around me, and esasy to bear me bodily where they will.

The query, Do we filly appreciato and underatand boys? occurn to mut
There is, perhapo, an nugelic swestness in litule girls that resdera thom moro loveatio, at any rate nine out of evory tell hoys imagine this in the
Boye, though frequ'ntly tho crabod. Tment of activity end willfolness, aro sitive. Eapecially do they feel an inpatience with their own boy hood, mod
long for the day of manhood and reeognition I pever saw a boy yot that wan thoronghly content and ratialied
with the even nuples of childhood; with the even ruples of childbood;
tho was nover loektang boyond them into the furthor depth where be jmag. ined bo conld atir the warcs at will, that mado macb of a mazn. Porbaps as 1 nim not an antiquo teesil, you may wonder how I know anything of hoys -simply docatso thave withys tho eldasociatod with them. Beiog the cld was a boy. The raxilics of my twe nunts, the only relatious with whom We wore closely thrawn, consuted noleIf of boys, the one gumberivg vinc, it was ton loving bunch of nobility who bad jast escaped boyltood, and bildron came of courso, to bo bays. I have ofton wixhed myxelf a
boy, bocmaso it in rutber upcotafortsbio to bo an oddlinga and because, 1 carly life, 1 concotrad an idea, whech bas neror altogetber left me, that man had a Lrowler and moro nutrummel Phbon of ngeruiness tban women.
Boys require contanat Boys raquiro con-tsat employmont ecupraion Gymnastice und athletic portn induce manscular developorent "ollectung burd" cggs, tishing, foggeing, and trapping aro ongnging pustime, thangh the amusemont is rather oneiga aro pleasant, but theso divartions anlose raried and atteoded by weildirected labor and learning, fall to prodoco the resalte we need. Thero must In daties, incentives, trainiog. It is fur the paront to provide theno. bild at all to be compared with well-set moral character. Atham it, possiblo, by a thoroagb mental nod physiend development, hut remomber Grat and continusilf, the moralits:
We frequently make our manifold Susibess ongagements mo npology for the noglect of the moral and spiritaul eulturo of our offepring. It is nu
erough that we clotho, foed, sud sen enough that we clotho, foed, sud bend
them to school. In each little body them to school. In each litle body
there in a sonl and a tudding intollet. The body ie bat tho bouso. It is of primary importance that the bouso be shonld over be the in onr
Buys met facro tompta
nork. They are shioliod ber from the rougb edres of tenderly and need continually the protective armor of affoction. The school bourg are not alwaya tranquillizigg and insproving; tho trausements sre not ai-
ways e elevating, oven the bealthful labor with wring, aven the henlthrul not always tend to their highest good. They noed a depth of social intercourse wath expanding minds, on acsurabeo in their alility to bocomo pure and oblo mon.
There is
There is mutual joy and benceit i the familianty of parente and children. Wo can frecpuently deseed witb pleasuro to a boyish lovei. I bave socn
motbers sledding, nkating, racing play'ms, and ourrosity-buntiog with thair little boys, and I believe they Ware quito na matoligent and womanly fine needlowork, art, and noveln, I
know the boys wore better off tban those who ure turacd ont curly to lather company and grow manly for thomsolves.
bo graftell oo the young twik. Leavo no roon with your boy for tho ancocs of vico, of decsit, of rem, of tobacco, and profanity. If you wrap the gran with prajers, and light it wath examplo, tes to ono it will grow to the glad. fuluesta of pure and woblo manhood
In onder that wo may lave grand aod aseful men we mast be ever awnle to the intereats of our boys, giving thero affoction, sympathy, inceatifes to ha bor, icisure, and education with a wiso yance tad Lend. To be they aro mination and masic of daily tifo, the pprising images of a living Ged.-Mrz

## TEE VIOTOBY.

It fe tnill of a Curistian woman that friend entered hor room, and found ber with bowed bead, as if in prayer or in deep, earnost thoushlt. For a lang time the silence was undirokon At length ber triond spoke to hor teoderiy, knowing that a great sorrow was on her heart, and thinking thas trying is say the Lond's prayer," sbe nawered, "but I cansot get through

Her friond was well awure thut to bal known that precions prayer,
and bad repeated it orer and over, over eance she learied it in infuncy at her mother's kneo. Her Yomark seemid strabge, thereforo, to hor Bat abo explained. Sto bad sand tho words thorsands of uesenis sunny childhood, joyous youth, on her weddang morn and then along the gladsone years that followed, amid songs and flowerm and pratting obild roices, and in the And they had flowed from ber lips lik ripplang tunsic sil this while But now great sorrow had come The bluw hail woll nigh crushed ber. Deop were the absdows. She bad buen call-
wal to take out of ber bunomo and give
 claus und tonder joy And now sbe could not get through the Lards Payor any more Sanv the light las dicl from thoso dear cyes, tho bed who art in benves, ballowed bo thy nnme Tby kingdom corno. Thy will-" But she could not auy, "Thy
will to dono." And it was days hoefore she obtained the vietory, and be fors uniet posio catme agan. But phon it came, what deop

## THE ETOPPED OLOORE.

## The clocks were stopped at the ban-

## net bour.

It was at the fete given by the Finr Leicenter of Quecn Elirabeth.
Tho splender of that rocoption hay olden, if ever, beon equaled in Eng lush bistory.
The feto was a serios of magnificent banquath and diversions. Thero ware thits and tourmamente; the park was puopled with actors who ropresentei ny mpha, gods, and goddestes, and who vriso to the quoen wherevor sho ap peared. Thero was contieuous min atrotay, ten oxell wero alaughtered very morning, and muny bogehoudn of wint wora consumed daily.
Tbe fote hated soventeen dryo
The queon, amid such pagounts an hange, evancecenca, death
So the clocks were etoppol at the anquot boue.
But the time jaraed on.
The astrals went out in the halls a last, and the actora throw off the inarks of Syivanng, Pomona, Bacchus, and nded, faded and gove.
Time went on.
The quaen grow old and withered. One day she lay down on cushiona to waiting ber dang.
She in said to bsvo desired ono thing -one thing only
"Fimel"
But time went ob, -II $B$, in Amert
IBLE PROOR OP IMFAKT BAPTISM.
A correspoadent of the Church Union, hnving asked Rev. Thon J. Melish to ive Bible proof of kin asertion that "tbere are matimalioss in the New Tes sment that infanta are sdmitted to the givea the following sa the Bible proof: 1. Tbe declaration of oar Lord conceruling infanta: "Of atch is the kingdom of God."
2. The colacuad to baptize 'the natroe obarity.
tious
3 The declaration of St Peter that wow emanaxia allawiso is temecity the prodiso of the Holy Spirit is "th yon and to your childtea," uldressad luded in the old curenant
4. Tbe declarntion of St Taul that the chatdrea of Cloristiana are not "onelnaz." but "boly"-delised as such erims are in the Luw, "ubelend" boing bas which was put out of the camp, that wbich

The repested exampies of house hold baptisak takeo in cuapection with the fact that proself ths to Jodaism were received into lernol with their familicaas manes all being oircametied and bap. xad, the femalo: all hapticel
The fuct that Jews who were al. ways acoustomed to regard their (til dren as in coreuant relations wert
The obserrat rendet will matice pcons cqueatial character of all these references Tho texts whicb relute et efantr suy nathing of baptise ; those whech relate to haptisua say authag of infata. Not a siaifio courmant for Tafunt Baptisa ie quotel! ; yot a sugale rese of Iafant Baptom in adduced. Yet he regards lafaat laptiam, for which te ean ndduce no autharity, vilher of
 ty ! Let as hook at his pieas

1. Here indeed are taflants-bat of aptiems Oar Lord regards infunts in teir belpless dependence, their iuna conce, their trastroloess, a4 the typere of what Goirs rhuldren must bu. For hike ressoas be compare, his people to thor'p
If then the one type of Mearen's citi. zens mant be baptized, Mr. Neliah, to be consistent, muat claim baptism for the otber ; he nust bnptix of the lambe of the fold as well as the inme or the of the fold as well as the limbs of the
boaberbeld; if he refinses then argument No. 1 proves worthless is his batde.

2 Tbe rammand to beptize thona tinas" embraces vuly thuse peraons of Whatever race, who are Scripturally yoalifiel fur buptism, by "repuatance "harikt" Have iafanta any sach qualifirationa? Or will Mr. Melieb éaina sbat "nation" mensy every body? Aud will be rentare to invile ubregenerate asd ever scolling peeple, a* belooging to the "nations," to boly baptism? If not, theo be surfenders argument No 2
3 The offer of ssivation to 'the Jewa and their children was expreasly con ditioaal by Poter apoa their repenting. bat jafabta cagust repeat. Aded bo argu mest No. 3 fally to thie ground.
4. The declaration of Paul that the childran of a Cbristian, who bad an un believiog partaer, were "boly", ta con believing lurtinct was aleo "usanctifed" or made holy, in the same senes Tbe diEsculy whieb Paul met uras the doube among the early belliovera whother sueh family relations were legitimate. Bat if Mr. Meliab'' mild interphetation were
accepted, it roold jastify the coptism accepted, it moald jastify the espism
of the "unbelieviag partoer," as well an of the ehildrea. When, however, bo shriok from this coaclusiou, and refus es to baptize an ungodly wdult simply becanse be is marricd to a Clrietion No. 4
5. The bousebold baptisms bnd no ralation with Jewish pruaelyte baphienus, Wbich wers unknown uatil long uffer tion lies apgainst them as argeiost the
then ander natiealal baptisms of Ku .2 , nad of the unbelieriag partoer baptinms of No. 4 Besides, ta the Suriptural account of the Hossebold Baptiews thero are intimationa that these were pions hotisebolds. Ia sot a aiagle intanace is it iathater tbat ibere were infante nmodg thon. Aad Eo argament Na. 5 disap-
peore The writer of this lins joet received o wbole honsehold iuto bis cebors b-but no infant aroong them.

Lahorsan the Ahmerotent sorwtur-Pour ond Distrutu Nowngire Fid murt


Imong the many charitable mocietien nod ussoclations of which Pbiladedphin may woill bo prond sery few, if any, are cugaged in a work of truer or more disinterested benerolence thas those which extead protertion to the poor asd deatituce enlgraste who artige at this port
helplepasacten pof cas imagive the ultor who coteo to this cunatry, there evidently being a provailiag antion amoug then that ooce in America nil their troablie. aro orer, it bemg an ordinary occarretere for young min and even girla to luad on our slorow without a penay, bavin apeat all thorr bard eurnagn for a pas pugo ticket, expecting to ho atile te of thin coployment at obec, and the diesp. pointments of these emiligrants and thei misory on findiag themselves belpleas and wittout money in a strauge hnid, is Macy of the remaray
Najy of tho tmigrants have frivode relativer in harrica to whoon ebiey have written that they will asil to cortain reseef, imagining ta the mia piety of tbeir natury that the letee ohen sent but a day or twa before they aro to atart, and which comoe in the qume vessel witt thens, will have react

## The Primitive Christian

 rigbt ond tea yoare, roppectively, land Ed, with the anme of the perroa in Thbil adelphin to whom they were toga bat bad nu address, eappraing he wooll meet them at the wharl. The ngent yuifien and in the cousse of tho or three dayo foend thorr friend add delivered them to bim.
A low weeks oga a hoplo country girl, agod cikhteea, lasded with the oxnectathor of homp eo them. A young wan N bo bad in como way got past the guard at the gate, eeving her dictress, bud effered to fiod her friends for lier, and abe, in ber simplicily, was leaving the bailding with him, wheo ose of the ageats had bis attestion oalled to the caso, and, on mahiog inquiry, fsoad be velf to be, and had bim pat out of the gnte
Three weeks ago a man aud wife anded from the steamsbip Illinois, without movey or friesds, and started out to last in sestitute circumatances, after bavisg hanted all that timb for foal biag to do, without meating witb suc ors Thoy wero providel with fuads succeeded in getting enplogment,
A short thee ugo e. girl, aged about weaty, Indded on ber way to Sersutoo, P'u, supposing it was near the landing.
baviug bat thirly beven ceats. Sbe was baviug bat thirly beven ceots. Sbe was
found in great diureas aud sery mach frightraed. I tieket was proeured, wad she wue seat to her friende with a letter directed to the peatest Cstboling the cireumataces
Luat aumper two girls lunded with treket to Ras Fraveisco, but only about une dullar levtwees thems to provide for fulur whats ou the Way. Fhey were
furaisled with necebsary musus and forworded.
Fracice.
Frently thare are esera of pureone cumpge to frieade in aenghlarnic towas, witbout ang defaite directroat of where or how they ate to be fouad, and with of destiantion or of eubsiating antil their friende are discovered in theses cases they are sent to ogeata of the so
aety, who are appointed its esery por tion of the juriediction of the Coten and whu take churge of thew on then artival.
At the regular meethg of the Uaiod buld ou the llth iust, the commathe paevsous stoonth, sad also fur the preced iog ans moath, from which the follow on atatiaties are obtained perneus wero relieved during the athen whth pecunisry assubtence, amonation proses of cuanmittee, to $\$ 8+85$ and 8
 dred persoas For tbe precisus 8 sale of tickets za50; expended for re hef, S156 11, aud for expedses, \$ $\$ 0 \mathrm{in}$ i], bearmg a baiance in the boad

## Miphia Inquars

## MEMORIES OF THE PAST

 in the sotibere part of Ihnow cold, blustery cri niog atuer echool, 1 wron aloug home with some of my pupils in sperd the oveniog. It war one of the
uell-to de fauntues of the district thast I was visting. I had a epecial ehji-ct is goung to thes plach, I deslred to ree is thin partieular howe 1 Lad beco greatly puzzledl over the chaructor of one of tbo litule bos, and ia ordor to
beter underatiand bts nuturs, I wanted 10 seo bis home truiaing He wan a varg bostiful biy-ut times ulawest to atupidiny, but by noticiog bis sonswets I evon foond thut he renlly loui a elear beat and a werm heart At tiows there

him, or did him a fovor, he woald look up with sach sstrisge look of wonde
in hia eobateannec, and secened to ncs Wa if in doubt as to bow to recerive $n$. We were knadly received by the fisth and mother, and it made the atruo ger's hieart bent for bis home to ace bow rustber and tho older sieter remsored the wraps from the shiveribg cbididred, kio. ed their ro:y cheeks, and made room for them around the fire. Bet there was a the reat, and stood for a moment tocking for a place at the stove bat thera wa be room made for bim He walked besitatiogly around and sut down he biod the etove on the toad box. Afto taking off his mits and comfort he nat
with his bead down, looknong as if he felt that bo bad done wrong by eatering bis ow a hotne on that cold winter night There were no kind worde, bo kisscs, no notice from the bonsebold for bim, that forward brothers sad saters. Whes the fuiber sad the fons did the feediug I nonced that Joho earried the besv swill tirrough the deep soow, while the older boys waterel and fed the borach a mache enaver tark. When be came irom hid shoes, and hil sistic lookio out the widdow to see who was coming, said carelebsiy, "It's onty Jobs." Thas catence toll the whole story. I could aot belp bus gotion daring the eutiro eveting how the boekward little fellow ans elightel. Al Aere was a beart wetana If atarviag for kiaduens-the mind bluated and beart made soilen and Wicked by this staryation This incident of partiality is parewa made a deep impression opoo my aund, and is ove of those lastlas memorice Mady other sucb easey bave lice brought to
my notice daring by experience as a my notice during aly experience as a
teacher. Tbe injury done by nucb traning connot be ralculated. When such a boy beeonea so mad, it will be alanost impossible for him to keep ont of State's prisnu, even if he mata to, be catse of bis traisios-teaching bim tao aelf-reliance and to mistruat everybody iveluding bimelf-tasken bian an cany proy to the thousmot and obe tempta
tions that oow heset young uea Hon carcfal Chrisuan parents stould to avold the evil of partiality to chal diren, for of ied a bad mature 24 forming bebrad the shypess of the quiet, aek lected ctild; and many a hig troable tle hipy nre sileot Remember that waid tle hpy are sieot knmenter that wan
of indulgeace Hails a ebild os well a , mech of Ahter darl: when going my bonsdang thate ibruagh the colld, thought hleut that inoy's beart wuat be - areary on the wiater's bigin, "ind गtpusing zhas it in offer lite he shoold
 the Luid, 1 wull and if he wata bo 'oalr Jobu' in
aven

## 10 , 1/wheray, 1/h

How to proozed in dases of tres Pass.

Monewn it thy brotber sball tre-

 iffuded brenther watd go to the broth or that ntitemblet bim alone, and not 14.ke the nateral man along, and nesur diresta in the 19th vetwe of the hanue bapter, tho ofl. ndell brother and the aff. heder ngred to bew heforn the Lord) and wik han to uid und aselst thew to
leronve renomaled, 1 belsere then
 in' om handided anis never come befure Shine for tham of ney Futber wheb in
 the 1 nidnet of thems." Whe untoratmil
the Savior to menc, if tho bivther will
bow ta prayer and entrcut the Lord, done, yet mueh more remans The bo wrill belp thew, but if the olfonder obould reluse to ask the Lord, tho brotber offended munt thko one or two with bim and try agan, ayking tbo Lord to kelp thom. But if then the Wender will not bear, toll it unto tho thureh I have sometimos thought it best not to toll who tho oflonder is antil the cbureb has heard the cano
and after tho ease in stated bofore the and after the case in atated bofore the buroli can deoido impartially. Then tate tho decision and ask tho brotber whether ho will alide or comply with the decision, and if he will not, then bold bian as a beathen man and a patb. lient, Oh, doar brethron, how careft vo ought to bo sitb effoeding them bere! Do not tall ung one ustal wo Lave dune our duty. To my aorrow I posed. They eay, "don't tell unybody. But it is told and oftun tho world known all about it and talks it all over the combery, and than the troulle is things ongbt not so to bo. If wa wo would do at wa prombed when we wero leceived ioto tho churah, thero somid bo but little to bottlo, more that thoso gross sina, And if wo know noy of our brethren that aro overtate en in a fivall, we shoold follow tho dication of the apostle, "Yo which ar apirtual restoro sach an one in the cest thou also bo templed." Gal. G. Ithink if we have the puro love of Got in us, wo will levo ono anothic
and not talk obroad our brethren faulty. We should robsider ouratver. ied wo also fill. Let us pray for th brothorhood that we may all renow our covonante afresh, and hold on finthfal to the ond.

Jonn Kxistex.
MOE MBSIONARX OAUSE-HOME $A N B$
FOREION ITS PROORES AND sucosss.

## DY H. P. Batw

The minsionary callso is one of mo montone results. It is a grand subject to contomplate, a glerions and sonl revivigg thone to dwell upon. Tho
Great Head of the Church wab a mis. stonary His nork, Hie travels, His fubors, II is deaires wery, to enbane What work so noblo, wo gruad, so ele ating to bit beart, and couscquestly followery. His conmianion to man givon under the exerciso of "all pow er," and all authority, obtunod by
obedsen o to the will of his Father $^{2}$ oucdien e to the will of his pathut of tho Muster, and exjoins upon all obedience to the atene "Go $\mathrm{Yg}^{\text {" }}$ imper gitions, and lowely to the var of these githons, and lowely to the var of these
that lose the suthor should forever hing in the cure of the ehureb mintan ontil a grand aud glonothe wrok sbal be consubrtated, and the will of the Manter bo doue
Homo und forouge - The subjoct of bome misvions sbould undonbtedly on Sa,so the twoughts of overy clourct, of twa wotk. Unless we bad a chureh dive to the interenta of the cuuse ther namediato tiomty, wo need not
aceensurily expect murh in the way of firefigu missions to over couve any unasual mote On the emotrary, we maty hook tor oppration, and he will not Gopel sound un thea thinge, nud les. wh for the reverboratag yourd. Ob to bone imastion work, thorungb and cffcetire, then it will create a deste almont uncoutrolathe to pukh the
wask, yen, though it may go outsidu the limits of totunas thureh lines Tha riocyard is the working plowe, lot The mutside of the ribugard to all not define, lot uroly ruader judgo will nut defite, lut uruly ruader judgo
question with us today is, bow shsl its progress bo augmonted sucecestiol. ly? By what plans may the cala*e ic coivents greatent impules? We assy contilently say, that wo must approach thoso through tho hoart and not the head. Every dolfar, dime or cent geined for Josus is a part of oflectire
progressive, and Biblical minssonary progressive, ond Biblical missonary
work. Fvery beart gaibed for, or on the sido of mbstions, is a lover with wbich the church can cffert tho dution volviog upon ber.
Its buocena-It deporuls upon the are in conzonance tho with. If thes thust and will go OD, and necomplith ghorioue rveulte. It remaino for ue jearly boloved, to work while it t ealled to-day, for the night of death


## VEFS ITEMS

-Bostoa bas serea colured lswyere, of tbem beiag a graduate of the Hsto ard Law Scbool,
-Mrs E. H. Greene, with $\$ 25,1000$ 000, 13 reported to be the ricbeat woma in America. The poblic will wateh with great laterest to seo what she will do for God and bumanity

- Mise Catharise L Wolfe, a wealthy udy of New York, bsa erected at her ow e expense a bome or lodging boase for homelees boys The building is os the best mpruved plans, aad cost $\$ 10$, 0.0.
-Mr. Moody bas beeome bu deeply interested in the work of edacativg the Iadina wowen of Indian Tertitory, that be has oficred to provide for the íree edacation of tea or and aew semuary at Nortbfield, Mass.

Mra. Tyler, widow of the ex-Presidont with ber duaghter and graoddaughter, bave all jouncd the Catbolic eburch. It was ramored that she bad gone to a convent, but thfs is not true She lives at the Sberwood eatate os the James river.

The Matron of the Babiea' Howe of Toledo, is to be tried fir marder Twenty-fre of the hundred have perisbed from ill treatment. The Tolith Home as a place to die io, bod that the womas who coodscted it bad a faeo like Maloness, and wat very anctorsfol ta getting mosey from the beoevolent.

- Benides the $\$ 100,000$ whicb Wellealey college received from Mrs. Stove for the erection of a ouw hall, it lately received 815,000 from M H. Stmpson, of this eity, for another dormitory, and - $\$ 5,000$ ectolarabip, for whiet ptefer ace is to be given to daughters of for eign mistionarics.
-The Cbiesese children of Culiforbia are ant permitted to attend tho public whools, though the parents pay 8250 . 000 of sobool taxes ever $y$ year. Bus in San Franeisco 1500 Chinese boya and girls are atteodiog juivate gehools, atd
receiving isstruction in the Figglish lavgunge.
- Mr. Jobu Wanamaker, well known as the ellicient president of the Young Mea's Cbristion Assoctation, a leadiug suerchant of Philadelptis, by apecial requent, dellizend bla cnodle kermon in one of the largest Preabyterian cbarch: os to that city, recently. It was a must abique nad astruetive dibeourac, illus Fated by burnigg candies of farioni kundo and aikea

Sbakeress, liviaz is the United Sothety of Behevere at Ift Lebawun, X i, und keosp wa "Anut Dolly," bas as nined the remarkobles ase of 104 yearh Sbe was worn in 'olomins rounty, of
 177i, fify-wloe thays befure the Dehoropareats wete conserted to the dietrime of Mother Aun Lee atid julbed ber chricel whea there whill was ow yest old, and she bus alsaya renzaiued atu honored member of the order

## MARRIED.

6EDDING-SMPNKLE-By D E. Brala her, at lowa Centro, July 4, 18ss, hrother Lesrin Boiding asd Miss
nil of Slocy cosaty, lowa
SMITH-L Y KENN - By Jac. L. Wholasd at Bls rowdoste, Jaly 4, 18se. ES D, Smith and sallio $A$ Lykess, both of Blair Co ,

## DIED

KEDII -In the Elk Lick congregation, 8 omorset county. Fa., July 4, 2830 , Lioyd Minhos, sob of broher Jeremiah abd sister Fuocrsl nervices by the writer, from Thess,

## Jonatasx Ketaso

SAUGHMAN - 15 the Fise Crepk cburch, St. Juseph oossty, Ind, March 27 , Is80, brotbor Heary Baughmoe, aged 50 yearr 7 thouthe sud 6 day
He was a member of the elturch aboat 29 Jesth hod was an exawspte to the church.
He loft a wifc, fichilldret, I eon aud 2 dangt hers is law to mulura tboir hosy. Ho wasa mon of Hebry asd Susadnal Bughman, of
Stath cousty, Ohan Ho was married to Stark cousty, Olban Me wny married to
Mary Ane Unodotle Fubersi sarvica by bonoe bsetbreo

## Jacon Suиmese

FORRER -In ibe Mt Voracn eangregaluan Augasta ecataly, Vo, Mag ?, 1840, sitter 63 ycath.
Taneral
Taneral occasion improved by brother Driver and ethers from Rev. 1418 Sieter
Forrer wan a zealoun mod conalitent mateber Forrer wal a zealope nod connlatentractober of the cturets for many youst she was ber Cbristlan deportment is worthy of ami tation Her hatubabd and 16 childrea varviv ber. I wo oflect mons are is the wisiatry Soveral of her cuidurca bayenot yot socepted Cbrist May they accept this cal!

RENNER. - fo the Monocacy chureh, Md orotior Iuse feneer, aged of yeara,

Correspondente.

## A Trp to Mitbigas.

Dhear flecthren
Having latoly vinited
parents and friend, whe reside in Gratiot county, Mich, I decme it to of beliovers, and their yot pew, but of beliovers, and thoir yet dew, but
very boautital and fortile coantry, througb the columne or the P. C.
Their eburch in called the New Hur en, and is ay yet small in number, but sll acem alive to the work, in consequence of whicb they are frepuentig made to rejoice over prociotis soule jonnog their hettie company. Thith hit the tlock ie seattered over a very large terntory and will be beter known when you are informed of the fact that their ministering brotsren, whech aro two in number, bat unfrequently rise on Sunday morning, do their chorcs and then trarel twonty four miles by private convegance, and preach a bermon at ten oclork the same morning. Misietering brethron thaveling in thio part of the West ougbe to raske it in point and consider it their duty to stop
with this bitle band of willing workeru, with this bettle band of willing workery,
loud them a belping band, and therety encourage tben in the work wheh thoy arv so zealoualy peubing forward. Their climate us but very liute dif ferunt from that of north-eatere Obio, and is juet as bealthy, or even hoalthier. Tbeir soil is very productive and no doubs, in a very fuw geurs will be
one anoug the fiect farming dintrieta Io the United States. The cobutry, of ista, bas improved vory rapldy go that the price of tand ban mearly doobied itsolf is lese than four years time. At prosont it is worth irom ten to veventytive dollars per scre. This difermee in price is owing to the zarious arageo of improvement. Thawe who contem-
plate going west to get a bome will do plate going rest to get a bome will do
well by ennidering this ponat, lat all whar espect to go to this placo to clear up if farm for thenswlyes must, wuke ap their miade to ongage in bard latior for noveral geare, for the land is very beavily timberel. This, no doubt, is why it in etill within the reach of the poor but bodeet man. How macb better it would be for the many poor of our large towns who bave no umplogtoent, and who muke their lising by somo dishonest means, if they woald go to such a place where they could havo plenty of work, and becotne good and useffil citiacens, und not only them elves but aiko their chaldrem.

E F. Bonser.

## Juntenglon, Pa.

Frow the Olaw Oburch.
July 18,1850 .
Dear Bredrat
According to presions arrurgemunts the bretbren of the Claar church mot in council on Saturday, Juif 17th. One beloved brother Jncob Miller pretiding, and askisted by Jobn 8. Holisinger and John W. Brumbaugb. The busintes before the mecting whe to elect a brother to the misistry. The eboice of the cburib fell apon brotber Frederick C. Dively. May be over be apheld by the prayere of the charcb. There was also meoting Sat
urday might. Suuday mornint wo had urday night. Sunday morning wo had
Sunday tebool und the brethrea above mentioued and alvo otber brethren fram the Cose were present. We were conouraged in our leeble oforth in sunday ulyosi work by an shlu address from brother Holing ger. At ten o'doek there way puilic sertices. Tho touBrumbangb, from ltove 3. 31, "To bier that overeometh will $\mathrm{I}_{\text {gramt }}$ to sit with me nu my throne, even ab I also over came ned ara eot diown with my Far tbe't in he thome."
aid befors the minds of tho lienrers by brother Brumbsugh. Ho wus fullowed hy 1 rotber Helsiggen Our aged bretler'to whit tiblers were encouraged

German. Tbay unjecially tried thew the churel ber daty it regard to overvolang pride in sombo of its vari-
ous torms, wbich will in a ubort time, if not evercome by 1 ho plifit of Cbrist overthrow the cbarch. This in a and declaration, but it in nevertbelews true, for wbee the churcb will try to borve God and the world at the same time, it will certainly come into condemuaties of the Lord. Therefore it is nee. essary for the watchmen on the walls of Zion to remember what the hord ssid througb Ezokiel, bis nervant.
"But if the watobrean ace the ervord come abd blow not the trumpet, and the people be not warnod, if tho sword come and thle any person from among them, he is taken in hin inignity but ble biood will I require at the watch. man's bued."

It is therefore secennary that strict vigilance be kopt last wo be overcome. Let us do as tbo Ninevites dud. एut in tiou sackeloth of hamility and ropent in dust and asher and the Lord will turn away the plague
M. M Claka.

From the Eass Niminatlea Oongregatios, $\mathbf{0}$. Dar Primituce

At the close of the
serviees at tho Brick rocoting boued, oo the 11th inst, our older brought up tho unattor of dong bumething for the servieus ut the Luke meetiog-house on the 18 th, it was again brovght up and the rentle wes that $\$ 83.13$ were raisod Now I do not bome this out to boest of what wo lave done, but for the purwise. It icouragiog others to do like money for an casy mattor to raibo members bave the will to do it
1 liks brother Miller's suggensions is regard to tho polvicad entupugga ahewd of un- The best way for bretbren to do su is to leeep ont of politice ontirely. And to carry ont this priscipie se far as poesulle, the bretbron present at our council meeting last April unammounty agreed with each other to otay away from politital slections.

Brvybatges.
Nere Bathworc, Otro.
Frea Doulle Pipe Oreek, Md,
July 12, 1850.
Dear Burlisen
Muct an 1 disupprove of
too ery evctional orgasizstion of tho board of atibsions, clected by lant a. M, I bave pus a practical conetruction apon Art 2l of minutes of 1880 , and bave orer toy signature, appunted one brother and oue sistor to each chure of the Esstern district of Maryland a solicitor, to solicit aid for the object set forth in ssid Art. And as 1 did publicly anobune at lant $A \mathrm{M}$. that I would assume no more care and lnbor is watters of dollars and cents, of the chunch then was alrosidy impabed npon the. With this $\Delta \mathrm{r}$. 1 declite all fur ther participuthon io and matter.
D. P. SAy_ok.

Items frame the Mt. Vernon Oaggregation, $\mathrm{Y}_{3}$

- Ihke brevaties. Alwaye resd ther first
-Br
sbell. sboll.
-1 greatly epprove of nussionary work, atd will soon practically Fisb is anccest.
-Too many good preachersure crip pled by their farme.
-our Nablasb school yeatorday wan quik intelvating and encouraging. The flech of Hurk has infased nuw lifo.
-We ned more tedehers, ear class ware too largo. There aro those who would teach, bat they any their education is too hmited.
-To the Treasurer of the "Missiudary Doard" I auggent a geberal satiofaction, that te aeporis through tho P.C. Will money received for Enswion
-Mothers, mond your daughtera to spool, edacat and fit them to fill the important prositions in the charch, in
tho Sabbath-behooh, in tho family and social cirele, and they will shape and would the charaters of the young for greater apheres of uscfulaces.
-Missionary work needa both men and tnoney. With a proper effort you ant got logal currancy aimost aby wbere, and it will do, but not 50 with fear tha cry bas beet money, but I men wbo will do, and can go.

E. D. Kendia

Tram Idos Mills, Isd.

## Juty 18, 1880

Duar Primafice
We organized a Sabbutb achool at the Colambia Bchool-boure on the 2nth of June. The following officers worn elected. Mitehsel Flory, au printondent, I*hac Porry, assarian soperintendent, John E. sletzger, neeretary and tressuror, Firank Gocbenour nssistant secretary, Jobh II. Michaol chorister, Peter Carney assistant chatr ister, William Metzler, fibrarian. We bave suhacribed for eixty copion of the Yowny Diseyple, and if our acbool in reases an fast a lew weeles toere ns it bas sinee weorganized we will bave to
rs

John P. Metyoea

ANNOUNCEMENTS.
In the Lower Fall Oreck ehurch, Madison countyं, lud., Sept. 1814, cowteocelagy at 10 olock.
In the Des Moines Valley church, Lown Sept 11th and 12fh, sommenting at one o'olock.
In the Wabash charch, Waburh county,
 YR D'eloak.
In Latbrop, San Jowitio sotisty, C taber Btb, and will coatiaue one meek
The lodian Sreek eburch, at the renidesco of brother Jole $P$. Hesye, five miles north
 o'cleck.
The brethren of the Deop fiver chureh, Poweabick county, Iown, it tend holding a communon meeting the Lord willing, on the 17 th and 18 th of Sept., eommenoing at 10 otclock a.
a. A hematy meitation is cxtended to Fially mish to bo with ue, uod espe cially the
clareb.
6. W. Hopwoun.

The Lord willing, there will bo 4 communios meeting in the Wasbington Creek cburch, Douglisa county, Kan, ight miles sonth of Lawrence, on the tth of October, commencing at o'elock, p, mu The unaal invitat
given. By erder of the chureb.

## J. C. Meteker

The bretbren of the Likertyville bureh, Jelferson county, Lowa, will bold their lovefeant, the Lord wiling. on the 2th dity of Soptember, beginorg at 20 clocta $p, m$, and continuo meating over Savdsy, An invitation present. By order of the chureb.
J. IL. Ebleemsn.

The bretbren of the Jacot's Creeh ongregation will bold their commution mecting on the 18th of Sept., in of Mit Pleanast, Westmoreland county, of Mt. RJcanust, Westmoreland county
Pa , commencing at 5 o'rlock, p. ro. A Pa , corumencing at 5 o'rlock, p. Fo. A
geveral invitution is given. By order geveral invitu.
of the charch.
J. K. Pichent.

The bretbren of tho Gratot chures Mich., will bold their lovefenst on tho 2d of Oet., commencivy ut $10 o^{\prime}$ clock st brotber D. Cbambers Sll are in vited especially manistering brethoor. Tbowe coming by rail will mtop off at Powamo, on thu Dotront and Milwaw. keo railroad. By order of the clbureb

The hretaren of the Jowe Iherer mumon metting on the 22 d and 33 d of Sept, commeneing at one orduck, in the stone chareh, 4 wilus north-oat of Sarsball, Marshall coanty, Iovsa. Joun Mentax
The brethren of the Walnut Love burch, Wells connty, Ind, intond, the Lord willing, to hold their lovefuart on the 27th of Auguet, commencing at 2 'clock

Samuel Neayk
The brothren composing tho Silver Groek cburch, Cowly counis, Kannas, rpect to bold their loveleant on tho the of Soptember. We extond a gonural invitation to the brothren and eis

Tbe members of the Beatrice cburch ange county, Neb, will bold thoir lovefeast on Suturday, Supt 25, $1 \times 90$, at the residence of brother Noab Bru. Alser, 8 milas southebast of Bostrice commarning at $20^{\circ}$ clock, p . th.
M. L. Spies, Clerk.

The bretbren of the Platt Valley burch witt bold their lovefegant, the Lord willmge on the 34 and 4 th of sopt., at the hruwe of brother James Kincer, I molee oast of Rusing sud 5 milor nortb-weat of Garison atation, Thoso coming by rath, drop rav a card at the above office and I will meot them the day before ut Garison Station. Tho invitation is to att, aud especially midistering bretbren By order of the cburch.
J. P. Mooraw

SHORTHAND; suntruetiog etsos in


## POULTRY FOR SALE

We will rell the following thorough bred fourls cheap: 1 roek and 8 bons of Dark Brabmas, 1 coek and 5 bens of Laght Brubmas; 1 cock and 6 hoan of Plymonth Rocks; 1 eock and 2 bene of White Orseted Blaek Polinh. Write for priecs.

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Por Three Months, or 13 Weeks.

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## pastoge iolusta.














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## А номе

SCHOOL,

## AND CHURCR

For goung peopie of both rexch Brothron' children aroospectsily weloume, but all othens are aloo adraitted an equat footing
STUDENTS OAN LNTER AT ANY TINE. EXPENSES LESS THAN $\triangle T$ OTH. ER GOOD SCHOOLS.
The pabroutige of all, and eapeenally of tise Brethren, is respectfully sosicited. Brod for Circalari er endlose two 3-cent nlamps for
I. H. BRUMEAUGH, Prin.

Geo. B. Stone.

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Luth Paee - Six Months on Trisl;
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Moeting : Ponciples Taught in the Eenpthes.
ixut Pacir - Steady Realing ;
Fnetul, Dor"t Supar Fnotul, Dor't Swear," Basy Wo men ; A Iesson of Faith-Prof. G.
13 Witenx, Menorable to the Family of Bra. Jacub Forsur.
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Etonтb Psas-Fram Morristown, Minibesaota, Froan the Siblamony Concagation, Induna; From Bacther Calrert; Too Many Truacbers; A
Happy Fomth of Jniy; From Martmaburg, West Virgibia, What tre

Sermon ieparturent. - galvation

Serwon by K M. Esticmas
Dellivered in the Bretaren': Carpel, Gnut-
iogdon, Por Yous attention is entley to the 5th beras Though lee were a Son, yot


 and
 stud sisters, with those who hare been
huts agais and mado new in the Lord Jesud Claviat. Theve is no enjoyment beet to eluny the schgrou of God.
 alvation Salpation thougb Chonst Jestas. Thete pre three sulvations
tanch in the suldect

The tivet is uncesdituoum salpation, shas is that purt whech brlonge wholly
tu tind Man conts pertonm no part
 wielna did pertiono the worl Har
Guil placel the worls in the hanfa hopis, it would not have leen prean-



#### Abstract

of the ledocomer, and through the Remen, that whast in Adana all died, all in Clisint abothl be rasholl alive agano;


 lor, if thrist died for all meu, then all had been dead. Ilenec, in this salva trob we lave the work of God; atm!throngll Clarist all the lubor was per furmed. He sent his Son into the world, not by man'e ageney, but by The through bis own divine power The Son' work was to wraw ult men
unto the Fatber, that wo maght bo ared though bis perver
The first salvatson mentioned in the Bible by uneusditional to the buman family. The recond salvation is based apon emaditions-such conditions af We all cus and mast comply widh. This palvation wo wish to notice to day. The thord valration in uacondi fomal aloo, and is koovn us oterna!
alvation This occurs in our text Jesus is the Author of cternsl salva toas to nll them that alky him. But in reforonee to our present salvation : Find, we arosured hy calling apon
the pame of the Lod. The apostlo the pame of the Load. The apostio
Puul, in the 10th chapter and 136t rerse of Rominns, says, "For whoso over shall call upan the namo of the hord shall be sared," I undorstand that ealling upon the pamse of the Lard lans rechovence to prayer; that is, The individual who womhl cone to Jehoust axk "hale and you shall icovive; week, sull you shatl find; knock and it thill be opened nato you" Hebce tho fisuer must ank the Iord for brace, that be ana'y bo uble to perforin his part of the worle well.
 of the Lord, कp we sle abo eated by Juith, in the Loul Jenas Christ, Fiuith
in his prover to saro; fulth is his resin his prower to aro; fuith in lis res-
uriection, laith in lun aveopsions, wand futb in his glory.
Third, we are aved liy repeatance
"Hepent and be buptroud wery one of
 of the Ilsly Giont " Llue the gitt of the Holy Gloust ta rowhtmbel wo ve-
p neance and loptoan Elene wo are all saved by re]n-blabre
Fourth, wo nre saral by lunthoth Fourth, wa nere sared by huphsin.

- Ife that lelicvelis and is heptized ball he varid'" 'Thus far, you perPelve, re are raved by folling spon
the name nt the Losd, by faith, by re-
Finh, we are enved through tho Gospel In the 15 th chaptur and 1 th apomtle Iaul sisy, "Storoover, brethteb, I diolare unte you the Gospel -4 you have recouved, and whernial yo ge leep it mumory what I preat bed
 Gind tute anlyation," and we मaceaved Snath, we ure saved by worke Fanth wathont work> is luad"
Serentb, we are maved by graco in all theer is the gift of Goul "Not of wo are his woikaunshig, createl in Clisinat Jesus unte goved weaks, which
Gint hath betowe wodnipel that we hbuld watk at then." The idea of walking in worlth is wortliy of our at-
tentwin. We cmanot wath is goond sortis until se ret into bood surlisi

We cant walk in it. More, wo are uar
Wet d by grace. Thus yous seo are Bavsaved by grace; by calling upon the name of the lord ; by fulth: ly repentanee ; by baptisua ; by the Gespet, and by works. Wo susat de our whole duty; if we do not, wo uro unprratitar
He servants, Hence you perceive we We servants. Hence you perceive wo are nut saved by one thing alote; but wo must appropriate all the mean. Just as the tarmer. Ifo does not xaise bis crop with thing alone, bat by many things combincc. The forrues says to me, "Sce thas bonutifol corn; that in.
dividual yonder whom I omployed dividual yonder whom I employed
raised this oorn." I say to him, "Ibat's very geod." "See the implenowet by which I ralsed the cors." I suy. "That's very gool" "Here is the tesin of haress with which I produced tho conn," and I say, "1hat's vory good." Bat if lie shonlit say to tae, "Hlere is the nuta whoms I ouployed, and with
bim whe I taised the eom," "or, ' here bim alone 1 alised the eotm, "or, " hero
is mexcellent tenm of borses with which slowe I raised it." ete., I would doubs that Bre when bo takes all these things toguther-all these things comblined-then I understand that it the cosn, abd bolicve bim.
the corn, all bolicve bim
Not only by culling up
of the I ard, aro wo the name luttb alones, hro we byed, vot by not by buptien alose, not by graceal me; lat by whl theso things fom Mhicu, un we New Tentament blare inces in the were saved from thenr enontics.Tho alwatles preached Jesus, and many people lehoved on bim. Thas starred up the jealonay and hatred of the Wreked Jows, and they sought to lay lands ua the apostles that they mighe implisen them Thone wicked Jews dadimpitison the boly mon, bue the Lorr canse and delivored thers from ther encmes an that thoy went ford again
presching Jesus.

I call your attention to the deliver anco of the apostle Potor, who was ap.
prehemited und biought byfore Ilerud, and by Lifn mupritoocd The eburch prayed lor Poter's relesteo ; prayed to thervied inghat again be restor to proclaiui the word of God with The Lord therefore sent an wigel to ansist in bis volemse and coma-
ing to Petor sumoto bina, and Peter acisug fullowed bim Oh! the tbught of the paonence of noms holy and divine being to assist in titio of
med! Theangel ras the leader welaora it was to follow, and as they cane horth, the doons of the prison opened If to thena, and they walked out, and
Pecter was pemitted to go to has Gretbien and sistura for their encouragusent. Hure wo have the ndea of or Peter.
Pail,
w
iill him, and watehed the gates day and vight to kill him, wav delivored by the ilisuples who took bim by tight, abil let bun donte by the wall in a harcet Thases unother itstaneo ilhestaative of the lden of salration-per
honall salrution. So with Publ aud Si Sa wo mother otcesion Atser they hall beon lieaton with many strifees, they wete cost into jurion, und at
bulbight thes wero hesad siaging pumess to God, sud calling upon the华位e of the Lond, ner doult feeling
priteciples of Christianity. The Lood tions. Ife whiv ready, to purdon ua heard thon: "and staddonly there was a great earthquake, so thut the foum dation of the prison were whaken.
und immediately all tho doors wero opened, and every one's bantls wer loosod," and they came forth again Hero salvation was sent to Baul and Silns, and to Poter. Thas gives us en. ronagmont. To know that the Lord will delaver un from troubies and trials in life when for our good.
Some theo nge, a number of youn people, (and sowe old ones, too, pho posed to have a hitle pleasure exeur-
sion on the river Thames, pear the city of Lomlon. They proenred bost, and starikal down the river. Ai Was gaity aml bilarity, ns thoy werd beppy is boing sway trom the noise Sudklenily of the great eity. Sinden Sudteny another boat eamo ppon
them, and struk their vesed with such prodigious forec an to sink it sud denly. In a momout of tima the river ness strown with individuals, struge gling for lifo in the midst of tho raves But, look on yonder sihore Seo that little boy I He sces the e0u. gored, He He preparen to ance somgored. He preparea to shre bonnt,
and dashos in ami resenos is young lady. $\mathrm{H}_{0}$ goos back and resene atotber. But now he is oxbausted He may, "I am so weary, I cun do no where" .Just then be sees floatutg on the water, apparently ata objeet of like, wrappetin al blumkot. He raghea it bohold ho reseuos a littlo lubbe. He says, "Now I have a datiigg brother. I will take this liztle erenture bouse to ny mothor. She will care for it, and
I will propido food for it ${ }^{n}$ Ho took it rome, provided foull and rainent foir ond onjoyod its complany. Just, 80 with onar Savion. Ho maw ur in sintruggling in the midst of the great tapes of the sea of sin. Hesies it comed down and weseucs nos, and lerinyo Is asbory, putting us ou nolid ground. IIo provilde tho neressary food the our jinitinal sustenanee, anal clothes us with tha garment of rightevistucss As the butho boy resened thaso thas wor drowning is the nover Thames fom tho angey and deatruetive waves Tront tho angey and dettructive waves
of bin, und placed os upon then rohd in, und placed os upon thon solyd hrongh him and hy him, and by no other; and this saluation is avalable

In the acparation from God, or the iall of taan, we lavere, first, golle, sed ond, eombemnation; third, whenation Farth, ancleanocsa ; fifth, a lost cont jitica. Thus man went downward, tep by step until he was loat in tho wiliterneas of sin God saw the con-
dition of the huanan fanuly, and he tooke stops to reduem that fawily. First, we bave the Sutior, in the atonement of all guilt. Then we bave pardon on the part of God; Recotul, wo bavo justlfieation; thiret, we have atoption ; frorth, holiness, fift, val. have guilt, condenantion, slienation. meleanuess, anl a lost condition, on tho other, wo bave, grailon, jueditica

 we bave a Fathor whe thus ciebly providea five us. Aatl see lun indifferent we are! Ho are so slow to comply
ven betoro we coull raise our bands Salvatuan is
Salvation is the gift of God, not our gif to Ged. Let no man boast of has warkn. It is upon fiod's conditions that se nre saved. Ir I shonid say to this congregation, that every man who raisen his rught hand shall the maved, and if you were to oboy and follow ine, yout would be truating in my works. That would be my work, not the Lord's. Truly, the apostlo says, Woslall lift op holy hads in prayor. But we shonld wat lit up our bande, simply thinking we slult be avod by that act alone. God doce not say that a man is sared, simply by liniag up his right hatd And through the Christuan's pilgrimage there may exit sobsetbing through which he may thenk bo sball be aaved, but it is lost ahoe to tisink we con he saved by any thing wo ordain; it is through tho beabs which fiod bax ordatsed that we are saved, not our numbs. Demember thin, that without Jesus Chrint, and without obednence to Jesas Chrint, he is aot the author of oternal salvation to atay of uk Eome wonld bave it real thas: "But he is the anther of tornal anlvatton to those who believe is him." We must be careful how wo read the Scriptures We manst not simply oboy him in seme thiags, but obey lum in all thinga
Aftor be had acoended to his Father he gaye to his atiagitles a commissions hat they should go into all the workd, ud preach the Gospel to every ereaturc. Now, we obeorvo that it is in bedienee to Clurst, that wo olitain sal. ahion ; tbat, in ondor to obtain oternal salintion, we nust ohyy han in alf Thage. That includor at great deal. Sbonid a mase bic a just aran to obtain this salvation? Hife munt bo a junt man. should he be worciful? He must bo rucrcifal. Shoula he ho kind, guntlo and loving? He me mbint. Ho munt bo whentever the Seriptures require of him, and not roly on bas own strength, Christ is the anthor and tinflier of our lantb, if' we follow bat in all thinga. Ho may the the suthor of our fatb, Fet not the fiefsber, berause wo do not continue to comply with all the condithots
Notree sompe of the conditiona- Be neve on the Lord Jesua Cbrist, thus cbange your beat; repoust, and tkas change your actiona, be baptiked, changing your ulation. What is faith? Fauth is thw behef of testimony. To illaratrato
Supprec some kind fitber in this congregution, sittug bere listeming to and enjoying the servico, bas a dear con at home, whom be devoutly loves A frionit of bis, whous ho trusty as a eropetent tritness cumos sad tolls hia bis son is dead. This newe grioves bim. Now lot us notice the orler of Chis Firet, the sum bal to div; second, it had to be reported to the fath. or ; tbird, it was reported by a compee fent witners; fourth, bo was very much golored. So Cbuint cane uto the roold. Ite dicd. It was reported be trusty witnobows. We beliere theae attreabch, aud it griosey our luturt Agris the fisme witnesses corne bp and tell as be bay riken from the gave. Now what is the result? Why, wo so lobger gowe oi doubt, but rejnise. In faith thore is a laelief of thatimony. The nitnowes must he eumpetent und ruhtitu, lielioring thetm, we have rith if the Toord Jesua Clavist, bolioving
 nal malvation. Repontance is a tober tion. Beptism in a fonditron alse,
which coslikes wa to olenim felloweshap whels cosliles
with the ralota.
Thas, my fricads, in orilet to secure lats ealvation ve munt emply with
the means be bas gomon uh To comjly valb these will give ns etermal salFation, and that is what we are labornesa begonel thas valo of tuars; happtneas away from tin mul currow, lafp-
 where thepe is etenat enjoyment Obl
shoull we not hater fiut that rest wheh is in Chriat Jeans? Then my brethrun let us ho cmouraged. Let no look up
 of ons finth. And amee he sutlerod, of ous futh, And Hmee he sullered,
let us not the aft,unl to snffer with him. let us not he aft, wil to suffer with him.
By zuflering so are inde pure,Thwough abllering we obsain the ctown,
of hfo. Many thinge ate lirought wo of hfo. Many thinge ate lrouglit to
jorfoction by being jurgell oft their
 Fon the ofo. It in mado pure, ns were, ly suffering. Tho ioon ore mant pass throligh inn intense beat lectove it
cau be parifien, so tho Cbristian ruust cat bo puritiel, 60 tho Christian ratust
Jass through the firo of perverntion and tho beat of atthetion fa order that
he nay be made puemulholy. Henen we nre cueourated whon we Buffict with lebus. He is mur oxamplo and
the auther and fimbluer of the way the auther fod finthur uf the way
wbuvian wo must wulk. Io snflerel the thatb of the cruss that we inight
to paxcd. Weall nued nalrations, Ahy we parcd heeds it most? Why the man Who lanows the least nbone it-the
nam wbo is lom. Juct like the man Who lenews the lenst about the Rable, ho needs to etndy it most. So lel nll study the work of Goul. Let vs looh into the perfeet luw of liborty that we
mas socure this eternal saivation mag socure this elernal sabivation
Bo faithful, bethren and bviov, anil Bo faitliful, bethren athl boter,
the caun of litic shatl be yoars.

Cf 55 a
THE EAD IS VIET,
"sll that we cao suetd is wortu the eol. If songbt, as fod's and man's most loysi sifend.
We cone noto the morld, soil take
Wenpoos of cartest ckill-
Let pa mot use them
Let us not use therm ill
Working towardy a cortain object, and looking always to its attalmment in the finturg, constitutcs a priveiple,
with th bich God bas entowed every bunsan lowing; and toan, frum tho begibning unthl the end or his extstence maitests that he advabees continusily distinct, por a great, nor good one, yet thu bearen born praciple is
him, and, if be suceceds or fauls, it owng to right or wiohy energies, and the indinence eursounding brim, the pkilful or the ill use
the world's eonflict.
The ond isi ens, meitavg munn, is that Kreut pow or whowh hus beco moving
the world, all the long geers, situe the erestron, and if to the world's uccotes plinhements, what the life blood is to the hanan boang, permentes it as of
teetnally und litse it, ende only when life end- It bas beun tho mapparation of tallious, the gutiding star of unthum. beted hosta Living and ow inat to ad every form of goremmount thin vurth han oves known, it has led mugh-
 tecalsuin detegee of right eatase it
bas exalied mivente, sad glurified urt.
 foundal firtow the the liok Christ
Joun-his blowil churcb bats burne bughu Lhaterer betory; the blest tran. mant mumin wate

beurts, toale und intellents, thruld us--piro Sunday oohool workers under all
fruanotadcos, wo work otracstly, keop frumantadocas, we work otracstly, keop
ing the ced in veew. Consciously doing this, would insure great reesm pense of reward in this world and the complisb noble purpmeot, pre sevking to prove Gol's und mistin most loyal frevod. by glorifying the One, through benufiting the other, and if the work. ors in thas field would anly remember
the aim, would but leok to the enil, how zealously they would strice to it still right princoples, to infure all right knowlodge, to weell ont these lictle
sinn that grow so very nigb the beot virtisea you try to cultirate, and wowt noble results wonld reward your labor. But, work as yon nay yowr watk will bo rritucuted, and the critic, looking
through dank glasos on the dark sude always, will concludo that boys and girls are much worso now than they
over were, and ho will enme to you and toll you, show the fruit, end ho sball know the tree, and belicie your work a good ono.
If the Sunday-sehool worker should go to the critic, and may of hat young orchard, recently planted, shov mie
the fruit and then I nhall behere those treea will prodseo apples sorse duy, ho would be repolled indignantly for bit lack of sintple faith, yot bie faith is
the vory fame that rumores whole monntame of apprehenmon, and misgivitga and wersibous from the mental fienobary ant off the shoulferg of Sundsy-school workers und eantiles
there to toil on in falth, beheving that some day theit works bball be male manifest. But, keop tho end in viow, for the bavest, theg plawt one year, and antieipate firuition in the yeara to came. In the world's enterprises, one
generation may plan for suceveding gencratiou
Great works nometimes develop very blowly, jour thonghts aro cansied by Wire over the land and undor the 日ea you noro conveyed like distances in like tume, over land and under it for long miles, yot the monve of transmit-
ting eithir, was the work of many years, the overcoming of murb oppobition, lunt, through persistent viewing ed. These things stuould encourage Sunday-3chool workers,for they cotitil. er tbeir work, a great and hood one Wh orerooude these, requires carnest work, carncst teaching, wot a teawon from the leworn har multerently taught, not s lyym nuag io like man-
ner, not a prayer pased by in fistless iusttention, boy will for get sill that is une wo k, and the ropetition will resale in an indifferesce, from whith all 4ulthequent teaching may never rouse thom. Koep the ond in riow, and now
good sced lyy the wayside. It may full amany thorns, or 10 etony places. it may full is good ground, but it is for you to let it tall. Imprese chaldren they will fave hom just as natirally an they love tise good and great on eartb teach them to kuow the 'Iather's hand in evory good and perfeet gitt to the Fond, thas fle grandeny and glory 3od compass, that same tisnd alone
bus wrought and waching childree theau things, thoy well lecromu interosted in what you tell thers, will romomber your leachitig-will ohserva will learn to udmirm, avd tbeu to ror. crence thus great Cruator, And when the wind dotstopes tbey will lachye bes works beavest porfection, bo they
 thell the erculd thenoby perinitting aurution. They will aleo reatiza that my of bes varied means, novor copies
rebtest Author first inodeld, atal see -吹 and behoving thene tbinga, man will knows the God in all. through all, and for all, with mondiuer a live devatel te Lim aod tie canve, bat meogre homgo for mevial med, to psy this One onightient to "robtol Al yen, ye work
ors in Sunday-bsberuly remember to ors in Sunday-bsbiuly remember to
po night beed and the results teay follow.
Thenagnia, keopngg the end in now act theil to Abg their songa with the slirit, and the underatanding live tho woras mean, it will ba an im. provemont. is will be ath impros gent all aronisd, and tho shightest maggeston is this way will indoce a whild anciea just fiom s luttle Subduy soboot fong, towch the rught spring, and the
 Then mguin, the fall wraport of prayer apnot be tanght chliltren too enroent. 5. Let them understand to the foll, wory adea aviochated with it, and um-
press enpecally upon the litele mind, he motkery of aseuming the attitude of prayer, and then ongazing in wome bing else. Impress thin, and the evit and garis, during prayor in Sundaychoel, and of thoy learn it in youth hay will remembor it all through lifo Tbo individual tewher should remem. ber these thate, when tewheng with tho end in view. Anll perhapes sotao ay in the futove, some mun very thg omotation, way woried with the world's buffotinge, may sob tho gatew ajar for hor, and all through the ewcot influ onces of the old days long gg , when in Runllay.ecthool you lot tall, an jatorestiog, earnest word for Jesia, Al may nuscood your plantiag, bat you 1any be anccesstal earher, and not husd long to wait. A teacher may neo overy me in has, or her thase take on the glons od Cbriut profescion. They maysee i first with joy", aull subscquently viev
it with sorrow, becanse ho sees 50 hetlo of the profeneed lite, but, thhe beart retnember in tho very carly furiog time, there is in natore no masifenta low of lifes but tbu life to there, sed when the Fathor's blesued sun beatho dion the longer days, when the souti urhezes blow balmy and gentlo sbout tbem, you see exidences of the lifa, that Wore dowmath, when enatisy sarroundre firs abe tender buds, then the beantiful blosoonss, and then the fruit, in ite earfiest develuperent, ade when the econching sune of mudsuzatacr fal) tpon them, they are oot ouly ktren th ethed to endure, bast thuso esino power lul rays, in man's Jowdyment, almost bligbting in their intuence, are per fucting the worka of the Crestor aiko unto theso may be profession In the beginning shere may be cause to despond, but just romemlier there sofurs slics above the young, ther aro mivera wiedr to couno ugmast
them, there aro mixed influences earroundiog. Then let Christian radisoce Alhumino their paths, be kindly affoc tioned, Chriet-like in your condaels ubthese leaxt oneb, and in timo to mose, you may look upon them wben moct then, you may see horrows and tomptationn come vo them in lufors noontay, but if you seo Cbrimian graces perteotisg tbrough sutlering, eation, and can attributy a emall part to Subduy-schood infuence, wh, then, thavik the l'ather, and twke sew couruge for yon never kuow hall Cbrist's whet worle they stall to under the Lamer of their gloriots Captain, bus you should alwaye hope the beat, for you do 1.bow, that the fiont never wats tho beio, then the arny is never without a commander, bor the nation without a riller, nerer a cloud bat

leep the end io vouw, unil wact children these thinge, to lable on the suany side, to never onticipute evil, or macet trouble half way, ans! while you warls, Fot glad contutenances betray the glad Twarts whithis, that they may take your worde for testumony nad believe gour religion a blessfal reslity. And trbon you importine athers to crime and go with von in eajuyments in tho Christ lfe, to ont tell them, It will be a crosy tollove bom from Jordan to where he sball bo soon, on tho righit bund in etory. Ah nol whels bo commanded, "Take up thy Cross und follow me,"
Ho naid it to thone whore toes, would be they of ther own lienselactite, to those tw ho gate ther lives for love of
him who tirat loved them. Bus, is therse days when man con worship ever field of the Master, conscienco telle hin
doing i
doing it th no! it is enjoy. ment, deepicat and best, it is associtr
tiona with lowed onee, most hatlowed on earth, it in the consfort and peace and blesed hope, that the world cannot give nor the world take away Aod keoping the ent in view, it is all the owed prospect of the glories, in the glory world, the holy river by which no hope will over hang ailent, the monk nufforng iaptares of the mooting हith mori: than woyds can evor expreas.
Then never trag the hanner of Im mantel fo low down in the alumt an to asy, 'Lua a crowt to list under it. And when the clouds ubuve gou aro dark
with sorrow and temptation, when borss puerce the flesb, and petty vexatous of npirit try you, just remerober to eall thom lyy the tight waine- for the urnes ranisbud with the old tume perseeniones, and ca-day is not, nave in man's inimgrided visionury. Then be Fore my, thase homan heinga aro bap piest who lifo and wark with the Ex: N vier. Thenefore,
Comue, hero la workz-sod a rask beld bo
Put thes thiae edigo to the great weeds of
Hglt then fisd the ase of hife sod wee
Thy Lerd, st set of sun,
Muthenon, Pr
JESUS AND PROGRESS SY NONXME.

## Fo Rro, I.

Beloved Vonts is lecre. Yotreter ons, but for loyond wine. To Jesum you owe thl, to no nothing, suyo for aiprotiend and jndge, Sonay stiut
therasolver to sedd me a fer atsmps to seep ing ner in survice; others wonld pay a bundome sum for the oppor tunity to nalaten boufloo ol my writ obs. Sume sue unly what they ithay They suatl at capitaln, bieg noll lietle douke at pelysyllabies and canuponnds call to peproal and obstinate and phan dic beeansu I do not prombere retio fost to lance ing atylo liriatle and dinine, athd doqueut with tho vory DiFinity snd tears and blood of Jerns atrongly than the utmost ntwees of mis keraid of its vajesty athl wolemalty Hof unly a very fow embittered soul
find talt cithes with my putter or tomaner Thoussads of vorece of four quasture of Zaon tor tho crumbs 1 peck so painfully from tho great baf. Althungha noally every rail brings noe ite vales But this is of zmall account Acbens bave ntways heen in the camp Korahand his rebelhow roadjutors are foned in overy agu. Wo aro all
liviog for Eternity, and this fact shouh
tu the solemb deersive day when Tokel" will probe all hearts and sift all motives and judge all actions, "big "aps and littlo cups," and the lack of monusyllables will not put the weight of a duat-grain on the balanees of $\mathrm{\lambda l}$ mughty tiod. Thon many will with they land writtan less, or watten dif ferently. Where sudh personal perul. aritios aro reforred udvorsely to belitthe a sulloring invalid wericer tor Josh and the selvation of seuls, it is groatly to be fesred the spinit of the Cross is iot reguant. If "nothiag' but Jeath Chriat aud lim crucifiod" were written on every hoart and overy phylactery haere would bo barmeny and progress atd conncrvatisan would thean Rmman.
1 too, mean progrees in every syllu blo I write, private and publle; but uast such progress as connes by welf cruofifion and assamitation to the Godman. To hanger tor sutaothing whes, pray or lubor tor sught not found is the sleath of helf, is wot to "walh worthy of the Lord unto all pleasing. There aro many who snull at progrens, aven buch as Jouns asks and protupt betause they love the world and the flesh or tradition moro than the Crobr. The donial of reistions and the rejoc. tion of plain dreat dio twin-errors, One hugs the parso and the other idolizes tho wardrobe. The culture of
the mind is Godilike when it means the heart-culcure, no mattor whothe it is attaieed in a log sehool-houss or is a four-ktory bvick college. Sunday. whoole ano lhyinely-endorsed clareboursories, if righuly conducted. Mas sione are the hoart-cbeor of God and his atugela if they aro what Jeeus oaly can make tbem. 1'rotructed norviec are the suuntorpart of the ministry of Emmanacl. Mavieral support be cording to necessity in a plaik, positive Divine idjubction. Att those are cs sential wemeots of Chrotianity, the nonnal ontgrowth of the life of Jesus and meun progreso. But whatever looks to the hiberty of tho Gusb, and the unteming of the luster aro unit with the spint of the world, should be crashod as by the hoel of the Omme ontent Sorpont.bruiker

## ORUME BASEET.-NO. 7.

We all have our littlo enasses to bear, our troubles to meot, oar trinls
to sontend with, our wraptations to eonquer and overcome, our losses to motra aver, our sovere sufferings to endure. The bumas family is subject to it thourand and one miments, oonChristian tocks in vats to be carned to Christian tocks in vaun to be carred to
the skies "on dowery bods of cane."
thaten with hum leuden burden. Having lately hoch to a fow lovefosatt in Lancaster coubty, the following thoughte came to my mind very forcllby
"Precionan to lovefusst occestions," a brother remarked, "All the laven that may oxiat avoong the mombers, is gatbered to gethot, annl we all mutually ugree to lay it down. This losvina ta
thu eremy' burden. The beart butigg emptient of love, tho dovil pensesence it whth malice and envy, atulbornncen and pride. Bat before partaking the boly emmmonion, this burden laid down and buried, and the heart is fillod nnew with love Bat the devt will noon exbume the old leaven nguib, and will try to unduep os to take it upon the syane. Sometines ho ase it upon therarelses again, whem bo it upon thotarolses atsain, wham the
will then pond about throngh the Whureh to peddle it out for hiv, and what is the rovilt? The chirch st
hurdenet, and every momber that rehurdenet, and every momber that re-
tenveat is renderell misorably unhappy. By yelonding und adding now hardcas, tbey aro finally preseot down that they exa manke mo mare progros They lie down by the wny and die.
Bat Jcsuas has a balm for this "Sulf. Bat Jcsur has a balm for thiq "Suti-

- wint unto tho day os the evil thereof" Ho will not bave us ing and tug at the evila of the past, nor those whict we , thaging in tha freure "foot not tho Sung go dowo uphon your wrath noithor geve place to tho devil. Epth 4 ent, thon fulifiled, will make has bappy beDRE Wrath inctudes all onvy and thatred, and all ill foelings, and daily to oncerome what liete mas arieo within trul us a peleceful "good night," is the Chnatian's glorions pravilego. If we deare bapphaces, let un nevor one thought that destroyn our lose to God und to one anotber, and that robs us of eur prace. "If 50 know these 1) angk, happy are yo if ye do them"
WYithout forguing and forgotting old Without forgiving and forgoting old
wititnces wo cannot bo happy. Evory day may bavo nome evile, wome offer cess but not so many as to render us unbappy; but to bear with ne a lifotime'n offencos, must necessarily make 4nвuррр.



## 

## 

TELS's 15 Tu seontive
If as not true that 1 thought that a Scad emtrye," ens be "baptired to produce opiritual life," or that Gud's clifidFen becone sbortives. Porverston am, topbistry are oftee the weapons of the
dosperato when their rause as sinking. thoonimplo fact that Buptista consent to "batred, varianec, wrath, strife, in war, conderann Mr Tis clsuna to a trinly regrnerated monberolup. Ihes grotendtrine immersion Anabaptiste is a most mupiter and zignat fature, and conngas hes toristel "Haptist Succession to

mamad neview-comtives.
The Bretbren do vat bold that a more formal, church membershap wiun -bow that the conditions of remasesion are not the conditions of true churub nembership and fellowehip, or that thoy do not directly entserse the parpooes of Goirs yrace in salration. IIe though maved, are not made participants of sulvation, throagb, or ley any mense of, the rame, voluntary, personal exorcises that adules are, and that the acoonstatility and duty of adulte, vary mecording to their abilitues and
opportuxitics and the consequent requiremont of God it their bumps.
We hare sboun that the Baptist and bence of rygencration is sumprifeal
by ficte und argumedt whel Mr. Ray hus not been able to refinte, therefore his 9hb argument is lef without forco and applacation.
his el charncterite.
(1) Mstc 3:13-17, fays nothivg about Curist recoiving single immer-
2 Mr . R. effers no proof that Joba's haptiens, Acts 19 : 4, wat sumgle immor tion

He that telleveth and is baptized." Mark 16: 16, easys Eothing about "onr dip." Me. R. knows aloo that sav ing faith is not a simglt act, bot a run haued and larng exctecise, howro bis plea that "If the act of baptiam muat bo repeated to the number of threo then tho net of faitb munt be ropeated to three," is inconsistent, absurb and ridiculons. According to bis logic, the fith, hike his chp, would bave to consist of but one ncl. That will do for a
'sleal' 1 fuith Nloal' 'fuith

+ The deatb of Cbriet was not one , but the resalt of artions and nyraNettber is ono burchuared diph hateo his doath which occurred on the
when to hioml hrs heal foruarl.
G. asd G. A bursal nod rasurrectur are not each sliggle acta. Benides, i the candiduto receiven only one burtell into the name of Cbrist and ane resarrection thercfrom. Hix the Holy Spirte is designed to sobserse no such figare becnuane they
doad, burudnor resurrected.
and 8. Douth and birth nre nol angle acts ench, but aro the renolts of actums and agewies.

The Inrachtes did not pass tbroush the sen by our Bachnarid dip.
10. Naat's going into the ark was a typo of baptism Nerthet ditl he go in hachrards. The type was in his salvation by water. 1 Peter
That wasn'L one hrelurard
11. "En baptrvan," (one baptinm) Eph. 4:5, refers to "one" appropriate ordinanee called haptisur, hy whel Tewn and Geotiles, bond and free, male and fomale wore alike brougbt into the chureb. They bad one and the same Iford, one and the same faith, and in this senee all bad one and the sums baptien, but overy perten of comtaon senso knows that all could not bave been baptized by oac and the same nhp, therefore the effort to make thas refer 10 mode is supremels ridiculous, and
Mr. I's transfation'onc dip," hill not da "Ono baptiens" in ato proper sonse may consist of a flurality of dips with the eame propricty that Chribt's one churck" (Math. 16:18) is composod of "harches," (1 Cor, 16 ; 1: Rov. 1-4) or that the "word of God," (Luko 8 11) cotisists of his "reonis," (Acts 11 14), or that God's "nork," (Gon 2.
s made ui of bis 'works" (Ifob.
(I) t, 10 ; Mr. Ir. rquens aguin his whlel facts. I roply.

My example from Heppocrates bowed that buptizo van ored in cluss" Gr
dip.
2.

Tho examplo of Naman from tho Septuagint ahowed that baptizo was used in shind Greek to express more tban one dup
3. Matt. 18: 19 comurands bsptism into the wefinuly Dame of crich defimite
pereon of the Godhesd. Tluat's trace immertion.

Tho apostalic fathers vuy noth. ing atrout Nagle immersion, but abriolotely eondern Mr. R un the dosign of baptism.

Monolas A. D, 256, inforine es that thine immorvion had oluaye heen old as the goapeL.

Among tho carliche Catholics, the old Novatiank, Waldensee, etc, trine immersion was not associated फith human cornuptiobe, traditiona

Chrysostom, Tcrtulturn, Mons log, efc, and the enrly charches attributod trine inmersion dircetly to Christ.

Vha, as well in Ruman and Cireck Cuth olice. Thun wence Mr. R'a boasted array of ac-called fucto samishen before
tratb like chaff bufore the wind, but : 1 It is a fluet that the Greck gromoratian, declare that frequentative yorba (ending in $\mathrm{v}_{\mathrm{r}}$ ) denote repetition of action.
2. It is a fuet that the moat dietioguined lexicographers hare defined aptzo " $\%$ dyp repuratedty.
3. It in a tiect that the wingle dip of the Baptiath has no rupetition.
4 It is a fact that is sacred and laesic Greek where ore' dip only is ad-

5. It is a fect that where the nature f the cate requres rpethtion or anrease of netion, buytion is used, not apta

It is a fact thest bapto which sim ply moans to ilp, without any iden of the Bible for baptime.

It is a finct, that "en huydismou," Eph. 1-5,) can teot be correctly tralls. unted "one dyF."
8. It is a fact that before Mr, Ray can upset this frequentative theory, he hust eet aside an centalilished principle of the Greek language end deatroy the force of several thomand Greek verbs of this clums.
${ }^{5}$ It is a fact that trine immersion astisfies the frequentative bature of arptizo, and the three modifying admoncts of Cbrist's greas comminsion Math. 28 - 19
10. It is a fict, that oac dup ean peithor satiefy the former, nor be adminiktored bito eich of the three names of the Liffic.
11. It is a fact that tho futhors at tributed trine immerion directly to Cbrist. This ie not true of infout baptism, infant comuatuion, vte.
12. It is a fact, that the noost loarnod autheritics testify to the frine immorsion of instrinted conterls an the gencral practice in the first threc ages of the churck," Tho excoptions wore csson of trine offision in the lattor part of the ed and is the 3desentury. Not ingle ummoraion.
13. It is a fact, that bistorises do clare that there reas no change in the generat manner of buptizang during the firstherce conturies. They rogardod tbe trabeition from triac to sughle immer siou afterwardx as a yfozt change.
14. It is a fact, that fathors and bis torians attribute sugle ummorsion to Eunomiun, an Arian beretic, and bin o-workere in the 4th contury.
15. 1t is a fact that single memersion of neror asecumet "the "the neme the Hely Spurit," till Pope Gregory de crend it, A. D. 495.
16. It is as fact, that buckenerl adelt haptimm is unknown in the bistory of Cbeistisnity thll the Buptiese starter aren what they called baption, not four alewdrel yy ars ayo
15. It is a fat
15. It is a fact, that learned histori-
and inform us that trine ammersion was tirst need" and was "undoubtedly

18. It is a fact, that the most promof later neges havo delars and wraters mencion to lo the practice of the irumutre ages ol ebriatiunty.
I9, It is a fact, that the early writcre, whoee tostmonay is generally, sought and wmployed by Buptinta in supprort of imusernion, alls
20. It is a fict, that whateverschiems oxisted in tho oarly courch respecting quastione of thareb deripline that Cucholite, Montumats, Novituans, Donatiste, Artasa, Meletians, Macedonuans, Marehmity, A piolinurtuke, Nestoraans, Sortiane, Acephal, Malabar cbriatians the Jarobiter of Syra aibu Mesopota. mis, Moncpllymites, Monotholites. Abyfinitns, Armunisab, Chineso christians,
the esily l'aternes, Waldenkes, and, othare were trane immermonivte.
21. It is a faet, that Buptiste in theircontroveraics wuth surinklers, their (to the bapthmal alleces and practice of
the fretk as a irue and frithfol exbibition of the sumstolic practice.

22, It is a fuct, thast the rubrics, catcehismas, and baplinmal cflires of the
Greck and Oriental churvies bave al Greck and Oriental churvics
23. It is a faet, that Puptists appeal to the rubrica and practicn of tho Grecky hs a corn
If It in a fact, that the tarly Grecks understond the original Groek commission (MatL. 28: 19) to reyuire trine
25. It is a foct, that the tirceks anid Orientals, iecluding the alament Waf danses and Altigcnaes did nut dip transversly or lackwawls as the Buptiats do, hit bowed forwaral in bup-
23. It is a fact, that the tharches hy ahoae nuanimeue consent the bonles of the Nuw Testumest wire eringuled into the samed cubon, did willout nay iecount of a cbange in thetr manacr
of loaptiong, transmit the florlathan seriptums to us throngh the Greok Latin, Xoralian, Donulist ned Wul lensuan clonelaes, whill me trind ab merstonists.
27. It is a fact, that we hase no .in connt of wny organzed lonly of pto
fesed rhistians ever rhatuging frotin single to tianc immersion, but we luwe to the contruy $y$
24 It is a lact, that stople imimer somste of which we bave any aceount in ecelesiustical bistory priur to the 7th centurr, hat only denter tho ili-
vinity of Cbrist, bat did not even pre iend to baptizo aceordiug to Matt. Es 19. They were rygarded ne sfratity hor ricical, sulle tho geveral chuseb did baption weording to Matt. 28 19, 4m the name of the Father, a
Son, and of the IIoly Spirit."
27. It is a fist that Cliont has commanches! Laptism into the vispute or haplawlar pame of each definite particilar pordon of the God-head Matt 28, 19 .
30 It it a fact, that "ille Rasptist位e er do oot baptize into the deg.
 nite or particular poreon of the Gued-
heard. How thon can they be chnrebof of Chrast?
Is to M1: P's Ard cbaracterintic try sbowod that the Buptist thurehes wera realty distituto of tho Lard's supper, that the Lord's supper (afeyisioa) is its mind a meal, at baptibn (hinjohamer) is inmerstob. It is an everiag mienl, Christians are "partakevs." Buptist hurches have no meal st all. They lo not "eat und drink" at nor aro they "partahere of" a table. They cole brate the eucharist before dimner and without authority put away the supper or lovefenst. The aposth dial not reprove the Corintbians for a meal but or satimg their curb, aclfish, diworderly spppers when the Lord'a supper shouk
have been eaten, and fornegiecting the Cowe been
Mr. R's the characteristec faile
I-t. Becanke it proves tuo much It reth. Congroyationalints, anl others that expels the unworthy members. ard Muth $18 t b$ shapter, is otur pperial staudaw of thurch goverbment is per-
sonal offonce, and we rulchowledge hothing bit the Now Tostameut as our rule of Cliristian doctrine nod pratice, but he sill not admit on this ground that wo aro churches of Clarizt (1) The members of Chrint's botly To underl nud vatually deprende
(g) Buptiat churches ato indepcratert one motluer
(3) Now then can thoy ho chor bee of Thist?
The Rreth
tirghen conemil is not Irymatorec ami adrwory and execu. tive weording to the united will and judgnemt of the ehurehes repreneated. But Buptist councils or Aestatiations ousutimes proved like antec, as in be case of tho St. Luntin Association

What right bat they to interfar with th catirely indigyontent thurvh? Ecbo answers "wbat?"

NEED THOLGHTs.
-Witboat aiversity grace wituero. -Would you he etrong? Cunques 5ouraulf.
-Patcy tuns moat furiounly whon a goilty conacience Irives it.
-The Chastisn ie aot raned by living is the world, but by the werld living is him.
-In matters of prukence last thoughtanre hat, in roorality your rat thougbts are beat.
-Trath is the moat powerfal thing in the world eince fietion can eoly phense ua by its resembiance to it

- Sand Ambrose, omo of the eariy fathers: " $A 4$ wo nirct ioniler tin account of every itlle word, so mothet we hkotiee of' onr idle sitence."
-Life is nat done, und on Chrietian charmeter is mot mon, \#n long us God Los myything loft iow he to sather, or anything for us to do.

The frimition ©hristian.

## 


Oun bindery in in inll hlast. Sove bands buny at beck Mayazines
bookn bound cheap and neatly.

Dos'r forgot that wo aeod contribntions on live aubjerts. Wako up quill drivore ; there is a work to do.

Sosce of our patrons bace sgain forgotten that obituaries should be short. Wo will have to beal thom down.

As ourtliquake continuing one mousuto loid in ruias Manila, the capital of Luzon, and the chief etty of tho Philippine Istands

Buth, Hulsitger thiske we ought to have good fornitution under onr
bousis at IIuntingdon, as wo have hounts of IIuntingden, as Wu have
very lata 1aink. Well yes, Wu hod ono haid ruit this kesson, bnt there were no houncs wnaliel away

Tue brethred of Jobnstown oxpect to have their now churcb dono nome time 15 Oetober. Tbey tlsink of tuild. ing neveral other houees in the name
eongregation and they have the meane to do it if thoy have the will.

Tratous an oversight wo failol to get a tillo of No. 28, and as tho ediction for that week is entirely exhansted, we will be mach obliged to anoy of our patront who will bo kwd enougb to end un a gond chenin number of that isebo. No. 28, July 13 .
The Christian Cynasure for July in before us and as ever ta strong in its -pposition to secret orders. It is a eirculation. It is published by Erra eirculation. It is published by Erra
Cook \& Co. No. 13 Wrbmb Avenne, Chicago, III., at 8200 per annura

Br a collision between t wo eteamers oo the Dintroit River recentl/, eoven icon parmons were drowned, twolvo of Catbolic Cburcb, who wore on an ex. eursion wita the priest and atbor porsons engaged about the ebureh.
$W_{E}$ bad the pleasure of a call from elder Grabill Myons on Thursday last. He was on his way bone from Luncas
tor county, whero be had been epending some timo preaching. He reports good meotings asd a general ioterost in tho cause.

Ous foreman muilo a bilundor in the make-up of our edttotial page in last week's prpor, and it was not noticed until suveral thousund wore printed. Tho testimonies from Pedobaptist japors against iniant momberkip sbowld fant Baptism on the Decline"

We are baving vory pleakant weath er just now, We bavo had refresting nhowera wbich haso made the atmoe phor0 pleasant and evorything is growing so nicely. Fruit is coming to markot in a mundance and of a rupe-
rior quality. Truly we huvo reuson fior quality. To

Tare Engtiob Catholice aro building a magnificont eathedral on the forid
Gothic Stylo at Soath Kensington, London, which will ranit noxt in uize to St. Pual's ond Weatminator Ahbuy. Over $\$ 1,006,460$ have been rained for it already and moncy is still pouring in from nll quarters. Such is the eonl of Catholicism.
Tex Worman's Clyistian Temperanee Whion proposes to present 1 suitahle
$\left.\begin{aligned} & \text { ber noblo stand, in oxclading intoxica } \\ & \text { ting bevernges finm the Presidential }\end{aligned} \right\rvert\, \begin{aligned} & \text { now do so. It is u large paraphlet of } \\ & \text { 96 pures with index, pacely }\end{aligned}$ Mansion. People are ditaposed, somotimes, to put a large prerumm on a very plnin daty, as it is cortainly ovi. dent that the President'so house ought not tu be a drinking house. We wonther if our nust President's wife w
hinve courago enobght to do right.

Tuw Iltustrateal Chrestan Wiehly matkes tho following trathful rentarks. "The orly question that remalias for tho bosest seoker aftor trath is, What does the Bible say ? If anythiog cotue-
to bing gaaranteed with a Thus saith to bian goaranteed with a "Thus asith
tho Lord," that is an ond of all eontroversy. The real difficulty, in too
maniy cases, is that the Lord's volee calls to the aceeptanee of yomo truth ungmatuble to hatans pride, to the disclutrge of some duty rejingoant to then, is to domy tho inerpiration of tho word inculeution the doetrine or com mandug tho doty ; to "Bift tho Bible
and not swallow it wholo." Ao easy and not swallow it wholo." Ao easy

way this, but the wrong way, unuter ably wrong ! The trae Christian belicver tuken the right way, of asking | with |
| :---: |
| say? |
| 1 |

Beo M. M Esboltanan and wifo were with us from Saturday until Thurschy afternoon whea they weat to Mc V ey
town where thero was an appointment town where there was an appointment
for him that epening We are glad for this vibit as wo formed a moro intimato acquaintanco, and we fecl that the tie of brotherly love bas been rande appreciated by u* und wo wory manch appreciated more irequoatly in tho fu-
may moot mor ture. Our beat wiebes go with brother Esbelman on bis journey and hope
he may bo instrumental in accomplishing good in the ebureben be vista The following on a poatal card wan re. coived $y$ sstorday from McVeytown "Meeting at Spring fun last night. Large attendance. Our bey is improving tiowly. We go from bero to Lomistowa. My uncle, Gco, Aurand had bia barn burnod the nigbt of the
2htb. The work of an ivcendiary 2htb. The work
Two horses bunned."

Buo Holsinger is at work in defonso of the truths of God's worid, as the following item from the Myersdal anamereval
aBro. 11
Bro. Holsinger, of tho Progressiti an oonuced, at the clote of Mra. A. P Beachy's funoral sorvices, that oa tho cvenings of the $24 t \mathrm{~b}$ and 25 th the Brethren's oneoting house in Solistarr First ovening-subjeet, "Christian Rapfism ;' Becond evering-subject, "Who rre the Proper Sulgeets for Christian Baptism ?' Sufliou it to bay tho bouse on both evenings way flled with an ia elligont aod appreciative audionce.
Bro. Ilolsinger's retearks on tho tirm opic lant necessanly to be brief, but were insontrovertible is aceordance Ithes and liblo, tho bont biblinal author-
iticograplecs. that bapto alwnys meant to iznmerse that baplo always meant to innmerse
inmerse to dip, and dip toufen, or, a Euther has it, unter foufen, twaken.
Second. That beliesens were only proper aubjocts for buptistn. Mis al indenuble and in accurd with the larat authority, buman anul divine.'

## BEPOETS EOR 1890

On account of the limited demand
hervtofire, for the Roport of A. M, Te did uot print moro then our usual humber This year the demand for edition is all cexazeted and bave on handa anto thrce buudred orders not filled. To to nble to fill thene ordera one commenced another edution larige enougb to supply all, and we hope, an wo mant go to considorablo extra ex. penne in dolvg this, that all of our pa-
Irons who hove rot yeb sent for it will

96 puges with index, meely gotten up beatly corcrid, and is mukaomlodged to be the beet and most important. Ro port ever publikhed. Send in your or ders. Siogle copy, 25 cente, or 825

GROWING SOROHOM IN XANSA
One of the taest impiontant feature of the Kecond Quarterly Fleport of the state Board of Agriculture is the arKiclo on Growing Sorgbum Cnoe i of the volume. The paper opens with atatistical table showing the acreage by conatios of 1 wall conyared with 1875, which is followed by the experi-
ence and recommendations of oyer 100 growors in various conntics of tho State. The valuo and importacee of the erop will to a harprive to must readers. Piof. Popenoo, the entynuolofist of the Board, makes a rery intes cstind report of the Wob worn, its
habits and its irnesformations, wlucb will greatly intereat rounties whero hmmers have natiered from the ravages of this pest. The Repart also con thins meteorological data for the threo months ceding June 30th, and the nsmal foll and ravied information upon tho thplo (7oy, conilition of farm naimals, ke. The papers apon the Rumani Vinoyatlu, oceupying over 20 pages, aro purticularly timely and of a practival character. Lato infornastion and price of tho publie lamula, a list of the district and coonty fairs, nad an Report, showing tho number of mukes of railrool, and value in earla connty \&e, Ac
Tho atntiatical information given in fue tablus frona tho Asseseor'd Returna ior 1880 , of jopulation, crops, frust fe found interesting to all remiers
The Report may bo lad by alderesyng tho Ser

## BR. TANNEB'S PAST

Nearly all the papers have some Wing to say about the fast of Dr Tanoer. and it is not acecseary for $n$ It may howover ho of the shlai some of ohr readers to know bow th num abont, and wo witl let the $R$ e aminer a- Chronidle tell it

A fow ycars ago, a Brooklyn girl named Mollio Faucher profossell to ant for a long time, and Whllam A Thamond, M, 11,-n well known phy Han of New York, wrote a book on
Fasting Girls, 10 prove that all earl "fasto" aro impossiblo, and therofoses fraudulont. DT, Tanner then lising in Minnousota, sawe the book, und anrounced through the papers that ho could fast forty rays, and hat dono it. Ir. Hanmond responded by offoring 81 eifi to hum or any oge a bo could do

The conditione were that the tast sbould be an absoluto one, and uhonkil bo under the supurvision of the New
York Nonrologicsl Society, an asacomtion of the most skilled Now York physicians "Dr." Tanner olgected to the conditinns, and the mattor droppell, but a fer weeks later he began to fast on his own hook, under the sipporvis. ion of some physicians of the "Eetec-
tic" nohool. After aloot ter days but elapsed, the reguhar school of plyyi cisus net a watch, and tho N.ic Forl Hi rald lees also ono.
At firset it was his purpose to abotam from water ns woll na fiod, but it soon beeame ajparent that ho eonded not en dure it and bo took to saling water Greely. It physiologists axe correct
the fust is only a-partial ono, firr it is onid that water is no muche tiod os boef fbers ton, there are doubte as to whotber the fast is genuine, as Mr Tnusor is in a publio hall atal vibitors
cotrictum, nal food may, in amall quan-
sties, nall in aume torin, he givet bim Takine all the uttendant cin enmbtancea into consplerations no slefifito conelusion, it in thought, ean be ar fred at, and will thetefore in the emi, sumonet to nothing, ts there have beon cesed of peryobs liring more than forty hing tleatly khown is mun's folly: At thns writing, Jnty 314t, he yecme to andoing well having ulatained from fued thirty duys.

## TBUE MORAL OOURAOE

We hear and real a great teal rbont cormgeons mon, thooe th ho haventour ld, in the datinally in the batt blazing honso Thew teats of courugo all do aot have, but in estir daily life there are teste of a different chatieter Llat we ull have. Tby Claristinn lifo comparad to at warfate, nud we that havo onterel upon this life and nre bying to sablate nar pabsons know tho greut enemy of emis. It is and in goce nbout hile a roating hon seeking Whase konl be any devous: Inve wo he counge to the bion? Ho conces tus in a thoneand forms and a rors Withm eallene to thke our atanil an
men in thes eteroal battlo. What io the test of eur coumggo? It is logatis ot the truth. IIe that wifl stand op for Gol's wond at all times and all cnemessanecs it a trave conrageous sollier of the cross. Jeans bays "For this end as $\{$ born, and for thin catue eamul into the sorm, to beer witnens of the
tiath." To bear this vitness brange ins into some hard battlen fo theo dattor days, as in the days of Clarisi, there are unomies to the truth. Poni ors tims sball cotno The eonfliet who will have the end dratws nigh, and modold veterans in eowrage, lite the up manfilly and battlo for tho right. Noah stooti up bravely amidat the socers and contempt of tho wickod antedilusiapts for one bubdrell and twen-ty-five years. "It it was fit the days of Noals on wail it be at the commog of the Sun of mas." Petople. now will mave the courage to uncompromihingly adlere to it, it will finally work out our salvation.
There are timus in which it requires special courage to witness to the truth.
To opposo on op'n or avowed snemy tain the truth Mgainst thome we love, atul) whoso judgaent and oqienons wo great deal of noral comugo It is an abuing teat of conrage and mumhens It is ono of our host sevalo trinds, yet faithful witnesser of the truth. Tous wany Chrntians have too little molat back-hone. Tbey woulld rathor comprombso the trutb than mect an ifule squarely, enpecially nith a persona froud, Lut us Christian filends, have
thu courage to atand up for the trutb alshough we muy bave to Foreak father, mothor, brothere and risters, bouses and lands for tho sako of tho Goupel.
3. IL. E.

## 罳HO NEEDS EDUCATION?

Our hrothees are now pretty gener ally uecepting the ides that schoola properly enoducted, by the Bretbren
are good inatitatione, tut to our mind there mio a great maty orimeona views as to what sbualil he their highcat purpono. Some cannol, 日lpanent a de young puan for the in thom thita to int young buen for the lasindsa rela tions of lite, and were it not for the in-
fluenece thint aro limught to bear on our youth it mokugg thin prepuration it ather shools, they coulit see no uso of the brethen establishing achools whaterer. Now might it not he our sideration apart from thes of influcnce?
ls it not one Inty to chimato-derel op the jowers of our mond? and if mo it it lust nar sluty to employ ovory
 sult? Selocols arcean auxilliary to th veloping the anind which is to live tar orer, and shoult wo ko imhliferent to thiv great work?
If thens, it ia a duty to develop the binst apuart from the consifleration that we are thas better fittel for the buninces rolations of hife, it tringe wht question another idea that wo how somelimes adtanced. It is that wo. things to engage in braikes, to no thentote nued an ellueation. This wo think io th nistuke. God desighs the heime to ke improved, and if it is the duty of men to improvo their minal inm this vonsiderations, it is nlso th dnty of women

Thon aghin, we need chlecatel wo
 A geat many women are filling pooktoons in busizese fo general acceptarem. In the fiomily relation ediecated wo mon are beetal thl twer our land it lang the ribing gerecration up to hy/gher stambarel of intellectnit and notal escellenco. (bur yuang men go Co school and lubior to acquiro a isnow). edge of the gramanar of out language many of whom get tho theory, but have to Inlore for yeure to rill them selves of juacomacion which thet nothors tanght then from them youth. If our motbons had a practieal knowledgo of our latogame, onn childron as they grow up, would na arnilly spoak and write correctly milil a gheat deal of tumo mat labor would he avol in brenking or the hulit of spenking and writing ineorrectly: Wo onadude and wo think properly ton that if if im important that wo nse onf anguage properly, it is highly iraportant that mothers bo able to roetly. Then too, wo need eilucatel woraen in tho ehureb They bave it work to do, and if edncution proporly droeted is a power tor good, it will he a prower for them as woll แร for men, Wo noed womeo laving this auvilisry in the prayer-meeting, in the Sablath sebool, in the family circle, aad, like Prixills, to josturet more perfectly in bo waye of the Lord. In short, we condude that all noed ednention, ant
cd the partios to whow they were
referred. After thin, "The importance of tho Sendy af the Seriphares." was diecsuad by S. E. Henry and othere Thas is a nubject that should be moro
irounently brought before the minis of the people and it would form a very propor themer for onr ministers from
whech ta mukntupa Salibati's dsscoane whel to muknipa Salibath's deseoarve
It in astomikhing how little ehurch-going peoqte, and thuso of intelligence tot
kins ahoat the bible. We are very has, talien as a whole, from being a peo ple mighty in the Seriptures. Chil
lugworth's tentment, "Tho Bible is the Belagion of Protatants," might bu umusded fir many
unknown Biblo is then
Trotestants." Espery effort sboult be mate to oneourage a eloser statly of nne Sablath schootw, Bible elames, abit weinl meelinge, wal in mar sclioals Wur yougg men and landes whomont
tuetling shool, juerbaps seventy-five jer ecut of them tao tell more nboan
men and woment who tare figured jnominently in the enobld, as poetu and
whitere, than they ean ahout the neat till women of the Bible While mil abont amthors and poats, yet fill mone important that wontl wut
whing the good and pious men a alinat the good and pious oren und
trines of the Bible. Without a knowl. edge of the Buble wo ean be but hattle
Heg than mero cyphers in the wortd. Who can be ancecoufal in the woylil's work. without a lnowledge of the Sucly a clomo eturly of the Bible in nir nechools alwald not be overlooked. The next question, "Wbat are the oleteaebing'," was diseassed by Prof thomell and others. He adrocated
the ides of having a less pumber or classua it the Ssbtatheschool, which to many wachers, and conaequently teachera better adapted aud qualified to twach conld be proenred. A fow reschors weli quanifod coad do more
than many poor ooes. Teaching the hildren by short addrosses ho thougbt the nout successful methed of imprets Fiog religious trutbs. Then, too, those
who were to sddress the childran who were to address the ebildrep, for it, so ae to be sble to presebt the irutb to tho youvg miod elearly and doteligibly Tho enthoct was further
diacosed by different membens of tho insutate. Noxb in ordor way the anfworing of the queries that were band
ed in, ope of wheh was, "How shall We mate pror childree feel at bome among us in tho Sabbath-school por and Wat roterred to brother quinter. He and na wo bave only the prinepple of
Sabbath-sebools tangtit ia the word of God, we base no direct prevedent an to how to procced in a work of that kind
and therelare tho bout plan in to follow and thorelaro the bert plan in to iollaw
the example of the apostutic chureh Cbrest aid, "Ito the poor the Gospel no preacbed." It was bie anisaion to
preseb to the poor; be iningled mucb in the sorioty of the poor; he ste with made them to feel that ho came to do them good as well as the rich. The apontle said to the Komans, "Mind not
bygh thiage, that cendeneend to mon of low estate" We should potseok the
society of the rich and diseard the poor. We sbould condeseend to milegle in tbeir saciety sud mako them lef that wo want to to theon good, In
thin way wo ean proceed with poor childion. Wo nhonld condraceed to notice thom wherever we meat them ob the etruet, on the bighway. or
wherever wo come in contact with them, When they comit to Subbsth. thool show no partiatity for the chil. tren of the wealthy. Though the
poor ebildron may cono bac-foctod, wathout a coat or a good bat, wake them feel that it in no disgruee and thant they are weleome. Then, too,
another way to muke them foel at another bay to muke them foel at
bowe by for the wealeby to dress their bowe by for the wealthy to drese their bapelers, hliwa we cun do so nithout bome is for the wealeby $t 0$ dress their
childree plainly. The poor whatidren
do net feel good among thowe who wre
drened fincly and fastionably. Foor people are kept out of some charehes pecatuso they do sot feel good to go Iy drussed, and so are poor children kopit oat of the Sabbath-sebool. We give mercly the main udeus, hoping
that they may be a help to our Sab Shat they may bo a belp 10 our Sab. given to Edd. Miller and Mr. MeDivit which wore rehpondud to vory eatis hactonly, bat wo eannol give thair thoughth. Another meeting of a numi lar charactor in uppointel in cight
weaks at $2,30 \mathrm{p} . \mathrm{m}$.

## SIX YONTHE ON TBIAL.

In order that the Iraminive Chme rian may he more generally introduced, we contlone to offer it for six Irietula, and eapecially oar trayeling erininters, will please bote this os it will afford good o
dncing the paper,

## CBductional Bepartment

-Tbo Teacbers' Term is progresung tediance. All sre teachers except a few, who Lave ramined to continine
-We are glad to learn that those of our studeats who have apent any cons. mider able thme at the Nom mal are lak-
ing first-clase positiong us teachern, abd have been doing must oatisfactory

- Fvery brother who has colldren, liat Lo thinks of sending away from howo to school, should bevel for a cataTogue of the Normal. Oor bebool is really a humo, a chureb and a scboo combibed. So say our stulents.
-Eld. B. H. Millor, Prefident of Ashland Coltoge is now Hith wa and is gracing the halls of the Nomal with
his presence, We rongratulate Asbland on its good $3 m \mathrm{k}$ in gotting suck an efficient President, nod hope that under bis admidbtration the collego cossful carcer.

Mr. Kelsoy \& Ce., of Pluladelphan bave taken the contract for heating the Normal by steam, for 82700 , under Guaranteo to heat usery room to $\bar{\sigma} e^{\circ}$ Farnbeit in coldest wentber. Thas
enmo firm teated the Prblie school building of thas place and their werk gives anbounded sutislaction, so that
our brethren und friends who contem. plate nembing thair childown to the Normul tho comtag Full anil Winto an feel assured that they will bave - Applications fromi prospuetive sto thents nro coming in from evory diroetion for tho conving Fall torni of the gint 30tls. The pant work of the Nor nal in its buat ndvertisencenf, and is producing most desirable results. Our
work is not only educational lant it it also reformatory in its clasacter, and indeed wo bave come to the conclusion when reform ion that does notruform meh But nlalo our work heretuforo hat beon groatly blessed in this direewon, wo do not with it mulesatood
that we advertise the Normal as Refinmatory Institution." It is aas Chonght that the Midate Penitentingy weing built just netoss the river
will be munde an inentution strictly of flis kind, so that what wa cutunot nein beang it cal to mo prode ourselves HIses, but whes joung men aro seared up as defuriont of parental anomal entl up as defuricnt of parental monal abal
eligionie tianing as the red wasu of eligionie tiatinity as the red buath of
the forest, spe cutunut insure meceras Whe forest, we chunut insuro meceas,

解estern 解paritment,
zutus an in aninas
To mingle all the noble qualitios of thes and spirit, all the grand priact. phes end trothe of the Goopol in your that to noble and grand in hamanity. It makes a good comparion in lifo, a etroog fallowsthip to the churcb, a sac coesfal unfot in every good work. T bo self. willed, arbutrary and concoited, apoth the ability, the companionstip, and evory cllort to make a unaon in rate the conditnons of man.

So many men baveone idca to whion alf thair eforts are grven, and all thore is in religion and morality must bo bout to kerve the one idea, male a popelar influence. Sech men ouldom f over beuchit mankind mueh. Give ue men who work to elevate and improve the mind avd spirit of tho age, prove the mind and apirit of tho age
in religion, purity, moralaty, and evo rything that tonds foward the inaugo of Cbrask, the hikeness of bis exame
and toaching in mand and spirit.

Bio. Holsmgor in the Progrtssive serrat to be concorned aboat the monaly In tho Brethrefis Work of Evangolism borng sont to brothor Hopo, or ueed appropriately otherwise. Ho says: "It sbouid bo remenbered that that fond
is not to be mested in proncbing coat collars, or caps, or bonnete, or any othor piase of clothes religion. Now if sach roatrictions and hmita are to bo put on that money, wo way let the old orgatization kocp rt, or give it wo Bowe without ancribicigg any of thoir pridoiples But we bope our church will hover sactitico any of its principlen for the sake of that money. No phaso of
clostics religion shall bo proacbed. Protty thorough expuleion of all prosching on the subject of dress. We do bope our brothorbood will take an pecular order as banded down by our intbers, and the advancement of tho cause that will got as all to work in the nuatter of raiaing the mecesasry means, and give it to our board, to our
chareh, to preach our order as it has wer beee preached by us. Wo would sooner leave brother Honry bave bis money and roatriction both to himnelf. Wo can easily austaty brother Hope, and do eomething more with cais that bave no btamp of world restrections os it. Shall the world buy the church so chesp? Bretbres, lot A M decided; call this up at your arst meatidg, oxplain it to the church, and got the meaves at once, send it to brothor Qunter and put no restricfione on Ht ; lot tho bourd chosed by $A$ M have it to une an thuy seo it tad
aeoded to belp onr missionarics in nooded to holp onr
Donmark or at home.
But now afier nll I do not know that brothor Hetiry bas any control or say about putting roatrictions on that money. Sowotimes one mpa doca a grout deal of talking, while others do the work. That way be the way with brother Holsuger and mysolf io this cavo, und nother of us laneany right to bandle tho money or put thace reatrioLiund on it, - If these reatrictions were
put into the subseripton, or the money Was lused with that underatabding by the donens, that no cont collare, or caps, or any other plase of elothes roistoo should bo preached, theo wo nops vur boarci of midaiun Wurkers will it without thiso ruatrictione, brothor Heary las no right to put them on now. If bo put any means ioto it bo
might take it ont us a right, bet ho bes no woru rigut thad we bave to change or add to the eomditions of tora zuy so nuch ubout every thivg,
verstep their rights and try to lead

## ANNUAL MEETANG.

Somo brothron were not well pleased with all that was dote at $A$. M. Some bave a particular piew of thiogs und are not satiafied unless that is carried out, bat among so mady brethren we anaot all expect to have onr own why about every mattor. We must expeet to compromise tome with our brethren; abd whon the docisions nre for
the general goot of the cburch, atid for the sdvancement of the canec, taking away the rughts if nome, it in $\Omega$ good A. M., thongh some may D iove laat A. M, made as groat an cfora and succeeded as well as any other in preving a counse that wnald reconeil the fedings of all. If a littlo mone of
our indicydual preferonre what ont of our indicylual prefercnere was out of
the way, and we coulal noe the foelings and works of our whole brotherhood if we could only look at the ebureh, its fitture desting and work for the good or the world, we must see that our duty in to turn and boold all the imp
provement thast is good, all tho leara. pg that in benefural, and all the illeas iggs God is giving tos to work the but Tho greatest daty of our old brethron a to train up and prepare the youbgor for faithful work in the cburch. The ceat duty of all is to work for harmong and asiou in orrr labors to do
good. For these wurthy object the A. M. faithfatly labored to turn sories of meetings. Sunday seboele, echools of learnige, mistionary work, $\mathrm{Ne}_{\mathrm{c}}$, all
in that direction orbich will adeanee tho interast of the church, and not violate any principlo of the Goopel Wo might try to put down education but the would only fail. We might ry to put down mianouary work, and soriwe of meatings, and helping tbe wivistry, but it is useleas to make such
an effors bicasae our surrouadings in the world hase on inducere over it and un that cannot be ignored. We eavnot etop the eurront of a river; we may thange and direct it for gond So it w with learning belping the ministry, Mishonary Work, suging, and scrica of meetings. Civihzod mas is moving Onward in arte and learning; the mind
and enorgy of raan is growiwr stronger We eonld not stop it if we wanted to. But we may tard it to the good of the obureh, the glory of God, and the nal vation of soula. Thas was the grea work of onr livos

## PRISOIPLES TAUORT IN THE SOBIP TUBES.

Toget tho true meaning of Scrip are it is necessary to look at tho principlen they teach. It is ofton a bindrance to the fall understasing, when the miad is tarned to aome little point
is a figure or oircumetanee wbich bas no spectal relation to the subject, but nimply on exhibit of the bigure
A camel cannot go through the oy or a noedio. This tenches the trnth men, but otill are posatible with with hence no need of carehng over the qnestions of whetbor camel there means a large rope, or a ermall door into the tomple, or the anjmal of that
name; eithor of them toaches the some pribeciple, that God's power is infinite y greater tbaso man's.
Tbe ain againes the Holy Ghoas, or that pardonable bin, is mother truel man eina a gamet the strougest evidenee, the gruatest light God hat given dence to give, no greutor power to comas, and if a mati rusiste, rejecte, and Gins hgainet the strongest tentimany God bunde to conrincy bim, he is lost begond the feach of pardos, becauso convert, or culvew bide to come and
sbame No difforence whether it be
in) ateribing the
 or falling nway after bo bas tested the
good word of God and the power of the world to come When man fine against the strongest evidence God fives, there is nothing to lead him to epentasee and be is lost
tu the lith chapter of Lake there a good illuatration of the principle taught is the Seriptures. When the publicans and siowera esme to hear Sur Sevinr's words, the Pharisece and Scribes mun mured at bien for reeeving thom. Ile gave then this parable What man of you baring a huodred shecp, if he lose one of them, doth be not leave the ninety and pine in the wildersess in tho widderness, and go after that which is lost ?" Then he or prinuplo is ulear, that these boasting Pbsrisaes would labor hurd to asye dont sheup, porth only two or three dolnra, und then ryjofee over the gain, white they would ilo bothing to nave their fellove man, and even blame our snyior aut marmir at bin beenuse be labored nud prencbod to eave sinnord Ho Hlluatrates the eane principle What womsn having ten proces of atror, if bho lose way pieee, doth sho aot lighta cindle, and awoop the lonuse and seek difgoatty till who find it? Thes she rejotecs with ber friende ove Theso Jewn wuld do much to atro one pioce of silfer, but do thothing morate sinnors, and worse still mur proaching to suva them. How plona thu trath be teachee them! They ave tbe aboop and the bilver and re folee ovor it, nothing but temperal gain, wbilo bo labored to asve nintiere and the angele of heaveo could rujoico bor it, beesuse one ninvor bad repent od and tarned from sin. Wo peed not covel over the mattor of how much the sheop and the plece of stver was worth, but learn bow wrong it in to trivo so hard to atvo and gain these comporal things, and do nothing to asve foor sinhers, and loarn how great and Chrietilito it is to labor for the salration of souls How angol-like to rejoice over sinnera repenting instoad of rejoicing orer wilvor and ebeop. It ceme that if anything could seod this grees principle bomo to thear bearth theso illustrations would roach them, and they suroly whould resch is too. But tho Sorior doee not stop at the for he wanted tho primeiple dooper and tronger, and parable of the prodygal son, After be
bad wustel bis substance in riot and hb, the father wonld rua to uneet bim, fill the fatted calf for bive give has best robes, and put has ring on bim. The fatber would do all this to हave fomed, the dead wan alive. But theno complaising, hoasting Phaphees care moro for mioney than anytbing olvo $;$ they are liko the older son, be is angry and complaning bocause a sinder is aved, and ut bas takon a little of his unney. Tbis parable chows the eppirt

The Primitive Christian

## 3ัjune 3cpartment.

## bteady beadikg.

Anoog tha ptoncs of the pavereen of grod intentione, which in suld to bxist in the nethor rogions, we furng named "recolutions to read etradily." Suel stoncs have been contributed by most of as to that proserbial mosact roen and women, boys nud gria, rum A bundred exchsos are casily found for not faltilling this alramullo inton tion,hy peopto of all ages and both sex en, but it is of grrts wearonow writug vorgung on, or who havo pawed the boudary whore the brualk and river meet, fod that their minds by no bodhen, sand feol more and mero the need for willor intelloctual cullenes, wn loss thoy would shrink tod withe witbout biving rearbel even the men tal oxpunaion whiret they know within their attanmont
As a ruhe, grown np-guris hate more Mjare timu than is goold for them.
Mang of the oenpations thoy are accustomed to twok on als the solis of their livee-fanç. work, gardening,
payibg vinta, practiong, ete, ote, aro, un muny taarnell women uad not a fun girit eould tell thom, little more tione
If apy grorl would liat keep anam as count of hor timo for a week, rice
would bo taried to fud bow murh of it, if not ahrolutoly lost, is fritured awny, sto wohld diecover thut ono on
two hours' reading weuld reareely ibterfore, if properly urrangod an thase, with any of bor amubementu occeprations, and would te simply inas would an bour a day dovoted to the conquest of a nodort or aneient lan guage, or to tho otudy of mathemat
Mang mothers and garin know thin, sad the former are, se a ruto, thore that their duugherex ciocation slioold not cenve when they leave the rcboof room ; but it is no shight task for a auther, alloag wing work tbay ebstinacy of a giri wbo is resolukly dotormined to romaie ns indolent and irvolones as ato as by mature, or tho it is her bour lor mudy.
Eif mant bave : wilt to whurato boredif if sbe ia to do any good. Tho ha trne in this mattor the water many otbers, and a motber canuot be expected to do more in aiding her duughter's reading than to gire ber the tirae for it to berowlf. Of couraie, wad the girl's study is another boull of eympathy and subject of converestion botweon them, the girl's zost in the mater ie trebled; whas wonld other wiso bave beco a teek becomes an enjoymont
But there are cates, where the mothor has little nympathy for, und less comprebobetion of, her dagghter's gling to improve berelf whll have to swim agnest the tide of bome-opitswn ; and thesease is one when the Stil, it aboald bo done, If thereby no alsolete duty of groator importinco us impedod, a girl owes a duty to torevelt on the muttor, and if she dioes not fulfill it sho will bitterly regrot it is aftur infe. Tulloyrand's remark, 'What is yad old sgg you are propanng fos yourdolf, apirla who are lettieg their yourli inte wway witbout exluvatugy in themsolves ono tasto of ocetprution
that shall sorro themis the days when that shall sorvo them is the days when
they shall nay, "I liavo no pieasuro in bem
This ie especially true as regards
moderate plao of fixed Btudy, to to swerr would it nut be well it, in ce boze" and the infure the world in to nee mose railderss, and not no monet anikral that one can only be yonng denaeciation? ance, and only enjoy oneselt in yonth Tho last idea 15 sf fallacy; bitt they ro doing their bust to make it a trath in their owa case, for thoy are lending such a lifo of enmplepleasure as will
surely lead, as youth fades, to an ever andigosined elruggle ofter it as ita puculiar dolights and, thes to an envions, ifnoble old age. Thero la a beantifal and toaclung page in Mrs Somoreilie's fic, whero it is told bow she raid she isbed whe conld fernuado young poople that to be old is not ns torrible an-
they now think, and is the life of another lady which bas just boon pubhathed, that of the Baroness do Tina tun, wo seo how sho kept ber freshnees of $m$ toress in every subject op to ber Seath tht the sgre of eighty-ive. Old for when they lost youth thoy did not bso all that mude lifo worth biving bey had not only Hove, bonor, and obedseme, troops of triond ${ }^{\text {," l lut their }}$
minds are wider kingdons to them car by year, and year by gear thay cound moro parnes juys in thern. No i Mas Skowton, or a Mrs, Nickloby, $=$ Lady Kew, or oven a asil, ewcot, penhive ame, de Fluraco, molsucbely and

Let a girl, oven if eho eaninot find tmo for solfimprovement vithout web a sacritice, gise up novel readrag or a timo, Sho will find the deprivatou will bo far lese tban the wonld belf hy rellecting that the tasto for noral reading is ataily rognined, while bhe uppetito for graver stady cantion bo found if onco rualif lost. Girle who lovo good pootry will be antoniab. od at how mucb they ean get by beart by learning tiwo or three versea asery bow infinite a troasurs, through their whole lives, will bo thone "jawela which, on tho strotilied foretinger of all timo, sparklo ferover," ned which they have male their own by commit ting to mesnory

As wa bave asid hetorg, the time cultration to not yout, when tho fuere fact of living is
nsugh to couplay
ant sad the hear, sod the scenen for
evor with joy
though even then you will fect a wider plenauro in sll things the more you aro ultivatod. It in in the yeare to como you with value what you lave loarned, and find
Thy theughts and wisbes shall not die Nar lebve thes, blaca el
A meleneholy slave:
But no old nze serioe and brigh
acd tavely as a Layhand tight.

- The sumberm.


## TBIEND, DORT SWEAR."

Upongoitg into a wegom abop a fow deys slace, the Eitpt thlag that met onr gose was the above scateace printed it large eapitala, and posted ap in a con picaues plice.
Those three
Those three sbort worde were suggescive. First, they gave undoubted proor that some one conuected with the shop Wes a mas who had uot forgottot God': ibjutction pot to tako bis name in vain Second, tbey showed that be wifbed others to remotuber the enme injanctionand third, they bhowed, we thought that he had takea a sary good way to give then a waraing to that effect There was aotblay burab fa it-porfech ly eool and raild, iadeed samething pluntant-"/richd, doa'sewear'-just an choogh a peculina interoat was felt in eneb iodividual who might read it. It might buve road: "No swearing allowed la this room," "pll profanity forbid den bere," or any other peremptory command; bat we doubt wbether either

New, we bave koows some zood men indeed Chistinn men, who, of course, woald pot, for tho world, swear themvelvel, but who, neverthsiesa, would Feem very mnch delighted with a well. told atory, even thetgg it abooodod in oathe, shd would laugh beartlly at joke, evon though nserioas sabjuet weri the eontrary, bad the sanue solema, genthe sdmonition to all sueb-"Friend don'tawear ${ }^{\prime}$ We are iofurmed that the cfloet of this silent, yet overspeas ing little seatente of trath was most bsppf; that alshongh freivented by all cla-ses of men, so oath was rarely beurd in the shop.
As wo turned to leave, we conld not bat wisb thase three words might be posted op in every place of pablie basipess or resort-in sll ont shoph, on board our ateamboats, is our rail-care, and oyen in our logiolative haile.
But, ubove sll, we long for sucb a pu rity of poblic scutiment, that the foce of every respectable tane abould bear on its every libesmeat euch a legitzo and anmistakinble "frectally awe down the ter rible profajity which is aow so alt abounding-1bat the awfol aweariog, bo cause of which the land moneneth might
lected.

## BUSY WOMEN.

There sre few idle women is thet alert, utirriag, fatenue and erowded lend of ours. Not to speak of the weffitiency of much of the available domestic gorvice, of the responsibility of briag ing up children, and of the claims of eociely and tho chareh, the ordinary decasede of the bome, is the beet regniatad families, aro rery great. it is no inneeure to keep the bouse, eillier with bolert setaf of serrants, or with one a oma man fashioneble women, oppa ad by the soperficial to iend the lifo of ed by the moporficial to lead the lifo of
batterlles, really go throngh wear and batteriles, really go throngh wear and
tear and toil enoogb to eclipse all butfurfly lightness eed gnyoty, nod to ts: main atd betves terribly. Anterican womon cansot justly be sceused of ie: deleneo andinortis.

The butleat of us may bo pardoned i? bo now and then sigh for ease and long For a vacation, nad dreams of the laxa rious delight of being freed from cure and labor for in wbile. Sowetbing very when, ocessionally, the pbyoieias prasorites for a friend the kindly mediriao of entire cessation from work Rest is, isdeed, a bealer. What uaspeakablo molody of consolation is the fact that there
God.
Dat let ue suppose that we coald, if we would, lead the lite which Madame Ia Remasest bas deneribed aa the ordiShry oae of tbo Emprems Josepbilic. wrote a letter, she sever did any needle. work, sbe bad few intereata beyoud bose which concentrated is her ow person. To epend bours in daily dreas ing, to listen with anniability and attend witb grace to petationere whom she -acotly forgot the noxt moment, to be by the pang of jealocay, or the deaire to plesse a capricious and unfoithtal husband: this was the atroless and deaaltory life of a nomse whose daps wer pletulidly veant, magoiliceatly anll.
Who would pot rather sew, cool, chura, bake, or wabh disber, all duy ond every day, than life with aotking to dof Tbe noebtrasive services of love, sha and even the fatigue that follows love's miniatrations, are bleseed to tho loving heart. The buay life in the antisfyug life - Mra Nanyolet.

Gratitude is the qualic of the bear girle who look on the formation of in the kimple requent, "Friend, don't

A LESSON OF FAITE.

## by paor a a. wilacox, b

 chure lew:Among the officers of a cbureb ie New Eagland, of wheb the ariter was pastor, Eome yars ago, waa Descon C Thougb be bas loog since passed away Lis face was of the sort that photograpbi isself on obe's mematy. Decply shiee ed with lanes of decision, wish a pair of
keen, rostless, gray ogre that would eratinize you, thromet tha spertacled na if be ware taklag your weight and wensare, the isce of Deacon $C$ would have struels jou as thut of a chrexd and obergetic mati of bunioess tle mor as well I romemher that, in the be bad conatracted a megauring rod oa he bad constracted a measuriag-rod on wheb bn bad bentowed to little labor "Pabaw l" enid a frival, lookiog at it "Mach Ado Aboat Nothing!" "Not as are for Messure"

## Bat bo wan mere thana area of either

 beiness of wit For yeara of bas Cbrie than lifo be bad trugally matotaiaed his little family on a portion of bis mod. crate salary. The remaindor be bad ta credly devoteld to Clariatisa ubes, fivion a life of etsild-lite and shaelote faith The precept, "Lay not up for youraelves easuted ojion carth; the promise Tako therefore no thooght for the mor for the thiags of itself"一 he reeeised in their moat biteral ecane, nud anted nc cordingly 110 was binself a nyatem atic beneficeaco socioty in efficinat work ing order Is a conseqquesee, whilo bif living nas ou a modest suale, his giviag wha done 10 pribecly atjle From bie chanties you would bave aupposed bim be a millionaire. Ho did a larger banuess for the werld'e welfaro with the liond as "sileat partner," nod on a amsilor capital, that ang other mas I ever knew.ed. Of course, whit firefuandly reapect meetiaga of Cbristian contlocration, his mordn cartied weight A lifo like bin bebiad the wordn wa what the gan is to the ball

Rus there wan much querying over this hold policy of Dearoa C. It secm. ed like soiciciol folly to live on rith no pronsion for thy fature The yoang men in bis Bible class used to sek,
"Now, dexcon, would jou adyiso Hs to go on in your style, apending or givitg overy dollar, and pever takiag death or ald age jato account?" "Why, ${ }^{\prime}$ be we it uoto gor, Cordion to your faith be it unto yoa Can you criog thin kiad of lify? That 18 the question. Cau gou rost on God, with nothing elan thonesad dollars' worth of bonds? Cals yoc helieve, clear down to the bottom of yout Houl, and without a quiver of deubs, that the Lord will take core of you I If yoa can, thon do it, mud God biesa you in it, as I kuow be will. But
if you are going into this way of living as you would iato a lion's cage, trembling all over, it you see nothiag hat starvatien ut the evd of it, if you are to be scourged fato it by tbe lasb of eonciesec, - to have ao peace or joy or liberty is it,-thes I
Ant there were few or none who dill make the venture They looked oa the good deacos sumenhat ns the elticone of Palos lookel on Columbus asillag fron their harthor out iato the dberal porilh of tbe western oceana The ques wion ofen weat from mouth to woth How will the debcoa conud out witb tis experimeat? How will it Etrike
him whea too old z work ?" I removed from the towa whily Deas con C. wase io the pricse of his powera, Whed I porbed trum tian the wot vould foldill bis promise and supply his warirobe aud bis lariler
Tivate pasaed on, nud I beard nothing of bim or his fortones Dat es last nhortly afer hia death, came a letter life."
liy the way, it will iaterent goa to with this hife of fath. some swo yware before lis desth be wat ettuck with paralyas and rendetud belpless. The E Compraby [a latigo eorpuration in whose netrice be was] reteenned hlas 60 bigbly that. for a year, they coatinued his salary Theo it fell of to ball pay for absut the same period At last his ineoose coased ultogether. But his cheerfulaess uever uhated, bis routideace thint liod womld provide for bias never scemed cloaded He was brougbt fioally to bus last huadred dollare, when tbu time arrived for his samast contri bistiou to tho American Board. Wathont heatotioa, he diviled the amount aith the Load, giviars li'ty dullare to the cauee of missions Somatturs ntood, uddenly, was fuusul to have lefi him eleven thousaud dollars, ahich provided for lima terough the reroalater of hia

These aro the faets. Each reader will sodge tbem, probatily, from bip own point of viuw "The man was foolloar: dy," one will eay. "He was morbill in Dits eredolous rathopen ${ }^{7}$ To which 1 owar thine, at least, bla discase was maldyious. There is no sort of dan Aal, ugaia. whetber or pot it is the


Frow Koore's Store, Va, Drar Primutrre

Than is the seuson of barthe carlicnt sottlement of the Valley of Virgiain by the Brothren, spechal thankgirings to God for tho blewsinge mectinge genorally ocour on Saturdny, and ore introluced by rendieg the 23d
chanter of Leviticue, fingits and chapter of Leviticue, eingits and
pruyer. Tha 36 th ehapter of Luke is Thes roant, and the parablo ot the "usjuat stewurc "and of the "rich mina courte,--betting forth

That all tbirga belong to Gad.
Thut what wo bave as not oure. That it in only ontrustod to ou $\stackrel{c}{4}+1$

That wo are accountable to God for the ube

## 5. That we nhould guard beginat

ii. Thut wo shouid give to the poor.

That we should make vusb a aee of the means whutb God hes gryon us
as will bost promete the eame ot the as will bost promote the eatos or the
Rodeener, abid amoliorate the sufferiv. condituos of our fillow creatures. tho 10th chapter of Luke was a mat Lur of controverty among the Breth ibdeed, it IR ant yet in tho minde of eome. At one time it was proposed th
ment aud docues it geneledly, but meat aud dincues it geneladly, but it
way ajam shandoned with the reflect tion that is would not likely prodnce groster ubion anseatiment. Tha jurneupon the clasas, "whon yefail"-the tíner of failuro
The sucond Satur duy of the prement figg to Timborvilie, Flat Rork diathet, Va. We vero favored with tho pres ance of brother Jiben Flory, of Cuok in
Crocts, brother lasau- Myerb, of Grcen monnt, and a number of brotbren fiom Lituvilio Croek, nesw by. Hra. Fiory gave uf the principal diecaurne on
Lake lith chapter, plain, tbormagh, and obergotic. By the way, brothor lory is quite a woriser. funduy selhoel met in the bascment of the Bictleren's meeting bouke-a large
 livo worker, is enperigtendent, of a preestiog one faling to recaive nta untwor frima the selonol, the super-
intundent islled epon your corrcepprindout to ariaw wr, which beatempted todo Int with what nueceas doth notsppecer
Tho puestion was, Wlint is regebera. thoo? Quostions which require mature
julgmont and a sbaro of eritieal ac
mon to discern and axplain, do a properly belong to the uptero oither of common scheol or Subbath-school inatruction. Suct as will stimulato
pupils to read and nearct for Bible pupils to read and nearct for Bible
facts, iseidents and the like, aro more lacts, iocidents and the like, aro more fion war called to two queations proposed to a Sundag.ecticol, (net the Brothres's) one rolating to tho Euchariat, and the other to the condition of man's ubderstanding origioally : Tbeso quectons aro proposed as the closing
of oxe lesson to bo sbewered tho folof one lesson to bo Ebewered tho fol-
lowing Sanday. Tho Sunday-sehool work at Tunberville neeme to bo plose ant and suecessfal, and the voices there, old und young, mingling is tho mulody of nong, ie soul-chootiog,
The hour of ton was the hour of regolar sortico in the main part of the buildreg. Wo more fivored with an address by brothor lease Myors, from Rom, $6: 23$, followed by brother Flory Tho following facts were doreloped The toxt divides the world inth clanes-sinners and saints
Sinvera sre in tho ecrrico of Sa tan, aud their roward 16 death. The sainta are the sersante of God, nod their 10ward is eteranl life-
Tho "how" and the "wherefore" deThe "how" and the "wherefore" do-
oloped the fact that be that is bors onco mutt die trice, whale he that it orn twice dico but once
Brother Flory preached again in the aftornoon. Thus passed away one of the plonsant beanowa of worship and Chriatian followship. The brethren in wad acar Timborvillo base pecuhar
priviloges for Chriatian skacietion and divioo worsbip. May they orjoy and mprove them.

## Fratervally yours

DASixi Hays.

## $\mathrm{I}_{\text {tanm }}$ Ptiladelphis.

Dear Primutite
I remomber that doring
bi4 soason of the year correspendence sometiones grew scaroo, and probably a hitle squab ocracionaily, touchiog of the strasge things thet moot the attention of one not much neruttomed to ofty experienee will bo seceptable in your columpro.
Objecth sre interceting oftentimes herause thoy sre novel, anil aflor one bocomen secubtomed to them they do I came into then setorest.
I came into the city on the evening Hopt this Thas wus the day thoy fiurtb," anll of connsid the city was all antr. It way late whon I arrived and noost of the sliaplay was over, al tbingit un evory strcet comer thera
xima un almoat conatant flatter and fiz af Gro crackers, rockete shot into tbo arr, and ligbted ballomse dratud mye tienlly noer tho cits. Tho eontro of nasl grouadt in the Park. Roro, it is Eatd, wis toobnut py rotechme dinjlay inotacy sprout ia thas way on s "lourth" 18 samply enormone The that that fell on Monday, alchongl it tany bavo
aterfered eancwhat with the enjoyvent of some, was a great blowing to tho city in the way of proventing fires Thewo wore citly three slight firus that Sear, whilat on last your'a fuerthe there
vere forty tome. My purpue in ena ing to the rity at thid warn soason iv to study Elocution. I am under the nastraction of The Xational Scbool of
Elocution and Oratury, located on Cheatont street above Broud. Thas nebonl was etarted a fow yoars ago by carried on mast suecessfully. Thuir students havo beon fiom all paris of the country. Tho prosent jaulor dass 15 compoted of twenty ditu Sthetente,
hailug thom the Mudde Stater, Illinois, Mypoouri, Califormia, Cunada and the Wust Indics Tho rchoul bus a wide and oxcellent toputation, and I am
mode to helievo that it merits all that van bo raid for it. The design of the
at Eloontion. And judging from the totters for auppers! How his boart world, I suppore there might be tue for sorcral such schools. The design of tho achool in not to teach uaccom phashent" in the common application of that term, nof operatic monsense, but to teach good commoo sosso, and
correct but hubity in reading and npoaltang Tbey givo stammoring voices epecial treatment, and have treated a number of cases with mueb antisfuction, eftocting nlmost absolato cures in sseme instabech. Thour meth ode of instruction aye of the very bost knowns.
Of coure the readere of the $P$ C sro interestod in tho knowledge of tho The chureb herer hey may bo found fair membersbip, and the mombers are active, and alivo to the work belong ing to the cburch. Tho momberahip but good fooling and fraternal follow. chip bavo mavifested themelves wher. ever I bace formod nequaintance Thay soom to ho much interonted, net tho general cburch. Bro. J. P. Hetrick in their prosent minister. Hiw labors Jogs the fullest confidence of the peoplo. IIes at prosont awny vieiting his home, childron and frionds. I have
been with the brothren, und fllong bie place as bost I can during bis absenes. 1 bavo enjoged our mootings very much aince bere. The band ot common biotberbood becomes very atrong and sbows itecif very dear wherever fuund, and we blese God for the tieq of
Chriatianity, that makea us brethrun In the mides of the bratle and jostle and confureion, and dia of a great city, to retire to the paceteary of tho Lord, there kindrod spirits blond in songs and prayers for ono nwother, ne in the Tucedny ovenicg prayer meotioge in on Marsball street, is calculated to trengthen one's fatth in the promise of Christ.
The church is on Marshall strect be low Girard Avenue, to is a plain but bave prayer-meoting on Tuesday erening, and Bible chase and preaching on Sunday morning.
1 sm stopping with brother Jobn L Frg, No. 315 Crown atreat I am rory pleasantly atuated, and find brothor Fry and wife tory kind and hospitas Brotber Fry livea coly a fuw door from the old Crows atreet eburch, Which, douhtloes zasay of our Owang to the dit
We brothren live from that many of he brothzen live from the eburch they do not all get ont to tho Tresduy eveniog maceting. But thoso who to haro tho rause near the beart. A no tecesblo featuro in these meeting4, and Shin which thoy engage, is their frequent and earacst petitioning fur God's blousing on their minister. This is a
Chnatian duty that I fear does not havo the prominonce it ebould have in
some churebes. The ministers nepd the sympstliy of thesir peoplo, thoy rool to Acor and knome that their ease trins of their people's fatith. Mans wimiter wonld livo batter, and preach if the church would sympat lize pray mone, and criticiae and conauro wer Whan Moses bold bis hands up Teraul provailed, but then lis bands went bown Jrankls prevailed, Of
coure it was well for Mowes to hoap bie hands up But thoy wore hoavy and Masos got tived. When haron Moser, and'insinuato to the others that Mosey wasn't equal to tbia porition Mosey wash' equal to bis ponition,
wht they fived upa stone fer lim to
 and Isaul triumphed gluriously. Oh, ow heuvily the sibistors' badede hung
bleede for rympathy, and especially tor prayctiul eympatby! And does
his heart over bleed in valis? Doce hin boart over bleed in valy? Doca
lis sout over yearn for that which would be casily given, and which omigh so bo given, and jet is withbeld? What eay you, rcader?
W. J. Swioalat.

Phiaddphia, Pa.
Eritalury.

ALOMO-T日S Mission wonkTHE A

## Dear Promation

It has beage loag time aince I spolse to yon, and as deatly not I end recollect now. I epoke to you last on the topic of the Ray and Stein debate, its mocrits and demerits, its approhation and disspprobstion, is ay own mind and the miods of many We theoght yon would better not ontertain under yoar roof asch \& arraity concera; but as ou were not williag to scad it outdoors, we then conoluded still to love sonr coraing, and kiodly estertain you ud liston to, your talk witb the Then I asy good night; enoagh of thes hud. I would ratber sleop and oojoy rest than luten to asel profane produc thons.
Io our arm of the cborch there oro wo ministers at present, apparently wo baso noz thrown of the rpirit fear and given thmakelvea to Etady, whith tbeir labor plaialy wanikets The anmet of our mioisters bs thoy stand are William Derizier, Juseph Jiolhng r, George Becker, Jacob Lengouecker, ad Cyrus Banacrger. Tbe ebarch in prospering morn at prosent thun it bas For came time Siace last Spring we baptized afteos sools, and there ure still ome back yet Love and union proraile: theuk God.
Nest Saturday is the day appoicted for our harveat meeting Thea we in Lead to hold a collection for the miesionary fuad, both bome and foreign At our lato District Meving wo made some inproverments in the missionsty work. conference before lant we ancceeded fir bo fret time io establishiog the mis. tonary work, electhog twa to ga, and alou roted a traanury to bo glied bs a tho misatonaries up wo tight that the
 Giad, the last meatiog improved the Hourd in addiag brother J. T Meyera, and took tho breaks off May tbe Lord
 Wosld any to all. pray to God for a ape
cial bleaning to rest upoo the Noard, coosisting of Willism Hertzler, S. . R Zug, and J. 'f. Mevers, workern for the Paiatiys, bow do jou bave it this your in the Middle District of ous Sisto the nission work? Were you unated for the curreal jear
Well, I soractimes wondor how all
Tont cif at the A. M. An the teport th
to be born in your bouse, is motber in formation not a lattle ylow in brigglag delivered, and tell us all nhoat it when it comes. Of caurse, in same of your rraer vieite you epoke quite encouragfugly of A. M, nod ite suceoss in harno nizung feelinge whicb were wounded, and, before the meatiog, were drealled by be fatbers of the obarch. But, appar atly. Providetice overzuled all for good Many bearts tejoked at and over the rod result which you told, but none ould underataad it right, exerpt thoee ho lenew before of the trouthle

Wm. Heutacer
A Christine in like a laconotive. A fire matat the kundled in tho beart of the thing before to will go
If tho bliod lend the blind obatl

## DIED

## WMAN -It the Nettle Creck comgoga-

 hoa, Whyne conaty, Ind, Juno 28, 1s80, brombor Otver Leroy, son or bitoler Alet Louina Bowtsan, nged 18 jeers, 3 months and 10 days.The sabjoct of tuls notice was greatly afhiteted almost the whole term of bis life. Hhed aboat 18 months old took lutermittect Cever, and abeut ent your afler was taken
with a severe attack of typhot fosos, from the cffocte of which be was partially paralyz. oo and tubseoted to occasional cosvalatona of sphems Darleg these attackis he wes indapy abora hang cate of himacle. Os tho dsy above remed bo W63 10 onusi hotilh whacu best follacr nod brothers werc out io the larvest fold, he had an anxiety to sed them laush that field 1 lio want out into the field, whleh shorped their barveting. Ho than atarted for the hotue, (but a sbott dithanao) asd nbor about to cross a rosd that soparates the tomse lroes tbo field. be took one of thoar spanms. It was thought, and foll ioto anise wator that Ind collected doring the rain, and as the fanily was alwayt coverereed about ollloth whe resbouts, bo wat soos raissHownwad) la the water He was takea ap qutuelkly bet hife was extluct He appareatly wns sunficated to the water. Oilyer, beieg
 was conimpiled to saberia to the premare of ireomplacees, which, no donbt, had a toa: debey te realer iffodall aod miserable. Bet bavlog the uase of his miad, and haviog boen broorst up ue ho nurafe and astmodition of the Lord "is no behevo) be tay "lroogk gisss darkij" is "laod of pare delight Whicre vatastmontsitriga" Where bodHiy unarneitices, convaisions and desilitato not "1 am Niek," bat whero, all tho eval theg
 cta fully be realized Fo complod, a fom yeara 160 with the condlitana of the Capiate of hir ealytion for a sufo coaduct to the cy efgrets abore of tmmortsi clory, whiter tho foraily can bave the fullieat Massumen that ho bas entared. Therefora 1 woisld soy in conclasioa, brothers, bomsibs aud smociatea you Lave zee Otha's examples of early poety, and whougb be was allicted, he tried to do what you in your lisatit ead do mach onster thas ho, thetfore, by alf nueass, not guarthae wist conder, br cause if you do not, What will wish that gos bad done 50 , whert you will wish that you be the means is the enorates Gande to sial yoar folle mie orerlanting wo and miscry. Better, theo Meses, suffor alliection with the peoplo of God thar to exjoy the plomarne if ma for a sesuos Fuberal gertices coadaot d by tha bretheren from, Jibh $40,6,7,8$

Lawis W. Tkatas.
ARIBAUGH- 14 the Turkey Cropk Cod
 83 jeara, 5 mon1lis and 6 dayn.
She was bora io Lancouter connty, Po
 vom reats from her lskorh sud wet wotk follow her Sbo disd of eht ajge Funern! servion by the writer.

JEase Catymar
WULENDORE - 40 the morning of the

## Sorrespoadence.

From Moritown, Miasertota.

## July 21, IRSO.

Dur Primitize
On the 13th of Tuly my brodter Joha and hie wife touk me to Marshalltowo, Iowis, and left mo with an old friend of ourn, W.O. Marleg, who entertained ys very ploasantly Tho ovening boing very plesaant, ho took mo in bis buges through the city wlich is certaidly vory find. Then througbt the cemetry. Secing the mauy monumenta, some rery tall, and some low, and many amaill and largo graves, mado me fecl very molema. 1 Wender whure my body will be doposited on tho silent tomb $A$ gain I thought it would raske butlittle difference whers, 601 amprepared for the firat resnrrection
On the morning of the $13: \mathrm{b}$, at ef a it. I took a wost in a cor bound for Maversota, and reached my destins tion in the aferooon. Was tot by friend Dasid Lindermith, who eonvey. ed moo to his home I soon learned that there wis no appoistmests for proseling. En thouglat it was no 1060 to bave any appointmotts, hut by some offort ou onr part wo bad tbree appointments. IIs wife was the pereon that had beon reponted walling to bo baptired and admitted into the Bretbron eburoh. Sho sand kbo did not say, My cill frend took mo sround sone to tee tber beautiful country, and the miversl springe, which is a noted place 10 resort to for plenshre Also vinited the cenotry at this place, Onatona, Stcel couvty, Manersota, in a beautiful grove of 40 acres, dotted all over with taonnmente and grares. This country bealthy eouvtry. Wo were surpribed to seo so many graves is so now a count'y:
On Sunday evening the $18 t h$, broth. wr Obluser mot me On Monday bo brought mo to bie home, where 1 num bow. They live on the bunk of a ticentiful lake. Tliree milles across, on the opposito bank is a nice little town. dhout in the middle of it in an island with a heuntiful grose of timher. I xpert to rasit in sureral counties. It is no tame for protreefad meatings in thas country now. Flarmers aro very
busy making hay, and whent harvest will commencesoon. It will take quite a wbile to got tbrough with tbo hav. rent, te tbe country is almost entirely wored ovar with wheat, oats ant frase Wbeat in the stein crop in thie ing the wheat very closely, It in thought nuw that at will not be mors bsan a half a crop. Evee at that, it will make an abunduace of कbcat Cavy placed, mis far th gou eat see il is wheat. Health is good At this writing the weatber in aice and cool, nights cool nod jlensant. It bat been rery warm here My bealth is protty good. Thatathe Loril. Haythogood Lord bloss every lawflal effurt fir tho adrancensent of the cause of Christ ay puajer Succesh to you, dear brethren.

## From the Salamong Oocgregatics, Iad.

## July 25, Iswo.

Ihictinch Ertiture
We buvs nothing of precial incereat to report frum tho Sat amony congrigation, Ind, ut this time. forther thent that tho church, is in lave prembing crery subusy. Wi also lave Sunday molowal with a 1 retty fair attendance, lout
might and ebeald bo
honntifur lursuat gen bluned with lomntifill harrvat gatbered is good mandition, and tho whithe of the atuam. er iv heard on erery side, hakily ungaged in aporating the gothen fremed
from the atram and chat Tho piuld
per acre is dot quite ne large as last Ho will bow have the miveraury of hat yeur, but tho amuant sown whs mura birth of kiter and the Spirit to oete farger, so that the fotal chaomit of Theut will be fotly an lurge. Itay wer quantity. Cosn, gemeratly is poor, owing to the wet weathor in the Spring and drought st the present time. The potato 4 rop will ale
generally is atood
I sill liere make a request that 1 bave been thinking of for somu time and that is for nome brother or sister Who can obtana the finets, to write oth a biatory of the organization, and umportans antecntent ovents of the Yob low Creek and Clower Creok congrega tions in $I_{h}$, and have the ssme prohiobed in the Bretbren's Almanas Such a lantory would he appresistad by many of 15 bo the west, who cm grated from those congregations, uDd who know but littlo abont therr orgaponaly days.

Andmew II. Snowaeroets
Frow Brother Oslient
July 27, 1850
Dear Brethren
Wo bad a pleasan bairest meoting July 25 ch . T'be axdieace wis large. Brotbor D. Yonco preached from the text, "The rich stid poor mect together and one God is the maker of we all" Wo bopo all was profited by the meeting. The bealth 15 groud und all fall crops look woll May the Lord be praised for bis goodness to ue all, and may all the bumbl and devoted to God aod Zion prosper. following.
Ua Tucnday I was called 4) owles south-weat of Wareaw to bee an athicted ludy. She had been a Disciple or Camptellite for a number of jeard and by reading the seripytures, she eame to the coniclunion (but ahe was wrong, and wisbod to be bapticed. We made the secubsary tarrangernento by laying tho doctrino of Cturist before her and her husband and then look them to the beautifal lake, and they were both bored with Christ by buptien, and robe,
life

Trarsome, Ind

## Too Many Preachers.

Dear Prinuthue
I know a eongregation
of alout two hundrell menhbors which bas but one prencher. Hefills bis pulpit orery usbbath, and sbout nioo month in the year preaches twion each Subbstb, bendoa a great many fonerale. Ho visity all the members of the church, tepecially tho srek, and conducts a prayer-mectingonew a week. Again, I hnow of a congregation of abont seventy members with fuur preachers, who fill three appointments each month, proach but fow fithorals, viest the nembera but littlo or none, and as a natural consequenco baptize but few. The one preacher at this edason of the yoar preaches regularly eight sermons per month, (fuverals excepted) whale the fotur preach but tbroe, or, wbile tho four preach threo sernans the one has proached eight, and of coarso, done it botter. What is the business of one, becomos the business of jour. The one attends to bis bruined, the four deperdently segleet
E. I). Kembia.

## A Bappy Foorth of Joly

Deve Burthren:
While many spent tha unniversury of our Nation's birth ir reveling, wo apont it in wothbiping Gol. Brotser J, If. Goodman and I Fayette, 111, and bold pelum in Hoge's school-buase. Ttarco wero added to our aumbor by confession and baptist, ono brothor and two nistera, it was a happy fourth of July to bim. Grate, iastesd of the burth of tho Na-
Lion. Wo tbink thero is a giod opening there, anal we prophen to oectipy tho ground. May God blebs the
efforta.

## Wulberry firoer, 14.

## Frois Martisharg, W. Va.

Jnly 26, 18s0
Drar Primiture
By these lew lines 1 will youknow that we, the members of tho Berkloy thureh, held onr council detang on the 2tith nist., sian that hay Martin from Marylaud weru with攵 Wo hold an eloction for two descuns and the lot foll en Jarob Fulker and John Turnor. 1 hope they will trake fathfol denenns. The churth is al in leve aid unino. Wo atro agreed 21 st of Augnat, commencing at? ocelneis p. ma, at the Jobnatown meeting house [ $t$ is dearly cleven milet north of this phace.

Joun Brixithe.

## What We Wast

We want lesa dewnumard progression, and moro upward plogrcesion. We want loes progress toward the world in style, manmers, moncy makiny, in suravec, prido and affiliation with pop alsp Clifistiubity. We want more
progres, stendy and strobg, towards the trutb and in $3 t_{1}$ God ward, heaven sard, in purity, inamility, bohnesy, oxemplified by Carist and two upostle ath hun
Now that we have a Bourd of Do. nestic and Forzige Martions, lot uv bave hes talk atd more work on tho mansionary problem. Thetime for adlo spoculation is pust. Let thone who wero elumorons for a loaty, bring for ward tho meate that tio work may go
forward
Danief. Hays

## ANATOUNCEMENTS,

In the Deep Hiver church, Ponesbiel Consty, low

## 'clock a m,

In the Woslanagten Creek eaurch, Dougio
county, Kan., October 14th, commencieg at
So clock, $\mathrm{p}, \mathrm{m}$


In tho Jeeof's Creck cougrozation. Sept,

In the Gratot phurche Mlliti. Oct 2d, come mencing n: $10 \omega^{\prime}$ clock, a m
Is tbo lowa River thareh, Mareluall Co Yoma, sept 220 aed 23 d comuesciag of oue clock, pm.
It the Walaut Livel chnteb, Welts conn $0^{\prime}$ ciock, p w.
It the Sulver Crook church, Cerrly cousty. Kan., Sept. 4ta
Ia tho Beatrice charch, Gage coubty, Neb Aept. 25th, comaneoclug at 2 o'clock, p, m. In th
In the Lower Fall Creck church, Madison coants, Iod., Aept 18th, commencting at 10

Te the Des Moiper Valley church, lown Sept. 1
In the Wsbach church, Wriselh county, lediaka, Sept 1811 and $13 t h$, commenciog at -
In Lathrop, San Joaquis county, Cal
October Bth, aud will conturic one week
The ledas Creek oburith, at the residosce O brother doles P Hisye, the malen north Supt 10 sk and 12 h, cotamacuesg al ten ''clock.
The numbers of the Bear Cieets chureh, Christius rounty 111 , will hold their communion uresting on tho la shd 3 d of Oet, at the lwaso of brather Yohas Stataman, 3 ; mules botath-cua of Morisonvillo. Tho insitation is cx tended to all that wisb to be with ne

Joms S. GTutaman, Clerlt.

Horth of suterand the Spristlown of the Mraticelle

| eburch, Whis-1, untj, Ind, have ap <br>  the 15th of Oeteliet, commenemg at 4 o'clock. p na. $A$ general invitation in given in all, vapecially the rombtering brotbres. <br> S If. Bechteleeimar. |
| :---: |



## POULTRY FOR SALE

We will sell the following thorvugh bred forshscheyt 1 cock and 8 hens f Durk Besbrasas, 1 coek and 5 hone (L) ght Brabous; 1 ecek aull 6 hons of Plymouth Roaks, 1 cock and 2 benn of Whate Crested Black Polith. Write for priecs.

O KENNEDY, \& co.
28tf. Huaning don, Iunt Co, Pa
The Young Disciple.


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## 000D R00Es POR SALE.











 Lllotrakd, Litrary Sorks, Lite at How
Meotul teele
Musel







EYMNBOOKS-ENGL1SH.



THE BHETBEEN'S NORMAL
EUNTINOBOR, PA

A home,
SCHOOL,
AND CHUHCR.
for yousg peoplo of both nexch. Rrethran'a childrea aroespeciullywelcomo, but all others sre aleo admitited on equal footung. STUBEFTS CAN ENTEB AT AMY TDEZ EXPEXSES LESS THAN AT OTH ER GOOD SCHOOLS.

The putroeage of all. end especially of the Drotbren, is reopectfully soifelted. Scod for Creular or cactore two d-cent atampe for is
J. H. BRUMBAUGH, Prin.

Bo工 cion, Hantizksoa, Pa.

## g, PaIMITIVECHISTIAN.

## VOL. XVIII.

HUNTINGDON, PA., TUESDAY, AUGUST 17, 1880.
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 ration ; 1listriet Mcoting.Banta Pagk-Front the Epriag Creek Cburc, Indisha, Fiom Carson
City, Miehigan: From North Manbutaser, Hediana ; Resolutions of Tbantin, In Memarium, Money Roceived in July Ior the Danish Mfy , Misvionary Wencis.

G00D LIFE
He liveth long who liveth wellAll che ita lito lnt flug aray
He liveth longest who can tell of true things truly done

Sermon Blepartuent. THE EPIRIT A8 A WITNESS By Eld. A II Miller $^{2}$

Delivered in the Brethrec's Chapel, Honticgdon, Pa

Tart Ilat wo are the childineas with oor liotu vilt. 16
The kanguige of our text briness the rather to is doctrinal disconrse this haming, Which, wo promise ley the
brip of Goul, to bring betore yous munds We thisk it proleblo that yo Will speak to you agan tolday, mad wu hure pravtical that it the tho dycobrees, we may get matruction that he mind ame condition of eripted to bele thes murning, asd that yous moy wet better mequainted whith sue by my Fint to yon. Henoo of little duetrina Lecuetit, and on that accouns, we
Your careful nittentimu beconan pires wone thougbt tw set a thorve and fall onderatanding of chertrinal Hore proctival nature. Oer texs is rovire and be the moat didients to ounplehenil futly when brought bolore yirnt. It is of what yous ane that
vilent fiod is begond the manicationot hat we can sed it the pheyaical organt-- Reported by T. C. Hollectorger, far the
'mimative Cagimua.


#### Abstract

7ation of matter. Hence in the inver. tigation of the sulgect, caruful thought is necemary, yet is fall of all thero is of importance, bolongieg to what man ia and what man orer will be Wo think wo know lesa about spirits and spiritual existences than wo rctlly


 do; we thibk the subject more diffiente than it rently is. It is trae, the suband high, for the mind of man to comprobembl it fully, lat it is also true that man ean know a great dual about bianself, and in the toxt before us we getinformation concerning him, whicb is of eternal importanee. Wo ent kbow of spints and of spiritual existences ns ty the manifested to us. Wo can find Forganization of any charncter. thing of the lifo of anything renl to ace that lifo manifested in the physical orgabiration that devolops it. Yon that somothing, whon gin seo it is its development, If you she the onganization fullydeveloged, you can look
back beyond is antil yon ran down to tho lifo and power that produced it. It is true, your researels is limitod but much jou can know zbout jour ow God. So it is in regard to tho subject before us, of tho spirit of God and of the spirit of man we can know rann and from that manifiotution can go lack to the causo and to the bottom from whiub it originated, and from the knowledgo rectivod, much beneflt athl instraction ean bo gainod. Then when we come to the subject of
the Spirit of God, bering witmers to our "pirsts that we are the chilitran of God, wo aro baring really an umportant anlgect. In order to gain anis requires our caveful thonght As the light and power that promiures afl plos and read in its masnifestation, so epurit is neen and read in the manifostation
at mini. You see minl, and nothon before you is greater in its worth and value than it is; and when you bebold mind, yon are only getting at the manyou. Nind is dejpendent uproo apirt, for growtb. The mind belongs to the apirit and not to muster. Physical or
gunizationi of matter cunnol prodoce and. It is too hegh for that hitto fonntain. Misd to not depondent upoh tha, it is bailt upon spirit Psal moGorsood that anligect when to naid "God knoweth what is in the mise of The booly las got no wind, bete "Gial Evorreth what is at the binad of the things, gea, the dewp things of tionl. Lhaten to Pout aguin when ho anys "For what man kroweth tho thing of a man, eave the spait of mun wheh knoweth no nisn, but the Spirit it tioct," The natrusi mind cantot dis. erro the thimps of the Sprit, that
not man's playgical organi not man's plagsieal organi/ation, un
ho natural power, in all there is b frouring to him thas sule of spirat can not diarera spiritual thimes, In there is sus oparitund dise cmment the aubjeat is, that the Iable that autves mith, mast the spiritnal. It aunst be Teligion that a caches the spint of sban.
the spirit of man, givee the under-standing-and koowledge This be longs to the Spirit, nad relates to men
on earth and angels in heaven. That wo see in the raiverse of God, anyel and men. When they uteet on earth in Eden, or it tho plains of Monahh, or when they mect in heaven, the extent of knowledgo und convereation between then comes of mind, and tho underatanding aud thought gives it self spirit. Then we will look at tho anbjoct of man as brought out in our text that the Spirit of God bearetl withess with the eppinit of man, to prove that mon is the child of God Yon get tho idea presented. What is it that belonge 10 a witness? It is be ginning the apeceinl work of the mind and in which to beay withess. Hence on this subject wo seo that tho apostlo Paol comes with tho idea that the eqgivit of mar and tho Spirit of God
both witness wath tho other. It le ugon this that thoy botk bave knowledge. We suke theno remarlon to how you that we belicro in a roligion that is spiritual. We want it pot on you to understand that no relation of God reaches the spiritual bot what is spiritual. Your followshm, union and commubion with God as spiritaul, and idealefore your minds The Spirit of God beareth wituc \#d Jith one apie its." Don't understand hin to ment that the spirit of God only bears wit. bess to our spirits, but with our spir its. How much groator tho idoa of
our oprits buing in brought harmo. ny with God'y Spivit, and in eom munion and fellowabip with tho cst thought of the Univorse, to talk of a weak mortal as you and 1 being brought into harmony, niwness and ness with it ny we withess with obe another. It bearn witams with ou plitits to prove that we are the child ren of Goth. What is the withosa for 2 pore that wo mo the children of Gou, the grestest tratb to be proven in the would. Yon way think it worth bat ittlo bere, bat over yonder it is import ant
$V i t i$ We clillen tho tu uth that we ar We cbildren of dod. It is like a trim in eoult, to dende whutbes this man
or another be tho legal huir to the gentest inberitance in the Usiycrso But Gool's Spirit iv not a witneas to an state of that kind, no Ench an inlaerihoee as that, but an finheritance to the heirship of that ibheritaneo af figared the toxt, witnesting to prove thut you twe the beir to that inberitance and theso two witnesses bearing wit
ness one with tho otber to prove the suct that you au God's chilleen. Tho thing in proven. That attles the herrship thooghout otemity ; and that pottes the harmony of God's spint and yont spitit, athe witnessing one Wuth the other, supprose the witarssed
could not ugrec, could not sppport tho testimuny of the wther, and when the estimony of tho ono woold be give it wonld bonglit the awerse of the
otbor. If one witness would contialict the other, the eare wumla! be fust and the inhoritanee a bailurc. Ono witoest fbould corroborste the testinony of the whee That's the iden the spirit of God, and entr mpirits do
if there is a contradiction; if theme is a departare from the truth; if thero is not, as our toxt says thero should bey witnees one with the other, then the grent truth of our text is bot proven Tho lides of our texs is sometbing like his: Should I tell you that I bave a ch thet is a preacber, that in every way that you conld imagitw, his preaching proves that he is my son hat bis very spirit is the witness with my sparit, that bis conatonnees, that his gestures, that bis voiee, bis fuith and practice, all bear witnees that be a my son ; that the witness one with the other is the testimony thut will rove to yon that he is the aon Rober II. Millor. Suppose that the young himg bor witness to what I sie that hing bore witness to what I said, that
was in perfect harmony, thore would
o no doult at all that le was my son. Yon got the idoa, I preaume, Now the pount with the ppostlo Was, among other things, that if God's Spivit bore wituess with out spirits that wo are his children, we ought to bo liko the Father. And why doeq that idea como out so clear hore? Becanse you would oxpect the children to be like their Father. It is bechuse those who aro born of the Spivit, those who aro borz of God, shouhd be, ss our text ays, the childiron of Gocl And those who are not his children shonld be come lilso him, and une shonhll hear witness with tho other, proving that thoy are tho childreal of God. Wbat power, what infuesee, what bessed hess, and happutess do wo find in that dea of our toxtt Tbat in order to save has, is order to fit and qualify bim for hearun, and that the influence anid ower of Satan might be deatroyed, Gor would tome in the power mol pinit of his own Sob, that wo shoth its, that wo should be converted to fod, and tlat we abould be joried to him. Being in bamnony with God, it all his word, in all his works, in all his providences, in all of his thuth, and, in tho nords of onr toxt, that God's Spirt is bearing witness with our sparits rery day, in our faith, in our panctice, and in all of our bopes. In nill of our athorts and purposes, Gud's Spirit lours witness wath onr spirity that we aro
the childrod of Goi. We are bought into harmony and enton and onencss with the gruat Spirit that bas created, and who rulea the Uniserse, anilrogns in heaven vternal. The Goll is the tuthor of that remeanalle and gloriota ystem of saving us, by making a sal vation is sure, It cannot tuf -
The xpirit benring witness with our pirits ahoubl bo concelved if litte more tlean thut. Do we talk in any mattor, and you get God outside of tho great trath of our text. lou may alk on tho sutbect of tho Gospel, its tho great troth of our text, that the Spiric of God beurn witnoss with cur puits, is the givat thought in it It is the gieat iden presented that in the
divaue Revolation God's Spirit und por aplites mast corne in harmouy. Talk on the sabject of bagtiont, and to get at tho truth, gou only need to get the didea of our butt, that our Spirite mast got in harmany with the Sprit of (ion) Talh on the subjeat of teet-washing and it ts no mono and no less. The grent truth is that the Xpirit of (iond beavs witaess in regart to that. True
equecrsion and proparation of man for eqatersion and groparation of man for
fellowship with fiod, is that whieh
brings hie Spirit isto perfoet harmony with the Spirit of God, until they bots witness the same thing. $\Delta s$ in bap tism and fect-washing so in evertbing ofec.
Suppors God's situcss is brought, und we tome up to eramine ourselves nod we finl our testimony, the witnens of our spirits, contrudiets it; that it clanges the witaess of God's Spirit ; suppose, for instruce, that tho witnera of God's Spirit on tho bubjeet of baptimm conflicts with tho witness of our aparits on the same snbject, how dangerous the testimony t It would not be as Goll would bave it. The idea of the toxt is that Gol's Spirit bears witness with our spirits on the whale phan of salvatiou. Thask God it is the wholo truth in bin witness. Conld wo get all the grawdear of thas toxt in onr own lives, and feel that our spirits are brougbt in barmony with the Spirit of God, stul that theso spirita of onrs,bears witness with God's Spiril on evory subject, we then prolushly would moro fully comprebend its meaning.
I will yet prosent anothor point to rou. I have last my comatiaion, ahd noarly all of nay childeren. Under tho providoneo of God, alliction bas beon long and doop in my family it is not the deded of var toxt. If my eppirit can bo brought in barmony with the Spurit of God, the Great Spirit that ruled the YHengige, the Great Spirit that bas croated and mado me, the Great Sparit that must redoom and sare me at last. if I eau got into barmony, in tho Works of that Spivit, in his provideces, in lis wnys and in lise infinite trisdom if I can live there, 1 may stand rejoic ing, becausc biy aparit ueats in harnuo. By with the spirit of God. The idea of orr text, that the "Spirit of God heurs wituces with our spirits," is ilhustrated in tho Chrintion under affie-
tion. He travols tbrough lifo with soruig memberloss trinls banging rpon him, nad overy step be takes stents to bring him more, but when we look at that man and seo his apirit Wright and shaning, we know it is in barmony with the Great Spivit that kouls lim. He bears witnens with the Griat Spirit and the Great Spint with hir spirit sed wo kenk mothing that ean destroy haenerear What a powor and in phostle put of this spirit of the and Partic and tho Spirit of God Pauld spirit milnessed one witb the other. Yot get tha idea then of gut text, that our spints bear with God's Spirit, usd thju brings Lappineas and joy whale bere in this pilgrimago, and when wo tome to die and to cross be river of death, it will be ss rod and staff to conifort his,
that nure thoma the more thought is regard to the pout, ano we aro domi'. Tho ponlo says, Goxes rpirkt bears witness the chitchen of Gof Don't wet are Itrited an idea of chia subject. This is a rolationship that we want onjoyed by you all. Alsd, oh, we want more that that We want the foet that we aro the childien of God, provon to the Forld That's the very idea of oar toxt God is beuring witvess with our pirits, proving to the word that no are the chideren of God. Let wes got the ad en, then, that the aportlo would hase th ret. There should bo sumf. fent in jou hfe to convince tha world hat you ure the vbilitron of God The ligbt that you me to give is by
fuct that your epirit and fool's Apurit
ore bearing witness to the sume tbing. How inpurtant, then, is thik witness How important that our lives as indivilunly, that oar aetions and conduct, all together should be s witnech lofiore the world, Phoving that se are the
ebilhen of God! : Tbere shoula be har ebilken of Good! 'There ehonld be har
moay. Oht it' God wonld give bit own Non as a witness; if in ciol's Ppirit there wis so much love, thint bo would gite bis ooly cluth mony with that Spint cone in har mony with that spint We showh hatw that, pirit: get the phumer of
thut Spurit, and work as Gol dirt, for the sulivation of the children of men Oay puints showld como in harranny
with Gedse Spinit, and the norld flontil know it thus proving to them that n'e are in barmony, trion and onkeliess with the Great S.jurit of Goil.
selut sonte poor ntiesionry over there nal manitist the witnise of Gof Syint there beforo that people, that
the heatheo maty be convertel tu doul de

Now of our duts. This gives no
tho utes of our work. This gives us
 the mete pursast of earthly thinge It shoald turin ua to the immortal spirit that lives etornal, that malue verr fel.
luwshyp aul conmunion with Gomb. It thould tum us to our race, aur help y to look nt it We mny see thens nut wo may jrobally tume away with, a footing of indifference. But, oh, dun't do that! There is a apark of di-
cinity it anll men, bowevor debnsed, cinity it all men, bowevor delmased,
and tis your fluty to bripg thoun buck and th is your thaty to bring thon buck Bing your spinit, defies and wateethens ant energics all in barmany with forld that you note bis cbolitnen, and lot ovory cflort bo yut forth to suve
cimuers. May Gual bless aml emable

 them into a praction
Goll, is my prayer

## (f)55ay

OUB HIGE-0ALLING AKD OUB HIORLIVING.

To, Mother Siples, of Padahkithtur, and Ehsba requunted Gobnas to say to the nobli-buarted Shanamatito, Bo-
bold, thoa bast beop carofal for wa wath all this care, what is to be dono for thoe \%" The chisto chamber on the andlestuck," kinelled the saiauly pro phot'n beurt with gratitude. I bave not parver GEer generation, tifo sand
deatb, hike the noe of Shaplat of stel. deatb, hke the non of Shaphat of yhel.
meboliab, and cennot tang tavk your departed, whether in eternity or is Kaness, but I Cuay porbape azalen in
your aged bearb the thrill of "first love" hy wrong of bim who is the "Reounseton und tho Lifis." Were an endicen onsui und stupor to angols and aniate. Only an ancreated, self xintent, all-sustaining exbaustlcss Be og cus wake eternity un ever.antiold. Loz panoracui of bles and wisdom and interest and gepphintion of the apoca lyphe of Emmanuel sever flag in tho aterminable eyeles of the world to Conse He will ulwayb be the resur whya beyond uyr picsent comecption. Out or the ctorsity past he will bring
the glones and raptares nad tboughtu the glones and raptures und tboughtu
of hin sehitary existonce to till with anue cament sad sdoration aost allelum
 hever has nut found it so? What that bre "fioned the Mecsiabs," has not beon "caugbt ap nate the third heaven" and
vocabulary of the eldest angels? To be born of the will of man-all men combined for a stoglo peneration-mighty ar it in, cookd not lift us into be noblimities of life and power and ranopart fouml in the Wonderful Will doee mueb, sll that gisat mind can accompliab, bat cannot transfornu
into the Divine nature, and inveat with "tho beanty of behness." The wonderifl mal consummate the ooderful. The Infoite mast shrink into the finite, the Ocenpant of the Stomal Tiarone muat thil the manger. Io who is robad with ancroated light 59 with a garment, mutt bu wrepped in swaddling bands," the Builder of the aniverso must bucome a bund-workOmijpotent Joluovab mast be reckon. Col witb outcests mad impuled on a rose as a malefuctort Sueli is the hofibesa of God, such tho maligaity of sin, that not a soul of our apostate the gem-built, gold-parcet, jusper-wah ed Metronolis of God wathout baing washed in the Htued of inflorked Defly, vitaliyed and refachioned by the Holy Ghost in the itmage of the Mllpare and All.besutuful. Wonderfol. Heaven ond eartb and bell echn, Wonderful. Tonderful. He is un, we in bim, harring bis oxalkation and joy and tory whilo bis throme endaris "onterfal.
And why ? Bocanee be is Enimana. . This is the key-word to all the pring all the wonders of' redemption Oid with ua, This is the purot of all bistory, eeumenical and individual. Without this Giod would bo woaderfit only in power and majesty and right-
 Dotbing but "u certain dearfol looking for of judgaiont and fiery fouligaation, which shan dovesra ino nivorturica Jesis is the luarnn of bumanity. Had
pot God become 1 acarnate, and the sinless been "inade sta for us,"" and the woes of bell been transterred to the Proprietor of beaven, wo had all been a hmp of boll hakvd, God-lonibed, self abharred corroption thongh all cteraity. Ho who "whs botore ull ibings, and by whom all things constat," be-
came Eromanuel, "Gocl tnanifict in the fesh." Here contres will our bopo. "Other foundation con no arao lay than that if lasd. which is Josus is the comer atone of the glary-dasAlug templo of retemption. Tho best Lhing templo of retemption Tho best
Jcfinition of a Cbristisn ia
God in the definition of a Christisn ie, God in the all tbo afterborn. "If any man baro not the Spirit of thrist he in nono of horn ugain"-Fharn of God." Temples of tho Holy Ghost, or slirines of Aatari. So nuytral gromal. Tbo manuel. It must be printed in letters of blood, and elear an noonday. Goal and the decil reat ths afar of. The an an ensily ss they diecorn between dacir right band and their lef. Emmunuel bot inamuon, Einmanauel not the Cbribtian. Tho sata total of ar hot of tho Incarnation. Roand poost malke not Chribtinan, bat they tocome then, ned reprewent tbom. Fasbionabe attiro makos dot tive einnev, but it
ndvertiows hima as nocb. We may bo sainte withent flad holly and broadbnim, but not in the accoutroments of tbuso who have no bugher dutties God dwella there aro the proprineties of Emmanael. The will, imulio struygio ingunt restrictions in dre thas doep tho Croses. None but the flesb-blinded and Besb-plewuing husker ater and belay und dovolopmont of Emmanuel.
Tho Spirit thut uefolded Jenus out of
the hirgia-mothor, wrapped hur ha
manity aronod tho Goddond, will av moro ctlloresco io the gewgaws and foppenes of fastion, thaut tho mup of a boney-suek wo will externalizu itwelf in skatk cablagy It is forctiga to the esecoial characteristics of tho Incar-
nation. It anot Emmunnel. Wo rannot without Helaphemy rufer to flueb ongendered ducoration, and last-serv ing indulgences, und tay, this means
"God maaifest in the flesh." Tho eery thought should mantlo with erimenn the cheok that covers the lemal npinit water To the water of chins acter and demennor Emmanant mast
mesa for ny procisely what it mavant for the God-manh. We aro no redeem. ers in the cardinal senve, but we are
redeoned. Wo ure one with Gest in Cbrist in hfe and aim, "Semarato trent eimnors" "Cracilied to the world," and to oarsolver. No longer bnagen ing fir popular almiration or applaiso Not garrulons on "glitering getorali-
tice" to cover up tho rotton, stonehtal core of nelfidolatry. He that eth sbrines God will the and live liko Kmmanuel.
Esbantikl. Woxdearel. Theso are tho two great titeser which vitalive asd envelop sh the others Whether od the throne or in tha crib, be is Eme-
mansel. In sho workstop, on the eroes, at the nght buad of the Mayenty on bigh," be is womderfit. We ure aow prepared for the name ntin is alwe could be Sarior thet God inemenates. Su nugust is God, so fixed our inmontali. ty, wo miaful in sin, so paro in bonven,
so precious tho soul, that nothing could effect our rodecaption frum goit and pollation but the Divine asqumption of
bunanity with nill ut lubbititis. Well may we gaxe on the manger and the Grow, und in rapt edoratine oxclum
WONDEREVL humbled, baboontatured, banted, deruled aboused, beapitted, thorn crowaud, etves. tortured Gor*gn, sod then at thase wbumo fuar of durision and cecontriety
impels them to nowre uader liberty at impels then to nowure under liberty at
ail hacards, aud what a contrunt Nove but a sooral lunutic would affirm idontity To bo refiemed by C'brist is to be relecmed to Christ. Jepus 18 av to be like bian. Emmanued is not Eramantel, unless "we aro changed in to the rame hanage from glory to glory, evon un by the Spurtt of the Lord." which spronge tho movement that at Lumpts to gloss retrogresson with the Whitawsth of progress. 1 niske no iness bath in purt bappened unto Imaz. a1," sud it as bont all on obe eade. Tha inner, the casential is too mucb lout sight of. Sueremente and babiliments will vot sapply $u$. The progres A sraglo oyo will not diseern color moro accurately, that a Gol-ieturmed, Cbrotebutikhing toal will dewnmy nate bet neen the Spirit and the ferb No one who is truly wedded to Jemas
will openly or purtively seek dallunteo with welf or the world. It requires a woll kupt Chint-hungering, 4robs consfantly in tight Aod it takor eve. iv bour, evory momont, evory faculty and caeres and mienber to translate the true conception into life. If this wero the ghory of the cotire Brothertood theere would be ao athink of
tomper, aim, ruid effort. The progres aves would bo ubbamut to coition and defind any forna of caronlity : and sigaificane sariations on induzticen of inenbordmution und sacrifice of Cbristian prouelphe. But the cass is fat inviturg lutitude on one sile, and a rraditioual, raenaingheos adbereace to form on the other, keep up a perpotan fermunt. We ull haow nolle, selfeecrificing, "hrint-lumng baints mious potorions blactlile and, alas, wo koon ebipers and lust earrers who fally con mundieg. folines- flavared coember who sued for wr infliget is trappugs and entertaismeatr polpodal to th life which geta all itx inepuration ont o Tho cross.
The iruth will load nothing by being teld, unal orror wall gain nothing by roinly etriving to lowk Jike trith. Tb paiseiple of
ramilable. Sone of ua buy mastoret i thorougbly. aven as a matter of To cons Enmmund is to rese in tho elemens of the Woukterfil, nuil to onjoy a divine seat in the denth of Jest
und of self, ani io the lite of God.
Do we make gond thew glonons ti wowhortal alonse las thane any thing sition of thoso beavenly it aity wbich Gigaify Eumaanucl? This is for us thi gruestion of ghestyony. The uTrran tive is the consommation of Goded
great ead in the Itocamation. Wath out this we nre denil nudilabmed. W. meif to pribe onredives to the bottum of oar sonls. The lenrt is deccitial tho tas know it?" Tho diehte inshin-

O Eramanuel. Etamumal, greme tithe ahl great fact of the agres, suputery
filet nad wonden of Elerntey. This i What gives the right quality sund toos to the like, the right cut to the cont, he enn, sombaline we with the taoon add making us in vory doed a alsiom und exprerstout of the IIoly Tuaty
What is the Goulntan to ys? I be the
 esnes. purposes, eflorts, aud acts and corde? Thes or nothug but "a conintid Claristian. Nut namt is tho shell fand sluner for the kurnel. Not Eamen fuel at bart fand trantiot on the now-
face But Clwistian all throngh and all over Thty is the "te-timony that vo plow God," abd "who shall hy cheat?"

## LIFE

## py cassas besh

Tbere ons a time when this eartl was
thout form and vond Notuliving creatare or thing could be foumd ia all howoric. There was not even the artle dne tirae God made a firmaneat wbich be called beaven to dirulo the watera From the waters, aad one eartb ssbumes its beautifal shapa with the waters sef.
arated from the iand. The bills sud phaps were corlred with vegetstionrues, berti fud true-upot wbuch all crepiag thlogs the catcle and the beasts of the eurth wbich the mado, swere uble Theo, too, the twatere hasd creature that hath life," and "the fowl to Ay in the open Ermaneset of hearen'
not forgotien to lo rade. Last at grandest of nll fiod's wonderfol creatioss be wade tano atter His owa thenens "Male asd femaie created be tbem. ${ }^{4}$
on to man domision over all otber cres. tares, and yrun $/ i=4$ becansa God crested rithiu blow an iturnortal apirit.

Stankind ts the ove manortal thiog
Bescalls Time's chnogeful aky
Descatls Time's chnogefil akg
Io fittigg a teapprary bome for us thut is neceasary for oar enjuy ment, and vica we fal to be bajpey, the fatte is sar own, for cthe mind is its owo plece, and in fieetf cau maka a beaven of bell, hell of benves" Withia ns nill be unde three livea; the life of oar bodien the llfe of our misuds, und the life of our souls, and for the sastenarice of elach hus provided tbe reyuisite nourishment Tegotation and animaly for oar bodies, the Groat Book of Notare for our minde asd for our roule, a law perfect in precepts and atrect ia uts demsats,

Life, no less than tratb, is an stiri bate of God and will last forever. T prineipla of our nstore to cling to life rith all possible power, but the priae ple in out confoed to our patere, bus
exteade to all thinga that hare life. The aweet lappy little bird and the ugly do pired reptuie have at equal desire to retaia life. Seolag bow tevacionaly all reaturer eling to life, sometimes oser ery bloat grows cold to thiok that must dic
When we were hors into the wurld oentered, us it wero, a door to rotura broggh which is imposaible. We be guta info that never ende. As furely adecfob, 85 surely will our apirits live forever withoat our willing it to be no, and just aa sumoly, too, will our horbur dre' anal return to tbe carth out of which they were maite. Soos, so soon we will e separatel from those we love so dearly, -bat we will wot go alose, fur Alf that tread the globe are as a hroad-



Wo notice the progrena of civilization, tbe constant ingurovement of the bition io the arts and wetiences, and are struck witb wonder that warn bas done Eact mughty things. Isnamerable inventions and diacovetion are contiauatly being brought to lifibt, nor bas tbe progrese of Christienity been retarded for to-day wore esraest workars are in the missianory field than ever before. Yut, all theae great worka, carryiag ont the parall lis warka fram the beginniog of the warld, bave heea doae by sbortlived beingy-scarcely a fasa or worina Whom bas seen oae bandred jears! We are not powerful for iwe can never inturpres the language of ady ereatures clonde hamane. Wo canoot direct th courses. We cannot the rivers in the white or blaek, adit so inch to oor stabare pr leagthen our fives a siogle howr

The power to gain kuowledge bs dar of the greatest boons given to ama it woold be a dull lifs to as if wo were sad those whe five when we do, hil ouk. All the generations that were bave been so smoothly linked togetber,asd to tho ksosleige guinet by tha first bas been added that attoroed by each sul cending gencration
ksowledge from roand in the ladider of foro porents, and if it is very necessary for ua to climb as high as arc can aod give tbe cotuiag
foothold Thua
ye fbull neetk we with ail your heart This in the way preecribed All wrang idens of Ged, all wat of faith io the pible, all dopbth shont the Insplration of Rerelation, all defective notions of Chrietienity, and all dietrast of tbe auf. firiency of Chriat's atchement, eav osly be corrected by followioss the Rihlions woy. This ie aimply morked out Deyed to know tbe way Walk in it as alrectiona by rational inquiry mod by pruser. The Biblo teacties thine prayer as of the utabost importance, still it in yet to be slighted, beeause the cosace oun hrotneed prayer end nodurstaoding a not alway obviors
Sach is tho promive, "seck and ye phall find" Faith, onting fark is what tuuat be foaght. Thio Bible tells how that an nun ever tried is sain, following the noethod laid down Izaphiration, atupement, ibe plan of ralvntiun, and all tho facls and ductrines which nre of
port prodigione mament to man, fiod too moplie us clear se peod-dsy The faith which in graated when eonght in the old way, crobot be attaibed ith aty ther aug. Re the Bible teaches. There a codition which God bus eeen tit to mpues. Why tle bay done so many be be subject of philooppheal faquiry nut metapbsakal epeculation, us vatious ofter neris af the Almigbty beve bren and prohably alwoys will be, lout ach is the srequirements
Who witald not arek this falith which nogs the repore of settled conrictions, manorality

## GOOB READINO.

Dulyonever notice what lifo and prower the thuly Beriptures bave wheu Lhe a ntiuerful clects produced by Eliz. ninotb Fry on the criminals of Newgate - smply readisg to them the parable fthu Trudigal ton? Pronecs und paers
r the roulur, it is sabd, conutesl it a presilege to stand is the diemsal corciinfoly to safe with thean the privilege If wituosarag the marveltons patboa theb gcanus, taste and cultara coald fure row that aimple story
Wbot a finciuntion tbere is ia $r$ ally vant reathag ! What in power it gives
wel In the boekital, in the chanber wel In the boeprital, in the chamber
al the inculid, in the uarsery, is the do urestic aoil io the facial circle, among thown frienda asd conpacions, bow it enables you to minaster to the struseneve, ws po other art of al complialument cas Nomstrment of man's devieiag tinaderfal instramedr-ithe bumus canmeat Fold it not away in a nqu

## smifieskez ave thi

t eecu-e eellishines of lying at the mindation of al the ills that efllics our har, bad a regard to otbere out-ide relf bred a ruling prisuple io the bearta of
bica? What but covetous pasious have sow'h the seeds from vatich have Yirutg thane bloody barvests that Worus bave feeped ol every boll? Dad rether, oud sought to carry out the tule of eliarity, bever would jealousy, subbition, the love of power, ur the lunt of wealth, bave kindled tho fiery
turgh of war : aover would this fuir carth have preieated to the pitifal eye of God the horrud spectale of a butdefinld." "From wheuce," mays the apostle lames, "come ware and firthtiage smong foo? Come they bot hesice, even of Ye luat, and bave not; yo bill, pal deIfut to beve, asd caonot ohbiaia; je fight and war, yet ye bave not, becouso je
us not. Ye ssk, and bave not, becanse

## upon year luets."

## BAPTIET-DUNKEB DISOUBEION. <br> <br> BAPLIEN-jUNKEB DL80UB6ION.

 <br> <br> BAPLIEN-jUNKEB DL80UB6ION.}
## 

## RAY's 16 TL A ATHMAYAE

In our last, the throe worls "begot a deal cmbryo." were quintation point by mintake of printer. Mfr. Stura did toach thut a "diead" faith "muat be "ri tatized" by nubzistion to hatism Ite did contend that some of thoas be grotten of God "may become shortive, and bo lust. In bis conclumaon he has contralleted hrmeelf on this point, ats well as others. Is his vaio atterapt to fisten aut too foul crimes of kar nopon humeeif Tbougb as a Baptist be confessed that be was durny the agh by oar, yet at firat he plead "not guilty of tho crimes of which be accosed
Baptife, bot at the tnal progrebsed we forced him to plesid "exomption from tbe fuit of war at a Baplint bol guity of dome conferses that be wan Coub; "that be was guilty of killing and that ho was gnilty of the crime of pierjury:
Also
Also, fin attemptiag to prove that Beptint choscbex are "atbouta "rogon-
orated membership," bo has confesed that white a Baptiat minister be wn not "truly regcutruted."
If be was gailey of all theas erimon as an uarrgenurutod Baptiat preacher, bim since he "wont ont from us, boeadaso bo was oot of us?' With such qualibustrons be ecoms filly prepared to pervert and misagpesent the plain-
rat Bible and hirtorecal faets. He has repestelly necribed the langurse of ono hastorian to aoother. He lass evon tuotod Cathole ritnale in order to prove that the abstent Wancasen wery
tine immeraionints' It may be observ. ad that in bis atatemiceta abd fretond d facte, in bis eummary reviow
Ist J'but ho Iound no Biblounthen: 1st Thut ho lound n
for trus imoversion.

That all tho anthontes dited Irum Wrient thuncts writers for tribe anthorathntrbes, of the Greek nod IRomath then and fiom thoir doscenclanto.
Thanga tho falgely chargel the
 favlen to oind onything in all their Giod's woud. We now proceod to con dude our uecaplith hation
Oner roanstesintic fikh utates that Baptiot tharenes prabere the New Teutument arigia

1. Wo flomered that whito other deDuahiontious louk to aome unishpired man as thes tounder nad head, Bipptiot churcher look to "the unimstry of
Chrint humelf and tbu apostles" tor thor ongith.
. We sluwell that the porputnity of suecession of tho kingdom und cburch of Clarist is clarly rovoaled is the
 Wu showed thut uble blatoriaps of other degumnatione bava bees com nellon by the fonce of trath to ndtan noon. Tbe two learuod Duteb bistor ans lipeng und Dermout, Confessed hate "tho Inptists may bo commered as the unly thristian comzuntity wber h and us a cluristian mociety which lias preserfal pare tho doctriocs of the Bugnol throagb all ages.
Cwapbull нays: "Drom ic nge to the preceut tirnu, the sent ments of the Baptiste, and their prac uce of baptism, lave had a eontinned closis of advocates, aed pablle monu ury can be produced."
Mr T. R. Burnett, editor of the
hellite paper, in his issne of Jin. 28, 1880, *ау"
"Will Alex Campbell. we pay this kugg. dom was the Baptests before limasd his co(lbey) are jet a part of that kiogdom, theorb eataggled in sowe errors."
Notwithatauding the Tanker ehurchon had a human orngin in the 18ib centary, their lesting men have been foredo admit the Bible doctrine
"God bae stwayn bad a remeset who ia the worst of times have obperved the ordjamoes vecoxding to his bely will
Again, in bie 15th affirmative, Mr Stein bays
"We do not doubt that Christ bus almays bad charchessomerrbere os the carti, whtch wave beld asd practifed mubitantubly what ibe breturen teach and practioe.
But he Was compelled to surrender bre arcecsaion clames for the Tunkere it origin with the Tunker courch had Thongh we contiducil to flaunt the folowing bistorical argument in the face of Mr- Stein, he nade no effort to answer it He lecew it could not be Tunkers have admitted tbat the Bihle teaches charct suetepsion. Sucoad They duny that the true sucression is witb any Pedoliaptist cbureh-Rome or bor branches. Thurd: Thoy hooestly confees that the Tanker charcb originated in 1705 And, as thero is no othor eharcb holling immersion thut has any clam to tbe Biblo succostion, oxeept the Baptist, therefore vea tho Tunkere themsolves thunt ad. rut Baptist succession, of be driven it oinfidelity
Itin fishare to notice this argument amounts to a comploto and uneoudi fonal eurronder.
We baced the scoond leading argu ment for the Biblo origin and succesion of Baptiet (bureloes upon the lact that they alone pastess phe wethlerness) hatary dicnandod in the prophetic veord. Wo repoat our argoment which $\mathrm{Mfr}_{\text {r }}$, Stem dared aot nitempt to ansmer. It
atuade then:
It in said, Rev. 12, 6, "Mod the wo aho heth is place preparod of God, that hoy should foed ber there a thomand Wo bundrad und threumeone drys" Now Rev 12; 14. Thse ovitiontly ponnts to the blight of the true claureh
This cancot possibly apply to a0j axinting cburch except the Haptiot church The Romusb cbureb did not flec from the dragm Sbe was moont ed apon that beast eppring bime on to doeds of durkicas Noither has any of her dangbters beer dnven into thi Nidoriesa of otbecurity. They have phin and ousy to obtuin an the history of the mations. The Thnker ohureb hed its birtory from its orgin in mile-
apired wisdom in 1708 . It has not yot oxistod goti years, much less 1260 yuars The enge of Solomon is large ly filled with the wilderauns history of the true ebureh Io that propbetin by dova, thou art in the clefts of the ronk, in the secret places of the ntairs, lot mu hear thy veico; for sweot is thy oice, and thy connteosnico is comely. Atso, the whee of the bridegroom is heard rufling. "Rise up, my love, my fiar onc, and tome away. Por, la, the winter in past, the rain it over and gone ; the llowera appear on the carth the time of tho nioging of biring in henrd in oथr land $?$ \& Arine, my fair one, and romen nuay." It wa C long, cald and hater wiater of porsecutiou.
Wo now repurat the qumation of tho age. "Who is thes that couketh up from Sung 8:5. Again: ' Who th she that ooketh forth as the mormong, fair as the moon, clear ar the ran, and terri-
ble as an army wilh banners?
Wo call attention to the signifiesnt
dact that there is newhe, there is no donbt, there is no controver-y aboat over the Baptiat church The conflict ranges all along the fine over the origin and history of Baptiets. The true church fled into the wilderness, remain ed there 1260 years, and if meten com ing "up from the wildernets, leanibg apon hor beloved. Thin cennot possibly apply to
Baptiet chureh.
Mosbeim, in has Church Mistory; pa 199, of the arigin of the Buptims кауs.
"The true erigin of that aect which sequitr ed the denocunation nt Anabaptists by the ir admesistering antew the nie of haptsm to those wbo came over to their cotsmmased. and derived that of Mensabites from tho fapart of thetr present foliciy, is bid is the depubs of smignity extremoly difficult to be srcurtaloed,

This answers to the demands of pro phecy The true church way hid is
the wildernces. The Canapbollite leadra base been fored to atmit tho Buprist chorch succebsion. The two hearn ad Datte bistotians adratted the Dible Doctione of Buptiet atcecasion.
Mr. Stuiu bus atterly lailed to will what church his the Biblo perpetwity, of it is not with the Baptists. Ho bas made oljeetions, bat no botter than
the infidel does to the Bible. Iie ro ferrod to the organazation of obvetal congregutione, und tried to rake the impresstun that the denombation originated with them. It is likely that he will atterapt to practico the same doeeption in bie eloting summary. Wh Ensed a sixth cbaracteristae upon the fact, thet "Baptist t barches postere
tho Buble charaetenitic of hoveng been tho Buble characterfitice of having been church claim in fuily made out without wo do not rejeat it the cur setion Though not hulf the testitaung b

he Butbe tharactsristic which domanda piritua! regenenation-tho new birth -nod epuritual libe ne encalisi to big trem and i horch ovemhonshap.
20s. We hive alcualy abown that Baptist etburelies possena the wine bap
timn dumaded in tho New Teatatimin

Wo bavo shown that Raptist hurrbes pugeen the eomrouniontoret's rupper-demandert in the New Tutamesi
fth. We bave abous that the Bupfat ehrrebes pubacos the New 'Iost grant chureb ghernmint
bth. We hati shown that Buptiat ebureh pan pase the Bable origit and perpetuity, thercfore, we may covsontly affirm upon the textimong in roduewl that 'Bupfitt rharches porses the Bubla charurfterste whech cwath them to be rogarided as charches of $J_{1}$.we bing eraffiness of M r. Scein and his dosporate efforts to pervert and overtbraw the truth of Gad, yet our propo aition rematan onstistion and unmeva Ho as the mick of Gilbralter. Tbo ridiculones nod upupid cltorts of $\mathrm{Mr}_{\text {r }}$. Steis to prove that a human socecty
whin originated with Mr. Mack in 1708 is the truo chureb of Chriet, ont of which there is no *alvatum, 19 so sleard that neme oxcupt the elfiritoally thind wast Buptists beliove that there will be somo eaved as by fire trom tho vari ous denomitations, nand ovea the Romisb Babylon itself, yot we contialently belive and koow that Buptint abureh on use truo churclies of Cbrist, repre-
sunting bin risible kingdom upon the earth
Ayain, wo repeas that the kregdom and chareh of Clariat list rembiocd on its rock Joundation thebalten as the the juillar and ground of the truth until tho presout time
When Guhrict the míbty angel wat Jean bur to anmounce the tyrth of Jerna he raid: "And be shall raign over the bouso of Jacob lorever "and
of hie tingdom there siall be no ond,"

Luke 1-33). Jearn the Great lijag nuat refige orer spiritual Isrsel forecer tand to his finydom there shall ic no Who will sny that the throne If Chrint bas been rabiverted wed that Dia king dom cane to an ced ?
The apoctle poioting out tbe groat ind terrible day of the Lord when the rice of the Alraighty thall shake beaver and earth, bays
"Whose vetce thris shoek the' earth, but pow be hath promilecd, syyigg, yet oace motn I binke not the enith onty, hat also
beaveo And the word get opeo more, sis Dificth the remoriag of thone tulogs that are staken, as thliget that are made, that those thiogn which canool be thakea may remain Wher-fore we recetivigg a itbgeten which cantiot be cioved, lint us bave grace, wherehy wo may sorve Gied occeptably wilu mever. etice agd godly fear " Ilob $12 \quad 30-29$,
Man'y slocmy vercelen of human gorernments, paditiend and religiona ie stattered aloug the shores of time ind many othern ronet jot be dashod - precesamidst tho montending atorme which shoke otr nim-lalightod earth bat thrme.s to the Almughty, who "plants his fueketrys in the eol and rides upon the ktorm," he bay estal. tsilued lath evollusting kingdom, noter a be distanesl, to samet lurceer, to Aas motnd, and that amulet the wreek of matter and erooh of wbilds" it "vati nht be moved"-it "ransot be shehse." Vietury wall at last perch upen the
lianner of the cioss; find when tho manner of tha closs; and when tho
mole of tbo battlo passes away ind
 gone, then tho longdom of God us tho great epritual mematain, will tower above tho mountains-human govers

The Arimitive Chrisitan.

## ponusanm wкксту.

HENTINGO日N, $\boldsymbol{r}$

## Angust 17, 14N0

##  

We tnvise a caretal peading of brother Raletaugh's artiele in anotber column.
Brotuek J. II. Momre enters the dutorial stun with the Brethirn af Worh atter Supt ist.

Brozuen Stein of Mt Murns bas een with the brethen of Obar at Springfich, New Curlish, nind CovingBizo
Brotura Lyman Ehy, of Lnunrk, III., inlinus tus that two smols wero added to the litillo loasd nt thate place, on 25 the of July.

Pro. D. F. Ramsey, of Cuncmangh, $\mathrm{Pa}_{\text {, }}$, ayy: "Tivo there prowious souls were aldied to oar namber
To God Lelobry the praso

It is thought thero will bo E Problic dixcussion between Ehd. Beed of tho M. Fi church, and brother Butterbangh in the essentiality of feet wuht ing, nen: Warsaw, Ind.
Oxe hrother who is sinecre and lives ont what le protesbes, whear hifio re-
fiects tho pringiphes of the fiospel, is warth nore to tbe thate thas a themasind bypoertere.
forte persums were niddal th the
 Juhe They hell! their loveleant at
that time undur a tent segered for that


Fhan lamar Price and kewtr Mall Myers of the Giren Theo tongregaturn,
 from ${ }^{\text {t }}$
bentit

Hamens lanton Weat bim heca visiturg and prenching in tho chare thes

 doilane fer vermon is tho sule. A the Gosped 15 to demumel.

True Chrotiau Inefo thinks the platul number shonld uot be ubed on that bymun "On Jordan's Storny hanks" us "to the bebesor ull stomis mee on one over and reach the other-the leatenwarl!

Sibife Luzic Pebiman, of Conesto${ }_{\mathrm{g}}^{\mathrm{g}} \mathrm{a}$, lameaster eomnty, $\mathrm{Pa}_{\mathrm{a}}$, exys the P . bouse. We live a good distanco from
 bat by laving tho Puibutive we can
have a sozmon every Sunity, Suxdy wo coutd not do without tho furfer.

Fuekd Surab Neidig of Macme comuty: Mich, derires the Brethes to cune
 of the berthen living bere but 1 Ie-
opect your clureh very mueh and if 1 got alt oppurtanity I will wisto with the chareb." Shall the net have no of
postamaty? What sey' our miswona jrouth
$\mathrm{ry}^{\prime}$ s?

Sonve time zag the Brothron', Juty
 co," which it now enys aus the menes of courerting a tarem-krepol in Ilar ribburgs ile lus resolted to ued no gond! ! Thum should exicourage un to keop droppling the goud sowd, it will keop droppling the goud sooch, it will
occationally drop into eoltivated sonl.

 wonld jnist pmot in nu item of nowk. If
you bave any alditions to the chureb, you bave any additions to the churcb,
or ungthang eccurs that would bo of interest to the general reader, let us know it. If you aro not writing to us
on hasiness, just drop a pristal. That ts enffichent.

Ir our brethren and sisters would muke as great no offort to promote tho
intereste of the elarch os politicians are now making to promote the inter ests of the rexpective condidates, what a work for Geal migtbt be accomphas Let ux tuke a lesson from the children of' this world.

The Brame is the laulder whoreby wo may climb to hesved. Wo cav all bave one, No great oxpenditure js nuecerary to obtain it. We seed not sull our bouncs or lnads to get it ; wo cat tatke it with us Whemetor we go at we wan have thrs laddor, and yet hos fer there aro that eare for it, and we walling to elisib.

Bro John II. Raflonsberger, of Char Spriegs, York county, Pn, says Wo me trying to teve tho arte mova fer members by biptima, and thore ire proeperts for moro baok. The ather day wo Luried brotbor Jacol Brgant. He was over sixty-fony yearo
whid. Brother Peter Kauffmas and I attentud to tho funerat serviles.

Bron d. C. Fixity who bad been with 185 nt Huntiagalon, is now teaching sughing chasses among the breth-
aen whereser has serviees are solicited, $\mathrm{H}_{0}$ tangbt at Lathark, 1 ll , and wo me isfurmed gave the liest of satiafaction. He te now at Dnyton, Ohio, We ean -llie gent tewcher, nat if you desiro to minowo your smatint your camut got hetter tencher.

Mas -quate of 'anflant bitperm, Chough oo vite ndminintered to infant. czin he (seriptonil) baytism, ant is oorninly no laptiens forriptural or unthad of thases slone horn' and 'rocode milu stones' So, 100 , we hear of GerInan siver, wheb is not silser ut sid agath, 'honey-den' is tho namo given to a fubstanco whi
nor hasey. "-INul

Wz Disick all coatributors to avoil whting articies to hit cortain ones unces you feel that it will really do tbem good and will be to the glory ol' God, $11^{\prime}$ yon aim to throw a dirt at some brothe, though it may reitly bo the trathe mercly to gutily your feelingo nod to
burt linu, it eatil hecomplishis no goud burt hins, it ean mecomplish no goud
that muy to ham. If you feet tbat yon eru proveot a mirror that will re Aeet the inconsistencies of some
worbe of your brethres, and lore for their sulth is at the buttom of it, then God muly bless it to thoir good.

Tmi Mornanites baptized vinetceen Wrome in Montgoleory county 1 ecenty. Iffeen were baptized in tho bave unly four out of niaetcon Mednomitu ronverts that were willing to do as destas dit. Perhaps tho otbors
cubeluided that it was abont as woll to hot fullow Cluist at all is baptism, as to tullow him balt-wny. It is certain ly a helt, thut there so no necessity to
go down into the water to pour of butokle, anat if that bud boen tho moule of liuptisns estublishod by Christ, he wurld not bave went there cither.

Abron many cbuncbes are getting aur Thus-book by tho dozon to prut in lues inese procural then for this pur that have procural thena for this pur
in this offer they must bo put in the
church and leet there. To buy them
burch and lee thero. To buy them for this purpose und uso them any
other way, is taking ndvantago of us rinl we hope no owe will desire to alo inclis a thing. In a fow inetances it from a want of a proper understand. tanding.
Oin brother feorge Bumbanifh, of bo Jumee Freok congregntion ilropped in with us on Mondny for an trour or mord, and lie intorme us that arrangeof moction aro ing mado to hold a aone Creek valley, early in Septemiticr Qito an interest wns awnkend tbero isst Winter daring a surice of moctiog eondunted by brother Nohler, and ut
thas not apparently all died ont. Thore ro a oumber tho aro ansions to buv tho baethron come and preacb, but as ho Bretbren lawe no lonsso in thi out door wetethg.

We miglt sit down and write lowg rticles on different obbjocts, lat our oxpencnee is thant one readers, 04 a
tenernl thang, do not care to read them. Then too, our contributors givo unough of that class of matter and umless wo are especiully impressed with Fome subject, wo do not think it adris Whe to make a studied ctfort. Our contribotors would do well, in many
instames, to to les4 proyy, If you bave a thought give it in as fow wonl a possilate. A thonght eyprosed in
an articlo nu inch Jour is a great deal nowe efleetive than if given in a bulf a olumn. Wo bare to nifo a great den) too mubb sheft to got the whest, in a great many comromicationat,
Bremmiza Miller, lomt and tombter wo mow at Wayneshoro, Pa, tryibg to et the brothres right thore. What wis it is thut squach time and mancy umst lec spont to mettlo dhflemblies all
of whech now tho sesalt of bod hearts Jenlon-y, bat'vill, nat prejmhee and agoerans that tbeilevilmakes nse ot to necomplish his jurpuves and be neemOo lio cotiorty ton suecesefnl in many of our chavehes. When we lonk ave feel tho nevessity of a fhower of the pirit, und a deeper work ol grach thong oar brethren and basteraShould rot the cburch fix of whale dake it a sulyoge of sperial ptayer

Erely now and them the Chnsturn Taidex has an artiolo pro and un un tbo subject of feet-wasbing, Severat wrekts ugo a lady wrote who seemed to hivik that it is a roligione rite, oqually abiading as ether beptitisi or the Lord's sajpor. This weok a curres potdent comes out as an oulightonor on the bubject, and brings ajp those old threwh-beat jueas that are generally adrathed aguinst 4 bis ordinance, breh buso dhys becaues thuy woro sandale, sud that it was done meroly as a mat ter of cloanhacese, and to liomble Pror Also that the apoutles wewe silent in tho subject, \&o. Sueh writers put 138 in tho mind of chntion that some-
times unibuterprut a comusand of their paremts, shanply to get ont of etoing smething that they du not want fo

Tire othoy day thero wasa Gipsy woman tomo to our door and wauted to tell our lowtune ot conmo wo bat get at told, brt after a litile ruflection we concluded thent we could, onrself, on some punezal primeiplen, pretty sacred or fat in lifu, Whets a young tanal eannut keept any mosey in bis pocket and seens impatient to spend all that cumes into his passestlot, when falls into delth, when be prefers to apead lus nowoy for tobnceo, lunad-
afe in predicting that he will never bo successfal jecuniarily witbout a de-
ciled change of tabit. If a young man hanage to mave a bittle it acarly alway aroves to be the nueleus of a fortune
We are receising bermbera of toqui rios every day about the Report nut beiog recelved by those who bate or dered. The greater purt of theso or dors havo *ineo heen filloul, but monae of them esnnot be filled until owr hex vdition in dnne, after which evecy of der will be promptly flled. Our pttrons wilf theretoro plase muke no fartber inquines untif ntter we an-
nounco that all remataing order are filled It after this is done tbore aro atill any who subweribed for it not supplied, thon lot us know, und wo will attend to it at onee, as our second edttion will bo large onough to snpply all who havo ordered, and will bavo goodly numbor lef unless the demanil continnes for some time yot, which we hope it will, as we do not like to loнs by the operation

Aletbonail our brethren heem some times stow to contributo to chureh purposes, yet wo aro glad thare in no disponition to resort to snch weethods as many of the other denominations aroemploying to got church lunde Charity is a Cbristasn principlo and unlest wo can giro without berny en ticod by sppealing to onr stomnohs, thore is certaibly not much charity or hiberalty about it. Wu notice in our axcluages that komo-ot tho more srotrying to set their fout on fortivals sro trying to set their fort on fothanas
and nill tho "grab loap" mothods tbas are now caployed to got monoy, but they have anch a beadway, antl toeet with uwoh general approbation anong tho young men and womon that bwi ittlo account is taken of the dennsicia. roney is nov the nutto no metter whine premepple be at the bottern al it

Wh now bite three nethools gutaty tha Beethen, yet some of one breth pbried ut oflerescluols, sinply ferullat the chilisull get it meto thea levad that it witl look biggel to gon to bema other seliool. Wo bave before ont parents hase been dotng thew duagh ter, and encouraging oh aintocratu ferling to suct an uxioat that the led too "big" to go to a Bretluen' a betuol but wants to 180 to the sity where sb
 vorate lass a tew words wo thas subjea that is to tho point
"Some paunty let thelr chithon chows thicir scluools. This is it new fasbion and $n$ bult tone As if a ruer olidd wero enpmble of selecting so telf
rito and cempliented $n$ quastion ns that of his own chacetion. It is $\pi$ sin gular delurion indecd. It is a part of the new theory in viguo in asunc eir-eles-of fanaly soverument lay chald ren wo proter tho old theory-old govermicas by liarobts
Fios the character of the articles wrutten by ourself and brother R E. Millor on the envaing questios, it was thought by emme that thera is a con-
sldurablo disagreoment ia our vieves in rogard to it. This, we aro bally to sny, is a neistako. During lisa late stay with us wobad a vory ploseant iatervion ors tho sohject and found thetus far as our uppusent disagred monized. It will bo rememhed that wotonk tho pusition that snything thot would form a proper cuveting world 611 tho intent and desjefl of th monamand. Mrny of ear remiens in
ferted from what twothar Miller and that bo thought notbing but the white cap would da Brother Miller gasy dous not helieve slus, und that bis or ticlo on the covering will not warrant Ruch a eonelossion. Tboso ars the
burwoniza with hrosber Mailer'k explo sitson on the snlyent, it remans for him te explais. As we the logen of his arguments why the vavoring shoulif be whate, we hase nothing to sas. If be call aland ft, we wan

We oftex hear people wish they Gure rich in oxder that they migh give more th fiod and henorolent eal ses. Thw iden is, we mulpose, that ther could in it a asily without making why Sultifice-that they ennldgive withom Teeling, it. Sht is such of fowling traly one of generssity? The trne teat of ant derotion to any enuse is, th sutain if, and until se aro willise to make a acrerifice it bu un unmintakabla vilieseo that ae do wot Lnve the canso traly at beant W'o do not know whether we really lovo a trinem natil wo are bulled npon to determine la
tween hif wilfare and our own. When
twer Wo are withey to make ervater bach fices for the geod of nur fivend than for our uwn benefit, it as not eritlente time we love him So it is in refer. eneo W be phennt of saenfice wo are billing to make. It is na eritleate of oanc de money w the masuim canev to R1 ongate. It we toly huse the dames we will give of oar daily earmogg Wough it is gamed by hard labor and oven a denial of come of the comeroth of life in maler that we may have sometbing to gisu This in tho kinit
ot giving chat will Inthy its rowan.

Figne all quarters we hear that good work 18 boing deme in the Stumblystat in some charches the rinutur selsols dhd not progreas an they shenthe all of rivich was a luele off spant ant sea! in the work. Then tom, on! brethren in many par tie have layt trat
 Wopla, "Lhey neederl experiewse, tran
indeal when we eotiod'r what a sowh
 surprived that att welmens have buy - foothapy wi weal that requiter a rusch prepuratuon, at midi (arefin) = thaly is to metruet chishtren popurly. Lin work with the right spurit, and ven ars gal to know that our bretheret an visury atre leathag sebmat that wern last year lagging along withou nombinterest are than year full of lifo and are dang a gooul wark. Sitpum interidenta and tenclu-pa got ont of the ohl ruts, tried new mothends of tench inse und mate mory effort in teneral or propare themselven for the wimb thas in what all Somilay-scheol wiorla ars reed to do W'e mant got into the pirit of the work, then stidy to hoow We trath and lawe to impurt it to the gobsge it will be snuse fime before
 eguipped with expenenoel and eftemon

## Ciducational Pepartment

－Onir nev mode of beating the Cormal will inkure benlthtulnese，eom． fort，safety and eleanlinees，all impors． ant foutures to a well rogulated school．
－Brotber Tewns Strayer，of Johne thwn，Pa was with as a fow daya lise houre．Ho intende to bring las fantiy to town and romun with us neveral years to attent the Nomaal．We will be glad to lave them como．
－The Fall term of the Nowmal Colloge oquas on the 30th of Angest， nod now is the time to send in your
 atituble mecomtuodations for nll who may come amons na，
－Dhar finculty for the consing your will he composed of five brethren，two
sisten und two mequiters of tho Mon． nomito cburcb．All first－chas toactere in their respective dopartmeats，and
we feel yutite sure that goull satiafies we foul yutite aure
tion $w$ ill be given．
－Ob stcount of commencing work on tbe steam lesting of the Normal．
the Tearbet＇Term will bo crt shont two weoks wbick wall eal on the dath 10at Wo are neectsitated to do this gonil shape lor the ropening of the Fall teris．
 tully forward to the approseling two
weche vacation，and us thoy went their wray bescd in blassfut elmabler．in Weno too encot in bo rualized，the


 ＂werte＂boing to unteb＂
－Bra．R．II．Mitler atumb to lueate A．Wilund this Fall rhen bo expect bis sest pomttole The rumang of Holont aut bo will noon find that loes ni．not only an Christian pulaciple，but
wiow that will want to exhibat itvelf in thooting across tables，standing in dall，leoning over wimion sills，oa the canjuas grotind－in all tho nock had enwners，and inderd，snywhece．o cretion will doubtluess be equal to the morgentios and wo hope thut hat most ylized．
－Soble of our brethren ate trying odellic－burse upon whech to sadtle all the chureh troubles．Ono Inother kitys，in one of our pupers，thut in bi he crames to n chunct having educated Le crames to n thunct having educated
anmentens he findwamall congrgations， anmotenc he findwamall congregations，
and they wro fullow iny affor the lasho－ vanalie gaycties of tho world．Init when be conce to elureltes having curnmon preachers，there be fatels harg noter．This is certaialy a very beavy lond to addlo on edaration and coly buner we stepy on schoole tho better But is it thee，und where weie then muini－ters edacatel？$A=$ fis as we
know，pose of the mpmatering lrath reth who atteniled way of car sibook have mado any troulte yot，por bove hevee，the brother noust be mustaken We acknowleige that we have somo moet excellent common preacheri，bist
they are all greb as are luboring to they are aft mich as are laboring to
improve the tulonts that God bas giv－ en them，by a clore epplication to stu dy and selfimprovoment．Theso bretbren cannot properly bo enlled
＂ommon．＂Theg are＂extraordeary＂ attribute their success to ignoraece， but to the education that they，by the grace of God，have been onabled to maintai
tbem．

The hottom and basih of all our charch tronites is igoorabce，self will nd mestiab stubhornaens A church trouble，and wo pity these who enffer under its power．

## FROM ASHLAKD，OHIO．

Tho Normal Class bes been in ses ion two weeks and the decpest inter－
st buo beoe menifested by all attend． ing．The vumber is incressed nlmont laily．These in attendanee give evi－ and porsororanee．
Prof，Huber gives instruction to nueb an wish to advance specially in be languagea Prof．Baily in visiting frienda，Prole．Faster and Rupert are
at their special studios，Prof．Keim has gone to the mountains of Vurginiu to collect spectmens for the musenm， Prof Stubbs is in his sanctum，while ng in daytime and editing a papor at night． S．Z．Smase

## OLEANED AMD CLIPPED

－It is said that the nweet potatoc
rop in New Jurnoy promiens to bo nbundant．
－A bail stouru ocunrodion Wiscobsin recotatly that deatroyed evorything in its reach．Hall fell to the depth of neveral inches
－From all parts of tbo country we cars that the westher is conl，sud the night
year

IT a teluably itsted that snow fell －Slute Monntuin，one of the bighest ，tho Catribils，in Uluter county．N ，on the Esch day of Jaly．
－Sovon humilrol emigrata pareed chrough New loik Citg recently on
their way to Sult Lale City．Tbey were wontly $\mathrm{S}_{\text {wedes and Norwogians．}}$
－Wbile twenty－eight men were at rork exeswating near tho entrance of The Gudaun Rivor tunnei last wook， small leak was discoverel that quackly
grow too large for the efforts rabito to grow too large for the efforts rando to top $t_{4}$ and but eight of the tiventy
ighe live to tell of the toniow escipe
－On Suturday last Biahop，Lat， Eldery S P．Muws，U．D．Brancher and D．M Fiko left for Mt．Ziun and
other peinta on the main line to hold ervices in this fomparatively new territory．We bope thuer visit accom－ nlivhest good resulas－Morraditle Com－ nliveres！g
mervind．
－It the lant Armual Council of the Tunkers a petition was presented ask－ ig if tho atheters mijebt not wear＂mo－ guoted as authority for their decision the texte，＂Be not conformed to this Forld，＂＂Abatain from orery appe anee of evil－Christian I＇mon．
－The Christaen Stamiand publishes tho following：＂Brother Mathes tells an ancolote of one of our Indinus pruachers and a German convert．The
Gormen bad been a Latberan，ant oit onroe whaprinkled in infancy．Wher asked the ！pestiao，＂Have yon heon laptizul？＂ho anstvered curcly，＂Ir＂l， Hute，shat＋lectele ！＂
territic rain storm prevaled a）milas west of there tonk the fiven of a water apout The town of Van Moter was submerged threo foot，and tand roadts emphankment was washed
the tund road＇s embankment was wished
away．At．Wivternett，jurt of the ea－ poli of the court botiso was blowe hway，and the roned bouse of the Cti cago \＆Rook Inland road ie domoltshed， The corn se crushed to the earth，bad－

Sorthern General Aspemtly raid： We havo heard this moraing that fif ty yoars is the dend lise to ministeria accoptsbility，beyond which the rost faithfml pastors can bardly expect to go，Aher thuy ore fifty they noed
expeet no esills，The choice food of the church under our present dispen ontion is greens，groms．＂
－The Independent thys tbat none or the controveraial writing of the Bap tunts bofore 1641 speak of buch a prac prior to theraion，and that therefor Even if thim pore true it not dip stamp immersion as a modern novelty， eance we find it in patrintic，and better still io Suripturs，antiquity．
－An interesting tahle of statistics of Sunday－schools in tho United States and the world，propared for the Raikes contunnial celobration is London Shows that there are in the United States 82261 Sunlay nothoole，and 886
378 teachers，and 6623124
scholaro and in the world，1．460，881 teacher and 12340316 echoLara，
－It was reported that the Fonrth of July wan nbserved on Sunday at Atlonta，Georgis．The Christan In－ published in that city denies it， and anseras that the eity laws aro pro
lathly more strictly otsorred lanhly more strictly obsorved there than in any other city of its sizo east gea comparison．
－Mr．I．A．Plate，inte an employe of thin office，han necepted a situation on the Frere Prescos，at Finton，Iowa Bo removed bis fumily there them week．Mr．Plete is a very capable priater and will give batifiaction in his bew home－Lamert（ILL）Gacette． Brother Plate was at ono time a ty po in our offica．We wibb bim tucces in his now situation．
－I4 ib enid twonty new Congrega＊ tional chercbes bive been formod in Kaesas during the past year，making tho whole nanaber 180 with a momber－ shup of abont 6,400, a gain of over 600 ． Theve urea number of one bretbron in సamesa，What ayo they doing？ Now in the thae to woink before nect
riblistin becomes sn deeply rooted．
acted at the Penasyivania Railrond depot is Harrishlurg，the other diny A stranger ftepped up to the ticket oflice and called lor a number of tick－
ets to Middlotown，lor which be paid ets to Middlotown，for whick be paid
the regular faro．Then stepping back be tore thern to frogments，and on the ticket regent＇s inquiry at to what be mesnt，replied：＂I haso boen stealing rides on freight traima beterces Harras buck 日ad sor for for maku up for it．The Pencsylvania raltroad end I aro mquare now．＂．This
is ose of the few instameen on record of a man paying bsels anytbing taken frour a corporation．
－Vigitons prom ree IIoly Land－ Un Saturday two natives of Jeruealem landed in this oity，and harn boon quartered at the Central Station
They wear their Oriental drebs，con－ adting of baggy trowsern，blue sharts and white razlee，sll baving the ap tud sadly needing tho apphication of noap end water．Theer hair is black and long．rearthng to thinr shonldery， and $3 x$ rovered by the regulation red
tes They are Greek Catholiza，and bavo resmed for anbio timet in the Or pbanage of the llois Trinity at Jeru－ Halem，as appeary drum a certificate
from that metimetion wich they bave in their puseenaiub．I＇huy altrict con－ aiderable atteation on the arreet by Sheir ningular mpperatave and dress． That despoation whill bir naude of thom hus nut yet been decuded npon by the
wuthoritica，but no Guath thay will he proghrly cased for in affert bs nove teing conale to pooxide them with iuntu，Gcorgio

## －imestern Departuent．

## ELDER A．H．MILLER，EDITOB．

## LADOGA，iND．

The greatost object of man is gaid hut not alway like Solemod，to fail nowledge．He neeks miore for perish． ng temporal thingk．How much bet ler to be like Solomon，seeking true widem，gaining that which will lawt ternal，seaking thoso ricbes of the rind and beart which bringa richor blersinga than earthly thinga est give． As tho greatest richer of earth and
beaven are combined in Chribt su in beaven aro combined in Cbrist，su in
the Cbristian．To aeels，to strise，to abier is God＇s law to man，but it is for that widdorn stal knowledge whids gives tiv mor

It is a parliamentry rale and consid rod a matter of courtesy in all delib． arative bodien，to make the mover fur any committeo the foremna of that committee．But in our Anabal Con． fercnce the buainess is fionc in such a short time that overy mement is pre cious，and fow，eomparatively，tulio any part in the bubiaess firther thae to make speeches and vote；henco sonse
of us who oro moro in tho babit of discossion，are likely to move for near－ y all the committeos，a4 was done by
in at laat．A．M．W0 sre inelined to aror the old bystem of bavine many committees to belp do tho work of the meoting Evory mattur of great 5 m ． portance ahould be referred to a com mitton This boing our view we of
course would feel hiko moving for a committea whea any vastor of im portance comes ap，hence wo raoved or ton many to bo appointed foreman on alt of them．If we notho carcfully when a matter of importance in pre－ ontwes，und speochet onongh madn to show that there in a deop intercst in it，nud jeroat care needed io dlopoace of
it property，then a mera firy a special conimule will ponecally carry withat Autionity．But is wa mbonlt bo misde Coremati of nll committece mored，wo vonld bevitate more to make them Abif trisles our prosent ordor of ap ts aint lurmfinl，wo prefer it，and bape tho metter of eppointing epeessl com mittect may anerease mmong the in the

## BASED OH PRIMOIPLE AOATN．

The rasona for our action，give tbem heir man mfluanec over otbors，when thoas rcanods are understood，and thoy makimg a fixed rulo of life．Whon we decide on a certann courne of conduct is right or wrong according to the priactiles on wbich it is baned．If the prociples and rebsons for our ac－ tions are good，they give a etrong influt cheo to the cbaracter thoy absume；fif lind or weak，our power and inflaence will be bad in proportion．Thia is rue especially of the religions midu enco of the church in whicb we aro all alled upoa to defoed tho doctrines and prantices of our ehurch．If we would run with popular churches of the world we would have lecs to defied ont an wo do uot，thero is moro anid gainat ha；roore objections luand Which makes th Dtereseary that we abould he more careful in the manner
of mecting thone objections，Hero onces in tho proverples wo slowild stued upon；it they raako a poor or weak reason for our practice，our intlu－ ace is weuk in proportion，and every beentried an thia teat Ona often as hased on prisciples eomowbat differ－ at from those around me，hence wo have practiecs that differ in the some

In gaving obr practice and the ros年合 for them，it crenot bo expected sons，or eay the samo things in defend－
idg our proctice，lut it is to be boped that all will aim to give the priaciplea
and reasons for our peenliar organiza－ and reasons for our pecnlier organixa－
tion as a body，that will prosent them in their true light．

Our finthers an a bolly of brothren organized in Amorica，in the faith that the pride and enstoms of the world are dangerous to the purity of Chris－ tisnty，and to avoid that danger and inanre the plainecss and humility in dress，that it consibtent with the Gcs． pel，thuy adepted the prineiples of uni－ formity is apparel as the best meary to avoid twe ap pearabro of pride，whith oveli．Ou thie prisciplo they sulopt For round cr equalicer ferm of coat． For this thiy had several reneons： ，It showed to the werld their pro－ lession of Cbristianity，2，It slowed to the world that they were not gov－ crned by its its pride and
vanity；3，It ahowed tho bnmility in them profession of Clazistianity，I，It sbowed a vaino amil ononem among them，sepraating them from the world． These aro eome of the reason 4 or prin－ fiples on whech our old bretleren adop－ ed our proullar form of drcsa．
If we were asted why we adopt and advocate thin order of drese，we would by no meaner answer that is nimply be－ sumo Annual Mfeeting says so，or de－ fides in that way．But we whit to kow and give the reanons for so do－ ag．If the reasons were $\mathrm{b}^{\text {nod }}$ ，if were right，they sbould bo $A$ ．M．acted ples and reasons why we maintain the arme course．If ita prineiplea wero wrong，as a matter of courae other de． nominations that follow the cestoma and fablifons of the world are right． This is a question tbst depends on Gospol Principles，not siraply on ad． vice fiom A．ML．It the principle that esch measer judge for bitmsolf inde． pendunt of the othermembers，is correct wo bavo it carricil out in the popalar denotamations of tho age．Bat if the princtples of our fatbore，that fanhoo－ able drces is an appearanco of evih，and the chumeh sboutd judge of this as well as any othor otril wap right，for these reasous tbey bad tbe right to ailviec a torm of plain drees that would enard aganest tho esil，and for the zame rea． sons it in oup duty to aceept their ad

Honce our action should be

## Thome nepartment. <br> $\triangle$ TOBEIBH TEEABURE-HOUSE,

The Treasury is the lenst known of the sughts of Constantinoplo, and it The bulding is one of the hesvy etone outbublengs of the anciont l'alace of the Soltade. It is situated is the incer court of the Soraglio. Threc mastive
walin tunt be fussod by hien, who would enter the court from the city, Is frons of the buidding is a wide portico, umpported by ulonder narblo collead and the walis are of one hucthe dull groy bue of aga. On enther side of the beary iron thoor are glase caves euntanigg auclient arms ata ar-
mas. You paks the low arch of the mas. You paks the low arch of the
anctedt doorway, and tind yourcelf in a heavily vaulted room, some ungheen Feet equare, lighted by Bmill windows that aro grated like thuse of a prison. A door on one sade leula to unother room of about the ubill sizt, and 14
overy respuet sibular Buth the rootus have gallerios around tho four
wbich are reachod by wonding
eases. The four sides of both rooms asd of then gallorica aro oveupled by glans eabinots which extend from floor to ceiling. In the centro of easb rootr cabmete and caves aro filled to orer. flowing witu rolics of the old Sultone of T'urkey, that is to may, with gold and prectous etoses of incatimable
money value. This in the 'Irenenre Honse of the dee regit, bumkruat Tarkish Empire.
In the centra of the first roons in 4
Throne it is a plattura ahout two and une half feet equaro with a cash. and une half feet sqoaro with a casti.
ion of cloth-of gold erabroideruld with pesuls, rubses, aul diamonds. Around three bides of tho evistion, is a low
rail supported hy manature columens, notl etanding nbout eight incles hyb. The artole boily of the thruno 18 ovarhati with plates of gold, and the mil Hymmetrivally arwimged. The find thought that stakes ope oth acergg thil
throns in the surpastan vileg of ith juwels, and the becond is the superia.
tive discomilure of the expena prowed as a resting piace. The rat whech anular and rectanmular, ond cumtd reat nerther the arms nor thu back of the enthrovod Soltan. Eneisy the man that sith on tho threze must bo the
Tarkish eqmatemt of the ploveris conecraing the wowrer of the crown,
In one eorner of the roon is anotber throne said to bo the throno of Nadia Shath of Porsia. It is of some dark pearl, and has a conopy of the ramo bagge a great gold ball doeokated with Irocious stoned.
In ove of the cabibets is the crudle of tho imperial bubres. It stathis low use in Turley. Tha tho ends rise 4 foot atove the mattrose, and uro con bected at the top by a bur which rawa is of solid golit, and the outsinte of the cradle ie crusted with pearis, diamonds, rubues, and tarquones,
in ons of the galleric
gres of all the sultan are the efli. down to Mahmoud the Ruformer. The figures are dressed is what proferea to bo the etste robes actally worn by the sultons whieb tory represent. Tha
coetumes ure all duferent, ond difler very mueh is cut, whin ating tho changes of lushon during the lest suc the feature of richnels. Clotb-of gold and silk brogale are the tastoriatr,aved many of the figares are weighed down
with jewels. The swonde or dagiturs whith all tho figntes wear, sre espo. cially magniticent is their dupluy or Mabornet II, the eompurtor of Con. stsatinople, bus in its bandlo an ome-
rald full two ipebes long and an incb
thick. I use the odjective "thick" ad- (its unvelfi-h love-would bless and visedly, for solidity of eplendor is the
impression left on the mind by tbst emprald.
There is no snch thing as doscribing There the aplendors a! these roome. Tbero aro satique arme and armor heavy with gold and jewels; there are dles, covered with platus of gold and atndded with emoraldn, rubies, topsz diamonds and peorla, there are saddlecloths ambroidered with precious the eabriets an back groud to the muller articles They sre worth 8150,000 apiece, and are beasy cloth of gull ewbroidered with seed pearis In one of the cabisote aro three uncut meralds, the largent being the size of man'a fint, and the smallest inrgor Cban a hea's egg. The birds of the palseo realized ibe oxperionco of dwell-lang-these ancuent far bere of theld Fire. Some of the cages have a olock the hotfotw, faco downwards, 80 that time of doy os thoy lolled on the d)vans beneath. The Imperial Princes pponer to bave gone to achool is cbald beg earriod their hooks-bage of vel fet embrodered with gold and pearle and diamonds. In nother place you se unsny mottoes from the Korai, emp Thore are amber mouth-pieces for pipes, etudded with dianeonde and ra bies There are coffeesets and tea.
sots of all dogrees of magnificence and vares of crgstal and syate sad
anjx-some of theso profusely bejow. diled. There are inkstanda and anneft unses incumerable, all glttoriog with priceless gema Thero are royal knives and furks and npoons of solid gold with jewela on ther handles. Thero is summane srray of elocks One Would enppono thiot overy Saltan bad bis private olvek, which eensed
when bis beart stopjed beatine. Among tho artikten io thas Imperin! reasura bouse aro many which must be regurded uaply ne toge. Of euch
is a tea set of tortone alafl as thin $a=$ paper Lnother toy in a lady's para ryed with gold, the statf of which is eingte brancl of coral, to long and trao and well sidspted to its purpose, fant mind mits searel years and fail mashy funs of varying degrees of phenden Another one of the toys in a figure of a Sultan sontod on his
throne under a goldon canopy ribbed chrone under a goldon canopy ribbed
with altornato rubies and emeralds. The wholo structaro is, poriaps, six incher bigh. The body of tbe figuro As tingle bugo peurl, tho lower extromition are ensved from a thuo turquvisu, and the (urban is a solid mase of diamonds. There is literally no
end to the marvels of tbis place After end to the marvols of tbia place After
uvery concervable uso ban boon medo of jowels, tho sarplus, emomoonted, twies are gutbored by bandfule into rystal bowle at ono ond of tho cabi nets in the second room. The aproils of all the empareo which preceded tho Uttoman Empirs, aro beaped up in theso two dingy stona rooms in the id seraglio at Conesentinaplo- $1 / \mathrm{c}$

## the lottery of life,

## my Mrs. Hyaty nard betomer,

Think wot, tho masulto gainee, that all b
The prose of happlees mut yot be widn
If young prople moro truly inten preted the ubligations and responstiniitices of raturiage they would not so parenta, or less inilulgent friende, could induce thets to thinle with lest excitewent and more soborly of the dutios Wull as the pleasares, bow much glorify this fair earth; how mucb more florify this fair earth; how mucb more
of the true boem-ita rest, fie joys,

1ts uneetrith Bre with littlo thooght
abide in it. Bnt
and less realization of its true mean. and lens realization of its trae mesn-
ing, hundreds rash into marriage as if oply proparibg for a piesue or a pleas. ure exeursion. They are so sure they love ono another; and sceing lifo only is roay tints they laugh at any prus. dential caution and ropel apy carbent effort to teach them to noderstand the rounal renpoatibilities that the concomplated unfon will bind upon them The lover nees only perfoction wheotnes and beanty in the maiden who be imagines bas every qualitica hut to make lis home a little heavon $;$ and in her entimution bis loye is to be Creme overy atorma, strath thas ratugo d and guarded by his tender care abo chre no evil, shrinky from po bardthip. In bis prescat ecstutle state be lat has duvotion is alwaye to bu cas ponsubly be ovordravi
Now what do thoy really know of acto other? Daring courtship and agagoment, with porbapa no tntention to best points of then cbaracters aro In the aseendancy. Abl if lovers Woan hriog a tittle common tobse th boir aid They ate awara that it io folly to expect perfoction, certaidly
woy mast know that in the own in. dividual eelves they hase not subl de sirable qualsties to uftur. They leaom bat the best and nobleat haro faulta: bat Frieuds of every degres have nome traita or pecuharitica that call for kindaces and charicable coustruction ; and, to tho new life thoy subtewpiate bove all othera, they should underbear one another's th must be to xpeeting mor destring that the tor arranee obould be all on one side.
In the halcyon diays of love, before arrasge bow mportant for the young 6. koep in mind that thes are "pot summar nen," but mo to take Jifo to. gether as it comes to all-with its sans. og the number, hut bravo to meet th roste and storma of winter. In evory rickitudes if thoy lire ant henor stl tho good ench Gudx in the ottor, and
 aleor an may arieo, conscioun that thoy hango wonld be at once bean in the tearfial recorde that ate sesved up ho commumty th out daily pherent
Buthe ment und women ary of tho sarth, oartby, nurbject to exth intireatuen as are born of ourth, but we homestiy boliovo u huatand bas mora infla-
ence in ahapiog the charncter and lifo of a true laving wouns than she can possibly bave nyer bis. Wuman has atare to buffor, more of thoso carey
and perntexithes which bathrally tepd to develop irritability, impattenco aud amoila mtirmatios, than mea aro hublo 2, and therefore sho has more boed of tender forbeurance and loving getid

Bot fanlt-findig or or silest disapprosal, exracting obediones under the gutse of untonclitional Burrooder of all a busband's heat munto of to hisedis is not 3 hubbund' ber fante or loading ber into a new
ber and more perfect life. A woman can be eacily influsnoed and molded hy goatheness and love, bont it is not envy by aternnesa, athediel negloct or disap probation nilently manifosted, Ah this wrotehed mole of comaring by ing, or a itberp guarrel even, and then a loving reconctinating-bad an aseb
Having mate charics of m astronen ion, young people took forward to murringe ana step that nottles nill uncer broken loppiness And yot bow vague are their copecptions of what will be necessary to inaure any prortion of
their anticipated bliss
"Wo are matried, they
you bava woo me ell, lake thls white

## look on mo. ja matter to

## grieve yua.

## lieve gou 1 am bere,

mea dom
Re wary, avd mold we to roses-bot rua.
Ab I shanke oat the flimy thibg, fold aftor fold Asd cooif jod liavo moo to kopp sed to hold. ok elose at my hesth, see the worst of It
tivaingin not yous.
sing.

## The pasisu

You must grow to Dew hegbts if I fowe you
We're matried ! T'on pughted to Lold up your As the turf at your feet doen lis bancful of Tint way lies miy hoaor-my patboray pride. But mark you. If greceer grans groa either
stall k inom it, and keeplog io bedy witte you
Shall tralkiamy entut, withfeanlathe dew."
If ope could look into the many
achingk luarte, made sore hy tho sucl. whithigg of imaginary porfive tione, what a recelation that woeld be Becaune
"That ma

## That way lies of pildo,

ur mang appear outwardly bappy, hom thelr drcata of nDtieipnted the Iman their drearo of neticipated blas
to a liff uf rain longings and repuinings. Seving what to thom lonks like freviber, bappour lires all abuut them,
they ventare "in upirit, with foot in they venture "if "pirit, wish foot in
tho dow" on inafo groumis, Hupce Wo buar on mach of brulece bogios, di foresel he, brts, and mo and eurrow where thrye ahould have beus abiding "We're aunried I Wh, pray that oar love de wiogs tiotteord down and bid under niy weil.

## are supple ando thera

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nndo thera
wift lo tbrut Hight-j=a can mer
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purnule thems.
spinte of
Isside
lsosid
sipp like
slip like a
yoar landu,
! call on
me
waks me
To wear nay white veil ae a sigu or a cover, Anyou chull be prown my lord or my lover A cover for jeme that is dead, of a token
Ofbliss that esp sever be written or spoken Chribial /moon.

MAN WHO SWALLOWED A BIBLE.
OH1 Humulayn af my boyhmod," shid the Thongbtivl," "moy father toled inc that he koow an old man who bad wallowel a Bible. Thia had groatly oxenter my astonisbeent, and I was.
doned briw it conld bo My fathor who bad an oliged iu riew is keoping never oxplaiaed tho master to mo, but went with mo pome time aflorivard to call mpon tho old man. Many a since then, and many as pardoned ain ser cutered into the fort chat remain eth for the peeple of God, gut do I
romember it an well as ibough it bap pined sestorday
-O bow graccousty dud texts of divine truth fiall from the lips of that ged sursant of Cbrint! for the Holy weriptaren itwodit in lom richly in al mine of illmitablo valuc, e store-boune of percious thengh and be drow foxth liberally, like ma wha drame water frim a well that ho bellieves to be in exhanatible.

Ls we tatne avas, my lathor said to wo, Well, what do you think of thia Whivk, Fatber"'m +aid I think that be has indeed awallowed a Bible; Cor the word of God scems like
"O that the Hessed Eook of Trutb Fero meat and dribk to 4 a all! O that we had all swallowed a Biblet for then ubould we find it, not bitter, like the litile book enten by John is Revelation, but aurector than honey and the honey comh,"-S. $S$ lisitor.

## THEN AND NOW:

Traly there are some notireable Nlanges atnongat the Brethrea in the
last twenty years. Suroe are perbapy for good while others may bave a wrong tubdeney. In the matter of choosing officerd in the eburch too much care cannot lee takten. To be wosition in the ehurwh is is inelf no position in the church is in ltaelf or
harm, unless ranity and self love in at the bottom
Prumerly whon a brother aspirel to an office he knew the only way to'ges chere was to mard tho distinction by living a pure and mpotiess lifo, by deyibg bimsalf of evory worldly ploas. are, and to cogsge only in mach busibers as would produce bat fow tomppolities, de, de It wun not the brightof intellects tho chorch was then ookking for hat the mbining lightithroo who morked by deed an well an y words. In those bygone days in ccoived with the riolt candounly lowabup, and nfer full inetrnctione and roper qucetioning the was necopted with prayer that be miget hold out Gaithfulty to the ond of lite. Expectally was this she case with thono not d tho dured as babes io Chyiet and lostcrad with tho ntraoot caro that they might tot become Fain or diacuaraged.
In these dayn, in places, it io quato otherwive. The efforte at prowelysing aro onguarded, there an tow muel of the warts Feeple urne wath the Brethren hating tho true liuth bot fail to inberit the upirit juectiar to whl fal to inberit the epirit luediar to afl
irue brothren Are we to lejnio or isment over thas statu of affance? $\Delta$ 2) outciviere who wise brought up ill ther ohurelta, they with sto $\mathrm{r}^{\prime}$ ghe band of follow. Alup het with open arma, abd at onev taken to the liowoun of our fraternity and sometimen made to sopervede those whis have for yeure boun faith-
idoneo of morit or appreciation. To
ho proved that dating the time be condere tho pasted ty or to be supareeded is really dograding. Tho unpleanantress
at the luto Avenal Mcoting undoubtat tho lato Aenual Mcoting undoubt-
edly wis aceompanied ly wuch a fooledly wus aceowpanied by wueh a fool-
ing, when two grand fatbers wero called to ordor by two comparativety young then and officars in the chursh Had tbere been no "suthorty" ne atteation would bave been pasid them, but deublens it was the curtharity that burt another cayo that came to my wo
theo at $\Delta \mathrm{M}$, when an oldorly brotber complained to me that a young elder from his dietriet has surved twice on
tho Slanding Commsitce and will be donbtiess roturned estry yenr, and more than that ho is put on cemanit Loe work Then bo bas ao opecin! qualWua hy no meane an "old arder" broth. or, nether is be anabitions for the place but be sectar to feel disgraned, annthor.

In anotber inatance I know of is mata Whe was brought in contact with the Brothren through marriage Ho bavwns hoon mule a minintes. His secis! disposition won for hime many friends, and Moody-hko bo was a mplesdid erbemor and prosolyter nad was a nat-
ural organizor. He understood honana nature well oneugh to get op sompacts buth zo und out of the clurch, and ia Sour respecty was a remarkablo man, a "ring nutbin a nog" and bold them shppod nidd foll sad the Brothron withdrow from bien. Bat bo mado an bumble scknowledgement and was re.
wiatated ns a privato momber.
Soon after tbisan utoctore wan beld for a nubiater and to the surprise of the
thoughffal he was agan eifected and bas ilone thare in the way of proselytiog thaty ever, while bis woridity enter-
prima exceod those of fortmat duys und rothing wasy hindor him from boivg the ouxt bishop nalens to is a want of tho necessary Scriptural qualifica. tinds as given in I Tum 3
P. Fanimer.

## (Mancriga, Mr.

## OUE HOOLAITANS.

But this thaa lasat, that thour batest the deveds of tha
Ror 20
Nicoins was use of the seven deecons ebnsen by the frat Cbristian cluarel at Jerasalem, nad was apoken of as a coan Gbost nod of wiadous:" He laid the cosfdecoce of the charcb and was a cepted by the apostles. From the writ-
ioga of the early cburch fatbers, euch as Ireane un and Fpiphublue, we learn
that this onme Xecolas wia the lender that this some Xreolas was the leadey
of the sect called Nocolistana meatiourd fo Rev. 2:0 whane crime evanistel in cortate anpure practices und who claim matters of indion rence. This cla-s of Nieolsicaan seeas to exims at tbe precent day in the Claristina chuteb; if not
issowa uns laction, yet by their fruls ksown an a lactioa, yet by their fruls
we hinow them We meup thas chask of prefeaved Chrietions whose chief aium is power, of fame, of the hasor nother or all coublined. That saeb are in the whoret anuong all denommatons the recurds of Their eclessabneal ploceedpags and the
couriction of prombent einascera toa elearly proven Wbile in the Suutb, a
Buptist nialsiter from Ilhosos came toto Buptist mianser from Ilhojis uame foto
the ecmaty in whieb I lived ant berun bealding jrotracted treetiogs His infla. ente over blo audi ate wat fery great; people were converted by the banded
Tbrd minaster bai a peecalior magnetie pwoe to briug strong cuinded men and women unger his ivfluonee, and be used tbat power to briag then poto beo
cburch, He H as bocured by the men. and ultaont worsbiped by the women: to say auy thing agrainet has arorat char. most of the peoplee ue absard as to sce
fort "which creep iato bouses, and lewd captive nilly women laden with sines, lerf away with divers lonts. ${ }^{*}{ }^{2}$ Tim 3:6
Soon after bim came another Baptiot D.
 bit wire workiag that be laved "the up. permost sent in the eynagogno" and to be called Dr. by evergbody. One pe
caliarity wan thint be neser rene leng in oue place, and olways bad a plausible oxcuse for makiag a chnage. Bis chief amm neemed to be to roach the bigbest pianacle in bis church, and to
gain thim, be tried to be on the papular ade of every question affeeting the in wrest of bis eburch, thosgb the someawes raistook the aide asd bad te vee around. Thia man, too, fas a Nicolat tan, and from bes lofty teight was burl ed to discraco. While a profersor in an
Presbyterian College, whose facelty cousisted of fire Preshyterian winistera beendo mywalf, I epjoyed their cootor. les almast as readily ne ane of their own members Oac fact whieb gave them mact conecra whs, that they foit conviaced that a oertain minaster liviag among them, thoogh belanging to sa-
other Presbytery, Was a Nicolaitan With this assaratice of his guill far a loag tawe theg locked positive proof to 1 might mantion other enser cuning un der my obsertation, bent sufise to say that the most promineat minfiter in thousaed dallars to prove bis innocer. cy (f) But why go outside the pale of onr own eburch ? Beve we had it
Nicolaitans os well as other churebea? Were tbere nosse who loved "the npper post heats in the kyangegue," whose heivel wat as ad oraclo had wbo used der their $i$ nutic power to luring otbers an for their base purposea? While they ejaged the coafilence of all save a few Chey were haldiag to the practico of the Sealaitsas for many years Where are
ibey to day 1 We will coale n step aear er and bay, "Are there ba Nicelaitous drame bang eascted which was performed yearh ago? What pre wo ta do? We may aen a brotbur druak and aceuse him beforo the cibareb. He denics the ebarge and annals our testimany. In like masaner we may hoow durk eriaiea
perpetrated by a so called brotber and bswag no wher witaesg with us what is bust to be tose, eqpecially it that tother is in bigb stondigg sad anagg \& \% starn?

## From Pbiladelptia,

Dour Prisuteve. Solur as tho oulside worlet
mighte or Sundiny hore. Thas niveot haraps ane lighted ull might, nod the urse cann out torne of the liney rus all
bught. Aad it of lato bofore quict ir any deproce suttices down on the cits. Asd very curly in the mernang, before隹 light, the huary ico wagon, and atreote Un Sunday the steraia ntenuboath to enll the sume, bearing hoir thembade al pleasurc sweckur to he purlan anil nicenin retreate But on
 atank of travel to get to chureh. Tbe sundyy oparation of tho cama and
loats is wugardod as a neessdy. But the nous flagrant dibregard for tho civill s viewol, is in tho trafficng that willy viewer, is in the traflicong that
warried on Nuarly alt tho drinking aloons, eigar stors-, eonfersioveries and drug slorce, and yome tbat deal in othor commudntive, auo wide open to Sunday. 'Tia not legialation that Phil. adelphia wath, it is exerution. Tbere Tintle ure of praying thiw legislative
or Sunday lawe, as long as the lawa already on the statute books are open.
1 g and definntly diarogardad. It is a crime ta soll a drunk mase liquar, but a man may como and drink bimelt blind, and scaseless, and into the clom. my embrace of snakes and devils, till Lie monsy in all gone, and then ho in Wushed inta the streot to wallow in the driven hursa. David naid, "What is man $7^{\prime \prime}$ Well, he is almost anything. Tbis nobleat opecimen in vaturo's grea munenux, the climax, the finishing
stroke to Jebovab's mighty work, "In stroke to Jehovab's mighty work, "In ronson, bow noblel in faculties, bow pross and admirable! in action, bow like and angoll in appretionsion, bow like a god! the benaty of the wark! the paragon of animaly "" And yet, to bat tlopthes of blacknoss fullen! in bis debsuchery ho is not conuparable to the brato. To coapare that stag. and organs pecech-that form that is, by creation a mann, but by candact, and cbaracter, and foulness a demons, to a hag is unjus. icol-a baro siandor on tho bog. What 33 maxa ${ }^{+}$In this minoteontb contury,
I bolieve bo is anythioy from an angel Woliero bo is an
down to a devil.
Pbiladolphia is fall of liquor shops. It is anid there is oas for overy one sundrud of bor popalace. If wo reck on twenty out of cyory bundred, (and) I bope toia 18 not reckoting too bigh) Tha fraw religious or moral pribeple do Dot touch or tnste, thore it a dram
abop for overy eigbty peraona, mon, wonten thad chridrua ia this "exveed. ing great city,". And mang of theso, and for aught 1 know, all or thom apon all Sunday Ill A walle down througb tho eity on a Sunday orening, seo the crowds that throng the iee cream sho loona, bear tho clisk of the bear glase. 4, accompanicd ocessionally with the faulest of oatbe, und it iaskos ono (es. perially if umaitiatel) think of Sodem, and Tyrc, and Ninereb.
But wo would aat bave the roader think that all is bad in Pbiladelptia, and want to tako ocension at another timo to speak of some of her yooil. Whon 1 first eame bore I noticed so cathy peoplo sioep-bey barn't quit sloeping, but Ido nat notice it sa muc -tbcy eluep ovory place-in the parka in the raariots, in the streot cara, on nes in band, on the sulo walle and oceasionally some poor fellaw lics down in the atreet to onjay the sonth"y charing of "Nature'e ewoot 10 lay down in the strect to sloep and why rut over by the botse cara, nad died in a day or twa stter. People become worn cut with the jostle and ex. citement, and the air it duller and losa abimatngy thma whore it is fresh and pure from God's goud hand, and una dalterated by contact with man and
ins machinery. Your writor can skeop whout a shird mane thasa be could at boune. Despite the constant clatter of
wiechs apil hoofle over the robible atou. ed atrocet, I ras slemp teven houna tho twonty-four, without any special effort-in fuet 1 atem to requiro it. Of couren 1 do it all in my room. 1 hav hare no apecial amlation to pabhariy oxbibit this dow açurifitioa I have made-uncb is it is gratifying to me
Thore aro many of the papulaco out Thore aro many of the populace out tay minko frequeat visits to the parkn und rivurs Persuns levigg in tho country bave liutle fiden of the worth of the parks. I do not muas the curt, but twor woith ay a place of resort
Fairmount palk eoraprisus thirty thee sutudred acres lywnon botb siden of the Schuylkill. Thin 16 ummensels
valnuble, bent it is all used as at public valunble, but it is all used as a public
park. Aod wben nwwlering with the bent, and fummbel for fresh aur, und oronded for walkng room, to got out there, and onjoy the gracious obarde, puro air, greon leapes and grama, is so
ands out fram the city overy wrok to
spend a foer houre thore spend a fert boure thoro. The eseur
sion up and down the river is no less appreciated. Tho faro is no vory low both on the beota and steam care thai tho oxonrsionists from the city evory week number very considerably up io the thousands. Familios go out to "lo the adrortisencent roads), I think it does protty woll far the oblldren, but I doubt whether thery is mucb in it tor tho pareate. From some amusing ob servation male one aftornoon 1 con cluded, that to ineure absolate juvenile safoty on a double-decked steamer, it growa porsons far ane youngster, act as a bodyguard to prevent bis at tempting to jump from one deek to no other, climbing to the pilot houso or juonping everboard anter his bit Thoy would blunder ovor "old gontle-
men'sp foet, who wanted to road, spill mon's' foet, who wanted to road, spill bogish or girlish But I didn's wod der much. And I thought if I was fittlo fellow agait, and bad to tive hore I woulda't be mach tamer, wher chanee afforded to run, and I fell glad that wo didn't livo in Pbiladelphit whon I wns passing through that vory remarkablo period of human existence Farif I romember anght I"tbirstad" for a littlo more roors than the city afford hoye, to sprend arcund, and tet than. kind in goneral, and othor "stall boys. in particular, know that I lived, mov or and bad a being
Cbrildron sometimes got hast, and there is a wonderfal foeling of con corn and esmupathy manifisted at such tames. There seoms to be a deeporbath friends and sympathzers than the etild was dead I womtor if any hearte will evor be able to realizo the anguish suffored, during the last fyo or six years by tbe parents of tha loot Charho Rose I imagino it would be grent roliof to them ir they could juat
bo aseured of tho chibd's death. Theie bo sssured of tho child's death. Thete ward "Lont," And yot thero aro nil around us thousindo to ho are lost, Lost oternaily, unless they bo brooghe witb in the asving power of Christ, and netil it semato me, we are not nearly n.
demonstrative, vor sy sympathotic, hor as nggressive in our efforts to have them "found" and rentored, that God rostored.
W. J. Swicarz

## Preent Starystion.

Still more prozision and clathing or money aro actally noeded hy our soel. ety to aee us throegh We daw bave the promiso of free transportation of the liaes of the filinom Central the Cbicago and Nortb-Westara, the Barlingtoo, Cedar Rapids asd Nortbeen, sud algo the Haonibal nod St Joseph Which brings be from Cbicago to the
Missouri River West of this we have the sams promise over the Bertingtod and Miasouri from Aurbisan to Arapatoe, Neb, and also oree the Contral Bruach of the Unon Pautife from Alvh ison to Logsa, Kas, entier station be ag abont thirty-6xo nillee from Tbeve arrangements are an certain con dittona and parden wiehing to send guads free should thform me before starting the goods and I will send $y$ ler carryiog goods io car load lotu, bat staplo packagvs, bowever, ate not reject ed bat more apt to be lost. 1 will mention prices of supplios for the eash elipped in by merchasts from tho East, aod from its car doners caa readily see whether to samd goods or money. Whoat, to centa; eorn, 40 exalu Huour, 8250 per cWt ; cors meal, 81 ov per ewt. ; wheat shor:s, 81.25 per ewt ; 8200 per bushel ; do obions ant turaips te bo bad yet, etare grorerves and dry oods mearly an cheap as in the Enst
aoon and buy it bere at low ratea; ryo about the same price as whent. The
rood work is beguin and we good work is begua and wo trast our
froonds will continuo to stand by ue frionds will continuo to stand by ue
This disaster in common in the oponing out of a nea conntry by poor peo pre. Few of cur triends know really what frontier lito is.

Frutornally yaur
Bell, Norton Co, Kum. M. Letcaty.

## Distriot Meetiog

The datrict meeting of the Northern District of Mu., will bo hold at tho Wakendah meoting-houso in llay Co , on the Itht day of October, tssa.

## MARRIED.

MUSEER-GARIVER-By Smon Long. at bis rexidence. July 18, 1850 , brothor Wm.
F Muster to Mirs Ada Gativer. host of

## DIED

OLiCK.-lo bo Bether congregation, near Ladurga, Mantgomory conaty, Ind., Juws
2L veoo, sisler Mary, daaghter of John ond Suliee Click, arod 23 yeara, to monotha and 20 day,
Dhsoase, cooswaption Futeral sersice by brotber It H. Mifler aod Wm Itsrablar $b^{\text {gar fram Lev. } 14} 18$ "Blesend aro tho oudd that die in the Lord. This in the noxxth die of our funily that has dled whens the lant bioe youn Father sad mother, two brotber and twa saters, all whth lang dis rolos wo bear, bo sinters love to absse.
C. M Click.

Hitot, En, - Noar Foatnra, Bhat coanty. Th, July 24,1880, Hocke, wifa of friend Wis Msollen
Sto wos the mothint of 13 clildres. FunHety large sed rauch matrecoted eoegrevation. Hapis E. ImLik.

ANODE - In the Woodtury charel Bind Ford county. Pa , July 28, 1980, sloter 8oplbla Kanode, aged 70 yeure, 10 esoarbs and 5 dnys
She was a widow, and tuored to tbls ploce Crone Ringold, Wanbingten cosaty, Md, iu March, 1b77, whth ber soa asd one of ber River Brethren eharch. They feel the tho a liel methor the toy feet the lose os laracl sbe was one of thon plain

## Currespondenc:

Fron the Sprian Ctekt Curorb, Idd. July 25, 1880.

## Duar Prunitive

Frobably $a$ fow nutes Hora thes ebureh (the Spring Creok cburchi) may not be amiss. We are
wtill doving wbat litulo we can. No one mill dujng what litule we cab. Xo one
in doing uny great thang, but each so. ing a littoo, aod in thie way a great work is aecormplished. Une bome minittere are at their puots of duty. Thoy aro not sbuntiag to declare the wbule couneol of God, giving a portion to saibts aud sinters, in duescavon. Not many and beeding the call, bat we bopo
the goud reed that is sown will spring the gove reed that is sown will spring
vp in due time and yield mneb fruit op is due time
anto holiacss.
Our Stubbath echoos is going on to the entufaction of all, or at losat very nearly all. I ata happy to nay that we are dew haviog done, or at lease very lew, who oppose two Sabbath-

- hool jo our charch. Sorno who were bittorly opposed to the schoul, are wow it warmest adrocates, and are takrgg an active part in ite latorar.
Heaith is ressonably good at prosont. Oor older, Jomax Umbaugh is in dell. cate hoaltb. He has not been able to attend noeeting for the last three months Ho bad a congestive cbill at that time aud while in that condition got his feo vory badly burned, so that he is not
athe to mall: It bappenod in thas way He bad bie foet waraung in the sove oren whee be bud a nivking cbill, and in hie unconncious state be hid with hin Icet stall is tho stove oven for a consid erable time, unboticed by any of the He is meuding slowly, and wo hope bo moy roan be able to be at his pat gasain.
W .
We are junt about through gationfing in a splendid barrest. Thougb onr wheat is not as good an it was hast burvest, yot it will bo fally an arerage yiold and of a fair quality it whs nomewhat damaged by the exices sive wet weatber, thronghout June and July, for we had rery wet weather ev er riavo corn planting. Core does not
look so well, especially in low land Oats and grass good ; fruit, jlenty or ntl kinde.

> Fraternally yours. E. M11LER.

## From Oarson Otty, Miohigan,

Anguat 3d, 1480

## Das Irimitive

I will give you a brie sketch of the Sablateschool work a thas place, New flareo church Gratiot coucty. Mreh. Our Sabbatb-sebcol Was organazed, $\Delta$ pril $25 t \mathrm{~b}$, 1889 , with for the term of three woethe. The school was carried on os well as could bo expected consideting the circamotancees, which were nut very favorable to the progress of the school.
On July 18Lh the actaool wan reor.
ganized. Our achool is bot so very ganized. Our school is not no very uaily, and quite a good interent th boing manifeated among nowe of the neighbors. But we hope there will bo
more intorest shown by tho neighbore and friends in the fintare tban want has beon in the pust. Saceess to all good acts and worke which moy make a4 hetter paoplo.
J. W C.

## Frowa North Mancletuz, Ind-

July 98, 1880
Das Breflurn
in itom of eturch nown from $O_{\text {gans }}$ Crock. I am glad to report tial two more have been made
willing to frite with ug anI do Willing to unite with ua puI do
oarrice in the Muster's ranso. Would that it wele mury thues that rumbor, gat Emowing tbat a soul is of infinte satn:, 1 trint nome fool disconragot. The Sunday zuhoul i- progressing with The Sunday ont

I wouid lowe to tell your readers of arm earncst prayer mettings, houl roviring ficts thay woul erate wit in tho heart of overy brother and sistor ameal and unergy akio to Pani'f; Lut (ruth compels ine to acknowledge that we don't buve any-Destber warm nor ndifforent. We do cot believe, howover that these thinga will alwayn be wo, abd bopefally look torward to the tono when our hutio band will reap all the rich prisulogen that are theirs to enjos.

Libaie Lishes.

## Beacolutinn of Thaske.

## Best, Noktos Co., Kis. July 24, 1880 .

Dear Brathren
The Maple Grove chureh i thin placeassombled in councal torday and offor the followiag for publication: Whearss, it pleshod God to with bold the early saina from Westors Kansas and Nobrastea, this beuson, in Consequesee of which we have bees fut onder the painful necessity of calling on our dear brotbren, sisters sed fremeds east of an for comporal aid. And,
Whereas, upon the calle we made, some of Gol's ebildres bave alroady contributed to our nocessitiec. Therefore,
Resolech, 1st. That we will try and bumbly submit to God's providenco in Il thing in, aud
21, We repolve to hereby tender our est thanks to all who hbve hberally come forward with the thrags God has ontrusted to their caro; wo pray that God'n cboisest bleasnga may follow ron in all tume and oternity. Subait ted in bebalf of the church hy

## M. Lichzr, <br> M. Lichat,

1) SHAFER

## In Memorias.

Eluzabeth Og was born and reared in Hampsbire county, Virginia, and ras a daugber of Eld. Samued Arpold. There abo was joined is warriago to John $\mathrm{O}_{\mathrm{gg}}$. From there tboy moored to Allogbaney county, Md., and lived there soms tweaty-busoa or twenty igbt yeers, reared 1 wo boys and four girls, and belped to briut up a amall burch. In the fall of 1855 , emagrated with hor basband and five of ber chil dren to Fihthore cousty, Muan., wber the lived untill the unao of ber deatb which took place on the 10ch of July, 1859, aged 79 yoare, 19 months abid a few days.

There, sbo alao shawed herself a her ng epastid known and red of all men The Cluistan ayivit ehe mandested amourt the first mettlers in this Staty wan a great belp in building ap tho mombero, she had artabers nunut 8 friend and reiations in Hampshire Tockingbam and Augusta countice, W Va. One dsughter is living in Garreti county, Ma. The rest all heo holv in Mincentota Sbe had ho moar na I ead ount thirty-seven graad children living. Hersuttorings were great. Some ive yeare ago she sliped on the ice and broke one of the ligamesta of ber bip Which difabled ber one winter and enmmer. Then she got so that ebe could walk on crutches, uutill about a year before her death, she becnme so disabled that : whe bad to sit on a charr, and for threo munthas kept her bed, salffering greatly all the time with rhelsmatiesn. She naturally wore out and often wondered why othens could go fien nasde the remark to she that she Wus rendy to go wheneser Gol'o time eume. Wo don't sorruw wibhout hope for wo know hbe was a mother io lisral. conrngement. We oflea prayed to Lord to tako hor Lorav oot of her mise ery.

Josefh Oag.

Mosey Bewested in Joiy for the Dacisb D. Luedy, Limolncille, Ind. Bunkacl, Culthoab, Mo B. C. Moomaw. Grien Forem, va, 1 J. P. Ebersolo, Liek Creek Cburch Whimas Con Ohio

## D. H. Walke

"Two Siscere," Ind.
Adata Alhagh, Phoasant Hiil,
J. Brown Moblich
i. Hoffort, Bothel chin churech, L. Woffort, Bothe ehnreh, Nob
P. D. Mabruey, Frederick Md.
A. B. Snider Covro Gordo IIL D. S. Hall, Yollow hiver, C., Ind Levi Millor, Mexico, Ind,
Tiebecca Milles.
Burbara Beetconv, Oond'4 Mill, Va A. and L. Vider, Levering, O. "A Young Brotbor," Anbland, H H. Slabaugh Mo
S. A. DePriest, Carterville, Va

Vizatbeth Moyera
E. Boscermuan, Dunkirk, Obio
V. C Fisher for Sugar Creok

Cborch, Tunca Ch, O.
Mary A. Brubsker. Girard, Ill.
Boayrice Chureb, G 40 Co Beatrice Chureb, Gnus Co, N
J. P. Eborsole, Foutoria, $O$. Jos. E. Bowerer, for UTPper Conawn go elburch, Pa.
Thore was norue mosey receirod from
brother C. P. Rowland, former tread uror of the Danish Mission finds, but for want of some further intorroution we defer the anknowledgement of it
T. Quinten, Treasurec.

Money Beceived in July Sor the Qeaeral Missicos ary Work.

Wha Williaras, Funikstown, Md. 81000 Indian Creok Church. Luwa 8 ato Yellow Croek " Bedford Co. 10
S S. Gray, Warrionsmark, Hunt.
Eugle Oreek church, Obio
Harrinoa Burkbart, Ebensburg.
J. Quinter, Treaguruf.

ANNOUNCEMENTS.
In the Deep River cberch, Powesbuek county, lowa, Srjt 17 th asd 184 h , at 16 clock
In the Wathisgton Ceeck abuact, Dogglas
county, Kap., October 14th, commetreibg at
$0^{\prime}$ clock, p m
Is the Libortyvillo cburch. Jeffernots Co otcock, p. mo
In the Jseob', Creck eongropatios, Fcpt. Sth, compueberg at $50^{\circ}$ elech, p. po
In the Grstot chatch. Mlels, Oet 21 , corn. ancing st $100^{\text {a chock, a }} \mathrm{m}$
Ie the fows River eluurcl, Marsball Co, Towa, Sept 22d and Rad commeacing st oud $\sigma^{+}$elock, D m
Io the Wilnat Level charch, Wella coub 5y, Isd, August 27 h, , conmensing at 2 clock, p. 0
In the Siver Creck ehurei, Comly eondty Sin., Sept 41h
Is the Beatrice charch, Gage county, Nob Sepl. 25th, conmesping at 2 atclack, of os In tho Plast Yalley clurch, Sept, Bd and
In the Lower Fall Oreek ebarch, Madigop counily, Ind. Sept. 18th, cowmentieg at 10 'elock
Is tha Des Moises Valley obureb, Iowa, Sopt 1 lth and 12th, comemeing to ons
o'alock. In the Wabach oburch, Wabarla county, Todiaka, Sept. tsith and 19th, commenelog at

In Lathrop, San Jeaquile cousty, CaL, ectober 8th, and will contusu nee weck
The fodmas Crevk oburch, at the residenco of brother Joba P Hiys five wilet north Eat of Grees Cantle, Jaspor coanty, Iown ept 10th add 17 h , comanucizg it ten

The brethren of the State Centre burch, Iowa, expeet, the Lond wilhng, to bold the communion musting th our new mecting Liouna it milles south-enst of Stute Cebtre, Marsball county, Iows, on the dith and 7itb of Octobor, com. mescing at 10 o'clock. The natal in vitation is extended to all.
J. W. Taosthe


OOOD BOOKS POR SALB.


## DRS. WALTER'S

 Mountain Park, WERNERSVILLE
## Tbe loadisg Fievilt Iemitution of the Mid

 dia States, the finoat momantans sir; puren opribg water, acw bulldieg, io most ap proved style, resicst of necess. With a curp rednctied physicisusComplete in all its Departments. coptas of 2 Ac iows of Hebthe a flest clas noonthly foarmal of heelth Lress nt above,
ROBERT WALTER, M. D.



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Wo will well the following thorough bred towls cheap. I cock and 8 boas of Lifbt Brahnas; 1 ceck sod 6 hens of Plymouth Rockes, 1 enek and 2 hoos
of White Crented Biack Polish. Write for pricep W. KENNEDY, \& CO. Huntstigdon, Huut Co,
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 CLUB RATES, ONE YEAR.


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## 10 mples, ouk

SUND. 1 Y-SCHOOL PRICE LIST
For Three Montbs, or 13 Weeks

## :

## For Pour Months, or 17 Week

Por Sti Monthe, or 28 Week.


TEE PBIMTIVE OHRISTLAN
Th whinad every Tonsigy er
That ebristas josmalin doroved to the deleno

## 










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 Prahesqut, aingle copy, past-paid, Fer daz
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 Bor on. Funtingdoos. Pa



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gTUDEATB OAN ENTEB AT ANY TTME. EXPENSES L/FSS THAN AT OTH. ER GOOD SCEOOLS.
The patronage of all, sed erperally of tha Bretbren, is respestally soicited. Bood for arculare or enelose two 3 cent athapa for a Camaloote. Address,
J. H. BRUMBAUGH, Prian


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Thamp Page-Stem and Rag Debato. Havo Variety.
Foumpil Paog-Rpitorials
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OPENING PRAYER OF ANNUAL MEET-

「We this week devalo our first page to the npemase aad closing prsyern of our jato An-
Deal Meetlog: bopias that by the readiag of thos, some at lesst, may, to sotse extebt. resize the great weipts of weponobllity
that is belt by thone who take an active piart it theso meetioges

1) Lart, our beavaily Father.-We
 to adxist bs to remler thanalingiving and puaso to thy ever worlfy and muat
koly mane, rememberug that it is m

A well directed train of kind proviwore that we are brompht leche to
sevther safits to enjoy this privilege Thon bast warded of many dougen and art smalugg upot us lsemgrantly this morning. We feel tor int hat
bearts to theo in getatitude and thank fuhnese We thunk theo mut oaly hor
lito wad alitte blesshags; but we thank theo, ulse, thut thon bust olizatioel a lumpy privilego of beving nembets of Iubur tor the best moterunts of that (1ay Heavenly Eather Ios sirw if unitedly prusy thes this meroingt of look down upoo the in merry; be un strongth in wenk aess, qualily us for Than knewent. O Lord, that we teel our rajpentence upon the the Help to reel that of curvelves we call d
nothing. Hulp us to put our trust in thee nad to conflide in thy promison
that whore two or thireo ate thes to-
gotber in thy name, there thos wilt be eme duwn. Be right anong tus while we labor for the causo that lies no near our bearts. Help every brother and overy sister to feel the great responsi-
Inlity rosting upon was wemliery the church of Christ. May we feel tho rolation thas wo suatan not only to the thurch, but also is thee. May We feel as we ought to feel, speak as
we ought to speak, and act as we ought to act-act as locometh thy choldren, assombled in such a eapacity

Our Fathor : Take this meotiog to der thy control Thou canst eontrol our thonghts, our affections and all our powers. $O$, will thon rale and ovor cur deliborations promote the may ents of the clureb and of thy canse in gencral uien the earth, and the howe and glory of thy great and boly

Bless us as a cluarch. Bless those Who aro not permittod to meet witb 148. Have respect vinto tho prayers that aro going up from brethren and 4sters at homo, whe cannot bo with as.
liegat all thy dear claidren the world ovor. Wo nre jet is a wortd of conthee and tomptation and trial, and therefore, we proy thee, sustain thou thy people with the power of waring grace. Pless all tho intors of this meoting not only to the elinfication of those who are hore abd those whe are mombors of thy body, bat also to the
goad of thonsabds who aro walking in tho way of deytrurtion, and of all per wins who many be firsent and have dusire to learn the truth; wnd way the
inflenence that shali be thrown out here hem salutary and eftoctant til apreadar The vameo all around, and through this goct be dono in the namo of the much cinle Jesur Moy this meeting kprond abread a holy influene that shat wach from the Atluntie to tho Pautio ra, eveb in Denmark
If wo fal in ausubg. fint not thou in hostowing upon thy people such bless wants butherg Goi, ond knowest ou No alo able to
Be with tas all 1hreugh the joturney Wath band the dum work is done on peace, and in the monusg of the firs
osurcection, nimout the lass of anc, all us forth to the fall engogement of Plybelf and lomgthen, and all the Fhuce wo shall lorever wecribe to
Fons, Son trul Iloly Gbost in would whlans end Amen

## OLOSING PRAYER.

O, Liond, our Heavenly Father,
 . Wo feet to bless shy wothy and excellemt nutae for thy blessings that Wo have engeryeil while wo bave been theo for the provilenco that brobghe is huro; for thy prossdenee that hus bect uver an while hele, and not only
tor thy provilenee and the tilessingo of
 thec for the blessings of Divino graco -lor spiritual blessags. T'bese wo
ackoowledge that we have to a very
liberal degree enjoyed. Wo thank thee for the appurent suecess that has attended our labors; for tho indieas
tions of thy presence ame tions of thy presence ameng us ; for the prevalenee of brothenly love that ameng us while strikingly manuested and for that strong affection than noy lraws ont bearts cluacly to one anotb or ; and we hone that while tbis affee than dratts our bearts to one another as Christian hrethren and sisters, thou will duaw also our lestes more closely
to theo, onr Hozyenly Father tbank thee for the comfort and pleas. wre we bave onjoyed while beve labor ing in thy vineyard. Aad notwith tanding we have fonnd that ther wero some dinerences of opinion mong ns, we thank thee, that those
lifferont opinions bave been discussed without aluenating, apparenily, any one from another, and with es littlo marring of the Christian peace that we bave on the whole enjoyed.
Now, our Fatber, secopt, wo pray thece, the gratitudo of our hearts.
And now we pray for a blessing on our labors 80 fay as they commesd them selves to thy approval.
$O$, blexs the labors of this meeting to the good of our generol brotherlhoed. We bave noknowledged the stroog bonde of Cbristian union to have been roumfested swong us o may those bonds of maicn bo maainfsd through.
out our geboral brotherbood, in bring out our goboral brotherbood, in bring
iag us all together, in greator union and onencss, that therolyy there mity be an increaso of our efticiency in performing thy work, and in Jaborimg fer the reformation of the world, nnd in uecomplishing the great worls that is olumitued to us, un a church, to nc complish. The Lord grout that there may bo an meprovement manfested possible way. We pray the Jovd's blesning especially upon the missiona1) work. O, muy wo fll. now, as wo tho determination to labor more for is at home. $O$, nuly wo bogin to labor withit ourselves for gienter bolinews May a o labor io our respoctive comanes, and nury this bo extonded, sand if the way opens, bing it extend to orejgo hods; and may tho trusb as it in Jeaus thus spread and make its extiquests ovor sin in all its dicersifiod of Clinhtianeng in all its bo productuve of Clinitianily in all its ennobling nad
sanctifylag prinemiles. Blens our mibe sion and the cburch in a foreiga land. We remomber our dear lnother Hope Go siay, anill those who are aroued him. Goul blens the crubo there, and those who aro ongaged in it.

And now, as we areabout to seja rate, we pray the Lord. to take ns bomo rately, as thou thelst bring ns all aneet with those wa have left be him1 Bless the bretlsen in this part of the eountry, who have labored so chcerfally to prosaote our conifirt May thy hlessing westupan the Lar ark church, and tho chunkes is this
rionity. liess nil the ink Ficmity. Whess nil the mbabitants of
this part of the country, this part of the country, in this vecimty, who liaro bown 50 mueh regard for us Irepmop ns for usofulness shilo
wo live in the worki, and when thou wo live is the rorkl, and when thon
art dene with 48 nay uo bure so li= ed, that it may lo our happy privilege
be no more. 0 , may wo roalizo a $\mid$ to be atencd to death Jonh $7: 28$.

Blessed re-union at thy right hand, in
that home prepared for the consur mation of our enjoyment, an beliovers in our Lord Jesus Christ, and when there, suved by grace, which we pray we all way he, then, to Fathor, Fon and Spirit we will give tho praizo forover. Anon

## COVETOUSKRSS.

ex H. SHiplea.
Avarice and covetonances are two of the leading vices, that boieng to the human race. Thoy aro confined to ne ecrtaia ago in life. Thoy nre írequenty the ruling sin in old ago. They aro found to be tho ann of youth. They wre eonfined to no eertain etation. The rich and poor are alike given to thin sin. These Justs are not like drunkenaces, lewdacse, profunoness, ke, that are found among those whe are slmont entroly destitute of the profes sion of roligien, but it has boen the ourse and ruin of those who bave numed the name of Jebss. Tho avartcious mas is one who bas a desire for gain, to hoard it up, to beoome rieb The coretous man is one whe bas deaire for gain at the expenee of otb ers, although be may be poer. Covo touswess is too enger a desire after the lunge of this lifo A cevotons man b25 20 surfiesod of his real oburachr Mis that ateals knowe that be is a robbor. He that plunges into drunkenness knowes when renson returns that be has been intoxicated, bat he that indulges in eovetoasncis gonerally lise ine suapicion of bis guilt and danger but lives and dies, and periaben on bas
delvaion, Covatousncas is the source
of many viees. "Thay whe will be.
come tich, fall mito temptation and a sarare, and iote many foelinh and hurt fal luste which drown men in deatruc tion and pordition"-1 Tim, 6:9.

It tompts men to base and unjust mans to get menoy. It hardens the besrt, blunte the foelinga and runders soill the callous and sordid. It prevents all true and aclid exjoyment It keeps out Chrint and salvation. It as the whitlpol of rein Pew alanden and in", it is not rooted out it mhat ton minato in the tors of the soul Wbat wro its effeete upon society? We aro deoply oblhgatod to socioty; we aro bound to hivo for others as well as for ourselves. We are bound to bo equitable and just, to be good and beroficiest, to bu pitiful and raerciful to all mon. Fut covetousners is imyuntice and cruelty. It robs spoiety, it gives aothing to build up eocioty, nothing. or bext to nothing for religion I gives nothing for the Babbath-ncbool or for the advabcotwent of the young,
and risivg gencration. It caures eotare to mithbold thoir influonee and their childreb from good society. It given nothing for the mistionary catuen. The foulest crimes of darkneas and blood have been the offepring of thie bateful lust. It is disobedience. It is unbe icf. It is idolatry. Tho crime of our fret parents was covotousacha, which brought univaraal devolation and woo
into our woild. Cain coveted $A$ bej'a lossiag and murderud bim, Gion 4 8.

Covetousnese broaght uisery apon Lot and bie family and ruined bis

## It mado Gehazi leprones to bis doath.

 2 Kinge 5: 27. It indaced Judas to commit that foul deed the betrayal of his Redeemer sod dama bifs own soul] for thirty pieces of nilver. Matt. 26 . It brougbt inetant death upon Avanias and Sapphirs. Aota 5 . It shert, the pribeiple wars and desolating seenes with which our world bas boon afflieted bavo bad their ongir in this piee, And boli itaell' originated in it, being preparod for the devil and his angels, who coveted a bugber degree of power and glory thas whioh they possesced. And it is higbly proliable that ita endfrom what from what this vice supplios,We should be eareful to notice tho means noceseary for its prevention and cime. We stosuld soriounly eonsider tho shorthens and uscortainty of lifo. It in feohsh and jnordibato to love what will so woon ba takon from nat. The day of reckoning will eeme, and then wo will have to givo an octount and receive as our worke have been. Wo should seek daily for a renewal of our bearts, and erucify these lusts. We thould be curoful that thoy de not lark within We sbould beware of the thinga that lead to it. We ehonld watch ubd pray, and acek earnestly and coostantly the things that are Clay City, Ind

## A RARE MARTANOE OR BELE-DENIAL

In the lamt German war, a eaptain of envalry was commanded to go foraging. Ile set out at the head of bis company. gung to that seetwon which twat as signed hum. It, waw a soeluded valley, whore nothing could be seen save woods. II percoivod as the door of ao bumble cabin an old hermit, with Fhite beard. "My fistber," said the offiecr, 'dow no u field whero 1 can forage my horses f
"Directly," said the bermit
This grod old man, placang bimaeif at then beal, recusused the valloy Afeer a quarter ot an heru'a march thoy foumd a beautiful fiold of barley. "This is what I wans." said the cup-
"Wsit u moment," said his conductor; "yon shall bo satiefiod," They continued to march, and arrived, bout a quarter of a milo further, at another fiold of barley. Tha troops monediacely dismounted, roaped the grain, and placed it upon thor eroupe, and romonntod. The cavalry offieer bon eaid to bia guide:-"My fatber, you have made us co too far undeces. canly; the first field wua botter than bis." "Thut is true, nir," rophed the od man, "but it was not mine."- Prom the Germatra.

As there is wo blood thut asves soule iko the blood of Christ, so there is ao blood that mikn Bouin like the blood of Clerint. A drop of thas blood upon a man's keal, at last, will make hum mieerable forever; but a drop of it upoot a ann's hewrt, ut last will maske him bappy foreser.

As boliness is not to muoh an attribute of God sa tho glory as all the Divine perfoctions, bo love must be, not uno elvmontia at miniator of Cbrist,
yoctre.

## BELe-LOVE.

Oh, 1 wuld go throsph all life's truables Horiog.
Taroloe curth's might to day.
${ }^{\text {Tiog o }} 11$ do or ray.
My very thoughts are eelfin, aimiya buldMese
Mese cotice in the nif,
ane my love for othere for a gidiang To mymelf look fair.
Ifacey all the worid engroned with jodr. 10g
My tac
My tacit er nuy blame, lis warment $F$.
Or prase whiol 1 teight tista
in yopb, or age, by chy, wead or mona
self is forgotten never.
Where'er we trisd, il eusben lite fountans, Its watera fow lorover.
O miserntle eroalpreseere, stretcilog Oqer all time aed nape.
lever lusve 1 rae from thee, yet foast itee The gosil in every race.
Inevitabie arir! vile mitation
Of aniverssl light, -
Wiatio our bearta s dreadfal usurpatioa
Of God's excloryo rigel

## 

the mitio of ofribt.

## at dantel natolis.

Fer who bsth koown the riad of the Lord, that be msy lastruct him? But
The omphatic diaglott as slso the Gisrman gives this rerso at two ques tions, as follown: "For who bse koown the mind of the Lorl? Who will instruet hum ' ${ }^{\prime \prime}$ Aed this is evidently ask. Who was with tho Lord and koow has mind when he crested the beavons and the earth, sod whon be gave his eomasands unto the human family? The in a question of the bast. Who was with him and knew bis mind
is the beginaing? But the secoed is a quention of the prement: "ivto will inatruct him ${ }^{\text {P's ' Theas are questions ue- }}$ suswered, yet not muanswerable The firat is cually and soon ankwered. No his mind. The Holy Trnity was alove. Met the second is more extee-
sive, including all the eavilens nad quibblers of the truth pe it is in Clurist Jonis,

Who will instruet bim? We are in an ago wherein mady would iustruct bim. But wee nast thot thiok that in
the timo of Prul's nojourn bere on earth, therv were none of such a mind. There were the radieal Pharisees with their buman ereed-making extretacs. Tbe libersl saddusces with their truth absudonise, and commands nullifying akopticinm. The Eprearian material. isth, with their arowed itbidelity, with which they would not only instract the lord, but rule him out of bis crea - tion Theno ibres cardinal spirita of since man's crention, and the revelstion of God's will ly bis priesta, prophots, atd his only begotton Son and hies ambasendors.
enact laws. ITe is to them pot atrict emougb. Man oot enough commands. They ane bent on maling lawe. Their conotical books would boon bo so larpe that it would takoan ordinary
'reados is lite'd tiese to rond thoto "reades is lite'd tiese to road thotry
througb. Amungat thon sro they Who btrain at gouts, and swallow candels. Those who bave a form of godimess bat the power theroor they deny. Thuse whoare elothed ie the gulb of hutuinty, but their hearts are exulted und proand the suitd of ("hrust
The senud will
them. Thyy have bot one petation:
Let ue do as mepleave Let ut do as me please.
Baphisto ly tramersion ianot agrealble to us, lot us have it by epriakling. Fect-washing in too enndercending. Wby it brings the rich as low as the poor, tho noble on as equality with tbe penesnt We want tbis repealed, or underatood aymbolically, mesning nometbing altogether diferent to the weighborn as ourvelves is not mgreeablo to onr selfixhaess. Loving our encmies is not compatable with our mul ice, hatred and envy. Self demial oendicts to munol with our earnal tuind and love of tae world. These lawn we will have rapealct or chunged, so as to he more conident with nur wille,
Ther baye not the mind of Cbrist Ther bavo not the mind of Cbrist thinge ppuritually, bat eomplare and judge all thagajeeording to their solfjudge and thagalatorang
wille and carbal appetitce.
The thurl, bocause they cannet, by a chereseal proecss or buman ingenuity extract from natore, the cesence of the Deaty, and put it into a glass vial, to the opos, ripplouxgaze of all that want to bee they will not believe (hat there is a God-a Lord Bet if they will adecit a Lorl, they will instruct bian, 10 make one thing this way and the oiber otberwise than how it is. Thuy
bave not the mind of Cbrist, but the mind of the worldly wiee. They cem. fiare spiritual things with the scientific reacartbes they bave made, the exist ence of a Denty with their notions of the things tbat do exist. Thoy koom
set the pund of the Iord, Wecauso they havo not bis Spitic. No man ' knoweth tho Lbinge of roan, nave the
epirit of man ; even so the thiege of pirit of man ; even so the thisgo of God."-1 Cor. 2 : 11.
But we Lave the mind of Chriet. Yes, Paul and all true belicvere then Ind bave the minal of Cbriet, and all web will have it today. But to have the mind of Cbrist, is to possebs bis Spirit, and tbey who posesess of his Spirit know, to a litaited extont, the mind of the loord. They know it to bim. They yield euliniseively to all bie orditamecs and bis Spirit's guidanee, and robder bumble obedience th all his precepts and exumples They accept the whole truth There are no non-Essontsula in lifs word for them Cbsiet nover dictated unto ibu Father. und when we have bie mind, noithor will we. Cbriat was always ubout ha
Father's bernmes, wo will we be, whe we bave his mind Not a seurmur was beard from bum, not a word of com plsidt agganat the Father's will and guidance exaged his boly lipk. Even when the ettp of litter paraion wan pressed to bis quivering lips, aye, hid of badresa, looked ap to the Father saying: "If it be pasbtble, lot this cup pase by." But hus mind was tho wall miac, but thy will be dona. And sfter bangigg extended between heaven and earth, in the deopost possilite agony, be looked witb compaseion on hid murderers, und thee ruised bus eyes as If to way, Father, since it was 1by will that I should thun muffer, that I should hothus perfucted, (Heh 2: 10,) do not ay thas an to their ehargo. "Forgive them, for they how not what thoy do."
poar reader, let se strife with liall porpowe of nout, and pray with a sill nind of Cbrist
Bethlehem, Pd
SISTER W'S SEED-BASEET.
luKKARENO, xavi
Aro uny laboring umiler ts bense of the enoriaity of their guilt, let u5 6 d -
moumgo such with this good promaise Tourage such with this good promise Thongt your sins be as soarlet, they oball bo white ns हbow, though they wool. "-Iea 1. 18 Jease jpvites you

Wo come that he may cleadey jou from all sins, slight not bis invitatior.
-If a brother cannot give up his bat, ont or lore to her churoh; bow about forsuking ail tbisg for Corint's sake? "Whesocser be be of you tbat formkoth not all that be butb, be cannot be my diseiple." When yease ngainat tho brethron,

## in ugnawt Chriah.

-Never let selfiabness hioder the perlormanices of a good deed; for sell

We sometimes crow weary in ou
warfare with the world, the fleab, and the devil, our pathway scemen narrow, dark and gloomy, and we long for the evocing that we masy go home
and rest with the Lord, for wo have and rest with the Lord, for wo have
the promse that "in the evenng i sball bo light."
Upon the bills the wind is marp and
The sweet young granses wither on the wold,
And we, 0 Lord, have wandered from lisy fold;
But ovening brings us home
Among the mists we atumbled and the rocks,
Where the brown litehom wliteps and the fox
Watches the straggler from the acaltered floeks
Bot oreaing briogs un bonie.
The eharp thores prats us, and our tender feest
Arv cut and bleeding, and the lambe repest
Their pitiflal complainte- O , reat in When eve
We havo been wounded by tha darte,
Oar eyes are very beary, und our bearts
Search fur thy coming, when tho light dopuess
At evening, brings us hamo.
The darkness gathers, Through the gloom Eu star
Riens to guido us. We bave wundered far.
Witbout thy lamp wa know not where
At evening brings un liome.
The clonde are roued us, and the soow duft thacken
of thou, doar Slsepherd, leave us not to sicken
in the wasto night-ontiriardy footsteps queken.
At erensig bring us bome.
-If a brother that vees sobsceo dare wot reprove a ainter for wearing a fushjonable Lat; would it bo right for a brother who is corbtous to reproze onc for ietomperance? or for a fister that a irritablo and impatient to reprove one for levity add idlowess? As we all buve our bestling sind, dure we reprove one anothor for any fault? Who
ato deeide what sins are leatrs, and what motes?
"Live as near to Jesus as you pos fibly can, but die to nelf ${ }^{r}$ Tis a daily work. Self is like a mountald, Jesus is a sun that ellipes on the other bide of the nountain, and now aed thets i dimpre comes over tho top; wo got sion of the lirigbtnesu of the sus, but aulf rutat be macb wore subdued, before we ean bask in the beimas of the over-bleased Jeaus, or eny it overy thing Thy will be done:

## ALL THE BETTEE.


I did of counse net mean that there re exactly filty thousaod bybride in the chareb, in my Easay is No. 30 I made a roagh gucss at one hundred Chousund mombers constitating the Church, and I kopt up the proportion
wise, and balf among tbe f olish. My
object was to illuntrate a printiple firr which ang number would have anawered. When Cbriat enjomen wh to Sirgive our brather eerenty times nerin, he did not mean wo rebould stop at be four hundred and ninelietb pronunfiation; but the prisciple of forgise acsa could the beet served hy a large $\mathrm{f}_{\text {gure, }}$ runving necoroarily beyand it to a number infinitely larger. Had hirgivenoes to four hundred and ninety times four handred and ninety, the ilInatration would have been all the ano So with my hylurids. The real question is, have we any, moro or lebs? The fach, alus, is only too patent, Shall they be undor restraitu, or law.
lesa? God bimeelf is law atidung, and loss? God bitabeh fogets, only the be ing it law is to bim and them the epontaneity of existence This is prechely what Paul meane when bo ssye tbat "the law whs not made for a good truns," that is pot for bis restriction of clantisement, hat as the ersential vol untary clesient of bis being, and eonseguendly of hief folicity. Law is both tion to it. Jaze us Godes eterbity of blies, and the devil's eteraity of woe No buirg of atym in the naiverte in free from the condition. The ebureh 1 not responisibie for the isw that gov-
orna dress, but for its exemplifeatiov ann enforcemed. If the hylyids narmber leas than $6 f t y$ tbowennd, sll tho better; but the priveiple remains, and the ilisstration holde good, evop at fify or a dezal. Ged gonerutcs in the bice and purty, und bis uffspring grow into bis imoge and away from the fleeb and the world as naturally do a vine beare grapes and not acorns.

## YOUTBFOL OULTURE

What oar childron will be, and how taey will hit their statuons, very mueh depund upau the way wo train them "Train uputh. Saya tho wiso man: "Trats uff a chid in the way he
should go, and when lo is old be will not dopurt from it" And ilus way we shenild go in mashoud, is the way of truth, virtoo, honor, and piety. Solomon says. " $\Delta \mathrm{s}$ a tree falloth eo it sball tie Oa Wis sotue other qriter way it keans," And nuw to the I will add, a tree will loas the: way it in bebt. Tho training wo are giving our yollet people, is bending there is some direc twot, eisher the way they should grow fall and lie, or in the opposste way And it is rary rad to tay, as wa eoe very many chaldroe are besog oducat in whidieh it will not bo well either to lio, fall, or grow
Maby fouth aro very badly trained (if traned at all), in the fatalily cirele by their parents In some easca, thia home isfluose tends to make the Onathelf of ens and even urnainai. onst and where segte prinoners and bud homedraicing or no good family influences. Cbildurne aro not leartud as bo obedient; but are ullowed to bave thoir own way and do an they plase, ure permitted to run at large in the streate at eight, and to misgl with reious persons, und viett driek ing placra. gambling roums, and to consort with tho profane and valgar and thus are rumed before they reses full manebod.
Lord Shaftebury rass, that "tbree fourths of all the criminals in Greas Britain begin their course of crime be tweon the ages of eight and wixteen and rearly all that are kopt in virtue and hocor up to eighteon years old, are about sure to remain anch through hfo."
ay opinion the one great latiz rery generally is the want of a proper mily goreroment.
Ror. Dr, Todd oneo said, 'Some say there is no family govorsment now-a-
dayg." But I say there is as muels
norr as there orer was, with tbin dif
furonco: formerly paronts geveroed their childres; now obilitree govern thenr parents.
I have knowa boya, not five yoara old, that centrolled the whole honaebold, And thus childree are allowed to grow up perfeet tyrants, without any eenes of the proprioty of obedience,

Wo ahall soon wood beharior
Wo shall soon vacate our places of trist; and tho youth, growing up around ins, and under our trainvg, ara to tako our places; and are wo doin our duty is fituing then for thewo va fiems and important trusts? Lot us sec to it that we Gnally are not "woigh. ed in the balanee and fousd wanting. - Dev. Whatcher.

## "TALEING BLBLE"

We recontly heard an eminent in ructor, rending in Delaware County say to Mr Edwin Kiriball "I want you to come down and seo me, and we will sit on the plarza and taik Bible all day." Mr. Kimball, is roferring to it aftermards, Haid: "That was a mont fuscinating invitation.
Asd, indoed, to the intelligent Chrinban, there is hardly snything more truly delightful than oxchanging


#### Abstract

some other thing in the world that aro quite ss fmportant as poltteness and smoothness of speech. Polfteners and smoothness of speech. Politeners ix orceedingly sgreeable te $u$ lapstog. ix oxceedingly sgreestle 10 a laprlog, bet if wo sot a watch-dog to guard ou: but if wo sot a wateld-dog $t 0$ guard ou: lives and uur treanures, wo du aot in. pualification. In fact we rathor prize the mariy growies who makes frrended with oobody, warns ofl stravgeres to all beir blaudishments, and atteods atrictls to tho business in band, and delivers up bis trust unirjored at the n.

Tho poitonese and sroot lioeses which cone miataku har goon bisa and puety with iraft and trickery, with selfinh neta anil salf righteounness; and thero se perroon in whone curb it branth lio sounds mach trore ewneuly than a rungh and bonest trith. Io the most grocious manner possible they misrepresent, decuive, and delude those who onfide in tlem, who are ustonished that soch ynod men coukd prove to be sucb decrivers at last, when or fact which they ever gave was sumply a houndiless capuity for "wift wolder" tad emoxth talk. Tho apoatlo had to deal with sueh tonch, and it wes of such that he saud, "By good words and iarr apeocebes they decoive the hearts of the smple" Human socuety will have some means of detertime trumethlongued tratda, ath when it leurs that rougb, plass trutb, spelea by bovent and godly men in fur more to he prized that tho wlwek deteptions of cols.tobrucl knswes and fatterieg by. perilet.-The (Whitan.

\section*{BAPTIST-DONKEE DISCUSEION.}


## is In Hax, Aitras

FlN's 16tit meoative
Mr. Bay began so tie embet in the He bus lefe hissulyece to atThe und ueunlly to manteptesent the mativo line, than proving biw coll mious rusplity to su+tum his propost Chuld he bave aupported it by d- atroy. weald dobblichs buve donveso, fout ho a
 Elo shlikitg tanec, God's thuth natace, emulutions, wrath, whifo," "ean not inherit tha kinglam of Goul" That nemberk of Deptist wharehea do
these things, that their chnvebes con-
 fustify or conemet to in their memberas are propeations winth Mr. Ryy haw not beon ablo to dery. They wall macut
lim at the dny of juifsment mollow be ropents I was tamed a Bajpint jonbed them when thity y yores ofid, avid when 1 dacoverod errocs, I proteated
 topceal my sentiment and convictions Baptist Assotiation (Mo, Shonl Crock tended con teatify. II er mbisters as. sailed roy eunvictions then and theru lut fasiled to belp the
un wts heets appointert
ber acxt introduetary bermon. BuL becatier I wobly not icfase the light brought, und support alont I did not beliuves, 1 zave up the chureh of my prents, relative and tinende, publuety
reagoed why minutetial ercilnathils and meniberahip), (contary to solicitu twine of the eburchey to pucath f
them, an letters in thr pmesospion ebow and yought tho Bretbron, just as hoo Et apriuklers have done wben they
huy come to the Buptisa jut a publ huro come to the Busptisia juet az Pual christian the quit the Jowe relligisen for
then and boliove yet mas ngbt, God'a कutness Yot Mr. Ray would make कutness Yot Mr. Ray would make
this open, candid change, and my dotrase of my principlos in repponto to n puthe Boptast challeagr, a protenso for impugning my motises and invalidat doed! I ara thandfui that daring the during the progress of thas debiate, sume of my former Baptist hrethren have noon as I didi, anal have como to the thath abso; mad, notwithetanding the vigorous efforta to retai
they will continue to compe.
Mr. R has uttorly fated to subtain fas thise charge of percerswn and mis. ciresratation in $\Omega$ single instance. Itis iag negative ahow that our strong opponent is drealing ila respita, and th Baptast champion of over thinty bard fonght dischessone dreade llis issuc
He says I "found no Bible nethority for trine mamenion," yot he kses thant christ bimatr vommanded hap thera into the definite name of coch def nitc person of the fiotheal, Matt. 24
18, , tal that this cannot te done by pardip Thie fuct be has not been able to gaibpay. Thonglo be persisto denser, be bat novations and Wut my historieal te-tmony on this point, or give one word of exilence from themsolvos or others, showing that
thoy nsell single ammersion. Here has sucressman anks. Notice

I showel that a thorongla work Holy Suivit enongs benewing of the chareb in whose coanduct any of the workt of the terls havo luenso: that Bapitist eburchera corrsent for theis $\geq$ I thowel that the Baptust atandrepentaneo is smpurpatal, not is volvang the hatred atat abatidonment They have bot repemted of tho blood if war, nor fout it fhom them Thuy Matt $633-97$. In them they will wot hbey Clulit
dhowef that tie fath thatugh
 tural elements of clumotan taith. B tslo fath overcomes the wot Id. I Jahn

Baptiat frith confoums to the
 vath-hound instractions ete, Boble
faitb wark by tow Baptiot finth works often in w'at, by batred, Jeject: holy kisa, tho lovefcast, if
I showed that Buptist cbarebes reject the Bible design of Christian bajtism Chrint soll "Ife that be-
bever and in baptizel shall heo sared." Matk 16. 111 Japtints tesels that he that bolievelh and is smal whall to buptryed

Ahowed that Baphist ehareher pustify war, vatbe, do, upon the plea
that good comes from them, und theng intmully exemplify the principie that ono may to cuil that goonl may come Whule Baptssts love tbos who lore hil, they alloty their nembers, to bie
U. 1 vhowed that Mr. Ray's pretel fon to un muinterrupted, mubtoken trom Chind fo the present fims
 utterly folse Mesays, "The Buptieds
onveckived daring the first fifteen "ohtione of ebriatimnity," othel then fied to make out that euctebsm
lamgit tho ancient Walrenss But pres if that the necient Waldebess $1)$ vmid not beer arms wot laiku
uaths (3) They ilid not white whth vorlaly anciety. (3) They observel al the holy kies (5) They observen tho ondabate of fect-wasbing They baprized on order to the remis inn of sibs (7) They baptized by by tho forioutd pontore (9) They buptized
sorved the laying on of hands after|ty ypon this broken, faise, haman tradifrom tho Catholic chureb.
T. I showed that the Baptist churches are destitute of tho true
christian buptism. This appeared, (1) roma the coneileration that the argumonts uven in sapport of the stagle dyp virtunlly dens the tri-personality of the gollheard. (2) That "en baptesma," cone baptism) is not one dyp. (3) That the siagle tip was a herrtical tiverntion and tramition. (4) That its association with Matt. 28 :
(5) That if simgle immersion hat been first practiced, the general chureh would have lad to cbange to trino im retsion before the third century, an trine mmension way then the general prac-
(6) That Baptists themeolves testify thast there was no change in the mioule of uptisn durng the firs thrce centurios, that trine impuersion was the geserat practiee of the first three aprs of the
7) That if a chauge had been ande from singlo to trime lamension, it wra 6) whimmons tbat the whole cleristian wornt of that sge, of which wo bave
suy aecount wever rosed ons protesting orce against it.
(8) Tbat if a cbange was wrought it Was done so quictly over all tho church writers of the esrly ages huver fonnd st ont, but attributed trimo mamerwion directly to Cbrist.
(9) That the Raptheta bave changed the primitive anni apostolie macthod of baptaing by a bowing ponture to a vackwaxd action. That their muminis bators were wot briftefi but simply alnguo of fucts rennin onumswered. alngtwo of frets remin onamswered
Surely, beticelorth liffore altempting to enno surinklens, oun Baptist ficade whosh beal themselves. If thing heatid first get nugbt therqselroa, thoy "outd mor
cra 1 "hat.
8. I howed that thay lacked tho Lood's sapper or love-liast Mr. It. complainel of Dr. Lecip's maalergienl arguncent on thry ponat fiet thd not even
duro toattompt to grapple willse That rgntont cannol he alsweral by Mr Ruy's cubuch.
Chrish showed that the eluselaes one another, while Bapitats Jaim be sepnate amil imteperadeat hutios.
10. I showed that Baptist chruches practiecd the urdinanees and traditions if nen writhant the unthority elther $f$ divine precept ur exanyle.
11. I havo ahomed thes the Baptist eharches hackel the wilderness biatory or chanacter of the chureb Mr Bny crow floquest und sing and exhort thel all that about it, still the lacts stand ugainat bing "JFo is this that oneth nP from the watdermess louning pon her belownt?
Wo live shown that it nas not Mr. Thy's chmelh. We bave no aceonnt of ny stieh people existing in the wilderwey duys of the chach. The wilderoghereb were ofld the inamersonloabaptant brethaen. Hat - Mr. Ray Theen nole to sustann his ehareb claima
by the goapel, be wonlit bare nuin. Eubod bis propowition, rugardless of Moponivationa! orgruixation with
Spilhbury is 16az, Bot bus falue celaim to mowterrupted, unbroken, permons burch butcession fiom thenpostles betrays the matks of the deriptian. We ave shrwon that yeig and Derwoont's remstia were made whont the Menonon ates and ohl trime marenion Walderhas bad no connection, ata Baplist pro. fcwo1s of charel listory phunly admit
tani conliss. Menteim' A Angtoptists To bave foumd to bey the satue old trinc rumereiun sects. Mr, Ray obght to mive learnet eve thas that be could not give porsonal single immetsion, sueces-
ston through such a mediqm, ) et he
(ton of a pretended, personiv, uainterrygt
ed, Bapthst surcesnon from the the of the apostice. Without this nteording to Mr. Kay, no oee has the privilege of obeying the gespel. Jobar 14-21. His next alteraaths is infidelity.Slender hope and fearfal punthon when be mast know that the uilderness chureb yoro the old friac immersion Inahaptists-that hia elowels and no barel liko it ever Heal from the drag. on-chat ita histury is tu plain and
oany ne tho biatury at the bationsthat necording to the humters ant early bistoriana al' bisechueb, it began with Mr, Bpilabur)'\# twngragnting ut primklers Sopt 12, |has3-that prow to this persons holding Baptist viens
hat mu charch of their own, but huil hutherto bern fatermi ave nmowg other
 hopust charches- that thoy were wi casy aboat having to -tant baptisbl anow-they protendes to be nettles Memonites bur Walden-4-that thoy betlove tlat all haplani hall becom eorropted and hat peri-herd-that tbey betieved at righe for undapphan? tow to
reatore laptham-that they prantocat acourdingly-(but tboy linan as rifor mers-that they detented thar begin foncled it upon tho samu primiples on wibch all ather Protectants buit they oformation. Thuse munuments of Baptist history Mr Fay biae no uyd for, Int has not been whde to overturn
and they will abile. Ite iriel to get neecsmon from Mr. Keflis's M. hrongh Mr. Blaekloek and 31r John Batte, lant tho testimany fatent to support his masertions and he hay to quit the fieh. Yet be taogbt that selfor andent clatrebes are will chmehes of Clumb. Thus bisentio prophaition at orowled He ban lintag himself on hix own gallows and lallen itto his Ww jus. Set he pays dive "Jusition reroek of Githatiar" De- it so, whem he ekentents shall be drowlvest Giliral. of the dimobedsent. frat theme who hear and obey Christ ma buile tipon the far-

1 ghe
It
It is not tram, that I afmitted that
Ho Breflifen, ther tants, of phactice fon, which took platu at Suatrenas. in ITills. We thinle wo bave fiund then to go ay for bank as buistianity We have bared our manli thoogh arp
cient Whadepaes and Novatubs. We cient Whadenaes und Novatiubs. We
fount Tertatlina it brother in lanth und practice. We find the brajul une sup. port. Mr Ray surn I , wate not telt what chased Ine Bidie answer it has heen continad to no one math. I have showa repeacally that caly oryiomizatias of oheda at lichercers . EAras, regarilless of human rolations or traslitions, bave the bible suleces-
-ion. GTy that hath wy Con. WIJ that hath byy fotwoand loveth tue, nati he whe buruth shald be lovent of uny Father, and I will lavo bun, and watt tatumin marelf to 25.9 Timl. 3 16, 17.

The eate ss marle mill Hele we reat our cause, athd pray liond in thesy our opponeut wht biv perple mal ena
ble them to seo their ewnid and eonn share folly to the trutb Whlat I bave said has been fromi 4 .r fice of right and duty. I closes with turnahind fee Dige to any one. I thank cimillin by supporting gace, sual luoflany gim dear rear on afectmaty sulien of his gulsex, which in alde the womb you np, anil to give you ale intio itane amotue elf then that an mancotiend The grace of obr Lanid dans ilaris be with your all." Aram.

## HAVE VABIETY,

Pon't ulways bo harping on one atring, efther in your prayers, or in your exhortation. Keep the wheelh ref the otd rat. Some aro alway welling upan a rovival, as if there wothing done or to bu puajed this. Whereas, their is the spirituality weed enwn. there is the word, the school, there is the liherality of the peopte of God: there it the eoll pre pharing for tho seed of the wond, ithl all there belong to the prayer-meoting - Dr. Tadif.

TaEne is af umbense amonbt of pher that is never developed in some beope sitoply frem the fiect they bave solfisbly ehosen to conceal their talont in it aupikie. God can never gmole upin or blesn such Clisiationa. It is by ithe that power in to be improved and developed. One reanon why thero are wo maney underehped Carishana in the caurca to day is becauso they seors to hr the metars acta conamon to every disy Chashan hie They are too proud to at cop. One of the wealthest then in Wall stroct, Now York, it ut sule, hasike down in buanebs some rema agi Hi $_{0}$ went into an collce N'bere bo wite well ar quasinted, and in firmed the members of the firm that bo had do bread for the family. "I ami ready to go menagges for you, or |ictform thy other bervice," said be He hung bp bis coat there, and com meneed work at the bottom rung of the iauldor. You may be sure be poounted up, There aro too wany in the chureb to day who, having becorne Ithiewarm and inefficheat, in the work in thes Mastor, are nowilling to mak encesary propalation for renewed ac. evaty in God's service. Take off gour cout off selt-rightennmess and case, and omnstrec at once the work of bumili Atwh, rupentance and fisith-the bot ond eung of the tudder of Cbriationisy and y wt will mort surely tobint up as 4pum englas wings $A$ man in foston anre, whit had been tbrown out of wrork at a hathemme talary, took a ritton hond and went to wrork smong the eotten baled on the wharf. He Cas a mate uf yrit, ablal soon bogan to liac ar-d way tiosily promoted to a "Rher protion. Let Christians every wilhng to do anythang tor Chnint; and they will fiod that them finwer wilt he grenstly doveloped, therr woththiss incremserl and their lubore Mariled-Culferciter Forker.

Boyanoll to alasery! For every T000 anseal by oor peverumient by mening the liquor treflic, one of our

The Primitive Christian.

## Che frimitive ©hristian.

## GUNTINEDON, PA

## Angmit21, 15so.

## sinmonn mid. JnMes quintra 

likotaka quintur roturnel from bis trip Enet on Fridny ovening last.

Those of ent patrons whe have nup. plaed us with No. 28 , will ploase ac eopt our than
appreriated.

Etdes I. II. Muller has gone to Now Joney. Hape bo may be an instru ment in the hand of the Lord to not things right.

Bnotara M. M. Febelman and wifo are ebjourning with the trotbren of
Maryland. They expect to return weatwat the hast of the menth.
Bno Moseb Stutzman, of Laphice, III., says they bave bad an abuadant harrest. The conn loeks splondid bi

Taz last Committeo sent by the An nual Meeting to Maryland, roecived 2 rery vool reception, indeedft was be-
low Christain or even good morality.

Beorber Holsibgor baye wo quoted the $\mathrm{P}^{\text {rine }}$ of his "Tobacce cards" two low. It should buve boes 10 cents each instead of
We gladly make the correction.

Our frients who many vise the Puotzive offico or the Normal will find a "bus" in reacliness at the dopot on tho arrisel of eseb train. It will tako you 20 either place for ten cenl-
The Brethreb of N. E Ohio hare docidel to call for the Annual Mectivg in 185 L . $\mathrm{A} \in$ the toration will foe central ono wo suppore it will gi very genoral fatisfintion.

We bave jost recolved the sed nutelligence of the death of theother A. P. Beachy's wifu, of Elk Lick, Pa. Sbe She was supposed to have emeer.

Brotuer W. J Swigast is on bis why bomeeraril. He expects to spend a weok or more with bis prarento be-
fore be returns to the Normal. Mis father, who had a paralyticestroke, it grudually recoscring.
Bbotain Progresstue tuggeate an ditorial mecting to talk coriaolidation. A more of this kind bas been in the wiad for nome time, but'so far it has boen too bugh to touch say where-il may striko Asbland.

Oxe of tho late geaduates of the Normal at tbin place, W. H. Flory, bns turned quill-driver, and is bow one of the editore of the Home shirror, aspicy Longmont, Colorado.
West Huntingdon is booming. In few duys the Car Worksare expected to commence opurations is earnost when all of our citizens ead bavo profitable omployment

Beormba Andrew Markley, of Starls conaty, Ohio, is ntill in a critieal cost-
dition. We have this intelligeneo dition. We have this intelligene
from brother Andrew Brnubaugh, of Now Bulturore, and we gire it for the bonefit of his numorone fiemds in the Kast.

As the Normal has olozod until the suth inot, we will let the Educational departinont go by dofiualt thin weok. The men are at work on tho hoster 80 Lhat wo hope to bave thinga in goed shape

Wuen e man acsepts a wrong prin ciple and tries to male peoplo boliave
it is right, it sithor shows bew littlo bo knowe or that he does it to cater to the winbes of thens whe havo more the winbes of thens whis havo
respect to the mere form than to true gonpol priaciplo.

Bro. Dhvid Bower, in a letter of Aug. Dth, eaye that Enstern Kansan and Nobraska have plenty of rain and the crops are good. Times are pros pereus. Connederablo nolling and bny ing of land and the cmigrat.
Land is mivatuting in price.

Mian. John E. Netzger soys tho reports are giving good satisfaction, and thast bo would not do without bis for 81 if heconld not get anothor. He further says the petitions circulated in their trouble, but he bopos all will soon be

Tue Lord reggns and the people re-
or at least we thisk we Bbould rejoice after the boontufil barvont that has been gathored. As a people wo
bave been grently blegsed fand if the have been greatly blessed and if the
Lurd's enwed does not roceive a hberal portion, it will show that wo are an gratefol indeed.

Rrad brother Ely'sartile in another oluwin. He dualikee to call tbe atten tion of the brethrea to the matter *o oflem, but thon it is a good cause, and as loag as we can feel assared that wo are doing rigbs, we don't need to caro. We can's expect to pursue a righ causo and please all.

Octs serviees in the cliapel were bet ter attended by the citizess of the howe than nemal, on lant Sunday, and prople wore absent twe had tolerably fair congregation. H. B B. preached in the monving bal brotber quanter in the monsing
in the orening.

Thixus are now leoming up consul. crably in our tomn, and any of ouy brettiren who might desire to mako thas thewo hoines, we thonk may now get emplingment We would be plens.
ed to have more of the brethren loented to hare more of the brethren locat
ed sumong us Day-laborers sad me chavies sue most in demand.

Onnces for the necond edition of the Reports of tho Aebunl Meoting are coming in encouragingly. One brother writes we that the pregent year's report is the best ever publithed and that be would not take 81.00 for bie if be could not get avother. Ooly 25 conta for a
your ordery

Brother Tuckfar of the Christian Irlex is fhome sgais and in bappy. T'be Philadelphic beat proved too mucb for bim as it withered bim down to a spell of steknees. We always sup. posed our eactern citice would soem cool emmpared with those of the "eatu by South," but from what the decto

A Lady of Now Jersey, who built burcb at ker own oxponeo, hasa bad a clause pht in the deed to the crice tho proporty elall revert to tho original owner. To this the Jeler onya goel and we say Amen We aro glad to heliese that publicuentiment is grow-
ing agaioat thia religione (?) church gamibliog.

Sunschaprons to the Phosative Chamzian alwaye in aeneog. They can be neat etther for a full year or to the end of the jesr se may be pre ferred. Subseriptwas can begeet at any time for $\$ 150$ per year or at the rate of three cente 1 per mumber for the remevinder of tho year. By observieg this rale you will always know juet how much to send.

Brozbeb Dedas Clark of Gront weeke sgo everythiog looked gloomy a drooth prevaiicd and the farmers felt ad, bat aftor oor abondant whest crop is threshed and a copione rain has fallen or fermers' epurita revive. We thank God for ble remembrapce of as bero io the meavtains. Wo foel, in a greater to be moro grateful and thanifful.

Faes prosent appoarancos there ban boen new life infored iate the missionary cause, and wo hope the goed work msy continue untul the projert cau be called a grand suceess. Tho fivida are large and the grain white for the har est lat where are the roaspers? 'The church las the werk in charge and it
remains for it to act in the werk.

Bro, Joha Proutz, of the Marsh Creels ehurch, whed on the 7th inst The funsrat services were conducten by dider D. P. Sayler, who wise at Waynesbore, Pa , at the time of bis death Brothor Pfontz was mach
lored by the charch. Ho bas ose nun lored by the charch. Ho bas ose num
noul two son-in laws in the ninistry and a eon who sa a deacon. He reatheid the ndesneed age of 77 years and noma monthes.

Duasa 1578 the Germane smoker bout $7,400,000,000$ cigars, or two dsi Iy for $10,040,2 \mathrm{hm}$ smokers, benden over
60,000 tona of tobseco. The white value of tebacco wasted in sraoke wa ver $885,600,600$. This is wonderfint, ani yot manay of out brothren who bo trongly urge non coniformity to tho rorld in its extravagnace and noclens matiots, will persiat in followny the xamples of these Germans.
The Evanythent Mcssomer wukes good hat at the motern wes on givmg to
followng
 fived when $u$ is the duty of eanate and inners to deny themselees, tako ml their cross-and tat burarber
ne eream at church fesusale.
ce cream at cburch frotivale.
At the prefont seants botter hisy fall chiekenes, and frutto

Wr hope ont bretliren and sisters will mot oferlook the calls for aill from our brethon and trionds in Kianosis, We have been tilest with abandant crops, and let ux now not be unimatha of these that are in want. When jell sit slown to your richly ladon tubles, Chink of those that srem want. "Whe buttoth up bis bowela of compasston bew dwelleth the love of God in bim? Our brethren le Kansas are in veed and if twe lave the lore of God in
hearts, we canot feel iuttferent.

Bro. Rannel Myors, of tho Flat Rock clarch, V n, sends 815 for the minstion. cause with the loppe that their ebuich cha send moro. Ife says: "I Cevery little, what an amount of good conld bo done! and I think all coukd do so if tbey woold spend a little levs for tobaceo and ather unolesa things. La us spend more for the Lard and thus open tho oyer of those who are spiritantly blind. We lanve many in Vagin
ia who never beard the doctrine of the Brethion."

Julame from the mather of vibiters present at the Wits neaboro council considerable ibterest minst bave becil
felt 114 its proccellum. The Adrocatif fete is its proveelhing
gives the following liet of masuisters M. M. Eahelman, editor of the Brithata
at Worh, J. W. Heor, fosmor elistor of the Pragressive Christian, D P. Suyler, J. D. Troatio, E W. Stower, D F. Ston1 fer, E. S. Miller, Abrall Rowland, $\Delta$ d ana Pbiel, Hiram Wolf, 1ranel Milles. Dumel Bock, D, 11. Bonubreak, WII IIam Koonth, Jno Benedict, Horiry Good, Jr., Davill Long, D. Eckeruan John Foglesonger.

Ir age gives gives wisdem, why is it that a large percuntage of eur ehureh tronbles bave thoir origit among eur offcials and oldere? Why is it that moll from center to circumference on acceant of potty little jesteusies, alomit who can preact bout or who lise the mont inflience If the the kind of wiederar ago gives ? Yes, bgo has nothing botter to givk. Unless the noul is cenverted and the miad tompared by them
the Aprit of Christ thero cras be no deficaens of that wrodom wbich lookn sbove and luyon lhmeetf the derase d on A nnual Meetibg for comrsitiees will continue.

Oun patrons as a general thung, wo believe, object to selected matter, bai in our rendiag wo frequently cone better than seme of our origima. Today we bappened to be eulled out just as one of our conapositers noeded nome
vepy; thd as there was the uriginal watter at hand and be hod to lave copy, he nade some selections. Wken eveturned and fonend that the space Was taten with aclectrons, when we littio yexul, but whens wo tend the a littio vexed, but whes wo rend tho
proef wo concluded that if war wed tome, and sll rught. We direot the at tentwi of our rendent to "Talking Bi
bio," "Youthial Calture" otc. These artucles all our brotbron and siator should road and then reteet. Too litdo attention is given to the tranisg of be youth, and then, toe, how sluw
many brethien are to "talk Bible," or on religious subject.

Jous, M. Bailx bas just publanbed haok on Ennilage wheb to terms Now Dieponestiou for Farmors." In
it he profiesos to teach farmers bow to a he professes to teach farmers bow to Vutter ton conts per pound and bod for lour eents per pound. Ho does is by feeding then Jonthage. As that aill ixplan. It is tho preherving of all hiods of foragos vorn, whent, rye oat4, ke, "10 its fucen state, or whilo s done by cutting it while yet green and atoring it is a "Sill" wher it in prewerved in ite green biate, to be fest stlo is and how it is malo wend to to the pabistior, Bulleries, Mass, sad fot the book, in whieb yout cas learn Ill about it. Tho wbole thing seoms ball hail with joy the New Dispenas. tom thed we shat bace sweet yellow the year ronnd.

A onotifa writes us that the Pasm TiNk ts glving shetb good eatiefaction that by another year our curculation
wall bo largely fiereased. He anym: Souse numbers contaia a little more about A. M. than some of as think protitable, bit the ofter noutter of you: paper makes up for all that, and on improverucht in the character of the laterature, and I slall feelit my duty to do all in ray power to aid your noble eaterprise" We thank you, dear brother, for your words of approval and cacouragoment. We feel that our
paper bas not, by any ments, attaineil to the starmurd it onght to reach, but we shall constantly aim at mprove neat. Whaterer gou ean do for b Bpo Sanucl Myers, of Viegmis, in his thavela not a lady who was very auch waterested is the doptrino of the Brethen, athl in ordor that she night heewn lhetter aequainted with us as a neuple bo rondy her the Paumitye Ho blys there are thoussambe in Vir ple as tho Bretbren. This only illastrates tho nurcosity of making greater efforte to bave the Gospel as we wh-
derstand it preached. Then, toen we thiak it a vury good flan for mininters bern.
wben travellagg to have cepies of our Repse might haconio nubecribers ansl in tha way be lod to the chureb. Such hay buen the roult io a fow iwatames t lonet, amb the whend encormane it least, and this whonld encermge us to do more in this way. Any of our
mibistors desiving cepies for this purmibistors desiring cepies for this pur
pose can bave them froe. Wen yen pose ena bave them froc. Wben yout
to out on your missionary tours, send or a phet of Prisirives and distribute

IT is not to the credit of oditors, oreachors or writers that they elsango heir matls to eatch the popalar brewze, sod show a villingeess 10 go w hatevor way thoy ang think tho wind will Blok. Men whe want to tesoh the peoplo the greatest of all truthb, Hocial and roligious principles, ethonld the men who exumplidy their instruction by their hfe Cbristianity does not need fact aud women to slefend it with Covile nent bo mueh as with ceneletont living Tho opposers of Cliristinaity yrould be entarely diarmed if professed behorere would only de SA thoy arc trught and teach.-Brithren at Work. Will walch We enderse it 6 ll ; and we hope thore may be lens policy aramer us na editors, and a more atriet adberence to prineiple ultbough wo may not be on the most pupular mide Then, too, if every brether's and sis er's gemeral deportment before the world would reflect the prineiples of the Goupel, thore would be $\pi$ power oxerted for good supenor to tho pripit preso.

We aro ghad to see that some of our eading joornnis are inelluel to dhacurd the nese of bassh epithoth. The Chers
 huckworing Imblebends' have no sig alficane whatever, to far as the men to whom thoy are applied are concornest, but they bring into very htrong light the temper nud eqirit of the man who waes them. The ago of abusuy bs hegtanams to derline in the political press, and it is entaibly disoouragis to find it reveving the pages of leating religions nowspapera. sir Thomas Brown waid that to tha Pope we owe the conrteny of goul Englith."
These is much truth is this siew tbe matter. Wo can do wo goot by berating thowe who diffor from we with harsh epathets. If the presentation of the tnith in the rririt of moknese will pot accomplish anything much less will surcasm. This in a mattor thas shoulit be considered by contrilutors
partake of the smblems. Then, too,
bired pad wine are the emblems that
special acquaidance witb the ministers
of otber states not vaned, we shall be pleased If some one will volanteer to make the desired corrections. Wo shall also the ploasod to receisesug. gestions and mattor for its column from our other editorial bretbren and from all mish as arc interested in bave ing the hrotberbool supplied with n goal slmanac. We will be pleanod
hear from all as soon as possible.

## NO IOE OREAM

A pisten who attended ont Suadiay School convention for mildde Peonsyl. Tanin went weet a fow dayn eftermards, and na the oonvention had made con-
viderable of as iupreaslon on ber miad viderable of as iupreasloa on ber miad,
she rery naturally apolie of it to ber wertera brettren agd pinterk. She noon found, bowever, tbat it did not take very well They bad sa ides that the con vention meant a geaeral jollfication. something nfter the nadero festival ; at leavt it was supposed we bad ico
cream. Now wo, also, wero at that concream. Now wo, also, wero at that con-
vontuon. The weathor was warm add if we could bave bad a eancer of cream after the day's work wra dope, it would bave certeunly been rather refreshing, but we dida't see nor taste any. The bretbrea hod several rueals at the cbnreh Which consisted of about the same as
we bave apon love feast oscosions and tbèdecoram was as good, aud we do not besstate to say a good deal better than wo have beep it at nome love fensts class of persope wha pot preseat. Thes too, we fecl quaite certsis that if some of the brethres and slatera who are opposed to conventioas bad been present thoy would bave bad thoir ideas brightesed it refeteace to some subjects and above all they would bave learoed that ona-
rebuigns don't menn feativale or say. restions dou't mese fertivale or say.
thing of that kive. The ides of a con. vention is to compare views and diseuss the difiereat methods ef Sunday school work and, if pon-ible, aid eacb other is arriviag at the best wethed of earryiag on the work succeseflilly. Cad there be any reabomble objectious filed aganart ouch a course? On Grethreb nobes
they get together, diseuss the difforent methods of farming and our siatere the difirrent methods of cooking Sbould in the great work of enving eoula?

THE DESION OF EAPTISM-OIVINO IT | 85 | 100 |
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by the
Report of morey receved by the wishing it noticed in the Phuatice Cbehtaian:
Received froms the Wuetioury Di-.
 Bower


BRETEBEN'S ALMANAO FOR 1881
 tion of the Brethicn's Almanate for
1881, we call eqpetial attebtion the
 To buve a little syotom nhout tho won
We apmant tho follonion We nppont the folloning permous to
give as their expectial osaistruce The
oditors of the Gasprl Pracher, Oho oditors of the Gaspel Prather, Ohmo
chler f If Miles Indims, editurs 0 the Arethren at ITork, Illinois, If If
Peeobly, Iowi, I. P. Snyler, Mary hert, Spatuel Myern, Vigginia, Solomon Brek. abew, West Virginia, J. S. Mobler, Mo, Jobn Forney, Nebraska, M. Forne5; Kanuas, M T. Bach, Mehigan, and
herng in fecble bealth, the committee advined the charch to appoint an elder from an adjoining diatrict to proside over the congregntion, for the presont
at least, whick wan albo done by vote and resulted is the election of elder I). P. Sayler of the Slonocaey chureh, Mc.

Sosiz of our brethren are inchood the hy too moch responsibility on the not increase, it is frequently attribut cd to an inofficient ministry. ecually, bat if the laity stand by them and encourmge them with their pree once at churct, and if they wre fie graee with a tric, warm and loving heart, it will belp thom. Indeod, the to do much it his numbership if cold wad indifferent. After all, we belleve gregations is not vith the minister as? a general thing, bot with the furty Sbere the laity are alive to their dir I5 the ministerb generally bave tha of ding. If a congregation of brethren und sisters can get their beart flll of
the love of God, it will progper, though bo miniatry may not litve vxellenes of upeceh. We know of a consregas man that bas hal in times pase - fleient ministry, yotie now four inting and is one among the litggest ingregationa in leanaylvatia Ite cerned, was only ordeary, but thes were men After Gurl's own heart, men
whoso lives exemplitied the principles It the Gospel, men fall of lueg for rulala, and in concert with a lise and vergetic neembership, they necom if thas eburch been indifliceront, anal of houling in thour lasods, it is piovilanNole the case would not bave fhourish
uf And mo watb orery cboveb. mest aud will 1 rospier if jte suhbot then hearts.

## EANGAS MAPLE GRUVE AID SOOIETY

Tho foltowing pernons bavo lorisitrd Kumbe for the relict of the seedy it Is to Hi. M. Blue Holl, Fival, is pur inatroetiones.
Claur Cburch, $\mathrm{N}_{\mathrm{u}}$
Huntingdon Churelh, Pa
Brpesis and Peilobajitista, na propoved
by Prof' Lincela souno time ngo, is be fing dencrased is many or oar vehgious
joanauls. The compromas ides noems to moted with but hitlo approval from tbu Beptost press. Thele ale some
 tho Inphat's doctrme is Lehorer's hap qute smbonbrate Ohurs, und indeed tho lage majority, clum that boliererabsplisin sand immerbon arv the
distimgoushing murhy This, many of the Pedotuptrats clam, is is conetroted
riew of tho subject. Some nien's
 broad that the mind of Chtist apgenan
to them to loy contracted. The palitur thou larlependent says bantian is ouly of tho larlepudent suys baptian is only
i forn of iledeation, and forther tban The there bs nothong easentigl in it
The essenco is in tbu tomghet fethic and Holy Ghest. That bnytish is a ke drechal the torm? Christ gave the I' our oon invention, it is an evidenes bat tho essence in not in the thaught Wo are to bring veerg thought inti
the obedrence of Chint. It is trac Werc is sothopy se water, bat there is
enuetbing in the alt of olecticnec Chrit! nay", "Excopt ye eat my Hesh and ctrink my blood ye lave no life is yon" there is notbing in the breal
br re sot apart by disine authority for bis parpone. Corn mush and water woald not answer the purpose Bap. fism by inmersion is the form that Cbrist gave by preeept and example to cepresent our dediention to God, aod is just as eanential ns tho bread and winu ro in the communion.
Tho Independont forther saga, "If baptism or any other rite, instend of bving a nymbol of unity, becomes an accarion of contention, then lot it be given up for a gear or a contury, or antil the millenink, rather than mako t a stumbling block." Sbould an or livance established by Chrint be given up simply because it is a stombling block to some profesaare whe do not have enough of the love of God in their hearts to be obedient? Such a suggestion remunds usof theJews Christ was stumbling block to them, on neeount of bis lovely character and the manner of his death, and so this beaven-ordainod ordinance of bnptism is a stumbling bock to many on account of ith charatter and the manner in which it is to he performed. We fear tho erme fecl ug tbat canued the Jows to regard Christ as a stumbling bleck and to re jeet him as the Mesriah, is at the bot tom of the suggestion
ordiosnce of baptisnu

## OLEANED AND CLIPPED

The Guldett Tule wants to kuow by what right mibisters of on vacation, resting. preach is other pulpits for ompensation. The Interior caile on osually they do not preach-tbey jobt rad off an old ecrmon.

Tie Might Kind of Fieliaion.Well, bave you got bdy religion todsy ${ }^{\prime \prime \prime}$ anked a Cbrintinn friend of a for tho simple joyous earsestness of for the simple joyons earbestness of
his religion. Junt onongh to make good shoes, Glury to "pant suid be 1 reply, as with as extra pull
be thread firmly to its place.

That's the kind of religion wo want
A religton that makes each one faithful to his work, that rulea behind the counter an woll as in the choreh; that grides tho colbler when ho patches the shoe of bus poor cinstomer, as truly se the vimitas of the "sick and is prison," and that never puta the big pots-

- A atrango atght wan recently presented is Ruswu is the observabee of a beathen rito which it was hoped would stay the eattle plague. The curoraony conaists ir. taraing a furrow aronnd
the district or village to be protected, and ha described as follows $\Delta 6$ mad sight three young wotnen draw a plow precedod by a young garl carrying a boly image, an old woman throwimg aand right and lett, and another aprinkling the soil with tar Bebind tbe plow follows a bevy of young girln mad women, who beat on tin onns and
every nort of hounehold ateneils calcu. lated to add to the awful div.
1s New York city tho ealone trougos is front of their ahophs for the ane of horsen These trolighe are so constructed and supphed that only the
tharacs can bo worved. No matter bow haracs can bo werved. No matter bow thuraty the driver roay be there is no provision for hom only inside where keuper is supplied. The saloon seeper totands in the door ss the cesmes come dravibg up to his trobgh, and some hard drivern ure made to feel mesn
melesa they gut a drizk maside. To pvert thas inflinence a wentely gontioman bas determined to placo in Uoion Square a latge and henutifal thontain which will cont 825000 ; and a young haly well known in Nem Yorksociety Squaro at a enst of $810,0 \mathrm{~min}$,
Ix is bigh time that newspapora about robuke the uabeality curiusity
death by refueing to publish long acweeke before exaention the unhapps man whe is to ondne the extrome penalty of the law is paraded before the commonity as of he was a martyr calroy proparing for a horoie death The reports wbich fill the newspapera are always barrowing sid often re-
pulsive to persens of any sensilitity. This whote matter of the treatment persone nbout to be bong needs a tbor ough overbaullog in the intercst of morabity and decency. The kindeat and mout considorate treatment of sach men is to shield them from pablio in. quisitivenens. If sincere repentenco obaractorize their labt hours it is a tbing to rejoice in, but to make a who w of apiritusl reformation meder the aw. fol thadew of an ignominions death is to invite diabelief in th genuinonespWristain Union.
Prop. Tymayousis of tho Now Yor Hellent Itastatate and the Chatangua chool of Languages, a native Greck born is Smyrnas, edoosted is the ecticols at Atbens, and still belonging ot the Greek Chureh, Basymin a leotare tivered at Chantangua
The Greeks beptise of conrse. The baptism of thoir infente takes places at oix months after birth. If tho chald is goieg to die they believe that it muat be baptized at once. I sm not obild will go to Paradine or not, but there io great homor of baving a child die without baptism, They baptize in the roal wsy. The Greek word bapto meane nothing but immerse in the wator, Baptinm means notbjag but we bave a different werd for sprinkling Wben you put a piece of wood is the Fater and cover it entirely, you baptize, you do what is expresed in the Greek word hapto. I am ready to dis. cuss this with sny dirine, about the
Greep word. Sprinkling to not what Ivo Bible teacher, that is a taet gon may depend on. I know that this eastom is too deeply rooted in fomb ongregations to be taken array oasily but the Baptiats lave the best of you an thin potos."
The: Indepantent publiabed a longthy ddress delivered at the anninal meotMg of the Lunden Minslenary Society in wlich a musinnary gives bus oxpert enve in Now Goinca The people of
new Guinea bave been rovolitig in idol atory and cannibatom. The following a a convernation which this haswionary and in whute be weckowledgen that he is not bure but what the cannibal got the better of here
"When 1 whs talking to him aboat unnbalism and wiabing him to give tof, be said. Bat, you know it if Inonde. It is right to est our enemice Uave gou got of ehemes in your country ? I wat obliged to confors we had aome who were sometimen regardod an chemies. "Well," suld he, "do you
nover fight ?" I was obliged to confess we did. "Add do you vever kill hey. body?" I was very glad bo did not ask tue how many for 1 could not beve wid bim. There wonld have been no Bat when be found out that wo did tilt people he wisd: "Do jou cat thom? "No," I said, "we do bot cat people in onr country." The man looked per-
fectly astounded. "Tben what do you kill thom for," nad be. 'We kill them beenoso we like thent; but gou kill tbem for vothing at all
There certsualy is a great deal of ruth in bis turcluason. Whon men go to teach the beathen the princuples of
the govpel they oogbt to bo uble to how that they practice in thelr own country what they preatb

The mind of the gouth canont remuin ompty, if you do not put that ioto it wbich is good, it will gather eleewhere that which is eval.

效estern 9 grparturnt
ELDRH R 日. MILEEB, KDITOR
Wuthe the ranities of fashion and custem oppose plaic dress, they are tore likely to atigmatise it as "elothes religion" than they are to living argaments against it, The laws of hoaltb bave bo arguments against plaionest. The lawe of natare bave sone, and Revelation has nono. Heuce* en kpithet filled with stigma, may be looked for from those who faver the customes of the world in drese
Unitormity in dreas is as matural and an reasocable as in miad and spir it. The prouid and fasbionable get on the uniform of furbion, because it in in the hoart. The humble Curistian whe are alike in heart sod mind, ae baturaily drees alike in their plain or der as the proud and fashionable do in their popelar atyle. Tbis dress queetion would sot be so important if it dill not come from the tuart, and the external given the atate of the intornal.
Bnozaba Fioery auks in the Pro gressive, "How is thile? Shall we underatand that the micest, mont beantifying coverig for the sisters' hesds is that which more than saylhing else ahows that the wumar has resonuced all the fashions of the world, and ef poused fully the whole doctrine of the goapel?"
Cortanly, the most beautifying orammont for the woman is that which shows or manafests the "meek and quet spririt, whict in the sigbt of God is of great price." That which makes the real beaty of a women is in the meek and quet epirit, and the true orasment that that manifeste it. Thoso who look for beatutying the woman in hate, fenthori and frizes to ndorn ber hend, cannot see clearly the beanty in a plain orbement to adoras meak and quilet spirit There aro ornaments wora to alorn the body; as gold, pearl, costly array; they do not really beautify the woman, nor is the spirit they esme from of great price in the enght of God. They repreaent the spirit and etyle of the world trom which they came ; Paris, or some ather mart of fastion. But tbe real ornment that besutifics the woman represents the mouk and quiot apirit from which it comes. My articlesees the ornamenc of teal bousty for tho womun io that overing which adorns a mools and quiet epprit. And if brothor Henry sece tho moat besatifying ormoment of omata in a bat for the bead drees in

K⿹\zh26灬ome tetpariment.

## BEAB YE ONE ANOTHEB' BURDENB

In mast of tho relation of Jlfe this command thay be correctly andorstood, howevor fraperfectly it is practiced. Bet in the marriage relation thete sppese to be cooflicting opinions sa to the rolativo duties of each of the partice Doabtlers mang of the widely diferiog rolen land dowa for them by Belf coosti anted judgea orlipinate with that cloe Who are aypipsed to imagiae therapelyes
the best qualified to decide on the daties and ansugemont of other people": Luabands, wives aad ebildron- the an married of tolb zexes. Igncring of avoidlog the marriage relation, thoy foel at iberty to decide for tbere wh have been caaght, just the dutiva jocum bent on thom. This is weil enongh, ns it in, of chotald be, quite haraless.
Bot even amoag thobe who are noit ed for better or for woree no rulo elearly defalog the daties of eaclu can be given The diterence in ponfion, emplogmanat nnd natural traits of character Euake tho are compelled to strugzle hard for the maintonases of ther families-sad ad men of burefinel cbaractors ere in elined to be too exacting as regards the duties which they think atould be performed by their wives, or the nmount of
attention thay are bond to bestow on them. Stodenta, professiossl men, eren when not lacking in sensibility or refine. ment, are often neglectful, or exactiog. throngh that alssent mindedneta com tion to those eagrossed in intellsctual porsaitt. Some foel that the wife'p
ehief thoaght aboold bo for the comfort of ber buaband, others that the bnsband boand to sblell the wifo from all hardshups or ansoysuces, and thst a wise womas will leok to him to henr ber burdens for ber,
woman who warries obe wbo earos bia living by the sweat of bis brow will Dot be tery likely to necept the position ignorant that she mant chiro tho toil
and hardsbip, if any, in conmon wath tifa The dasger will be that ho absy not realize bow esuch more beary, in companson twith tbo diffrronee in their strepgth, are the bordeas that reat on veeing adeh ipjastice, or thooghtlessaves, that leads 60 many to elaiun for a wile
total exeaption from borden beariag, and women especially smodg the more intloentist, refiasd sud wealthy clanseb, to expect their husbands to shield them from every care. We are led to consider ithom matter from aeeing bevers things in priat whicb woald seens to indecate
that sach the busband's duty to kis wife, and that a wize womnn beat pleaief bim when ebo expects this from bim. Menntime, if there is reason is this doctrine, pray what ahall 4 wife do? gronad, or be a batterdy of fasbion its atead of the bespeneet we bave rop. posed God orderaed the womas to be? No ene will deabt that abe bes claima on her bushand for coartens treatment,
for attention, kindwess and care, esen beyond what gentlemen aro honod te givo ladies in geperal. Sach attentions aro unfor deo, and as tokens of afiec. iog; but these aro not "bearing ber bardeas," as some ciaim her hasband
ebould. Take a marrell weman's life ebould. Take a murned weman's life
from ono week'a ead to tbo otber, what ever burdens aasy fall to ber lot in prae. tical life, and, however eurnestly her husband may deulre to freo ber fram them, bow ofen cat be le by her side at junt the critical timse when the would loving and reapectiag, a basbend sbonld soro stecees, he in bound to throw the best energles and working ferce of bis natare. How mach time has be to bear
hia wife's bardena, ead hift froms ber all rosponsibilities? On the contrary, if by untriber epplication to busfiess lo upperts bis family comfortably por
bope elegantly, uhoald aot the wife bear
bet owa sharo of the bordens of lifo her own share of the bardene of lifo.
and by ao doing strengthen and develop ter onn character, instead of wiabiog to stife them oa to bur herebsnd's ehoald thiatlo down lbrough the alt-and as aselensly-while te beara tho berdeta and lieat of the day aonided by her? If the is able and willing to go band in hand with bim, doing cheerfully her full hare, asing the strength God gives konwitg that tho unased talents rast,
and hy ber love and byompathy aidiait and streagtheniag birn why-vhy sooold he love and reppect ber loss, or bint ber tabor anfemioiae? Why not love, honor, and almire ber infaitely aore for sact eflicieacy?
Many mires, loving and benoriag beir busbinde devotedly, and estimat ing their meatal pewers throngh the exaggerstion sid extravagance of lova,
porbapa, in the spirit of self seeriboe will ssame burdens far beyond their strongtb ; but not becanee they do not ackoowledge the broad skouldere. Iar er courage and gleater gtrengtb of their jige lordg. It ia not ratber through sa xorss of honor and reveronce; a lore that mankes ull burdens a pleataro, that bears op superior to paiza and woakneak,
or $d$ ath itaelf. if by this derotion they masy relievo tho honored dead of their blagdem from any care or reeponsibility that impeden his meotal or inteltectasl efforts? Why, if eosecione of that kind of executive force-tbo bead and band power which ia necessary to make their gladly accept part of the labor-"har dend, if any choose to callit-will moat boueehold?

A grod hushand trould doabtless be well pleased when arked to reader any service that will be belpfol to his wifund to volonter it at ail times, if be
had no other repponibiblity or mom in

Rut if worthy a troe woman's do sotion be showal find something pobler doll, compelling the ainds of beasen to toteh ber lightly. If bo awes do rer Wee to the world. Do allogiface to bis Waker that defonanda the beet uso of all the improvencest of nasoknad, be ebould at lesst aroid teaching his wife to exact
swice from bim whicla she is aboadanty able to perform leerself. $A$ man whose "higbest pleasure" is to bear bia burdens (We should call them daties) i nctiog selfiably. To secare this bigbea pleasure he is making tho wemasa whon God bas given bum wenk, ineflieiegt and
cbildiabiy selfisb: is drarbing balf of ber life, and enosiag her to bury taleatfer which she will be called to givp
triet account Is is oot manly,
is pot the bigbeat type of love, for asy man to do this It is wesk, babyisb wicked, for a wife to allow her busbaod 10 indolge ber to ber to her own spoil iog. It is crusl for a masa to exset over work and bardmbip froas his wifo, as is
often the coso matong tho laboripg clansi s, and allow her to give ber life for his ervice witbont eves the recompeose of ippreciation of her © Torte ; bat in the wesliby literary sod iotellecteal strata of society the error is entlrely diferedt but cqually, if not far cuare, ibjarions Over-indalgence breaks down cbaracter Fen moro than a rigoroas, exucling ralo. The latter weskens the body; the former epervates the charseter sod deatroys all meolal atrength. True conagil happituess is found not in takiog ardens from one to
but in unted efforts.
In the bighest, holient type of wifely bve thero 18 ulwaya a large proportion or notber love; thet kind which finde deeper pleasore in watching orer bieldiog, gasdiog, warding of troable from him is kbom is ceatred a tre man'e bolices sfection, then in terng watebed over and buielded bersell. To yy To be speat for Lia is ber ebla boliest work; not to be pampered, petad and kept from care and reppoasibil-

Ltimg on earth-
woman"e form.
The best of men seldom compreheod or Interpret the fall valuo of a wifee devotion; nor do they andorstand that Kis not so mack beiog waited apor, hoked after, relieved from all reipensihity that will hacreasa ber bappinesa as hoing aposen to tenderly; appreciatgovera, eontrol their wives in every movament and eall it love. They feel that she esa have no iodividunl tatte sives ler freo velition or iodependeat setion, asd dissegard her rights in those things that are bardest to bear, and ex pect her to seo that it is all for love.
When the pressure besps too heavily she may retort, be angry, grieve, bat,
ab I bew mash it talkes to locsen the tie. ab I bow mesh it takes to locsen the tie. bis enmfort and interest to cool tbe low or change it to formal duty or indiflor exce I For the wife to belp butself, to bo united with ler bosbend, to labor with bim, esch doing respectively that portion of the wholo for which God bas respectively fitted them, bat alwayn amuted-this in tras usion, trae mar-
riage, the true rendering of the coms. mand: "Rear ye coe anotber's hordeas, and so fulfill the lsw of Chriat"-.-Chris ban Unoots.

## CROB3 CBBISTIANE

"TF hat a fine thing it is to feel good. natured." Thus was said to mo by brave, loriog, overbirdencl young wife and motber. The quivering lip arcompanied tola n atory of straterlo ilespito the srolle that shono throngh tho mist. When I threw nyy arm avousd ber and said, "You dont litde woman, your poor nerven are juat
worn out; you mast reme, the ahower came, and as soun as it belel up sha said, "I'm afraill I'merose a'l the tiote. Itar only romedy was reat.
But it in a flyo thing to feel good nutured. Theio is no denjugg tho
 hilutomand incompotent seryjtote, tho tewer abnoyant ch of life seo legim.
The omissions and commusugons, the orelietuons and peceadillocs of onf ins are a fruitiul sonriv of datreis or An=cipline, according to the ase wo make of thom We natinits to $n$ grent
gorrow, but do woconsider from whoso hand theno perty Irialn proceed?
8omotimon wa bogin tho day with an unaccountable degreo of urratibility, and if wo wore Irank would eay, dia the raidit littlo throcold, "I doent want to bo good: I'on going to be bad to thay," Wo fool confossudty croxs
Wa may soareh qut tho eause. Our Wo may soareh qut tho eause. Our
diet, in quantity and quality, may bave effected tho syatow just onongh to put the beart out of tuno Tbrn must
tho suul bo donbly on guad, fer there will bo eeod of watcbing and fighting quito os mant as jraying.
"Fhat bocomes of all tho amiablo young ladies ?", asked in querulous ill tosopered $n$ nors and wive aro Croes parente aro in danger of garnering an unsightly crop by and-by, whon tho reaphog comen. Better scat "I nover maspected mijnelf of bademper till I had a balf grown, hesalstrong boy to contend with," "T the
confuenion of another pesent. There it is, tho rares and croksea of hifschoko ont our better impulsea and wo are surly inatead of sumay. Thus two fail a adorn tho doctrine and 10 recom
mend the religion of the Ooo Altogeth or lovely.
In grine at fault? No, it is all suf ficiont avan for tbie. Wo do nut for got the great matural differences of grafted on a crath etalk" instion. "Geace grafted on a crah ntalk" it not oftet
productive of Jucioks fauit. Yet we
in spitu of diffioultics, God holpiag us
Wo linvo ne right to boenbbed Wo lanve ne rigbt to be erabbed. Wo Dens, laying our woaknesses of mand and bedy, our causes controllablo and incontroilabla, at the foot of Him who a toucted with a feoling of our inormitics. Can wo not bo kind and pleashat for Christ'a sake? It in the
genial, swewt-tompored Chrietinn that is attractive and influontial. It is tho widom of sumny-beartednces that wianotb souls and turneth many to right usters.

CThe folloning letter we cilp from be
ancester New Ere sad Is Wmise by Dr
 Europe His letter is interestog to os and

## A DAY IN OLABGOK

Stodying the Veaerable Oastlen. Oathedral, Biatarin Bettle Field, ond Gther Pointa of Interest Amid the Proverhial "Boorch Mits.
GLasGow, July 21, 1880,
Wo dropped nochor at Greenock wout 6 o'clock on Monday tnorning, une 2ath, jwat an hour too late to go
 fitornoos for higatide, ao a fow of un
and vent on shoro with tho Cuptain's tug, and took one of tbo anall steamers forr Glasgow. Tho anil up tho Clydo was full of intorest The rivor is only from 250 to 350 feet wide and is an artifcial hastul for largo vessols. Steamers woed to go no further than Greenock, Glangetw has groven ling of the river Glanget has grown largely at the oxpenso of Greoaock Thorivor requires
contiaual drodging to kcep the cbannol doop onough for large vesecle, and It is dono by tho groat rbip-bailders along tho river and at Glavgow Tho banks aro lined with ship yards for englit or tun mates frolow tho city, and yela are batit oblijquely b."it so that thoy cnu bo launched. Tha curroat isslug. gith und tha amoll along tho water is rory offonnive, bat, wo were told, not
at all unbealeda, no aecoust of the ronisturo of tho chmate.
a Notki casile asid vhlatuk On our way we paned tho vastlo of Wallace. It is buit on a small, bigh poele, and kecms alnaost insecessible We ulao parhod tho village of Rentioo, one of his tutles, Baron Runfue gela a rory oid town, ano of tho oldest it seotland, and serms net to bavecsught the spirit of progress that is trans. formint on mach of the country. The wero pointed out to ins, anil many very elegant lomes of mun who bad made fortanos as sbip-buildors abd neer coants. Nour Glasgow many largo Tas a large Cunasd stosmer and atso a royal yaehe for the Ermperor of Russia If wan a grest, lrosd, flat bottomod
vesuol, a kind of floating palaco, in. levdod oot so metuch for sailing os for fontiog sround in e9mo of the lakes of rivers of Russia It vas to bo launched in a fow daye and tho Duchops of Edinburg wan expected to bo proaent lish paper. sho was rejrosonted by
low somo Lady Hamilten, which, I prosume, did just as wr
launch was coccerned.
THE ITREPAE
We roached Glovgow abont oloren oclock. The city is divided by the
Clyde into the very noarly equal parts it is a wall built city, entiroly of stond and contains macy buedsomo edlifiees were tbo atrret cars, called train cars in Taroje. Thoy are doubla deckers, people riding on top ne trell as intitlo, there ticing ntairmags nt each ond of bo cur to aycead to the tops. Mon ride on top, hat as wonion, so far as I saw;
but I supposo American girle can hordunt I supposo Amurican girla can bord.
y resiet the tomptation of climbisg
ocoasionally. Indoed, I was told that one or two girls of our party took a rido up tbere, sed wore told by tho conductor that thoy did what no girlb in Scotland would do.

## THE cancty scheol oabls.

The pooplo uro ploaning in thoir apparanto; ther havo an iatelligont and ontorprisiog look. The girls are very bandaome, with frosh, rony comvoxions, auburn hair, and rather reg. whar fonuros. Thay aro moatly blondes. woll formed, strong and healthy, wear thick elothing and thick anlod stioos Indond, this is necosmary here for it rains oearly ovory day in tho gear. Among the lowor clnewes, the women go baro-hoaded in tho atroota ovon Whan it is raiping. Thoy don't mind the rain bore, and thoy looked ao roay and henlthy that mo eonld not but admiro thom. Many of them walked the streots, knitting an they Falkod, rind chatting as merrily as if at a pienic. I hover eaw wo many babies on tho streots, asd the women have a poculiar nack of carrying them by wrapping a Scotolt fhatvl around them so that tho babe is largely supported hy tho shoal. dens of the mother. Somo womon wore earrying a batso and knitting at tho samo time.

## B00zCH RALN DOX'T WRT.

It rained noarly all day, and it did nut seem to bo a wot rain. Poople if tho woajoyidg thotiroly ploa Now and thon tho bun would come out for a few manutes, but it did not reom to effect the rain much. It was rain and shino, shine aod raib, all day lobg Indoed, it ean rain mall shony hoth at the amo time in Scotland bet ter thas any placo in tho world Scolth sad 5 roonl ithatrution or 5 ove of our pariy anggentod that wa bhould uso a lituls "Scotch dow" to countoract tho effects of Scotelo mios,
hopos of Mary and reanlting in the
loas of her crowe and hend. From tho park a fine viow of the battle-fisld can be had, and the apot whero Mary stood witnestivg the batle, is polnted out. An I stood there reenlling tho sad history of tho unfortunate and beaulufal Queen, I could not Lelp byminathxieg mitt ber and foeling toached by hor and fate and 1 placked somio
gowane trom the epot and onclosod gowand trom the epot and onclosod
them in a lotter I wrote that evening to tho dear ones at home.
From the Thark we drovo to Kilvin Grove, at the other ond of the city, and we visibed the Botanic GarJuns, which the world. We aliso drove by the University, a magtuifeent building, situat bonutifal valloy of the Kileon, saw the housen where professors lived, rosd their names on the door-plates, and was onpecially isterested to sco whoro lived Profeswor Thompson, whose name is colobrated on hoth continent.

Opour way we stopped at Saint Georgo"n Squaso, and sow the monu monts to tho velebrated men of Sootlabd. First, of course, came that of
Sar Walter Sooth, bat benides thie thiore wero monumonts to Sur Jobn Moore, Sur Rubt. Peel, ote, James Watt, tho anvontor or improver of the stenme engiac, hus also a monumeth bere, and of tis ongino is the musoum. Henry Boll, the projector of tho firat lino of stoumers, is niso bonorited and the model of Lis first atcamof is preserved is tho maveum. I saw A monument to bie memory alko at
Dandua, an I was conivg up the Clyde in the morhing. 1 aleo bad the driver take ma to SL Jobr'e Cbureb, to neo whero the colcbrated Dr. Cbamore piculted for sozov

## Therro are many To

'Tbero are many other ponts of interest in Glangow among which 1 have tive to montion only ohe or two moro.
Tho eity is supplied whth water from Tho city is supplied with water from
Loch Katrine, 34 milcs distant, the Loch Katrine, 34 miles distant, tho ions dnily. Loch Katrise wan a poctic pareo to wao and 1 bastoned to take glass of the preetic wuter, hoping to teo tho lake itholf on the following
day. To-morrow we aro to go over the day. To-morrow we aro to go over tho
beautifin Scottisb takev, and through the Trosachas, and in my nextlettor I will eadeavor to givo you a therrp
tion of our trip. nute of tho most dotion of our trip, otho of tho mast ingbtiut, it is esid, in the world.

## MIGsion oalls.

Sovoral mistion fiolde tare already heen necommonded to the Board, but as the same anthority that appointel any lurther in its appointmunte thon tho muan in the trobsury will jutufy. we can only reply wo cun do sothing
until we evo whether the theans wul be fortheoroing. The Damibh Miseon must not be negloeted. Ite wants ut
tbin time are amply mupplidd, but will requito aro in siow of the fact that the Board can Dot work abtil the mesbes aro supplied,
 at ouce go to work, vait overy mem ber and bund your gathoringn to broth-
or Jances Quaptor, Honturgdon, Pa, nbout every two month. Tho Muutes nay at loast every six montho, might bo io want belore thut time Some clurches might prefor to do as tue Mitaise At theirstrict, lowate brother Hopo'e lettor wase read, and they hold a col lection and immodiately rnibed \$93.65: Let otbers do likewibe; if eut, let the
wolieitors do their duty It is not plowant for mo to writo so nuch to masy dear brethres and simters, but

merabers do their duty, us the Aspual
Mocting requiren, there will ho no need or any one performing the nupleasa uty of proming the mattor.
I think evory member of the Board is wilhgg to work as in their judgment vill do the most possible good witb ho least possible amount of meiltis,
wot they cannet work withost them That thon doest, do quickly.

## Lena, 11.

## From Pbiladelphia

Hze crinsee-pheaching, Hones exc Pbiladelphia proliably pays moro woney for religions and cbaritable porposen than any other city on the continent. It would be difir is proper ty. Within the city limits there aro ovor fire hundrod, many of them sitinated in the most costly nections of the city. They are mostly built of ent with cach other is toworing over tho anrroneding" They havo been built at a grest expenso, and as in most otbor places, many of them afo bur bad juat what was pat in the rpire of some of tbese churches, or wbst is paid for the orgas after the boilding is com
pleted, wo could build a good commo dious chareb for our ano in Huntigg don. What would jrou think of a sin gle cbureh proporty conting botwoon thrae and four bandred thousand do
lare? lare? And thet kcopiog tp such an momont. The cost of our own humble church on Marabsill street was somic thing over $\$ 23,000$. The lot iteolf on which it stands cost $\$ 9,000$. It is elbeliovers hero sro not woalthy, bat thoy aro earnost, liberal-hoarted, and liberal-banded, and whon money is to be raised, thoy do not stop to plab, but
juct raise it. Wo do vot have eorriegs on Sunday ovevidg, und I bave visited some fow of tho churches, and onjoged tho eer cal and ecalling aormon pronched by vory old man, in tho largo Baptist cburck, on the corner of Brond and Mastor atrecta. He was quite a large, plain, clorical looking man. The ovening was trarna, and as ho warmed up fuesely ; and I boheve be made hie nudience porspiro before ho wa*t through. I do not know whothor Broad strootarietocracy co
from it or not.
One thing I notica in their sermone , they aro not long. I don't knyw whethor then evening dideourses aro

- horter then their otbery, or whather horter then their otbery, or wather
dorter in delurenco to the wara wea ther, or whether this is tbeir usual ougth I believe, as a guncral thing, short Enjpecislly is this the caso in oxtonpulanoous apenking, wherein tho sorping ponit is not dofinitoly marloud out. Every apenkur of courso ainss to
bavo a hapyy nud strong euding to bie discoume, and sometimen thero in duffurty in roseling it. He latoon wizamer Quthng is the most diflealt part of u bermon is vpoiled becaaso the preac ber didn't $y$ uut when he was done $I$ often think of the first time I shw a boy un byricle It was centennial ycaf, and
in Iront of Menaorial Mall fto was flying around ot a good rate, tand ay puch interestod, callol to bim, "Now bow arc you going to stop T' 'Tita "agitating" mey mind. And 1 noticed Chat, till the rader bucamo nomoowhat ekilled in its the, ho mado long triph, becusse it wist burd to doany thingulee and then stopped ly ofroply timbling own application of it to preaching P. S. if any poreons fiols litho whispur
solf," I would amply ray, it was
own case I was trying to doctor Pbiladelpbia has a creat deal of good Samaritos" spirit, as is attested by ite numerous and well-kept charita blo inetitutions, I wes out at the ${ }^{2}$ Old Mon's Home," in Germuntowe, one day. It is ander the control and pathave a large and comfortable buildiag sarrounded with trees and shrubbery, and notity furnielied with everything necebsary for old men's comfort Ther are only thirty-two ismates at prefont but accommodatione for maty more If I remomber arigbt,aixty-Gve yeare ie the requisite age to securo admittabed So many old men togethor was an in teresting sight. The bent form, tbe trembling hand, the mowy locks, the ineritable oano, suggested the near cnding of the voyage aurose that narnow sod, the shere of eternity dide, lave tho sbores of eteraity; bind the mind wns flooded with reflective thougbts. The ivmates are, of conreo. members of the Order of Odd Feilows and came to bo eubjects of charity, mainly through loss of property cosversed with one of the inmates, an old man soventy-aix yoars of age. loand bin no prolessor of roligion, but oo had been a good "Odd Fellow" nearly all has life. I felt and as I lookd into bis eyer, where I could see the Work of palsy alrendy begun. And hon when I looked axound on the comfort providod tore, 1 thougbt is Bride of the compmationato Savior, in put to shame, by worldly organiastions in their deeds of morcy? Aa long aa worldly lodges offer more comfort th the suffering and the peor than the Cburch doos, our dentaciation of ne crotumm will not convert many thero rom. And after sceing bow nuccess fully and byetomaticaliy thia is worked church for the eged and poor. To do goch and communionte, poor that pleases God. Loring our God in cludes loving our fellowhan.
There are rety many otber charitable inatitations is the eisy, some of whicb have been loanded by indiridusle, nome by the city, nod otbers by churchesAsplums, hoapitsls, bomes, reformstoriea, diapenasties are quite numeroas some are built and sustoined at enor moun cost, asd the greatest convenience add comfort provided for the poor un fortueates who oceupy thena There aro also very tine librurica sebools, etc And bigk up on Girard Avenue tower
the college for orphan bors, founded and endorred by Stephen Girsid, by whose nawe the college is known. But ac cording to a pecular condition in the will of this pecaline philunthropist, tbe mysterions realna (myaterions to preach ers) of this pisce are forezer clos d
agaiant preachers. I hed the good for tune, bowerer, to vint it acarly forr year ago, jaat a abort time before the charch cslled me to presch. It it a great institation. and bas proven a great benefat tion to the orphan boys of Pbsladelphis Its walls enclose mayy acres of groand is what is now nlenont the central part
of the city, slithough when it was butk (s) wun far out ia the country, with faras and farmers all sroand The atrects that rua agaivat it mast all tarn akide and go around this encloeure, for anoth. er condition of the will of the cecestrie Poauder requires that no streets or road abull cross the grounds
The 4 monamente to Pbiladelpbiao ood good they do, in the liven of the poor
anfortanate outs that bave been mule better, sud to whom lifo appeared in better asd oobler aspects. Theac are better thas piles of granite, or the masrble iranges of great mea that utand in oate of the parks that look so bot in amaier. so roll and blae in wiater, ned 30 wot and dreary on rainy deye. Men and women alould build their own monumeuts, by liriog esech liven tha: after they base ceased to labor they will live io the beerts and memories of their fel. low uen. Leare some evidenco to pon them.
terity that they bare lived and labored, that when they ceste from their labors,
W. J. Swionat.


## Yere Help. <br> To the brethres and ststers of the Breth <br> en church:

The follewing is a cepy of a letter Lave sent to the New York sad St Louis papers. It spesks for itsolf. I imploro your sid in the work it is in
wended to accomplieb. With God's blensiag may it be naccensfal.
You may bear from une to time of
bow the now eetulere of weatera Kanese bsve daring this summer been auflering rom droaght. The most of those settera who weat ioto that conotry were poor, bot with eaergy characteristic of new settlers, were dotermined to work ont for themselves sew bomes, with all
their accompunying eomforts. They bad gote there from all parta of th aniob, and masy were from foreig conatrien, with the expectation of mak ing for themselves and families, wbit we sll and every one of B winh, as the firat reqniaite of haman cxistence, a bap py bome, not to be acquared by sloth or indelgence or in the caltivation of the babits of idlesess, but with a determi nation to make tbe far off pralrie give a compensation to them in returu for their well directed nad diligent labar In all this they bave been dissppointed Aad why? 'Tha droath bus beea aach that not only bas every nusa been disappointed in bis expectations bat is left in complete destitation. The ac conata we beer from there are truly
beart readiag. Wy hafe is onr posaesaion lettera from men, who, six monthe ugo would have ncorned the ides of solicitiog ontside eid, intorming of to cend them support or starration Fould le the reable
goired, bow is it that rach a etute of bugge exist nowe when it is mid barreet, and bow will it be before next harvest comes? We simply any, God ouly knows We atote what we know to he the tratb, and sappose every well-thiak ing miad will f qquire into the facts, and they will he foand troe us ropreacated Let as be op and deing the wurk of niversal Lrotberbood.
isomor W. Bratio
Republic, Greene Co, Mo.

## Tink a Minate, Firek

Apropos of the sayiuge of the little whes, I win rominted toteded me very muoh at the which toucbed me very muoh at the
tume, and may find a responsivo chord is the hearts of somo who are parenth. I was ritting on my prorch on a pleas. inttle Belle, satent on a vivic to a little playroate acrose the way: "Papa," Sbe askes, "muy I go uver and play with Carrio awbale ${ }^{\prime \prime}$, and then, as if obo seovied to discore a distent io my taec the put her little rovo-bud lipas closo to mine and quickly added, "Plobse don' $-3 y$ no; think a minute, first." Was thoro over a moro charining proters giver? Of counse, the lithe giri buil ber winb. We are perbars, all too rendy thoughtlessly to dony many of tho little onos-thinga that nearn tri aing to us, but are overything to theth And then their little appeala come, be
fore letting the "no" rewo too quickiy to our lipa, lot ns thank a minute - Har per's Mfagaziae

## Wemez's Wiadom

'Sbe insiste that it is more mopor tant that ber family shall bo kept on Gull lealth than that sho ehould bavo all tho fuscionable drowea and atyles of the time. She thercfore eecn to it that cach member of ber finily in tup. plicd with enoagh Jop Bittors, at thy irst appesranco of any symptota of ill health, to provent a fil of sicknos with its atteodant expense, care aud poxiety. All womes sbould exorvine
thoir wistom is this way." $\rightarrow$ New Ha. ven Palladiunt.

## How to Obey.

In a panic in a pablio sebool, caused by the cry of "Firol" one liteto girl atas porfoctly still. On boing aakod why sho did no, nho said, "My father is a fireman, and wid me it the sehool shoald be afiro, I woald bo far safor to sit in my place until tho rueh was over, and then get ont quietly." Tbis littlo girl knew how to obey.

The great Frenoh prosehora used to write and learn therr sermone by heart, like the Grook oratore of old, and one at least of the most eloquent asterapore preachers in the Cburoh of Bogland as the prosont day is said to do the nsme. Othere might find tho preparation of notos safficiont, porbaps commutting to memory cortain eritical passages, as is the halut of nome of oar grestest Purliamontary oratore; not but thore is a dangor in trasting too much to parpurei panni. Every one ans beard the story of an ambitiona roung proscher, who had boen discoursing bofore Rowland Hill, and who florwards pressed the great man to coll hum which paasage in his sermon had struek him mont "Sir," wat the prompt reply, "what pleased mo mont

## Clarrespondence.

From Balem, Oregos.
July 21, 1880.

## Drat Brethren

It le most the desare of toy heart to tee all who know the Lord, alive in Cbriat, objoying true spiritual lifo, not beinr as some, more anxious about the style of the old brotbren in dress than in eparit. I hke the old order in dress, yet it is certais.
ly a source of great oril to try to com. pel its observatice. It is being tried in placen, and eome aro ready to fight it atropgly. I think that examplo and itind porentaing will do far more to. ward uniformity in all things boing brougbt about, than all the compulaion tbat can bo used.
1 tamo bere last $\Delta$ pril, frora N . W , Olio, intending to stay one year. The weather was eo disagreenble for 6 omosix woeks after I esme that I thought of going to Cal. to winter. Have lately writton to brother George. Wolf to know bomothing about thoir winters. Eld. Jobn Forncy of Kavana, is bere viniting a son. He is goiag to brother Wolf'e thie fall. We buve had fine reather thie month and last. There bas bece bot dags lately, but tho nights are alwsys cool and very refreabing. I bave been quite tired in the ovening, but never is the mornitig. Tbo crops aro fino. Wheathe very fine. It is now beginning to bo harvestedi. Pears grow to great porfection. The trecs look as if thoy would break down. Plums and prunes aleo. All small iruts are very fine. Strawberries,
(tame) 600 qea. por ocre. Wild oncs in great abundance in places.
The journey bere is the most charm. ing excursion one can tuke. The acenory is eo grand and interoatiog, ever varying, and nomotimes a grab-
dure to innpire the beholder with awn that is udiscrihable. The majessic mountains whet ther vlovating snow. clad paks, towering above the cloude, are truly calcalated to casse the boheving beboldor to loelt up with foedings of awe, und realize the hand of an auch grandore. in the architectare of isreugh the anowy Neveder passing Hition from oternal wiater to blooming apring is marveloun In threo or fout bours rido, (April 131b, we came from mid winter to Eelds of groin heading, aud fruit trees in full bloom, sad the peach past blooming, causing un to ex olaim, in thougbs, marveloas are thy works, 0 GotL .

> I F, Croowalte.

## The Debate in Book Form.

In suswor to many enquiries whethor this dobate can be had in look form for
roadiog and future referonce? $W_{0}$ an. wor bes, ylrotsded eaphoph womb if to jus frfy ite $I^{\text {indblication }}$ It will bo a good aized book, shout as largo, if net larger than brotbor Millor's "Doctrine of the Brethren $D_{1}$ forded." On good papor, in clear type, and good cloth binding it will cesat 8150 per volumo, It con-
tains maey umportant historical rufortains mavy important historical rufor-
ences never before brought to the at eotion of the American publie in eburch diecussion-facts which the popular denominations of the country col an intorcest in oxhibitiog to the the sorsous inveatigation of trutb.
As Mr. Hay has not respoaded to overal of our onquirice ruapeeting it further publication, and wo are anable 10 put it to press ourselece, it will berefore nat bo pubhined ankes onuggh subseribors arcobtesined to jus. tify it. Let evary one therefore who wunts the book, and will work for it anfuria us at once. Sond as mary subacrithers u4 poessble, giving namo, pont
oflice, county and state of enith fully and diselaetly. The money will not bo wusted antil the bookn are aboutioady so be ahipped. Address p O bac 211, MI J. Worrs, 1 ML Int.

## From the Reabedy Obarch. <br> This church is etill slive

now numbering nixty members with five regular uppoublments, with good attondapee, and numorons calle that We are obliged to roflaee, becsuse of decioney in the minioterial cheir Liet me bere invite willing energetic minifters to give thif place attention.
Termporally we bave been blessed Wheat was short but we have plesty, Corn is good, and average per scre larger thun ever hefor.

Gro. W. Thomes.

## To the Brethrea of the Sootherin Distriot of In.

As we what to get our otangolists in in the field as scon an peasible we again notify you of your duty. It is the duty of cach church to send us one vote for each evangelist, one th the east, ond in the center and one in the Wuat of this distriet. See minutes of dintrict coancil of 1880 . Now brethron give this, your mmediate atter
tion.
J. M. Mansfield, Sec'y.

## Brrata.

No. 30, second page, first colume 2sth line it the necond paragraph, for trarning road BEarivg In the same paragraph, third line from the close, for peopertice road propmentiks,
In "Jekua and Progrean Synonytus, No. 32, occurs quite a number of errers in punctuation, which the reader must correct as beat bo can. But in the tia line from elose is one word that will bo likely to porplox nome. For are read and practically.
c. H. Ralsbatoon.

## Distriot Meeting

The district meeting of the Northern District of Me, will be beld at the Wakendah meting-house in Ray Co., on the $1+$ th day of Octobor, 1880 . C. C. Root.

ANMOUNCEMEYTS
IE toe Dear Cteck churct, Curistian Co
 Morinobville.
Is the Menticello cburch, Wbue county, nd, Octobor 15 th, consweecing at 4 o'elook pin.
Is the stale Centre chureb. Nassball Co . lowa, Oetober 6th and 7th, sevet and noe Wat milen noulh esst of State Centro In the Deep Iliver church, Powsshiok oclockin. in. Sopt. 17 ha and 18 sth , at 10

In the Wsebangton Creek elaureb, Dougls county, Kon. Oetoker 14th, commesemg at a'clock, p
In the Libentynile ebnirch, Jefeerion Co. lowa, erptember, 201b, beguesiog at 2 'clock, p. 51
In the Jroob's Creek congregotion, Scpt.
 masctog $\mathrm{n}: 10$ o'clock, is to tm . Oct. 2d, com.
In the Lown Fiver charet, Marahalt Co.. Jowa, Sept 22d and 294 cotameneing at one o'clock, $y$ m
In the Walaut Level churob, Wells coun. ys, Ind, Aaguot 27ts, camatacing as ? In the silwer

## Kan. Scpl 4 h.

In the Beatrice obitelt, Gage county, Neb.,
 It the Plalt Ysiley ehnreb, Sopt, 8d and

In the Lower Fall Creek church, Madson county, Iod., Sept 18th, comoreveiag at 10 'ulock.
In tho Den Mofors Valley charch, Iows, Sth. 114b and 12th, commeneivg at coo
In Latarop, Ean Jeuquin county, Cat Tbe Indian Creek eluurch, fit the residece The ludhan Creek church, nt the residoces
of liretber vobs P. Thayk, ive natles porth weat of Oreen Oulle, Jaspor county, lown, Fepl 16th and 17th, conwencing at te

Io tho Wsbulh sharch, Wabust county,
Iediasa, Sept. 1814 isd tisa, commencieg t tos o'elock.

The brethren of the Flat Rovk ebureb, will hold their lovefeast on the 18th of Septomber; minintering broth ren are invited to bo with ge.
The brethren of the Root River congregation, Fillmore county, Mints, will hold their commanion meeting on the 9 th of Oct., commencing at 10 ot clock, to which Te usite miniaterial aid in particular. By erder of the charch.

Jospin Oan.
The brothron of the Wades Brancb, church, Mianai coanty, Kan, will bold hair communion meeting on the 16 th of Sept, commencing at $50^{\circ}$ clock, p. m. This meetigg will bo hold in a tent miten north-west of Paela, near brotb. or Hillingers, on the promises of friend Filo, and will continue probobly over Sunday; the tusual invitstion is extonded to all

The brotbret of tie
burch, Laplace, Piatt county, 1ll, hold counvol ineeting and unanimotaly deeided to bold our commanion meeting the 20th of October, to commence at 10 o'clock, a hearty invitation is given to all fils and nesr.

Moses Siutzman
Tho brethren of the Claar cburch Woodbery congregation, Bedford $\mathrm{Co}_{\text {. }}$ Pa, intond, the Lord willing, to botd our Lovefosat on the 17th of Septem ber; a cordial invitution is extended to brethren and nistors sad all God-test ing poople. By order of the church.

## A J Cusat

The bretbren in Caldwell connts, 3o, will hold their lovefeast, the Lord villing on tho Bth of October. Tho usual invitation ie extended especially to menistering brothren.
C. C. Root

The brelbrea of the Niabas Vally church. Froemont county, Iowa, ex, poct, tho Lord willing, to hold their com mamor meeting oo the 18 th and 19 Mb of Sopt, Place of meeting at Faragut Stution, on the Netranks Branctu of the C. B.AQ. R. R, A cordial invitation in extended to all and eapecially ministaring brethron.
B. F. P1onr.

## MONEY CIEE.

Jomab Ecrkley 86 30, II W Kraft 110, J. J. Shevoly 100 , D M Spavely 550 , Laurg Keeny 1000 ; Jonas Heltzel 150 , Sue Bowers 50, J S Erown 188 D N shelleabergor 50, Nolaon Woodcoek 3 30, J Lealog 25. J W Long 400 , J W Foust $150 ; 6$ W Anson 150 , T Obestle 1 25, Katse Bhidlor 100 . Mre Mrs M Klopeor 60; Etims Annuet So-R J Shrovo 50 , Gcorge Brose $150 ; \mathrm{M} \mathrm{E}$ Wapreig 2 00, D) M Irvia I So, D A Workman 2 00; J W Gurbor 150, Sarats
Livimgood 150 ; B B Kullor 300 ; W R Livingood 150 ; B B Kullor 300 ; W $h$
Hurshberger 50, Maggio Dunn 100 , E M Shank 150 ; J D) Hoppock 16 tJ ; A E Winter 100 ; John Harloy 150 , J mor 5 25; Thos Heiplo 150; D S Rerb logle 2 00, A Leedy B 55, A Workran 1725 ; Kate Henklo 150 , Fama E Sowman 50, Joeiab Beegbly $1000, \mathrm{~J}$ SWibart $130, \mathrm{P}$ S Nowcomer 100, J F
Reiman 100 , E Misbler 100 , D G Roiman 100, E Misbler 100, D G
Parkey 50 ; Elix
Hollios $100 ;$ Caldweil 3 .00, $D$ Loedy 5000 ; Grover ${ }^{2} 00$, J L Wivoland 500 , D M Reple gle I150; \& J Stouffer 150 ; Jobn Hol
inger 50, Cban Umor 820 , Cban Askes 50; Mattio R Spencer 50, M J Howll 25; B W DoWitc 50, J B Tawect $10.00, \mathrm{~J} 3 \mathrm{Lickron} 30, \mathrm{~J}$ P Eberaole 50 Wato Suitemon 50: 8 J Gurber 50 ; J N Barbhurt 30 213, J Wbitlatch 23 , J H Peck 50, Marths Shafor 500 ; Michuel Myors 120 , D W C Row Th, samuel Weybrigat 1200 ; J B Wampler 10 00. $\$$ Keofor 100 ; Jos $G$ C'oloman $700 \%$ Carrio Siilor 200 , J B shirk 200 ; $A$ Pearsoll I 00; M Sutzman 150 ; E J MeGanghoy 400.


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The patroange of all, asdespeonally of the Brethrob, is respectully soikcited. Seed for Circalsra or enolose two boert alamps for a suepor. Addres.
J. H. BRUMBAUGH, Prin.,

April 19, 1880.

## 

## TABLE OF CONTENTS.

Fiest Paoe-Oar Supreme Itulex-II B. Bu tuntraugh

Sceond P'age-Heyu'a Soliloquy-Mns M. J. Thomse: Felwes from Mt . 'Ta--(: II. Bnisbangl; One Fanily - 3I. Ualls,

Tuas Panr-Tbought-G. K, Sqp teumble Contary- Ablio IDohr. The Bilite-3tis. M. J. Thomns; Tho What Ontren can secru
or uти Prop-Fidrantiats, Our Vike
is til lamey theck, Death of Suiter


AYn Patur-Cisconseions Selfi-brecat Sirt Thot Me: Piofitily; A little
 er my God to Thee"-Junger Chryn.
tal if A .
 math Pask-Finas the Nowton Chach, Olm, How to spown tho
Shbuth after Cborels ; Inlormatien Wunted; From Coutingtion, Ohia Fritn the Desmotnea Vallog Cbureb Epistolary

## Sirmoit Department. otr gupreme buieb.

The Lord religueto, iet the people rejaice Pos xerin. 1 ,
We find that evon in the earlseat flart of our oxistence in the world as a people, there was a desire to hare a
kiog. Why thas denire acemed to bo so purdoraiuant in the minde of mate ke moy not be ablo to exptaio.
We know that in tho beginoling Wo know that in tho beginning God ruled Fut after the fali dian foreook tho ways of the Lood and tho furchei became tho deare to bawe a ligngthated even bo own people a king luwe lecen that thoy onight bute eotion
ous to tead them to the lattle and os




#### Abstract

browed a curae, and destruetive. They us a reoult, the anhjecta wero made to snefer. Whale the good ruled and govorned his prople there was jos, peaco and prosperity among all bis sublyucte, hecause in the hing wo bave the cen traliration of power. In the mind of


 the hiag there is prower, and as lsotakes the throse and asoumes the al apoostblity of so oxaited a prosition, all power beoms to be contralized in bim and a bation in gozerned and rulod by
the mind of the lsigg. That mind bocomes a losding power in the pation. The ming of the king is chllused in tha babordinates, from ond position to another, down, down, mith it romes to in tho kingdom.
In utder for a king to rule according to his owb mind, it is netenary tur tor has lawe and edicts as ane in hitr mony with hib own mind Husec if a good king bite upon tho thione, he are iv larmuny with h/s own miad and thes lis will is dhflused into the sid thas his will is dhflused snto the way bis spirit eames out and is diflus. ed throughout the nation, and
comes is power of whech the is the head Now when wo bate 4 spiris of thas kud at the heud of the goverament, we ess very easily prodict the result of the roign of that lang. Is his opir if coties oat and is milused inte the
sprit of his subordinates, what is the result? It is peace, love and barinony becaune it is in bermony with the
mind of God. The mand of God is jove, heace wherever thes opint is dif fubed it froudures pence and barmony. As a restut of these cbarncternsties the agad, and they bura peaco and pros. perity, beeause the good king reigns, and the peopho retorec. But take the othor sude of the ynestion. Putis that thrune unothor mand, a mind not in Iharonny with the mind of God; : yares not for tho good of hand peogle und what a change we lavel : No wonser the Poslenist ajgs thut when
the goud king mbe in the throne thore brejousig, but whon a wicked one ot
copes it there is weysiog thero, tanentimg.
The deationta leing frequently has mach to wor with tbe pence and pros-
perity of a netion sud perplu. It a nowther that is the icel, tho wholv form
it tho

nomastrutivo, fuana tho hugbest


haul ofthe difiesed throughout the gor
ad what fint was -li巨umal. And whut
and divison, aud unatond of rejoicinelooce the gront dafferenco in trgand

## to these kings that rulo over

Becauso of theanios of men
Becauso of theso different resulte wo are concerned as to who shall bold the reigns of goverameat. Not only are we, the citizens of the United Scater, concerzed as to who shall rule over us, but all the nations of tho earth, and we think it a very proper subjoct for conaiderasion, becanse the destipy the wolfare and tho enjoyment of na tohn depend largely as to whe shall roign over thera. Henco this morning we have a subject for thought, and for
Notwitbetandieg tho other nationa fths world are concorned in refurc to wion alall bo tbuir lingg, yet tbey anve not the same choret in this matLer ne wo scom to bave. Is is bueauso of than that the Enited States to-day soum to be is a perlect turmoil, Poly ties is the ouge, and everyboly seems to be moro onbegraci abont who shall be our next $p^{\text {resmadent than they on }}$ Grout their ourn bafyineas und eternin Woltise
Whacem to bavo diberty, and we think it is our own grand and glorions sriviloge io bave one own choied in this matter, aed so it is to some
threo or foor but forther thatween threo or foor, but further than that all; bet what littlo privilome we as nation, do cbip, we are very ntuth ahead of othe "actionstiss regards making a choico as to who shall be our next president. But why is it that we aro no miwh concerned about who ahall be our president? Boceuse aome think O bloir man ie elected prospority, happibese and everything that ie latended o make rejonesg in the country, will follow Agria, the other part think that if their man
bee satase reanlt, whorong while wo aro seated in
Tlas, the sanctuary, down town on the street corners, in the whisky-bells sad in the by-ways, may be seen cluaters of min talking prolites, jurt a4 it ther salvaGarfiek or Mancock Ol cuection of aightel we are! What independent reatures we neem to bo, just as if wo
reat whe are! had thes whole matter in our ows hands, and as if it is for ue to may who ball rale us, who eball govern was, or who shall muke us happy or mifget w. Gle' Have we rone so tase away from Ged that we havo lorgetten that the Lord reigas, und the jeepte shoald rejoico! Ind who dors reige, my hreththand aistem ? Thongh Mr. Dityed is Prusident of the Uniled shates ho
dines not rongen Ho is uniy the instrument throurh which the Lord relgns. Whtele esquiotly slumbermgot basbod surgeet mach ideas of groverang as Wulf insult to the peace aud hajpinese
it hes anbjects Tho land reigho. And if wo woule loult itt this mutter ata its trae nad jro-
per inght, it ocems to nee we woula nut
 may fool, or mutb we nuty do, the th
sult will bo Gud's will accomplandect at Tahang the povition, you fanghe suy
 Gial bas given us, snd vecenting to

pose after all our judgonent and infor-
mation we go forth is nu dudfically in life, which this
the the man thas wo think is intonded to rulo our atiou, and he as beaton, und the other no is elocted. What then? Wo must ome to the conclusion that tho Lord reghe ; that wo don' know ns much the Lord knows. Thus mastor of and be will Lave belong to the Lord and to will Lave just stuh then to
govern abil rulo thent as will be for govenn abil rulo thent as will be for
the best. And it is very mach owing to the character of the preople. If we be a God fuaring peoplo, if wo aro v puts dork trist in lum, and labors thut whele is tighs, God will gise
$\qquad$
$\qquad$
dependently of God, (isil will
art indepentently ot us, ant he will

 and be povereneth the dentinion of пит. This ryliug or foveraing of the world is as un ireat machane, sith Giol as the great master-wbect. He is the
 fom position. Hu goterne talil rale is sacto a way as will brhis nhout bis Wo should alsnys bear in miod thing: Way: 10 member that the Lorl reynuIf wo could get thas great trath into ony heurts, He ept it in all its fullness and prower, ubd let at govern all on dosirea, wo would all rejore. Why? Because bete is power Kings bucy abincts bave power to onact thei laws, but ald these powers awe subser veat to a liggher power. (inil is this brgen powes. She is the power ove God directs the mern, aud in thas way darect the prower, heme all powor in foon God He 13 our Supromo Izuler: follness, and we muat rejpice
We avanth again that the Lord our kang. ILe rules the destianios of uations. Tho Lotd is a universal King He is fing of kings and Lmet When a rooul hang sits on the thater subt at kurg lionity atal othen wut shet at hutg horis and other wut aged aml thoy teguice Dunnt then
$\qquad$ Fervales the natamo Now, God is ous
kieg. Cate we mathb that thought all is fullices, lum the trought in kiag? And lue tif a gool kome. Ifv i a gracions king umbl whatener hed

lower that rutes in not able to reach.
Another vory boautiful thought iu rogaril to this power is, that it is om. nipresent. Eurtbly kugs fand rulons may lave thes power, bat there are tianes whon ull this power eqnot aval. Chis pouer emmot matrays reweh us moll as a ranit it caunot anve ns. But if Guil reigns, and if God is our King, If God is out power, and thiv power is omipresent, thes lw rates wherover He net ouly
Ho not anty rules the dentmics in lims of the carth rules the protur thought of tbes? We ofton wonder why it is that the wasth proflaces an ic tove, with orr tevnarg ruilhona of inhabitaves cultivating our prolatio kanl proiluce skems to lux uhonst all need (p) Just viougb and none to + patro How doas than happon? If IV beenuse Goi rules. It is beeanso ciod sulacy Gewsis even to the jaroluctions of our carth. Wo buntetian think fitwoses abar uuder great minfortures In thi fath they suw tho wheat, it gorminuted and growe, but after awhilu the ty gots into it aud deatroye a litrge pat of it. We most genorally thmok this in great mistirtuno But it in no misfortunc at at. It is tiond rengaing in has produc fonts. He is equalixing has prothe thone IIv wit eanses chougt to grow tult no more, than will be for our good. It is true, we monichines bavo farmines bot that is becanso wo have forgotten Gord. It is because wo have been lis ing independently of him. Hut wben We ate is Gou-finnalk beuplo; when we bim as our King bim, and aeknericly duction of our ho rogulated the pro toing torih in such a way us will eupply us with all we need. Wo think it very Mrabge when cortuin thage lap. pen to tho prodnctions of out earth
bat find knows all aliout it. Hu knows whero to send the ravenous grasshopwor, he linuss where to put the 䐧 in he wheat, he knows where to sond tho mindew, but it is all for our grod.
The Lord seigns, low the peoplo me TIw Lord 1 eigns, lot the peoplo re "aice", thay must rejuive
ules the tlowih that pme orer Hus, aneation hat pars and fond hom the Wht of sain unit water the earth. He ully all thime. Hes takee the lighting in his hand and shoots forth, in Wo frob, meropling to his awa will. No many put up our lightniag tods, bat thein bil, nud le sendh it whole be will chad a lec.tuluml illas. Cistom ot this pitit buets of this butdmg lent long agit. There thas a lorgo



 He revtainly
rules in the elements abore. He rnles
erery where, hut he rules wore espeeially io the hearta of the chillimen of men; and because God rules in our fearts we have these that love bim e bave those that are ealled his chilrean; wo bave the charch of' Ged on sarth. He does not only rale in the hearte of his own people, but lie rules
in the heatte of sinnerg. Ho rules in he begrt of tho most wicked; and perbap if we could see bis rulinge, wo Wotuld ass sec bio power. There ne fimes whon mon have phurder in thoir hearts. Thonsanda and thousands, 6 tand
acquitted because God ancosted their hands while their hearts wero dyed in nurder. Asd whon they wore about to tako their fellow-beiags lives, God cobses to their murderong hearts and
 their minds, and they do not pertorm asce that Gou does not reign in the beares of the children of men, bow ter rible we would fcel! Oh, how mis. crable we would be! When we cossuder the wickedsess of the heats of the ehildren of men, their murderons
purposes, their defires for geal and money; if we bad wot the nssarmace tbat God reigus in their bearta, where would be our safety? Oxr boles and our doors and all our sates would be bot $n$ small impedimout is the way of the sin that is se rampart in the world.
Our locks, would soen be unlared by the midnigat thief. It is fiod that rales in their hearts, and be destroya thoir purposez, and in this way, we ne as bis people, are kopt in safety. We and with this ssmuratiee wo livo mud rejoice. And, ob, my brethion and sibters, we bave abundant reayon to
rejoico that the Lord reigus, How good aro his judgments toward ns, and Low great the blessingg ho showers ever thought of bow tho Lord reigns, and how graciously ho provides for ne? He gives us plunty. He has sent upon us tho glorious showors of rain; he
has caused the carth to produce and bring forth a gollen harvent. The Lord reigus fad the peoplo rejoice thiougbotut the country. We rejoice because the Lord has given us the sin, tho elements and the sell, and be las caused the seed to germinate tud
grow, and heug forth a copious harreus. All belong to the Lord, and all that we enjoy this morning is the Lord's.
Some of as no doubt rementer the for the purpose of sectring ebarity. We are told he gave is thousnind dol. Jars, and thon he took the man up isto hiva prorch, and sald to him, "Look aronad yon; ull thene productivo farns
are faine. It theso ficlds for thirtybine miles around are nine. And ove yonder; see that town with its large and beautitul bouke, all those ard left the Eave tinl and enme Wost, and all tbis I lasve gatbered together: All what he hal up ihere. Up there! $H_{e}$ did aut uederstand. "What huse you in hraran 7" "Nothing! Notbing?"
lie replied. God bad rot wulet tbat man's beard. Ho hud ioryotion God, but God hal not forgotten bim. Ho died as he lived, without bopo, without salvation, and without being a subject in the kinglom thatGod rulsk.
Let us, then, us God's followers, as
be sends hie blexsinge upou us, foel he sends hie blexsinge upon us, foel
that God rules, not only over our lani, but in our hearts; and if God thus rules, then ean we, indeed, rejoiea.

Give the man sach a beart as the Son of God deacribes in the beatituden and the whole universe of corrov
not rob bum of his blessedness.

Thero is a faith that maves, but thero is no dognatimen that saveo- T'erny

Search othure for their virtnef and tbjelf for thy vicos-Nuller.
loatrg.
ROPEA'AGOLILOQUY.
ay man $\simeq$ JTROMAR
Heaven, ztat in it A glorions sptere Where good
pear
Were saints of all ages triumphanaty reiga
Redecmed by the blood of tho Lantit) fiat Tas slain.
Hesven, whero is it? Moas earely net here If this litto terrestrial apluese
Far If our whele ward in ene
Far If our whale warld ix conapared with the
It is more than e milllon tiacs out doter.
Wupiter, Sature, Vere it for Go net Luminess bodies of waedrozs expanee. Avd beanco's reffected-a glorions trapee.
Oh I beautiful viglon, with thee gates sjar; Wo fancy emed heaves can't ho very far
Eut a vad interveces, one loy'd one

## through,

Whe do
threng
United io ainging ealvalion', grest song
Y'erfecting woiks on this enrth begun.
ball we be kayen thores y en that
too,
Else wo rball kuew less these we new do.
Beautfol hesven, weet bome of tho bie Beautifol hesven, tweet bome of the blesh antion of glory, elysian of res

## 

EOHOEG.FROM MOUNTTABOH.

Dicated to Robert Esans and consart of Philandetphiv. Estremed Brother and Sister
When Emmaniel was about to open bigher conceptione of His ecoso. ing in IIs dieciplen by the tranefigura tion of Himedf is their presence, He "I tell you of a truth there be aomo atanding bere which pball not taste of death, till they see the xisonom of Gown" Lake 9-27. Or, as anotber Evangethe Kingdom of God come with power It is significant, and worthy of opecial obscrvation, that in the three sacred records in which this prediction oc, cure, it is immediately preceded by the
announcement of the Second Advent of Jebovab-Jesus, and immediately followed by the Transfiguration. "There rality. A week anter thim indefinite intimatiou, "Me took Peter and Johu and James," and "losdeth thom up into a bigh mountasn apart by themHis Person and Kingdom in their consumbate glory. This was a fore-
glimpse of the new heavens and new earth," and of the commanity of blise and glory witb Jenus Cbrist which constitute the everjasting beirslip of
the saints. Peter declarea that in being "eje witnesbes of His Majosty in tho Holy Mount," there was "made known anto them the poacer and oomung of our Lord Jesus Cbrist " 2 Pot. $1 ; 16-18$. They lisd a vialble apoenlypso in min. grandeur of tho Iocarastion Eren after that there would be for them now snd thrilling meaning in the petihad tasted tho pourcrs of the world to come." They bsd seen the Vanmannel
to be, and themnclves in Him," What to be, and themolves in Hies." What
John save fultilled on Patmos, bo bud John saty fultilled on Patmos. bo bad
by prelubation on Tabor, Rer: I: 13 -18. Cbrist was not only waking a display to deopen the reveronce and mature the fuith of the Apiostles, but gave a lesson for all time of His tripto
oflice of Prophet, Priest and oflice of Proplset, Priest and King Ho withdrew the rail to show them
"thing" to come," and the true preph "thing to come," and the true prepa-
ration for them. This was prophetic. Ho and His two Celostan dolegateo conversed of "Hus decesso which He
sbould accomplish at Jerusalom." This
was escervotal. He revealed His
"Majesty" by evinciag $H$ id control over
beth the glory and the denizens of the spirit-realm. Tbis was royalty.
Deep, comprehenaive, solomn le come to ue from the socred summit of Tabor, Disselution precedes reaurreotion. Au with the iodividual, so with the world We are "locking for an
basting unto the coming of the doy of God, wherein the beavens being of fire shall be dissolved, the element shall mealt with fervent beat," "the sarmisao and the works that are thereit stall be barst up." The tras-
geient out-flasing glory of Tabor was post mortern. Old thing mast pass away, all things inust becomonew, befors the prophecy of Tabor will be realized. cannot the mosed," thero must be ater rible shuking of beaven und earth, Bo that "those things which cannot bo 28 It is thla body-snd-soul-dielocat ing commotion, this marrow-piercing, soul and-apirt-sundering penetration of tho "quick and powerfu! Word of God," from wbich we shrink as a fesMosen ereded bis forty yoars Woreb tuition, aud his forty yeans wildernes privation, in order to stand with the Itearnate God on Tabor's brow. El jab had to be moulded and parified in the solitudo of Cherith and the furnace of Zarophatb, and the varied apees
lypee of the "Yount of God," before ho was qualified for bis interviow with the transffgured Godman on tlie Heav en-llamed "hill of frankiacense." Fuiuro commucity of glory with Chriut mplies particspation in His pre-mor-
tem sufferinge, asd profound sympathy with the sublime ends of IIIs hu miliation. Rom. 8: 17. The Pingab
of tradefiguration it for saints and not for fiesb-dominated, lust-sarfeired, timeberving Cbriat buffetting worldlings and nominal Cbristians. To nuch the Only nuiblacerated feot atand on the radiant peak of the overt inting Tabor beyond the Resurrection Mosee and Elijah brought to that hallowed scene only what they bad gathered in their mortal struggles with the gimat ovils of thear times, and the innate corrapfions of thetr own bearle.
To have "treamare in Heaver" wo The store if there while on earth The clements of boing and principles of action whel made Jesns what he
was, aro the durableriches which moth and rust canbot corrupl, nor robber plunder. Tho indwelling of "all the fulloces of God" in Obribt aro our tres. sures for eternity. It wes God in the flesb who stood on Tabor, and not hitmanity miuus Divinity. The prophet of Sisai and the prophet of Carmel had both been tabertacker of tho Logos before IIts Incarnation. Thoy were
Cbristians whon an yet Christ load not permanently sasumed our naturc. ses is tho buroing tush and on Sinai, and Elijab in the cave at Horeb. Those Trense wanifestotions wore to thens cronseiont inogrnations-tho same En-
ereated Word that fills out all symbols ereated Word that fille out all symbols
in nature and graco. Bvery vegetable produetion, from a cedar to a violot, it a bureing bueb, if our eyes wore but and bitl a Sipai, or Tabor or Carmel on whieh blazes the awfal Msjesty of University of Deity. Jusi in propor-
Und tion as we possess the miad of Chriat will all nature, from the sunn and sters overbead to the worm and stom be-
nesth onr feet, bo to pe tho rovelation of Divino-wiadom, love and power Sin has made dolts of nas all. Few souls have Tabors in their experience because they bave not the spiritual sa gasity to discera them. Until wo beo na God sees, we eat realize no Henven oven if we are in the tuidst of its woo
ders atd glorios. Shadrach, Meshach, and Abed-nego bad a Paradiec in tbo midet of the Cbaldeats ryrant's novesIVE ARE, this la our Heaves or Fell

For the boly there is no Gebenna. er es in the lowest abysa of the bottomlese pit, for the muholy, there is ae Tabor, no Beatitude akio to the pate ginning, oxhaustless, incoroprehensible ostacy of the Holy Trimty, even they lay on thabliss-palpitating bosem
of Divinity. This is an appalling conof Divinity. This is an appalling conniderstion. Wo can tuke nothng ioto the futute world but onrselves-uUR aked pensonality. Wbat tremica doas inport in the pronoun 1! That letter in the ulplabbet of being. It de ter ranes our destioy, and thrills our Eternity with the raptare of God bead or the horior and agoty of devils. I AM is the ofdest name of Gol, and His latest, and is branded iotu tho casence of all moral exivtences for or and ever. Fach soul bas it as its over, This is the eceret of all persenal expo ence. To lay up tremuro in licaven is to hyy up Hesven in ourestres "The Kingdom of God is with you." "The Spirt itselt hearelt witacss with oon Apirit, that we are the children of God Wabor in hisbistory. Where Cbribt withdraws the vail and permits as to gaze into tho Eely of Holics, there wature and nim:
Clarist was not trantigared in the plain, on a level with the gross carna Enflitude. The Monnt of Beatifi Vision rears its summit abovo the fogs of sonse and sin, and is flooded with be effulgence of the Divise Presence Tbo radience of Eternity's SuA diabipates the dorkness and clouds of tho piritual firmament. Ps. $18: 11,12$ It is only after mooy beart-laceration and flesh-criscifixions, and rpirittul midnights of 11 ial and miegiving, that we "sit together in heavenly plsces in Chriat" on the glory-batbed rost of Tabor. No bajf bearted, world-elibging Demas aver reached the ain of myrrb." God deals with the coro of bonan nature. The most trothendous and engoifeant fact is moral being. Wo not only are, but wo aro responsible. We have not only intelligence, but conecience. Not only will but the imperitbable nonse of right and rong, and the awful endowment of immortality. These are the trearuren
which sin bas hemired, nud which trace must robaraish. In Emmanuel ate bid all the treasurce of wiedom and knowledge." Col. 2:3. "It Him dwolleth all the fullness of the Godhend bodily." Gol. 2-9. To lay up treas. re in heaven, to "see the Kingdom of God come with power," is to supproprithe characteristics of Jesis Chriat. Thive in the kingdom, nod the power and the glory," and this makes Tabor. Love, Faith, Itope, are the throe abl-
ipelussive treasurue of grace. ogod is love, and be that dwelleth in love dwelleth in God and God in bum." 'Without faith it is impersible to plesse God." Hope is the atar that eternally fames on the ever-unfolding doors of the aressa of Diviod mysteries. How much love have we? Havo we aay of that exalted, indosithe, yet selfagcri Who Divine existence, and the gloty and power of the Crons? Where io our faith? How many mountaine do wo roll into the sea? Is tho world ders or is our beartsy Can we oxorcise devils by a wave of the wund of Calsary? Are the pussiones harnessed tothe chariotof the Crizetied, and bave our affections unelasped thoir bold of the rust-eorroded, moth-eaten treasurea of barth? "All things are poseiblo to bim that boliovetb." Does Hopo flood the abul with the frnition of the
upper world? Do we rejoice in the hope of the glory of God? Rom. 5 : 2. Ale we "loaking for," and reveling in, "thut blestol hope, tha, glorious ap-


Chrough the Gates of Pcarl. This is the Tabor of the modividual seul. This will elovnte wo to the uver-tepping peak of boliness where two worlds nete peak of holiness where two worids aty
in blissful conserse. This is the tonging for and "hastang onto the eouning of the day of God," in which the fienl crssb or judgment and the omaipotent behest of etornal rectitudo will re-adjust all things in the everlaating harmony of lighteounness. This is to oxult with "jog unspeakablo and full of glory" in tho elsth beatitude of the olect. Math 5: S The Tuber of the Apostles, nod the Peniel of the wrest ling patriarch, nie one. He that was tranafigured in Pulestine, alne grappled Giuls tha lonely wresticr by the aford Jabbok." Gen. 32d chapter. To seo Ilcaver prenod, and bave a Tabor riew of Cbrist and his kungdom bath. ing our ibeer visoon, requires world renonneing, self-immolating, body and. soul-taking up-hin work.
cress on wbich rest the eraltuto the soul and its viefon of the tranefig. ured Obrist. Our anundase dascipline is to "work for uk a far moro oxceed ing eternal weight of glory," not nt randotn, or as a matter of concse, bat only as "we look not at the things which aro seen, but at the tbings which are net seen." 2 Cor, 4; 17 18. The eggressment of the oternal by the tomporal in damnation; wbile lice versa is a perpetual Tahor-luxury on esrch, and "fallhess of joy and plomsuree forevormore at the right hand" of God aod the Lamb. "The heavena and the earth are reserved anto firo againat the day of judgment and perdition of ungodly men." The canker of sin is gnaring at our vitala, and slow ly but inevitably dismantling our eartbly tabernacle. Evory tick of the elock, overy beat of the heart, is effect ing bome clango that hastons the nol omn connummation. "Secing thon
membern of thin ono family. I remember an incident whele, if taken for a pattern in obr charch, as woll as it
oar families, would eavos great doal oor frmilies, Monld cavo a great doal
of troullo. Mra. A ant hustand lived of trether happily and peaceably, onjoying each otbor's nocicty, and their lives sectied to be a day of centhual som sbine; mo nuarrolling, no fighting nod family. Their nelghbors, Mrs, B and ber linaluand, wero quito tho oppowite. Quarrolling was tho order, as woth as the varne, of the day; no prayor, and
the hone whith boonld nad ean be a the hone, which shoald nnd can he a
litele beaven to tho bouseheld, bnol litele beaven to tho bouseheld, boll
quite a different nspect. Mra $B$ could quite a different nepect. Mre B could
pot bolp lut ree the difletence, ned woman like, allo astecel Mrse . $A$, for the recept of makeng and having a happy
fatuily. This was puaily Mre and Mr. A kept two leans in thoir fumily aul theso kept poare for them, and as a coasequcuce brought bless.
ings instearl of curses. Now, lirethron and sisters, lot we fol low this example of tho penceful ratatwo hens thero would be more peace, love and moon. More bletstng would attend the laboraof the eburch Would yon hike to hare the names of these
bears? 1 will tell yous. The first one is, "Sear ye one another's handens," and the socomi one is "Ferbear."
Now it we would all make u-e of bear noil forbeny, wo eonld get aluyg in the church as well as thib bappy furnty did, hat if wo hnve inatead of the to,
 witl not, and eamot, bless tho ebureh that will throw bis counsel mido, and alopt thoir own selfisb idene inalead
whe oratles of God. Tbe ehareb 2 blivit on Cluist, und on throtock the will stand agamst all urpow the proper foumbation, and theso
 hightag and confession. Monbers of
 i-t; the samo oljeet, na mitter by what mame they wo known; whother thoir conplexion is ono or the ot laer, and James a cripple, tho pareat pro wurs for ull. We know tumilic
 mado nothing but trouble, yot the
mether's hemit in nlssaye tilkul with lavo towad her waywad ebord. Tho ulsearll Sobu nltogether. He is of ha own blood, and porkap Jolus will meo his folly yet Sruw, why should the en be livisimm
among you? Why tumong you why was quer, the
Chure of C'brist divided? This the naswer no donht is a proper one. Unto-
ly mon joincl the chuych from inpure motires, selfith ende, and thenr eausell divisum. There es nas oom fire derin
wn in the twe 'burch of Ged, Cbrists prayer was that we should be ano. If moll Chrlat the way and meane lispongh which we were desirious to gnin our
object, wbere would bo soons fur divis. Gan? But if I try to forco my ura selfigh, unchristing ileas on wy lirotber
then there will be frouble. The min. istor who will know noth'ry but Clrifit, and pa wach hra to bis congugation, thust nud will suceeed til bringing will have neion aul penco in the fand dy. The chved will take the seveal -judgel? No-regulatel by this haw. On the other luad of the miniseter gets
a good deat ol his own iffen into the loestrine loo pleacbes, or if tife surmas) lunk lifo nat emmuet, is not of Clod bist of eran, be may also get peopto to foun like the prencher, lorn of' mau aud not drsionon then you the chay looth. Onie will botar Paul and another for Peter, ansl
vory fow for Chrint. Oue oplject in
one Clurist for a Satior to be sougbis called members of the chureh aro dirided!
Another causo for division is, that Satat knows our weakeness, and of en
talces adsantago of it. Tho prencher who is able and fluent, it ofon envic hys theso who should work with bren it the poocenoso. Jealousy has mine vided and eepsrated the bushand from the wufo, and it bas enused division tmong tho ministers of Christ. Per haps my brother, a las member, enn sing a litule better than I call, or he
foels nof nsbamed to own his Jord be foro men, when enlled on to lead is pulbic prayor, and 1 never was weanod brothor. I cun talk as well as be can on wandly sutjeots, but when called on o eay a word for my Savior, that congne of mine, over reaty to slatider oren my follow-man, and ongage in
othor julo talk, then eleaves to tho roof in ay mouth, and jnst because 1 can't io like my lnotber, I onvy bim, and Wrow all kinds of obstacles in his way the bouse of God. As Cbrislians, trac and courorted, this wo conld not do yet ne abcoaverted memhers of the
church wo can do this ; and etill befors the world wo want to appoar to be Cluistians.
Looking, thon, nt tho matter kquaro y, we como to the eonclusion that tho destroyer of peace is Saturn himsolf how muleb mono does be want it in bix Clareh? Forther, that tho menns by God's Church. whelher aelfixhiness noong and ntround doctime, jealoney anong preachers of hy-trombors, dieo. his faithe to fod's will, ns held up by an mover be effective theso alt togother marselves willing to bo the agents of Sutau. Oto farmily, oue etcranal bown buyond, Christ our elder Brothor, suid yot we be arenta io Sutan's hanis' to
destroy the happiness of this redeoraed amily, is enouth to nathe tho Chris tian shulder and tremble.
Nuyrowidate, $P_{n}$.

## thotart

Thought is one of the most wonder fol erentions of God. It is quicker ban ligbtning Tho attonishing. rap into tho past, througb the lapto of long reare, and thon to the present, plan ping inventing, thioking. granping the mide waterials of nature, and tranaforsung them ioto the great implerents of usefuloess and betuty, in ono of the euthime powers that man will nover comproliend. What wonderful croations or dacoveries man has made scienco and art siraply by thinkrigh A passiog train of cars intorrupts my
ariting. What a wonderfil product of thought is that fron monster out Worogoing theaty-fivemiles an hour on wo irou hare, pulling after bim one pasaentons of froight atac ears, and whas gives him tho stroegth? A rart boad of burnivg coal! $A$ whote moun. tats of casl can lay burning, und it will do nabody any good, but thought, np-
phed to in cart load of it will cause it phed to n cart load of it will cause it moubtatn of irou cas lay for years ind be usoless; but thought will take Ewa inet rim of it, put it an the outide of a wheol, and by it hold tho ainersis can lay in the eats. Other minerals ean lay in tho earth and he
uscless, but thought will make a wireof uscless, but thought will make a wire of
them, bsog it on poles, and throngh it trabumit inestagos around the world almast as ewittly as thought itself.
We can tall: 1 through ic for ditance of buodred milee, as easily ae a hondred aclies.
In considering the power of thooght

Thought without application 16 aseless. Unless we writs or speak our thoughts material thinge sround un, they will do no geod, and will die with us. The beantiful theaghts of Horser, the blind Greek beggar, are living now and will tands; and they will conlioue to make mint better, though tho thinker was a benthen. Bet thooe thoughts would bave done no good had they So it is with roligione
Unlese a man profese and thoughts religion it will do litule got I bo roligion, it will do little good, I bowith modesty and humility ; but I nover will helieve that the apirit of the Now Testament toaches him to hido it ander a bushel, or lot his talent ruet and rot is earth. How bumble was Jesme and yot with what boldoeas he vorywhere declared the truth, and de nounced the wickedpese of the Ju玉s. Thought is just as powerful when applied to spiritusl objects, so when appliod to rantorial. In the lattor it manifests it power in tho steam obgine telograph, printing press, ke, is the frmer it spenke in the churehes, bospitals and asylume for the poor and asylym for the poor buils and maintained by beatbens,) The gonpel in boing preached in all couptries, and bibles, when needed, are boing placed in every house is our land, froo of charge
The
olf in the or thought peaker takes a tow Tords of the bilie, ed, is expressing his thonghts upos thon, bringe many souls to God, aod warros overy Christian beart in bis presence, and makes thom work hard of thought must thoro bave been in that young bothen's sermons, who conserted over one bindred souts in a fow weutra in one congregation. It ie Consolation to true boliovers to know bat the Holy Spirit' aceompanies all
well-directed religions tbought. God worlees the thougbts ay well as the acthons that opoing foom thera. How important then for us to have good thotghts and poio motives! Wo can not get rid of thoer. Thoy are with us in the morning and ovonigh, at woyk
or in idencss, in pleastse or in sonow, Lof us thuo try and bate bappy thooghts and we will hase bappry compauions, and io our religions lufo lot us apply thuse thoughts in auch a manner that they wilt catise as to tho good to othors ; and in many acts of kindness they will bless other houla as woll as

Nese Wilvecty, MiL

## FHE JESOS OF THE NINETEESTH OEMTORY

Chnst is very lenient sud eoosider
w, with whom multitudea of gouted bypocrites have maldo a con beloved chiluraa, regarded in the altitude of Christains, tread with wonderrugged security, the sa.oalled the trainiog vad nuriuro of his famit the tratniog vad nuriuro of his fami, to bus entablished rules for tho oftonsibie purpes of obedience; but
tbey, dear things, find it difficult, and oven uoneceasary with thoir natural propensitics, sa comply with certaic of thoir parent's ardors. He , is ever seeking the bappiness of bis future codwollore, nid gencrously roleawes them from ther obligatioos. Hie is not so parcuculur but rather indteroent to the Ile doraio obeanved
Shrish the Rellemer of then of Jesps Cbrish the Relcemer of the world, to bo paractioted witb but dreary forbodat actounts. They, the members of his chrrch, soon coneignitg dieagreethe thoughts to oflivions, live is tranIthi confidence of toon to bo realized

Motbodist congrogation to abent in ud
holy paroxysme of revived holy paroxysme of revived roligion is oad contrast to that doep, divine,
edict, nLet all thinge bo dene quietiy, and in order." Ho allows the Episco palinne to repest with grest formality and, we fear, but little heart gearaing, a set form of worship. He allows the Preabyterians to vie with each other is the superiority atod elegance of dress, dotaining, for omnlous roasons, the poor division of their sect frota
the prosonce of God in the sanctuary, He allows the Monsonites to eat the Lord's Supper io the morsing. He allows the members of the Tunker fra. teraity to bo mialed by the glare of the godders of fashion, of the god of ed by Sath all the various god's erect ed by Satan'e allien, and tho awfol atate of the backsinder beeomes apparont. The young asstere who bave, io
these daye, pat an extra floance upios tbeir dress, think it "of no cones quence ;" and in company with young brothren proceed to a party of a gay and feative eharneter. An impocent pac Mic under the guise of a Sabbath precinets.
Oh, brotbren, ob, sisters, bavo "poken for naught? Has the Lord ont Savoir, told you of glory to be at taiaed by such means? Ab, when the powore sball buebaken, thropes tottor kingdome perist, and the droaded Juigment sest is vaclouded to ou: baze, TEEN will bo solved that momen tous qucetion, "Dhd these thinge bave modern Jesur, in the face of God't oust rotribution already pronouneed apon you for fathlessuess? Oh, bay Pleased Fatber satior the dewdropy of Divine love upon jour spisitaal garden, it my hamble ontroaty

Onaipcient Diets.
Thas glo lous Trially
All wise dyvidity. All wise divibity.
Thee no matcre.
Teach un our frolts to s00 Aod from thy wrsth to flee O, namy we bring to thes F'ranse evermore
Woulir, Iosua

## the bible

HY MRS, J. THOMAS.
Tbe ward Bible to derived from the Grcok word Bibla, naeabrog hooks-ie ostum in the fifth evetary, to the collection of suxty-kix wrinigs whict wero recognized by Christaine as livioe.
Before the adoption of this name, they were kenawa "a "The Seripture", "Tho Seriptures," and "The Sacred ottere.
The bible consinth of two parts, tho Uld and the Now Testameats. The former was wrilten in Hebrew, with
she exception of the boake Eara, No. she exception fof the boake Eara, No
beaciah, and Dabiel, which wore in Chalda' 5 ; the latier in Greek. Whe old teatament was translated into Greek nt Aloxandria, B. C. 277, thib version was enlled the Sxptaugiat, becanse it was said to be the work of soventy trasalators. The Latit ver-
sion of the scriptures known as the Vilgate, was made by St. Jerome, between the years 3se and 105 of our ora. This versiou is remarkable as boiog the first book ever pribted; the sariest pristod oditians are without inte, the carl
The whole bible was recedered into the Sason toogue, about the gear A. D. B40. ETho Donay Bidte," and "Them. in Hestament," (are po ealled beosuhe ibm, A, D, 1tion, and the Donay, Bel. Rheims A. D. 1582, theso aro the ooly versions unod by the Catbolic lai. What ie keows as the "authonzed" orsion of the scriptuyes, is so called frora the fact that it was translated from the originat toogues sad appoint mand of King Jamer I, of England,
A. D. 1611. Forty seven persens were engaged apon it Tboy met in com. pries at difloront plates, baving their rexpective tanke assignord them. The cother was revisod by twelve then to each company
The Old Testament consints of thirly ine boaks termed "cabonical" from the Grcek Kacoe, meaning etraight on a strulyht rule, and foarteen "apo-
ryphal," the term A pocraphy cryphal," the term Apocrapby, Bigni hes hidden or conecalod, and is apphed regarded as absemos, and their authen ticity doubtful
The new Testament enatnine 4 went $y$ von bookn, viz. : five historicat, twen y one bortatory and one of a mixed bortatory and propfotical character.
Tho division into chapters nssumed ita prosont form about the middle of ho tbirteotsh coatury.

## Phatodetphia, Anqust 13, 1880

## THE LORD'S GONE

I was trying to givo my little two var-old mane iden of God. Of conrse he could hase no conception of the annipresonec of tho All Pathor; so in roply to my question, "Whore is lko Lond I cecontared his answer, "Way "pin do sky," This bo delighted it ip in tho sky, and soe de ,ord." But one day ho was a jitalo ont of sorte body and spisic. Ho loaned on thy vindow sall, lookjeg thoughtfully ont upon the lnon, and to my quostion "Claudio, where is the Lord ?" be mado wo ruply for a moment; thea, turning gave me a sowwhiog, ruther bullea look and said, exophatically, "De 'ord gone, der oin't ary 'ord.'
How like the moods of us older ones when life goes worg with us. It is cosy to got away from God ns for as fonso of aearnoss ie concerned. When we give ulp that sweot, patient trust ing, which brings with it such blossod. ness, and try to walk alone, wo feel, nos we deserve to, tho hillinge of a Fathwhace, Though it our Priviloge con tantly to bold swect conamunion with our Lord, yet by negleet of duty and

The Arimitive ©hristian.
HDNTINEDDN, PA Aapnat 31, 1sse.

Neat wouk we will mott tikely ha something to shy about the oper

Bre Bushor and wife Inded ant Face tumento, Caliornia, Augunt the, ut 8 5.m, and expected to land at Oakland, their destiustion, by $130 \mathrm{p} . \mathrm{m}$.
 ${ }^{4}$ A good atteralance at our soclat nuevting last niebht, and one rectatmed."
Os a card from brother N. C. Workman of Hell, Norton Co, Kansas, be
unierms us that on the 15th mat., they iniorms us that on the 15th tast, they
had some bescy rains and that things aro growing niecly.

Sistia, Julia A Wood is sojoushing with the bretbron at Ashland. Wo zive family buforo long, and wo will then family bufore long, and
all heartily weleome her.

Brofien Amsey Puterbangh, of Wirsaw, Indiana, informes us that the discussion between Res. Read and hinsself is hikely to ocear. He thinks it wall be tore time in Octeber, but will inform us when the urrangmonts atro eompleted anol give us all patienlars

Bыathea Jacob W. Jeer Niekernon, Kansas, anys: "Wy
lowe and union generally, love and union gencrally; Ous
lovefeast will be betd on the 1 thth of Suptember, at Weytmanter actool. bunase, is malos weat of Nickerson.
Munisterinlanl is solicited. We lave recerved one by baptani during the


Tus Nombliwestern District of' "thio contemplated a conventen for the pur-
pose of furtherng the Kinday-sphool pose of furthening the kinday-selhool
wonls bat some opposed the moves others fuared trouble, a lute a largy masjonty nere in fivor of it. They have for the present.

Ban It. C Moomav would liko to throw bis "squibs" at nomepbody. Dan"t brocber M, they mught hurt some
one. Whon editors throw wruibs ut each other they dun't hust, they tall on us somethang thko water does on y wim h.

Is anotber column it colored brother wanus some information in reference to his requeak will be granted. We hnve just as much respect for a consastent coturel brotber as for a whito one, and
we think this is the feeling all should lave. God iano respecter of perrons,
and those that are colored aro junt ns and those that are col
piecions in lus sight.

Broruer Jies. X. IIerkler, of the In diun Creck cluwch, Montgowery county, Pa, says tbere bave been exx add-
cd to the church by baptisro sinco liat spring, but since then the waters have uot been troubled. Tho eburoh it ap-
pauntly at poace, and we hope the united eflorts of the brothren may loo the mearis of alomg muth good in the matam

Buapaer J. F. Ronk of Simpson Sta W. V'a, enys: "The Lowel hes blesech ns witb a bountiful barvest-plenty of
whent sin giase aral and aboudance of whent an giase aral and abondance of
trut. Politien beens to ocenpy the minds of the people liere now, akd, as a result, do nut seesa to thiak much of the salvation of their eouls. We have but little prending here by the Baetb.
ren. Brothor \% and G.
preash for wis sometimee.
Tue first, diseovery of the barbarons custan of smoking was made in the custatn of smoking was made in thu
month of Novessber 1192, almost four month of Novenber 172, almost four by Columbars to explore the isfand of Citha, upon rotuming, reported that
the nafives varried wath them lighted fire-bunds and puffed strobe from their mirnith and hones, Thon iarthor olservations they declated that they "Saw the maked navnger twist the lat so
leaves tugether und smoke lake dersle" There were the urigioal tigars, made of totaseco volled up if stried corro
lenves. How many of our reaters, intulligent and rivilizet lemats, ant
now fothowing the example of those now following t

Bantiea Latalon West informs us that he haq juat arrivell bome froin very ploasast yinit to lowa und Mis He cnoyod himsolf' well wit the bwethen, sfiters, relatives. aml strangers, and found a wide fictd for nunisterial labor, which is inmany plakind and soecable, with an apparent willugness to hear and approve of th Wort as bold forth by tho Brethren The henith of all in the Mame Valloy seems to be gnito gool, and the work gocs steadily unwarul.

Dhannar Frantz in anotber column ay they rased a volunfary contrilus on of 830 at their barrext foceting for the missionary equso. That in the way to to it. We never liked tho tav
system. Every brotber and sister ought to feel that it is not orly a thaty bat a paivilege to give: that "had jubt as maty ay nuy other Clule
 pininly teach. Exan the giving of ety of rold ander, with tho proper mo
tuve, will not so unrewarded Get our people to feel thas, nud wie wall not
neel may system of tuxation. We will get umbe diftoun 'timut miore, us fifd Lin Nowton Clanreb, of OLio.
O. lant Wedreadny vyoning we beld Wer sompt mecting in the pathis of the Normal instend of the elingel, as it was
the maly toom that was not totu up by the men w bo wre pritang in the sterm heatigg apparatus. The necetmg re-
minuled as of by-gone duys when the brothency bsed to cone to futhor' boase on Satualny evenitg, when we wontd all gatbet thite the room ani listersticentively to the convereatiun
on retigious subjeets, and then finsilly eame the sissols of sitging. exhoxth (fon nod prayer. Tbose were rool
mectiogs, and wo onght to have more of thom at the present day. Well those of our reaclets who can recull such scenes and bavesealizedsuch meeting hat oa last Weduesday, evening. We believe that many of our roons for wornhy ue too lange, enpecially for
social muctings. We seattor, tpo jouch throngh the roon. Wo do not cateb from each other the leoling of inepiration, and the spaco botween nh appears too wide for the full and free flow of lmothorly tove. If our nooms are large Wo ought to make it a point to get
close together, and in us close proximity to the lender of tho mecting nis por Fiblo, As a gonersl thin
bave better moctings.

Tanas bas been a grent deal satd ahont Irr. Tannor'a last, and some juctro Hons wem greatly surpriser that bo tainly is ats oxhitition of nowe than onlinary vill 1 ower, but then money and upplatse was at tho bottom of t and these considerations gleatly nomr.
ish and strengthen the will power. Durinus the last day of bio fist there Were two theusatal promens in the luil where he resided, and orer fonr thousand outhide woiting to get in, iacb of
day" prerious to this an ndmittance fee was charged, but it is thought the fast brought bim somo twesty-five or thirty thousand dellurs. He dill na Joubt than what bas been donc, but no doubt mude lats of moncy. Is thero
nagthing after all so nurprising about aggthing efter all so nurprising alvut
this fist? When me tulse into cousid. ratius all the attendant circusistance wo think not. Many mo rendy to eon. domin lim fur endangering lis lite in the world, but there are tbensands linsting the reward of whicb, (an only lasting the revard of whigb, (bul only
be the wages of esn-cternal theath. If it not burprising that men will rak so masch in a land of Bables? Thete an
thousunds of profestang Christinas to day whoare lenper of soul thath itr Tawner was of body at the end of hif forty-duny lint, all berause they refiam o partake of the manna tbat nounslae the soul. If wo coulit soo orrmelves as ciod sees us, what a spectaclo wo
be prestated $-a$ world of sicletons'

## OUE VISIT TO JAMES OREES

We surpose that people generally njoy viaiting, especially among finethd ad familar ones, bat there is a snyng, we not know low true it is, that tout rixiting. This less they car tittle bit in the direction of our expe rieace, as we bad beenntaying at home so elosely that we bogan to feel it a burden to think of starting out. Now we do oot winh you to think that w
are going to tell you abont a trip to Farope or descrilbe sonac of the Biblo senes of the Holy Lisnd, as wo have lot been so far away from bome. The xteat of our vabt was to Jamer Cieok had back, und as wo uted fur onr mo-
tive power aslow "Billy" it was quite joturney. Our first call was with on bother Jhanst Brunabaegh near Marklesharg, tho houic of oigr aged bioth or faniliarly known as "Uncle Davy: He now is in his 8 the year, aud is tho only surviving member of a fasuity of finvteon. His pitgrimage in ovidentiy worving the cluse, and an the bouree
for earibly usofulnes and eojoymen aro to lim foreser closed, be longringly and Lupotully lookn liownard to the hange: hat may it brimg hom joy and glanloess fosevermore.
This is an earthly paradise for fome loving editors; apples, pencher, plum and grapes in abindancor Oh, the
Coneords and the Marthas : not cum hered Marthas bat Martha grapes breen, sweet and delleons, If the The only thing necossary to constitute ur lighest good, we nught bave it great many hittlo hesvens in the fertile nots of the old Keystone state, Buy oxting aud drinking in not our heaven.
Wo seck somothing more lasting, more

In the eveaingate James Creck niet th ghomse whese wo net a goonlly number that had hasom laugh, of the Clover Croek chnurch was present und gave us an interosting disconsse to which we all listened
with pleseure, and, we trast, abo with with plessure, and, we trant, nso with to Marklesburg and "pent the night with benther G. B Brumbuugh, one of the rosident ministers.

On Sumlay morning ve again start. el for the church, litat sturped by the way with a sick sistor whese wo luad a pesson of derotion, and then went on
to the cburela We ariived at thiweluse of tho Sumblay'schbol whicls is well attonded, mad wo bope is wecomplishing a good wotk for tho young of the beggblathal. Brother J. W, Brues. o'clock, p.da, witur which we started for home. The sbates of evening bat Ing atready fullen, the air was cool and pleasant, and we bal quite an enjoyno'clock woll pleased with our trip to funcs Croeli, the clurch in which wi
eans, and where we firs
us preclous to our soul.

## DEATH OF SIBTER SABAR WELLS

The sal thlingsor cisfor Wells death cuched us just as we were starting on ur recent jonamey to Mary land nail
o coubd not then give it the notic We felt it shonld baro and which wu
desigaent to gire it. The place that isfer Wells occupiont in the whection of many Cbristain bearts, that makes berikyorture teom we wo thy of romething nore than an ondi. nary unithary motice
The manten nume of eister Wells The knewalt Ifve nacther was a kly tow of the father of Inother lsanc Price
She was bos nul nowed in the bis Vithog, Chestor contry. Pa. Sho wis aneang the oidest of hev fether's chat drep, and in her efghtioth year
when she died. Her mother died when she was comparatively young and the ditics and labore of a Heother
dovolved npes ber as sho swas nurong dovolved npos ber as sho was nusong
the oldebs dangiters of the family What she filled the place of a motho is wall no that of esery oher relation ble mustainod baithfully, wa= manifere from the finet that hor brothers anil while they loved her as a sister.
Hev fatber moved from the Big Vat by to the rionity of Iawronceville. in the sume county. Hero mur aequainhance with the fanily dommencol. She, thrie yougger sisters, and ber fother then constitated the family. Aud a kind and loving anal loveable family if was. The fanily having a tavgo connectoon, nal sister Sarab and her father boing nembers of ourr fratorni ty, the hoase of brother Jinewalt was many trionde. And the Clinetuan boajotala showerl by thl the members of be fantly to wh that supped with wille at home
We sad that aut zequaintaned "cith tister Whits romincteed utier hific, the Whes mored to tho vieinity of Lak'v cth oville. There was bit litele preachi ing live the Brethen is, that mighbicas. hool at that time, wheh was ricaris falli it oontury ago. Slator haruh the ing zeutons in the canse ut her henver 5. Ma-ter, and enjoging murh the sociots of her Cbrsstian bietoren, did
not unly invite hor brothren to call at her fathol's hones, but requucted tho ramstengy bretluen to make it a place of jwetulung, for the benefit of the fatmIy and the community. And it be. amo a place of regular maveting. Thio ppointments. were genorally tuade and filled by miveters of tho Greon l'oeo, in, $n$, it was then called, the Lumbiorville ehwulh. At trother
Rinemalt's house some of our fist inRinotralt's house some of our fist laand the warm reception that the fame ly gove us, and tbe respectial uttenLion the peoplo assembled gave to the Word ireacted by us, gave us mucb ncourngeractit and help in what folt were very ardnons and refporsi-
blo labore for one so young in years, and no limited in knowledge and Christan oxpersence as we then wer
this hpuse of brother Rivewalt's by tho roadside, many very procions sien sous of Chvistino worsbip and follow hip were enjoyed by many who thon et these for Christian edification Aod others bosites sister Wells who ben aul theremul, and who "nut gether in heavetuly places, in Clirizt bave since gone "from eart; belowcaven above," and inercuso tbe bumfor of "tho spixits of just mon matid

The aneetingo at hrotier Mivelaarts percusing in interest, after sonne time, thy wase romoved to tbe selound-hrain in Lawrencevillo. And the hibors the bertioren were Lhest, anal some prev. result was the orsanization of the Law enecville chareh, a braneli of the old Coventry chuvelh. The bretbren
abip in Lawrencerille, and a consatorable numbership of netire wurkers in the charcl. And sister Wells was one of the bumble agents in the lamil of the Lord in planting tho Lawronce sille ehueb, We romentur distinetly Who intereat phe took in tho early work of tho chaweh in Lawreneerallo, uthl tho joy she tete nt overy slop of its progress.
Ginter Wolls baviug the dutue of a mother to perform to some of' the Jonuger members of her tathor'n fami5, remutued nutuarivid untol Now puss ifter the leath of hor thatier, and the hutriage of ber youmger sonters, abo amnici bother Jmaes Welle, of the
Coventry chareh. Thin marngice vo bulieve what quite sutasfinetory, and promotive of the litpparmes of natl parties ammadutely vobcurnal. Thit hes werded hite was but of long contio. hance, and in a low yenrs ruler hew marringo she was lett a widow. He last yeary neto lived with her mintens,
they sharing with her the comborts of theyr own hanes.
Deafacs boing constitutious in the frumly of the fatber of mister Welles on has srde, bo was deat at the there we settane aequanited with the fanily and hence we have net made nore re orenco to him. Ho wes a very kind brother, and did all he cenld to make the guests of bis frimily comiortuble but bo coull not enjoy tho convera tion of bes dients, or the hearing of the Goupel He was killed by the ear on the lleading Ratirend, not hearing the sigal that was given bim to gui off the track. Sistor. Wolly was ako duaf for surecul of tin last years uf hos life. Thas was to her a suvore pllice tion, ths she enjoyed so sauch jelligiont conversution with bur Chisetian frond and the preaching of the Gospet. But being clopsered of the matraniager of dio setise of hearings, for bor editicathom and enjay month she mprevent the lacilites offered lies hoam other stmu es. Sbe reat macls und thouglat math And we leable not that her separretion -aesore theo the putaile wath ing lier loas of hearitag, contabited, by turaigg ber nttestion to the whrid Fotloin Ler, to tbat horh typ of thrit. on chazactor of whirli slas buth shed made so bear wa spprumeh. Hev eqpefiento that icenp and laritu, as all krow who hat correrpuntenee with lier, and why etr ajprociate the richacss of the expar
hite.
Sister Wells dedjeated horself at very carly uge to the Jourd. We canthe time of her buptirm. Erother Price thinks bhe was lospticed in her thistpenth yenr. And whide her Cliris
tody that she was glad she was going $\left(\begin{array}{l}\text { will be unfavorabie to that church and } \\ \text { the relation it ataods to tho general }\end{array}\right.$ home." May ler pious life not only be remembered by ber friends to ceuch them the heinty of boliseses but alio to prompt them to imitate her. We aut hor fandly demands this tributo from at to her mernory
OUR VISIT TO WAYNESBORO AND
EASTERN HARYLASD.
Tho fourth of Anguat wis the time uppointed for tho rotuaittee ront by
Anaunt Mocting to the Avtivam burch to vint anid charch. The com. miltee mot at that time. $A$ number of eldern nod miniaters from otbor confrem charch is quite a margo chavech, enbrameng a nacmiterahip of uthat four hundred. An a rosult of sucb a large
tmemberahip a conemderablie amoant or luainose will bo lilisely to como beford the etureb, and noro or kes diticulty will havo to kosettlod. In tha osttloment of drifionition it too of en bappons that all partice are not satisfied. So it bad bech in rome degros at Antictamm
cburch. Consequently the committee found a good deal of work to bo dono. It was threo days very ditigently enongruy in inventegating the tronbles in the cburch and endeavoring to bot The them. The troobles Lad orignitod through misbuderstand ing one anthor and through a want of that charity beginv to subsado in Cbristian hearts, dicmation of feelng, and
asuace of tronble will follow.
Thore seomed to be no apecial temnation to ube committee to have any rotpect of pertonn and wo think it hall "bureb wero what wo songht to pro. We thought we san our wny rery cleur to make tho decinions which
wir mode. We seted upon the tostinooy wilduced. It was not ploasunt th M. to do what a sonse of duty reentival Inhure will he, wo cemot toll, buts wo Lepres that with fod's blowning they Will prove a benebt to the church. we bowel. Tbin aforded an groand
thope, and our prayer is that God wull hlees the brethren of Antetam -bulw, and prepure then for the
worh which the wbitoning barveut theit surnoundigg thera opeas From Waynesboro we went to thu Pupe creek cbareb, Naryland. This
chincth as a body is logal to tbo brotbcrbood. Its future wo hope will bo jronporous and succsosstul. We aloo
sisited the Bush Croek church it ellstorn Margland and find that thare
bss boen mprosemont in that cherch bas boon mprosecoent in that charch bad a plensaat council with the broth. ren of this charcb. Tho Maddetown no wecasion for coumeits and conse pueotly we bad no councal macetings in them. Thoy are gotiog along pleas
antly. We visited the Monocracy church and had wevernt pleakat meetmigs with the brothren of thut We were buppy to find that the troubles which so mert-agrated the titne ago hatve in a great messuro bece settled, and that thoy aro in peace, Thove ve, howeyor, one sharch in Fasttemarke will not apply. Tho is tho Reaver Dam church. This cburei to Fintern Mecryland a your ated ment ther woull it at our late vasit it re hased to appoint a council mevting lose und also to open ite church for us
bold a councit with such of the nieraburs as woro willing and desirom of huring $\begin{gathered}\text { a meeting. Wo held a coun- }\end{gathered}$ cla in tho gropo, but under very disadmatageove erreutustances. What tho result of tho course addopted by the
Eearer Dam charob will be, we cand Eearer Dam chorob will bo, we ctin-
not tell. Wg aro very feurful tlat
the relation it atadeds to tho genera brocherhood. The cburch would af Tord 05 no opportacity of meeting it, and explainieg our position in regard by Annual Mceting. We have reason to hope that there is a considerable aumber of the mambers of the churok that will remain loyal to tho general brotheriood, and wo toak nteps to asscortain who they aro and to bavo them
organized into a church should the body of the churut fionally refina to como under, tho anthority of the Fr $\underset{\text { Tornity }}{\substack{\text { ab }}}$
Tocent visit and of the labors of the committes that we were on. w. havo not given the aamen of the peralfected unfavorably. It gave un mnct sorfow to art un duty reqnires ins to
do, und we tako no plenaure in expow. mg any, howerer injudicionaly they may bave acted. Hence wo montion oo names. Should it be neesseary fully mate, then it will bave ta be dooe For tho present wo will let the fore. going suffice and commend the suffer ing canso to our divine Mantor in Eans. orn Maryland, and aspecially in Beaver Dam choroh, to sur beloved bruthren at harge, as well deserving of their gympatey and prayors, that the Lorid to full unione bia power and restor to full
ones.

## ©

ELDEA R. E. MKLITR, EDITOH.
The crop of grain in the enst. bardly as good as common.
If you cannot find a place to fit you, trive to fit the place in which you find yourself

Trovas onf time is spent amony the croublen of the tburch, we are glad to know there 18 pecico and union gen
$W_{\mathrm{E}}$ bave beon no very bugy with ounmitteo work that wo iare hud no for some titise. Wo bupe to do bettet w
Wh buve mot brother b.beiman eroral times whito in the enst, and aro eind to seo bim improving in ong too much.
(Hort trip eant has beena plosaant one in many respocts bet the bardes irbor in conimittee works We eror had and aro cot yot done. Afor all, and onemics made, and, wo bope, nome sympathziag friends.

Brotara D. P. Suylor, Mosea 3til lor, und llarloy are bero with us ia Jussey. Brother Bucher is oxpected
Some important work to be dono. We Some important work to be done. We
bope God will biess us with wielloni to conduct it right and finalh it accond. igg to his will.

Tuc kinuneses und friendehip of tho Jorscy people is nat surpassed by om Western folley, bardly equalled, we think. Our friendedijp in the west is put too much on the busingss atylo;
business cuts a litte too much off of par friendbutp and rest.
Oun risut to Hantingdon was a pleasant one as there was no comaititee
york there. But our servein there was umohow not very well expressel, or at leart it makes us eng somo things ughe to remil the proaf shove of 1 an prodiction if bo could

Aakived in Now Jersey dugust 17 ator nauch hard labor in charch buri. ces wo leth Maryland the lotb, pretty account of the Maryland meetings
nost remarkable things occarred ever known among tbo hrethren.

Taere are many dotien resting upon the present goveration, all are important it is true; but one duty rises bove erery otber If that bo noglected oon the morality and religion of thic waty is blighted. That importans duty is the proper training
of ths rising gonerntion, the deFelopment of their mind and spifit in all that is good. As their edvantages are greater thas tboir fathers, they will loarin more. To make that learning decelop them for good, is oar great duty beginsing at the eradlo and runnibg to manhood, but lesting to eternity.
$M_{A N}$ seens able to improve timnst rerytbing around bim. Why not mprose bimself, by neing all the recans God has given tor that purpose ; to unltivato bis own disposition, im. frow botter and da more pood in the nbort time of bis labors. This is progrossion in divine lifo. Buba progres. ion that ndds nothing to the divine Ife and apirit and practice of the Christlan charactor, is no mprove-
ment, though it bas tho lovo aud praise of the world.

## FBEE OOMMUMION.

The cammon idea of freedom, is messored by political aed social rights, making no distinction batween the ighty given in the geapel and those given in palitical and acial govarnment, Many claith in roligion, all the
righta given in political and social librights given in political and social lib-
erty, judgiag divice and religious freeetty, judgiag divice aud resion ing hutusn lew. Socisl and politi-
dom cal govornmeat, givas libert to masafacture and eell liquor as a beverage;
tonag give liberty to regular dram driaking, and esrd playitg nod it bay give liberty to men to adroente polygamy, free lova, inalidhity, and any other error they chocse to propegate.
Bat the divige law give no right aor reedors to aey mon, to adrocate or practiec error of boy kinil ; no secmblance of nio, not evea its appearance is al wwed in tha perfect law of (iod. Stili) muy seen to bold religious toneis, of principlea, that are only a modification a loyat submiscion to the political and oocaal law, jndging oll their rights and luberties in relagios, from this civil standpoint, claiming the right to hotd and adroeate any offinion, or faith, makiag their conecicace the ampire is religiona freedom, that it is in civil govremeat. Sucb religion will be con trolled by the power of social law and costom.
Error political and rocial caatom, such as at vocating the uso of liquor, free love or infidelity, ctaims equal bonor, "par excellence" in ciril government. Error in religion demands as mach, sad more. There is not an error is religion bnt its rotaries chim all that is granted and promised in bleakinge diviae, hence free demand that conscience sball free and bave full fellownhip
eror hath uion, fellowship, whetber in the eburch or out of it If men's conncience shell be the umpire, either in the churct or out of is, then indeed it is rery frue, But if the ward of God, the primitive frith and practice is to be the judgo, it is ndmit all ertors men believe in religion; orthodoxy will reject some on the ground of buptism or same peculiar church tenet Eat if conecieace iv to das be bo exception to any, but free dom to sll who bave a coasciesce 0 do 40, Mormonv, Catholics, Free behiere of exch fred caem of We do not any more admbesiblo in commulion than trath gives a right to commaniun, is trath gives a right to commanum, as it does fo learen

The commosion is free to these who occept it as it was inslitated; with the aame faith it was then accopted, bat it ia not free to be given in any other way, the trath: The President issase bis proclamation. Al tho oflicers ased citizens are froe to obey its prorisions, bu not free to change or dueobey them Liberty of conscience is limited to its provisions. $\Lambda$ casa may believe sorve thing elve, bnt be bar no lloerty to fo low bis conscience; be inast follow the proclamation though lie dalas freedon of ensecience. The Prealdeat bas It would he a weals all its prorivions it would he as weals, fatile proclamation or law that everyoas could bave bis
own coasciescasid decalda as kechoosha The proclamation of God is of far mere importance atad atrictreas ; all raust in jadged by fith provistoas, and all mra Iree is Clirist who ate iestide of its teaching. These provisions wero gively and their faith aed practlou proclaime by precept and example. Perfect law givea perfect freedom, laside of the law,
but it gives no liberty outside of its prowisiong. Man mey waut to change it may bave a conscfeace aulike its preecpta, and example; but it gives bia no lreedom except to be converted to them, no liberty of conscieace to belinge of do somethlog else The church id
judge of whose conscience bas lead judge of whose coascie
thum to walk disorderly.
In the apoatolic age the commanion was fres to thone whe submitted to feetwashiog, to thase who had a supper with it, to those who naluted one an other with the holy bies The Lord's supper may he free tothose who, in faith used it us he institated, but po freedon was given to uba fi any other way ; ac Ifeedoms to use it for any other faith or practica, than the precepts aad eximple inspiration gave. We male the communion no more froe to dar than if WRS theo. All who beliure asd practece
as they uid in the apostolle wse, are free in comtanter of goapel nutbority ; but all who comonime in a difforuts way, or clongge tactrine or fatts, tre no more free to combune thau un alien in fred to rote. Tlise ouly freedom the grospe gives to any tbing ontside of it, in to be sonverted ioto it.
Tho tommation is jubs ns fren, and no more ed, thas any other ordnuine of the church. Juat as well prencl flec biptism as iree comanunion. If bup-
thro mny bo adramintered withont asking any piercquisites, מ9 faith find repentase, then the commanion raty be free on the same principle. Let ad be his tave his orn conshence abd be bis own judge in baptism, it is free; so with communion. Why it make the churchiteelf free, on the same principls without seking ang presequisites? Lat all heve its privil-
eges and fellowship, without asking , willout lowing :ept for ammen ta aso his own ex helonce; just ae well maske the cburch baptism and all other ordinances frec to evorybody, at to make tho commen Tion free without asking aby qualifi cations for it. Jnst ws weil contend that overy forcigaor, alion, or robel sbould bold otthe und vote in poistical government. It requiras the enth of any more than Gol reyulres a gospel faith and repentanco, and boptiem, be t is possary to church privileges It is just
nis well 10 let every
have bis own conycience in all of 14 , sind carry ont the proncpics of treo conscienco fully.
But thas principle on whach fros onscience is based, wall go farthor. The irco conscience will derasthl so free pulpit, free press, froe apoueb, free dis or the pobtical dogran let error be froc, and let truth he freo to combat it; with free conseleneo as king, to advocate or rojoct polygany or froe love,
se it hus done. Thers is tho ultimn. tum of froo conselenee, Which
moanh freo from the control
the judgment of Aenua! Yectiog Independent of Newul teotieg approved by eonscience. This prizen ple canverts the charch into the ror tox of politics, after which it is pattox of politics, nater which it is pat-
torned. Wo only need look at ite justomed. Wo only need look at ite juc
taro writton on the wall, Mese, Mres. Teken, Usaakan.
The gospel does not buso christian onamieion on follownbip, or free conalene's, bat free in C'hriat is ita pribple, traw ingide of its teachios, tut tellowelip error in uny or its' forms. It has bo fres baplism, iree comman. nion, free pulpit, freo preva, freo faith, or panticd, or any thing save hasede
o Chint and his coapel There freedom enongh for all trutio. Tho grand, glorious frectum frem sin, and ieath and error. It is freedom maclead and in truth the onenesa with Cbrist and bia sansts. When ull are of "one mind, one judgment, and all spenk the ame things," it is the glorious liberty of the ohildron of God begun on varth. Freedota united by churelb government to adrocato angthang consutence may diutate or desigo 1 Lavery to an, contontion, Btrifc, dis ension, and death to peace, to pres. perty, and bappineys to the church it kills fullowilip in anything where it in wimitted, as well as in the eomma.
mon, and is to foreign from the gospel as tho political gorernment of ours un rorn the kIngdom of Cbrist. Liberty of conbeiance opens the door an Chriat as ail two way from treo omon to Bunyad, Young, of foocenon, or free anything olse admites all the sins in that trast space
cloaked under the name of religion Free commution is clamed from tbe anguage, "Let a man extmine hify aelf." This lagaugo was addrensed to those alone who bad ull the prerequintes. It included thooo alone who lad the faith and practice of the spostalie ohurch. It was not made su tho eavon hundred sects of taoders timer; they did nut exist thoo. "Lut "man examine himaelf" to edo if he han tho proper quallicatione, the pur roquisites. If not be kins, oating abl drinking condomation to lambolf. This excludes all orror from the evenmumon wbother it bo io the chureh

## Eyome Bepartarat. UKOONSOLOUB BELFTSHMEBE

## ay mas. agnay wasd hemerea.

Excluaive rogard to one's own inter ent or happineas-tho surprame eelf. love or suif.preteretice, which cad vancoment of his own interest, powor or bappiness, regardless of tho inter-
est or comfnrl of others-is Wobster's est or comforl of otherx-ie Wobster's
defrition of eolfisheess; but nhotber authority celle it ${ }^{\prime \prime} \mathrm{A}$ vice utborly $\Rightarrow$ variance with tho bappiness of those who barbor it, and at spech it is coodembed ta melflopo."
Thoso two authorities would scems 0 contradet caoh othor if we did not boar na mind dant rolflowo may have
a two fold interprotation. "If may a two fold interprotation. "It may
denoto that longiag for good or wellbeing whioh is common to all, entorinte athd charractocizang ovory appecial dosiro, and in this case it bas no moral quality, hetng moithor goed nor bad," But whon it is "appliced to a voluntary regard to tho gratifiation of
apecial dosiros, either goed or evil, according has those dosiros conform te duty or are in a durect opprositeon to it. If nolflove tlual not degenerato
into nelfishness, it may be quite cominto selfishness, it may be quite coms-
patiblo with truo benovolence. Real soltiobncess is elwayo wrungi beiog that regard for onote owa noterost or pursonal gratifieation which is fostered and iadulged in at the ".
through the injury others."
Here we have a denr and definito explanation of one of the moes eubele and msiduots defects of tharintor. A diatinet line in drawa between it and woiflove with whinh it ta often
confounded. Hut selfibiness acts ni. confounded. Hat selfishncess acts un
dor so many plamenble guras that it is aometimas mistakon for othar traits of claractor whech ero porfeotly barm-
leas if properly guarded and beld in check by a conecientions desiro to love aur neighbor as onrsolves.
Fow williogly acknowledge, oren to thair own bearta, that nany ol' their
nosterrainal aets sprigg from some mostecriminal nets spring from some
of the numberlest forms of selisbuess Bot lot eocb attempt the work of solfexaminntion ns betoro fiol and they will be astonisted to sco in bow
many anoxpected nooks and corners many unoxpected nooks and corners
of theie rdeily life thin mont igneble of their fdeily lite thit mont ugnobio
weakness is lurting, ready to atart into acture
"Strake abow which way tbo wind blown," and very minnto thines help form a buaia from whicb, stop hy stop, ono cas build up a goneral outline tbat usmally gives a tolerably correct ides of the real cbaracter of those by
whem tbey are smrownded or with Whom they are nurroonded or with
whom theg are astocinted. But to thisestimate of the clarneter of ots ers, it thay ho wise to bear io roind that thow thus analyzell and judged, are from equally aroall things, seadiog our cbaracters, ,
the amme resalts.
Strange as it may appear, there are many points of character of which the nearest fricoils do pot or cannot form ger will arrive at in ball a day'e obace vation, or as cas bo morured in a sbort ournoy in the card or at steambint The restraint of home, the desiro for tho best apprecation of frieds, are
Eategnards, and bold in cioek the froe exbibition of some of the most uplovely qualitics.
Our most disagrecablo traits, aro more notised than our most polisbed meaners, and fow ate 50 ohagare that
thoy are not noticed if they make themselvee coospicuoas by 311 mathers. Steamers aud railroade bave nently nbolished private life. Ono who wishes to remaia unknown and undiecovered,
kbould never venture appo them, bat even eatablab that home as noor the wilderacses as possible. Even thero is reporter may track the most obscare
$6=3$ eat to
the tume
What haste is particularly noticeable, the momest the deara are thrown opes,
to rush into the cars and secure a good if not tho best, ecat! What pasking, asd
 jostling thd trowding 1 Having an.
eured the best nanceapied, bow very near-sightsid people grow - it nloae ! Those atanding aboat boping to 5nd one sioglo seat mnclaimed, are not rest, pet bag on the ecoapant with the con look oleadily vot of the widdow. finde a hoek or paper exceediogly 'inter. esting till tho persoa looking for a place of rest bas passod pa How many of us bave deve this! Does conscience ever whisper-sel 5 Sh
We cannot recal
We cannot recall any public place or gatheriag where the display of moliabbess is not obeervable. In posny cases, we arv sure, the tranggreasore are not conaciouk of it, and we are bappy to beliere, in mast cases, that did they aieace-end eren pbyeical eallering of. often-tbcir selfisbbens, or, in sucb cases we prefor to all it, theugbtices crreet this bad babit. Many preopto would be surprived, no doubr, if told that some special babit of theire cansed to mueb duccomfort to othere as to make thems sbriok from the public assomblies where they will be salro to be anaoyed
by it. For instance who imagiaca, except
tbose who euffer from it, that the ase of the fam in charches, coacerts, and lectares, that the use of the fas ia is
source of intense diseatalort to some Who mast, of decessity receivo the full beaceft of the draft. Now, thoso who imagine that thoy ats really mado cooler er more comfortable by the labor of fanniog bave ? perfeet right to pursue this industry, hewever much those who
vever axe a fan may ke io daabt as to the comfort dorived from in. But io it Liad to nse one's independent right to the discomfort of others? $A_{b y}$ on with a tendency to rere throas, weah luaga, of habie to tata cold yrous an forn the incessent tmation of fans io publie places. In ensos of faidting tho an may ba uned with beneft, but first
be eare it in a geauiae faiating fit and he eare it in a geavine faiating 6t and
hot drostration from some trouble of the beart. We bave suea cases whea fas. nog uater such circumetavees woald perbapa bave heen futal if bonve oue bad tiddacsas. biddacss:
We wiab ivea oar own ser the berat of the ugaestons it is but fuir to aotice earue obite that might deganerate into nolabness among the stroager rex.
Wo run no rick in calling of tobacroas selish babit. If oor fathrs, soas, brotbers, wad "otber folkg') busbands-ours dees not-wbo amoke or chow, woald fadalge ooly in thoir oajoy tho babit, then we sboald feel that they were uaing their paivilegos, but not alvusing them by making othero oncomartable. Bat when we seo young men and boye bmeking io the streotswhere anyone who passes thom cannot We canoot refrain from thinking that whe emoke ranst he meltabl. When we sew a genteman smoking wbilo ridiog
with lasies, can wa apoid calling it a with ladios, can wa nyoid calling it a
aelfisb habit? But wo poufess we bave our doubes if many desorviog tho name of gentleman will do sach a rude thiag auless the lady or ladies bave masured bim tbat the amell of tobacco "Wan ant at all dikagreeable-iodeed they rathot liked it" Still we far we must ac knowlolye that few would fill their
homes with the fames of tobacea if the lady of the booso waild honestly, but gently, there what if almost alwaye the tratb, that the odor was really avooy. ing asd disagreeabio. If, therefore,
geatlemen carry the eal fishotsin which en mo noticeablu to all lovers of tebaere Inte their bomes, they certaialy have reason to forel that their hady friesdo
are ta tome degreo resposible.
"Hut," said a young wife, "if I eb- / io bis foot prints and meanare their ject to may bubbasd's emoking in the
Rmallness and shortcorniogsto Clirist'
toose, that will drive bim to seekiag
fot atops only. Oh) If I coald only that edjoymest away from bome, and be moro like Jesus I" very llikety with conupations that will do him do good For that reasco I make no objeceios and toll him I don
jialife ity dialifo it
If there is any danger of bosbands or sona waudering from home when not allowed to smoke there it in better to 6abmit to the diecomfort, bat it should dnred on the pricciplo of choosing the least ent of two evils But certainly itis not right to say it is not disagreeable not right to say you do not reatly find it no
able That is catoring to nelEwhiness at the ex ponse of troth. But we bave, star all anficient conddesce in the really gen. tlomatyly instivets of our friesda to beinve, If they are not too mach indnlged and do sat see that the gentler aex are too ready to asctibico thoir own comfort Ior their suke, they will bo abundaatly conteated if prorided with a smoking room at bome, withont seceptiog any
ugch sacrifice or seeking their pleasure abch sacrific
elsowbere.
Tbere are masy ober wayt in whieb anconscions solforbnees is manisested. Wu have only ooly selected two, but is before tbu habit becomies tharoughly estublished, and Kindly anv judicionsty pointed out, this defect of ebaracter
may be vibdicated eIIfectually. And bere is a good field for tha mother' faitbifol labors and watclefal care 1 motbera will seek to so guide tbeir children while young, they will be qoick see and abstaia from plensares and in dulgences that may affect the comfor and bappinest of otbers, they will do ooble work, and insare far happier livee for their rens and daugbtere than indialg. ing them in the practice of belf eajoy. mest can over give, for we do bot be Theref aselfab man can bra bappy oac Therefore, watco
gintiog of evil.

## "GOLLOW THOU ME

This passago Des its application to all those unfavorable surfoundinge in which we are ofter placed. It io not Cbristnin ia sertaio fasmilies or cortain secial circles. It was dot an ensy thing fur Daniol to be a God-fearing Purita in volaptuons Habylon, or for l'uol to stand up for Jesus in the Courtof Folix Perhaps some of yon say: "Mity 'bot are worldly and fanhioosblo. Thes g meetinga. My relatives areirroligious. The cuirent is againat mee." Yory woll. If your associates aro parsesse of the dovil that happiocss is only to be found in sessual pleasures, then prove to them how cheorfiul you cait bo while denying ungodly lusis. If frivilous, do you be sober. ; 11 they are extravagant do you bo fingal, "ph beeometh the saints." If they live fo solf. -0dulgonee, do you sot the example
of living for Clurist+ and for others of livisg for Christ, and for others'
welfiaro, If they chooso death, do you welfina. If they clooso death, do you hooso lifo, and then prore wo ${ }^{4}$ boly ae I ana hoty" is a command you cannot ahirk or dofy liat at a terrible cost. Oh 1 It is a shame to the wbo "What will this one eay? or bow do others do ?" Follow mel This is tho true "bighor Hfe," this perpetuat ondeavor to find Cbrial's footstops and en Walk thorun.
udree, was une day thid aside fro vork, hif wiro thought to livort bin by reading to bim somo nowspaper akotetbes of binsolf. One compated The taodest old hero wa ainoyed and Tho tadest old hero whan antoyed and exelaimeal: "I do not wain to belit.
Pavi or Appolos or any other man. want to be like Christ. We have only one who was tried in all points as wo to drink io bla apirit, to place my feet

## If our churcbes nre to be quickened

 ad adranced, then the marebivg. order to which wo must keep stop, is : Follow mel" the only safe counsel for tho enquiry room is to point evory awakened sinner to the atoning Jesuas. Tho two worde which Jesus probably attered eftenor than any other were "Follow mel" They are tho ensunce of all true creede. They aro the tent and touobatene of all true Cbristianity -Dr. Euglet
## PROFAMITY.

A sensiblo oxobango nays: "Is thero ay ono whe will dofend the practice t profano swearing? Who thinks it an aecomphshment? And yet few huked. Boys tbink it brave and yonng men regard is as an exprossion of their indepondenco, sand older men fibd the habit fixed upon them, and bard to overcoiac. Thue the clase of proflane zenvers year by year is muftiplied If thero wae thy sohd comfort or
amutoment in it, we should not wobor so much at the habit; bat who wye there is? What intelligent man finds amusemont in listouing to a con poneation leaded down with oaths? Who thinks it makes tho languago tronger in oxprosaion
ot whik tho stroets, you gon in trade, boya in their reena, otug mob in their prime, old mea with gray boads alike addieted to this sonseless as well as winked habit at we ise abeured that molt med aro ungeatlemanly from the fact that they ftempt to rofrain from it in the par or, and in tho presonce of mother wife and doughter. If it woro ath ac-
conplashment and mado language complashment and mado language
atroager and added to the exprosion cortainly the profeno man should be anxions to teach has wifo and dangh ter thesa eboica lerme. Show us the gan that will do it, and we will show ron oue whon the devil benors aboyo all his fallows. Profanily in any form you take it, is a rast undasaral viec
add pays the poerebt of any on ita list and pays the poerest of any on its list
The man who ns addieted to it with. ot rogerd to any consideration than that of buiag a gontleman, might well flord to gearrees the babit. When porality and religron are considored, in addition, the obligation is impura

## A LITTLE falk to mozs

When I meet you overywhote boys
on tho streot, in the carn, at yomr wn bouns, or at sobool-I see a great many things in you to admira, you
aro oarnest, you are merry, you are fall of happy life, you aro quick at your lessons, you are patriotic, you ant bill and hou ere ready wo ethdy ours. But yory ofen I find one vory great thing lacking is you. You aro not quite gentlomanly onough. There aro so many little actions which belp to mal:o the trne gentleman, and wheh 1 do not eeo io you. Sometimes when mother or sister comen irto the room where you are sitting in the most and ortable cbair, you do not jue "Sit boro Aunie," but you sit still and onjoy youreolf. Sometimes you pusb past pons mother or bister in the deor Way, irom one room to another, in thom to pass first. Suanotimes whea mother has boon shopping, and passon o not stop np and bay, "Let mo eariy that for you, mothor," hat keop on playing with the ather boys Somemorer wben fanthor or sisill ${ }^{\text {n Com }}$ sometbing for yon, you wall out, Come hurry up there thw !" juat as if youl Were speeling to one of your boy
companions Sometimes when you
aro rubing ont to play, and zoeet a
lady friond of motbera, yon do not lif your cap from you bead, no
moment till sho bas passed in Such "littlo" thinge, do you may? Yes, to be snre; but it is these very littlo sets-tbese gentlo nete-wbich mako gontlemes. 1 think tho word geatlomion is a beautiful word. First,刀an $\rightarrow$ and that means overythin brave, and bohle; and thon protleand tbat foesno full of sll tbese litele kind, thoughtfinl aets of which I bavo beon aposking. A gentlentinal Every boy may be oneif he will. Whonovar I see a gentleman boy, I feol to glad and proud! I mot eno the ether day Up-Stairs.

## IF YOU PLEABE.

Whon tho Duke of Wollington wss sick, the last thing he took was a little him in a saveer, and asking him it he would bavo it, tho Duke replied, "Yeb, if you please." Tbuso wore hat last worde How ruseb kindbers and courtcey is oxprossod by tbon! He who had commended tho greatest ar mies in Faropo, and had long ueed tho tone of mathority, did not despies or overlook the courteaies of lifo. Ah : how ronny boys de $\mid$ What a rado tonc of command thoy oftea nse to thear littlo brothers and sisters, and sometimes to thoir mothers! This is ill-hrod and uncbristian and sbows a coarso naturo and a bard beart. In all your borie talk remosiber "If yeu pleasal to all who wait upon or earvo you, be lieve that "If you plesue," will mate you better nerved than all tho cross dordering worda io the whelo dic,
few tines, as in Iete vil 50 G0, Rer.
$7 \times$ xil 20 , and the Spirit seldom, 2 d Cor. $x \times i i l$
xill
It,
Aod this has been the ordinary type of Chriation pryyer from the bogin. ning, except in those cases where the
peculiar offle-work of eneh porson of peculiar offlee-work of eneh porson of
the Trinity was lost eight ot, or where the igeorance of the Now 'Testament norm ob this matter Led awny. Compare the facte addaced by the learned Bingham in lis Antiquitice of the Clristian Church,
sud epecially sec 5. Aations of prayere are methel complsame trait of addressing the bulle of their prayenn to the Fathor througb the
Son. For inatance in ghaccing rapidly Son. For inatance in glancing rapidly
orer the Collocts in the boolk of Com. mon Prayer, which are admitted to be excellunts forms, ated some of which aru oldor than tho Reformation and Woro used wory widoly in Westers
Chrissendom. I find that of sixty-vix Legipning with the first Lords Day io Advent, and ondrag with the twea-ty-fifin Lerd's Day nitor Trity, six$\mathrm{t} y$-three wece addreswed to the Father nearly all of thom according to
Clsrint's own direetion through him, Jolbu xv, 16, Johe xvi, 26; Two to Cbrist directly, one to the whole Tribity, that for the comparatively late
fostival ealled Trinity Sunday. The Now Testamont contans ono direct
insocation of tbo Spirit-2d Cor. xilit, i4-and ove or more instanecs of tho same thing exist in the Angolicas frayor Boolk.
Adame was what is termed a Unitarian I presume tho statement is cerrect, but there is none of the peculiar doctrine of that denomination in the additional
and Christan verse. Furtbormore, Whatevar there is in that bybn pecultanly Chaistian, it is that verse. The rent is not peculiarly Chritian.
And, moroover, pearly alt Proter
dweomiantions ure bymen writen by tboso who do not ropresent their viewe Jouns shall reign where e'or the subi," and other hympe of his. And yot bo Vosid to have beea what is calied a Uatarang. Protestants who servo
God alone and invoko nove bat the Trivity sing the bymu of Bornard de morlain, ' Horan novissma, in Englisb,

Tie wortd ta very esil,
Though be was a member of tho Romand Commation, atd though its translator, the talonted but orring
Jobn Muson Nealo, was, as ho says sumeelf in bis sermona, no adorer of tho Virgin Mary, and, therefore,
cording to Protesuant doctrine a (gamizor. And bew many diforont de nominations use John Keblo's,
"Sun of my noul, Thon Savoir deas," though its anthor was an invoker of
the Virgin Mary had a worshiper of the alloged real plesome in the Lord's Supper, and aceording to an English Charchuian died a Romanist. To a Protestant bo is an idolater and a Creaturo sorvor, and bis death hopoleses, Asd hoth Nesle and Keblo wore to ecoundrolly they took pay front tho
Church of England for maintainitg ite futth, ns clergymes in it for yours, and yot thoy most sbanefully belrayod fits retorsed faith. As to tho uso of dirision of seatiment. Some cortmubions, strenuounly, as a goneral rulo,
fortid all bymas, writton by forthid all bymas, writton by thone
they devm orrorisis, to be sung. This is the caso, for the most pait, 1 thiule, of tho Grook charch with what is
Iatin, and with shat is Protestant Latin, and with shat is Protestant,
and with the Latia jn rogurd to what is Greek, and what is Procestant, though not universally, sud wis he tants regarding what is Grook or tants regarding what is Grook or
Latin. They assert that by singiog
An crrorist's or oppononts bymin men An crrorist'a or opponont's bymas, men
way be led to thivk well of what thoy sayy bo led to think well of what thoy
rogard as bis crror. Aud they refer
to the fact that some of Nealem hymse are in polling the lond whea it goes and surcly bearts of thonkfulposs aro tranalations from leaders of the down bill, and when the losd is to stop
image worsbipping and croature in- $A$ littlo discrotina on the part of the mage worsbipping and croature in-
voking party in the oigbth eentary voking party in the oigbth centary
and in the ninth, asd from Latins of similar idolatrous opinions. Otbers bowerer, insiat thet io far an any
byma is good, it is from God, the eource of all goodness, and that whille thero is davger that some may sdopt the error of the hymn writer, neverGod commanded to be so ; that an ninners Korab, Datban, Abiram, and their company, whon be destroyed 20 be mado broad plates as a coveriag
for the altar-Num. xvl, 38 39-and for the altar-Num. xvl, $38 \quad 39-$ and
though tbose evil men were destroyed While ueing them wrongly, yet becauso they were offored to the Lord they were to be considered hallowed (id) and wore uned siterward so the pure worship of God; so may tho bymnd of a smaer or an errotist in modern
times bo used. But othore reply that this does not provo all that its sdeocates wrsh. But my limits forbid any divenessor of
I would add tbat I was uttorly g . norant of the pectliarly cbristian verso at the end of "Nearor way God, to Thece, until some years ngo I saw it
in an illustrated popy of it $j$ ublisted by Lee $k$ Sheppard. Bostoo, in 1576 . I obanced to find it on a gootleman'o table. But I think that even yet it is very littlo knowa.
Moreover somo may object to "of the theine" in that last verse as of dubloas import, aud questionablo proprioty as por nilting, at least, that we
may become jout heirs with him of drvinity. How thon would sublime do is place of divine? Or some bette In a lutio can be ensily ramdo. ation of wbilo I will give the trank hymna--Rakeay Democral.
Rabway, N. J., Sopt. 27, 1879.

## $\triangle$ FEW OF MY THOUOHTS. - NO. 23.

GEORGE Looliza,
It is the indomirable will wbich has achiered each great and grand results bealth institates it is made n promiacat motive power for the attaiament of aud the battle is more than Lall won. How easy and with what diapateb tbe sork rs done where bore ts a propar amozat of will Hot bard and drudgingly, whero it is wast ng !
All the rest forat in repentance resalta of repeatance. " $A$ aljusange of miad" is a sbor but pertiasat defiation of repeotace. Get tha witl cbanged, or perthape it would be more to tbe right difection
Somo mea and womell bave more will pewer than othera They atso do mose work of what pithily, bat, bo donbt, trutbfally. vaid,

$$
\begin{aligned}
& \text { poo } 1 \text { I, } \\
& 0 \text { won't }
\end{aligned}
$$

IIt 860 wos't and that's the oad
Now I bave no fanlt to find with the Fomac for beiog eamewhat diturently coantituted in thie rebpect thac the man. 'If vbe will, she will, and if ghe won' the woo" "L." All that is to be done ls to get ber "will" and her "woa't" tarned in tbe right direction. Most of us mon are too fudisisect to do that The rale Is the firat gardeb.
I buvo beard it naid of same bretbreb, and of prominent brethren, that Thes are retolute delermined impor pown They are retalute, determiacd, impovi-
blo, even stublorn, bot if they are io ble, even stublorn, bet if they are io
the right course. It werke adrirable. bave a horso that is na escelleal drive. ing ead deaf horse, bat he tokes pleas.

A littlo discretion ob the part of the
driver cas reserre Tom's motive powor antil it is deeedied.
In nocred history, Abraham and our Lord Jesus etond pre-emineatly at the
bead of tbe will wortbles. Does it not seem strange that Abraham should make a throe daya' journoy to Mt Moriab to sacrifico his only ron Isaac when bo had the promise that through ham all nations should be blessed ? Abrahem sight have said, "Wbat's the use? Two
ageb adverae points cas never meet. Haviog the promise aad now kill him What good in'thet going to do ? And, evea if the thing has to bo done, wby can't I do it hero? Now it's bad eneogh if a father bas to kill bie eoa, his oaly 60n, but to think of going o three daye
jouroey yet to dothe dirty job in too had. It is a beardl I can't believe it, and I won't do is." But tbere was the indomitable will Abraban was determiaed, resolute, slosdfast, immovable, oven stubborn in
bis will, and that will was to do the will of his Heavenly Faiber Grean and glorious indoed] Not one has ever lobt anythisg by turaing his will in
that directien. Woryy one that turned bie will ia tbat direstion bas gataed minch overy way. Abraham bod bis will turaed in that direction even when bcre was nothing to hepe for. Where are boastiag thato jou P Some of D for our father, and yot we do net show bis traita He was determibed to do bis Misster's to the last point
The 6ame frait was promineat in Seses "When Jesns kaew that bit bour bad come when he shoald depart
out of this world unto the Father, Joha $13: 1$.) be still sent two of bil disciples, Peter and Joha, to propare the passover. It wes the trdonutable the death of the cross.
All good fathers and motber make provision for themselves aud their ofppring. We manure, and plow, asd orw. and reap, and thresb. We lay up there wes an assarasce beyond a doubt bat after tho ingathering of the preseat an ead to oer earthly pilgrimage. How many do you tbink would thea continos to plow and sow? Bat "Jesus hnowe hie hour bad come," and yec be sent and
had the passover prepared. If Jesus had not eaten the prepared passover with his deserples the beauty of tho faith and will of tbe cbildren of God would not have beea so well exhbitud.
Prepare a paseover asd not ent it? Send two disciples to propare a pass over which he knew bo could not eat
belore be would die on the crose? Yea, bofore be woeld die on the cross? YeA, bora of liod. They $d o$ as nueb, and an long as they cae

## Fram Iavalk, Illisois,

On Saturday afternoon of the $7 t \mathbf{h}_{\text {, }}$ To bad tho pleasure of attonding the Harvest Mocting held in the Cherry Girove miceting house, three milos north
of this placs. The day was deligbtinl and quito a respoctablo coogregation laid aside temporal matters and as stiobled to roturn thatks 30 the giver of ull good for the bountiful barvent tbey lad gathored in. Brothor Wm. - 'Sceter, of the Mt. Morris Collogen addressed us from tho words, "Tho ar vest truly is great, but the laborors are fow." He endeavored to show but our tomporal larvests aro groat conccres us much more, acd Jesur, who is the author of the tert, if the propnotor thoreof, and for Him wo ebould all labor. Ile was followed by aproprinte remarks by Broube- D. E. Prico and S. J. Harrisoo.
In looking ovas two broad p'airies and boboldiog tho zoldon ahocks and vast acres of waving cors, we are Eade to tbick that the peoplo here in
hould ascend to the great Hasbandman for pcoviding so liberally for our temporal supplics. And there is another thought that should concorn us all. God bleases un with health and atrengtb ; He sends the rain and sunshine that tho earth may bring forth abundantly, and all our wants be supplicd; but be givea us more then we want and expects us to divide with those who are not so fayorably situatd. In order that tho Lord's causo bo arried on successtully, means arc noeded, and wo shoald bo ever ready sud willing to rcopond, koowing it is aoro bleased to give than to receive. God loves a cleerful givor," and only aucb will roceive a roward. Thore is too much sellishnessand cold formality mong us, and not enougb of that warm benovolent foelogg that should bernetorize us as Cbristians. What ver we do, althougb it may bo only to give "a cup of cold water," to a chirsty traveler, sbould be done cheorfilly as unto tho Lord. The great verlook our little doeds. The poor voman who east into the treasury only teo mutes, is the Bight of God ast ia more than tho rich, because they cast is of their abuodanca, but she gave all ber living. She was willag to make a sacrifico and no fhould wo. We should feol it a Cbristian duty to aid, as for as potaible, every good work, and not do it grudgingly. Every enterpriso that is intended to bonefit mankiad, and extevd tbe borers of Zion, uhould receivo the hear ty suppore nad bymputhios of those who profese to be the children of God, If the moans that are wasted fur tobacco and other euperfuition wore cast Into the Lord'y treasury, what a vast amount of good might bo accomplished; were wo to practice a little more self denial wo would bavo more to give and in the end, would be very much beppier. These aro thoughts tbat
concern us, notwithstabding we may coneern us, notwithstabding we may como whon setive, self-actificing offorts aro noodod to further the Mnster's cauee, and every noblo heart nhould feei to labor to that ond.

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\begin{aligned}
& \text { YuNERAL } \\
& \text { bth, the fu }
\end{aligned}
$$

Yestorday, 15 th, the funeral of rister Mary, wifo of Brother Georgo Long took plate at Cherry Grove. Sto was, a duoghter of Dr. S. M. Eby, formorsmall Penbaytrania. Sho loft six small cbideren to battle with a cold and onfriondly world, and who, no cave of a motherly affection. Tho funeral sorvices wore very largely attended and the doepent sympathy was ranifcsted by all. The scese was ono can witneas such exhiblitions of sorrow unanoved Doatl, uoder all cincumatanees casts a gloom over us but when a group of littlo inaocunt
children woop around tho colfis that contains the cold, lifoless form of mothar, the atroko beoms more neverg.
Sister Loug was a consistont, protes, and dovoted woman, and hor lose will be deeply fult by all who knew hor, She possessed an intelligent anind, wha of̂ an smiablo dieposituos, thes win. uing the esteem of all who knew her She united with the cburch when eev ontoen yeara of age, nad remained Caithlul metaber until bor doath
At preaen! we uro bav ng consider ablo aicksess in tho city. Wenther ratler dry sod during the paat weik rather warm. Ourneetings aro well manifeated Weaithy A Clagk.

What unthankfulnesc it is to forgo ar connolatione and look only upno or matter grievance; to thintr to muek bundrod blessinga,

To love in order to be loved in re. urb, is man; but to love for tho pure sake of loving, is almost the

## DIED

GASHAW-la the MMedgevilue esurch Moers Gzelisw, aged 45 years, 5 moonths and 1 days.
Dironso, cousumptioe. Funcral services io tho Milledgeville charoh, by bextbres if. Martio sad J Eager, to a large and appreeathve congivgution of bercived sod bympatheiog friondn and notghbors. He boavesa wito and four findaren to moorri bie depart aro. Two chludrea have gone befora. Thas wbile denth has got naotber vietiru, aed the Te ltust the fasily of of ose of its memper ed has beea enlarged. To God nad the Loral Jesus Cbrist ho overlastleg pralso. Mactuast K
Shcanes luyath
EItENIBERRX.-Ie tha Cold Wator coo grogutiod, Butier county. Tows, Auguat $\mathrm{J}_{\text {, }}$ ter of brother Levi avd either Sueso Alp Fikenberry, nged 5 yeura a montha and 29 dayn Fusoral eccsion inproved from Jobs 8: 8 P .
N. Thapr.

ANNOUNGEMENTS.
In the fisot Rtwer coogregation, Fillimoro onnily,
Is tho Wades Brabeh charch, Missal Co., Kat., Sept. 16th, commeuclog at 5 o'clock In the Laplaco thurch, Platt county. III Oot 20th, cowmancieg at $100^{\prime}$ elook.
lian, Bedlonar conety, Wooduery congrega In the Flat Rosety, Pa, Sopt, 17tb.
the Flat Rock chureb, Va, Sept, 18ta In Cadswell county. Mo., Oct. sth.
In the Nisbos Vallcy clurch, Freemant counts, Iowa, Sept 18th and 19th.
Ia the Ear Creot church, Christian $\mathrm{Co}_{\text {, }}$, IlL. Och. 1st and 2d, at the bouse of brother Jobn S. Stoteman, al miles south east of Morisanville.
Ta tho Monticello eburch, Whito county, Ind, October 15ih commenciog at $40^{\prime}$ olock
It the Biste Centre clateb. Manaball Co Tows, Octobor 6th and 7b, sovea asd nan balf miles soute esst of State Centro.

The Primitive Christian.
 Aug. 9, 1890 ,

## Dear Brathrus

The dear old Pumition is a weve, inel rith good and profio thible resding, and as it sohcits churct newa I will try to reppond to the call Since our luat, Sept 29, 1779 , our ship tans saled peaceably on. Whilo its, trow bss not incrensed as rapully as denired, yet thase who buve taken pass rogetber manileathing their real in the good casso by extending an invitation and meanis
yet ont of tho urfs of safeys. Oarcom. mqunius whs Leld May 29tb. Good attendance, tplowdid preaching, and this connected with the epirit manifoctod by the members made it truly a resst of lore. Eldery Janus Quinter, piving ut as atrong ninneturial fores, which wo do not always bave ou theso who do pot atteri durs communion mestinus, bepee it wfords an upprot. ing mur faith and jramike ro the pablise 1 thecthuro suggest thast every thurch End tarot to recty
We organizud our "ahluth.Schoul on the Dhi of May, chosmer the whites at sipetitchilant, hrother Dern Mimchatiscr, sat lanthut $\pi$ en Basbur, necheol, sunoundel wstiti bochnofnther ane of ativat tighty =helats, use the Jouny Duaphe, whwh we contider a rery cood paper tor the gonag foks, and I nould aly to all pasobth who their Lhidren to some Sunday nehool, herice cirole
fiod biss agave Ifensed uy with an phosudantharrentfium the feelds of zold. in stan to the bersy is the woodland eat or thankegivng meuting. July 3 d . baotbur J. W. Store was prosent and princled a very intoleting and prac-
 edress to him, the atver of all mifs wo did not feeltho stop bere but dosmrof to make our miceting a practical owe, so wo belld as collection for the horeh, muruboving lut 175 members Tesponded to the dmonnt of 830 . I.am year, by taxation, we paid s3, thim your motanc. Let n+ howis by the to abandon the Laxation gyutera and ontor inte how dwelleth the bure or' diot in our Hould bre rtarvmef for the bicad of oterast fifo aembed ve and two shat er

How to Speud the Sablath atter Olurich.
$\square$

hint of what James raye: Speak that apealtect eft of brother and judzeth bia brather seaketh. And judgoth bia brother speaketb evil of:
the law, but if thon judge the law, thou ayt not a doer of the luw, but s oudgo" The lave the apostle bas rof. orence to is the law of Cbrist, and that is, if the trouble is of such a nature bor usid momler, tot us leting it befora the cburcls and not talk about it so much.

Jafob Militza.

## Informalion Warted.

Donr Promulice: 1 wish to ask tbo wed
tem brethive tbroush your enlumbe
whet clance there would be for a colreed lafither to crave manneg thom and ratron lowigg for a wifo and ehild. tan do cumtnon blackemithing. Aleo furmi bir 81,500 or 82,000, I baye ahmut that mach moung. I ara working a emill form hat wiab to own ano and land is to hty ha io York Stato th bet a farm, when 1 do foot have mor whern 1 cumbl weet the brotaren in charch maurity 1 am from Carmil

 hon-o, is 10,si. 1 have theon the Now Temsment far my haide and have tries Pethbut - Per jinme I bhould liket hear toum lovitocr P. It IF riglitareat Now if unj ionther vrill givo mo sum information 1 will reud bina by mal wo thricecot statrous Join L. Lewis.
Elanion, chimrung, ch, N. I:
Trow Ooriagton, Ohio.
Aug. 13, 1854.
Don Prowitre
Arotbor J. W. Stein
Wha with $n=$ a few weeks ago, and vis ited thiv tad some of the adoraing clurrbes. We are mate alad to sce our dear hrother still so earnestly contonding for the faith, and that toon with beoming slatity, willing to con form to the phain onder of our belosed brothorbood mitbout any reservation. We sre often mado to feel sad to seo oomany of out wangeliets tmmple this noder theme leot. Our time homor: d order It gond chough for mo in wht ony roestionis in lifo and I would like ory anch if our orangelists can say notbing in firsor of it, thoy would way uotbing ayainat.
be witb us rext Subturday evening and alvo on Sanday morning and ovening. Chomb mutturs anv passing nlosu piessastf" wath is at preect Salh All somm th he in harmony Health
of our communty as good. Our eldet, and otecmed frohloce Rullio Mtobler it still in delicate lienlth. Ilis doxiro an phan's Home in the Southern Ahtric
of Otho au lume tallet of Wo thint of Ohto athong talled of We thinh
 phane in weat of our largo atics that


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## - Epilitolary.


To ('heth s Gullert athl Rathel \&
Dhat ihdiren ta the Land
It is with mench
olessuro that I umbiace thin opprorton
"y of ndowestry yon a fow lmce
Throogh the nerrien of oft henFenty walth, and bopo yon aro ervally Iflese I dotuco in a late numbur ut the Pitw 1ve Chastiak an urtucle from yom, 11
 hitn a chance to miako a brukestd' on
 ure there anxions to bo a Chastian lurtber thak thas yow' nigere pa tom ing to tho Biethren churr $b$, in tu livevar more fally the gandl praciplon of the Goapel of Chrioc. I repent, I am very glad gou save mude the gond resoluwon jou bave. Nowe ther bwother, win vely shxiows to colno bo yon, Noul proneh a wuols or tent ter slith, if l cat fome by privato wonveyatuce, in I buve no tow fit, and 1 hare mas the mead 20 apinto to pisy my was on the aai road. Could ynu and perbaps a fer al your deigblora do a litho towas
defrayims ray expeanos if 1 come? to not wast pay for my time; only my Portups Your listher-in-law could help a littlo I will soo him sbout it.
Now duar brother pleaso write to The soon ubout the thatser, and stoatibe romte, and ubont what the rai road fire mught bu botb ways
M.y the grure of our Lord Jesus tho love of God, and the comraunion of with you now nad forevel, Aleen. Xintus 10 the bonde of Cbrratian love

## honky Eint.

Zuebens Ifendrii ks 8200 , Jonus Fikn For, if W Cluwoss 7 HI, sorah Chesaln 50 , liatbía Stiler on J Hons 60 E R Sufter In, Jno Smter


 50, Potir Charber 1 20, Petor Noumat $1 \mathrm{kiL}, 11$ It Caldideoll 1 00, Fate $A$ Sare in ait, I, Wh Riley $500,8 \mathrm{~s}$ 1satitunt

 but is 50, Joo Brubutiry - V, Ntrom


|  <br>  <br>  <br>  <br>  <br>  Bnenth' Tzel, tho Lor 'I' buyper, the Crimisueleb, son the Permace, Nan of liolinet' is the four of the Lars <br>  <br>  forit mpastost eus hy tio at coy siona. Par <br>  पif TPE \& WRUSBA UOR 4ROK. for 50, 目ckancbes, Fa. |
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## GOOD BOOKS FOR SALE



HYMNBOOKS-ENGLISE
 Pur doz, by Exprest.
Atabsique, bingle eopy, pest-pesi, Per dozeu by exprets, Sbeep, fisele copy, Dont-puld, Ter dezen,
Pur,dozes, by Express, Tuick magle,
Pec doze.
 bo工 50, Hzatingdos, P

## The Young Disciple



## CLUB RATES, ONE YEAR


CLUB RATES, SIX MONTHS

## 

NUSDAY-SUHOOL PRL'E L/ST
For Tbres Months, or 13 Week

For Four Montha, or 17 Weck

For SIr 3roaths, or 26 Weoks.

THE PRTMTIVE OEBETSTIAB


TGE BHETHIEEN'S NORMA1, HUNTINODON, PA.

A HOME,

AND CHURCH
Fif young peoploof both setess Brathrea' children Areespsolialy welcoma, bat all otheni arc olto ateatited on equall footing ETUDENTS OAN ENTER AT ANY TIME. EXPENAES LESS TILAN AT ORHIR GOUD KCHOOLS.

The parronige of will, asd espacislly of the Brollirea, is respeetfally soiveted. Fend far Catalgaer Adifen,
J. In. BfiU3fBAOGB, Prid.,

tumct yo to meeting and don't seem to
go to hear, aed thoy don't heur. They geem to be iniluterent, asd sometisnes utupuI, apparently unconseraed. That Inst night there a ans n politiesl pueut-
 It was lonown ti ho a politiol meeting mivl a tukentbly large erowed was gatbrged thera, aml fir what pmipusac?
Why, to bear vemetlong about poities, and to be eneoungeed in carrying oot their puliticeal erved. Amil, I prosmua, Alemorrats ; nud if it lieen a reppabienn

 boar n micumag, that ripght th intencst yor nowe lban suy jultivat apeect. highent iotereste, sund in which yourd
 goppul of chir -ulvation. and thare is
 salvation, and hec auce thero ok fombe
thing in il which areatly conemery Hear the gospet beraves at comee to you perownily nul lecause it coment
you individually, mut then behero it
 flaiu it is How tatlonal and phito suptical! Oh' my bearens, if we turn away fiow the truth, if we furn auay
hoon God's won 1 , so phain and clear, what will ware is itom the rwan that
 people takk. But ehtur are we to bo-
licere: We are to believe the traththe Word of Gial. Cun wu nut belure the truth
The this nukk if tho goplel is that of tiost. then believere and then trist Norr



 aud berevolear eif Getwat conterned inust God. Tomst Curist. Tuko your gulty hicalt-null lay them at tho foot
 Triat lat him cume into your beurts. For to suys, Bohold, I mand at the
floor, mand kmocls if nay man hear may voice, and open tbe door, I will come into bim, anal wall nas with bion, and
he with me." Con yoo truas the Savior? Ought you not to trust bim?
Must you not truat bam at of the eveates incremence towands him? Now that's just what's to bo done an our pat. Minet bear, thons
Letiese, and than tmat. Thut' just peached christ to the jailor, und sand, "belowe on the Lend fon- Christ" he ц? marly abd encouragragty; Ho bronghe belbere tbe Jutlon and his honse

 thinge trote all mandit Meture the jal-
or as counectel witb Clorim. And ho or as councet tel wibl chrot. And ho




 the merptr and
ces of a proper whinerence to the word
of the Lord? I bate given you some if the characturistics of the worl of God and onr roception of' it, and the bext point would be the consequences.
I will read the toxt ngain In whon ye aloo trumted, after that ye beared The ward of trath; the goeplol of your believed, ye were sealed with thut Huly Spirit of promise, which is the enrnest of our wheritance wutil tho
wedemption of the purchased pespes ion, whto tho praise of bis gloy. "In whon ye were sothed". That's nfter you tust in Christ Thes you are scaled with the 1toly spirit of promise, which is the enrmett of our mbenitances The reception of the
Itoly Sprut follows trust in Christ. Hence the teachug ou the shay of Per tecont, when the ingnery was ande The nismer was, "hepent and be bnp lized every oue of $y$ on in the anme of Jcans Cluriat for the remission of your sias, and you slinll nevoive the gin of
the Holy Ghobt", and in our text "ye were staled with the lloly spirit promse. Thun wo ano acaled with it roceire Clarst they tweome new. tures You all khow what $\pi$ seal is, When the senl is applied to wax or word of Gout must be applied to tho lieart ty the Holy spinit who the inpresson of the Cbristinu chancter will
be deliniated in that beart. Twe inejreasion must bo matu npon ony lyes. Te must bo sealel. Our conity Lasa the ulticers are suthentic, the seal is ased. It is the comfort of the Spirit that we first gel. This is the taracst of the Sprit. What dow that peem? $I$ bave a dofthition bure fion Webster
which I wall read ss the meaniug of the word rumbest: "K pledge or pay
 or serinas panpuse to diselnarge all enRagement or fulfitl n promise, a toker of what is w oolle. the of all that weil erjoy at God to us, of all that we nill enjoy at
the cand. When we cater into holy tusomant with tied ami promusu to bo may you a vertain nnusut down, and 1 ma gong to give you my Holy Spirt nd this will bo an eartest, a pledxe that in dac tome 1 will pay the fus betalhment that no the yont "That when wo enter the servie entineot from one of the nncient fa then, Jorome. Whan be looked apon the enjoymont the Christian experien es in tho world, be enid, "If the earnat if so groat, how groat maust the possussion be! That s a bentinn
thought. If our pietent joy that wo oxperionce is so great, whut must tho sull possesion bet that 15 , when we us. That's tbe inloa, and it is a protty ono. Than lot us trust Clarist thut wo may reecive tbo Spirth, bū̆ mattallawn sow, and way God leeep u4 forever 1 day of Eternity

## (1) 55ay

ENOWLEDOE OF GOB מม DAKEEL verinat.

The knowledge of God consives of wo kinds, the ono at Uheoroteal. the otbor a practieal. The for mer can
be obtainel
foom bouthe, colletges, neatatores and theolog. icult tuminaries Bat the laterer ean
 ta inh Woad, umi at implicit crust lun flive guidance. The latter is the bigho latsannumbt that man can como
goto lu the world. It is of incestinu motalutum wortd. In is of inustinut
ble vulue sul the rieben of all the

thall whon compared with this coles and worldy wisdom, combinad with all the colloge bred theorvtical knowldge of God in liko dung when come pared with the prectical individual knowledge of tho great God, and loxing Lord Jesus Christ. I'anl, with bis Gumaliwh and bis honorable priviluges cecordise to the Alrabanaic covecant counted all but loss "for the oxcollency of the knowledgo of Clirkit Jessw," hes Lord. Pbil :s 7,8
God is such a cbaracter who anirn only ta bolowed. Lovo begeth that hnors him cannot belp it, they sutst love bim. No simper en the cartb or deval io the lower regiona, wote bo to libon (iod, could romain \& devil any
longer Thin is oterual life, that thay whight know thecr the only truo God and Jeaus Clirist whom thou bast sent." Jolua 15:3 "And beraby do wo know (bat we hawe him, if wo keep bis commawinoonts. He that raith, 1 koow bim, and hapith not his comilmult unents, is a lour, and the truth is not in
bime." Heoce tho practical individual knowiedge of Godand Chriat our tord, it the only true foundution that will hold our religion unklaskon thro the fiotce trials, tributations and temp cstion of thas life. The theorotical knowledgo will notstand the etorms weilhor will a seneational oxeltemont veligioosly called, cause us to cleave to
our God when be lays the chastwigg rod beavily spon us.
This practieal loowledgo of the rord is obtaioed only by a life of faith. To leurn to linew God we muet first beliove that he exiels; noxt, that what ho promeses he will surely keop, and that his promines aro for Uk, "Et ourgeles to lise sorsice; take bim by his band, bis promiens, and bo willing ly led through this tife; trost in ham with ebild-ive shafdener, belioving will tho akenrabe of faith, that bo will not pornit angthing to happon unto ue thut will not bo tor our good. but that to will ovorizleall thinge so that they will contributo to our etar-
pal welfare Jiving such a lifo of faith, mann will bocome averuainted with bis Maker-will learn to know bis Lord. If wo give diligonce and add to ont faith virtbe; to virtne, knowl. edgo, to keowledgo, temperanco, to tomperance, pationce, to pativece godhness, to godlinoss, brothory, ty, we "shail neither be barren norus. fruitful in the knortedge of our Lema Jeses Chuss " o Pok $1 \cdot 5-8$, But on that wo een say with Paul of old ${ }^{W}$ We know that all thinge work togethor for good to them that love (iod, Rom. 8.
Bethichen, Pis.

## INTEMPERANOR

Wbun we como to look around us we see a great doal of intemperasec indelged in, both in und ont of the charohed. And I haveoften been made to wonder how profersors of C'ristianity could rue to groyshops and saloons giving them God speed in their eanse The Cbratian oboukd, and will, if he : a Cbristian, 6hun all drinking pusce socther it is in the sadoon or oxatmplo to bis childiren avd alt who may loole up to then for exumple and advies brro froyuently hosed frofessing 4 saluon and got a glase of Evor. Ifit don't hurt aue it don't laurt tho lowest drunkard, and II don't bort bum, tbo Buble unatie a mistako whon it pays, "the Jruskard shafl not ontor into the Fingloni of teaven." somo jostify theth, always harimg usad more or les strong drink in thoir tione, and if i
nerer hurt them it won't hurt

Poor argument tbat. The Bible say Some arguo they must drink a little to bo lemperate A drownieg men will cateh at strawn wo eave bimself bat Gary do dot savo hime Neithe will this argununt justify the profes. sor at the duy of judgment. We could justify onreolves with us good argumont as tha with all other ovil doings that we tro prone to. It would break our hoarts to sco our children runging to the saloonn, Joading an intomprato life. So let us all trtolve to eot a good exaraple that we will tut be andamed to bave then follow in oor footatops.

## ONLY IN TEE LORD.

"The ye not usoqually yhiked toncthor with asbehovera, for viat fetlowilip listor rught comaranion ball lyght wilb darthese"

Cor 0.12
The great apostle of the Gontilos writing to hy bretbren at Corinth, cantioning them, bol agam to minto with the idolations and wicked practices of tho Gontiles from whon they bad but lately enme out, whe bow down and wothip idoly, nindo by their own hands, by the eraft of wicked men Tho apatlo pointu out varione forms and weys in whub the behover can agan become onsmared, and entic od into the beggarly eloments of the world, if not upon bis guard. Thers is to be y great visiblo separation bo
tweon ligbt and darknex. If' wo hav come out from anong the world,
munt lot our light so shine before the world, that moe blay seo that wo are truly tho poople of God. The Surion aym, "1xxeept your righteounness sball xaced the righ and Pastrees, yo thail in no case en or into tho kidgulom of buaseb. -
Mats. 5. 20, Our profeasion may be aver $\rightarrow 0$ loud, and our prayorn longr ger asy long an tre are yoired with unbelier Christ Ahalroadysuid theremuatace senarily be a separation 'Therefore, wom ye out from nuong them, and be Yo eoparate, bsith the Lord, and tothel con und and I will $v$ Geataio unregeneratoil utate, theae Corinthane bad been unclean, polluted with idolatry, serving their own luats, is all kinds of wickedness, woo 1 Cor me let bitu dony himsalf, and take op bib cross daily and dollow me."-Luke : 23.
The true Chrivtian must nocenaarily dony blensolf of all tug godiness, of every thing thas bas aby apposarance of evil. Chrintians muet be a poculiar and sop erate people. The world looke upon
us to besucb. Paul was so sonaitive upon thas proint, that he would dooner cat no ficsh while the world standeth that to oflend bis wak brother. Thore aro a great many thinge that way seen lamful for us to $\mathrm{do}_{1}$, yot they moy become budrances and saars to bring us in contact with unbeliovers. "sll tbing* are lawful suto me, but all things aro oot expeltient," \&e.-1 Cor. 1. 12. "BC se not durizuritly gohed todinnensation the Iowd'e people waro atriuty fortiddon to minglo among othor nations, axd espocialiy pot to intormarry among thom; thoy woro to marry among their own people. It is upon this point, as all Bible veadern ro aware of this fact. I would bow: ovor cite the gentlo vemilor to a fow of the Diblo prowla toste. Seo the 10th hapter of Eura. It is Fery clear why doil's poople wero not to miogle and blermarry awnog the fiontifes (Hebo lieqube) because it wonld lead them into ldolatry. Ws have oursoronserad I would cite tho reader to tho 23 th hapter of thi look of Xumbers. The Lond's anger was eo lindted agaiunt


#### Abstract

Wo isprolite for minging with tho their idela that soring sacrucce unto rebollions Iaraclites, Sampson wus or lained of God, was ondored witl on laned of God, was ondowed with $51-$ pernatara! powor, seo Judges $13: 3-7$, and for cometime juggull lerael with powerful hand, but through the nab flity and intringues of an idolatrong, ricked, prourl womur, be was brough lov, bis locks, whorcin his groat trungth consisted, woro shorn of Solomon the greut, powerfal, wujestie ad wiso king of larael, who at God's command built is bouso for the Lord, and furniabed it with veasele of golid and silvor, and ivory and brass, $\mathrm{KO}_{2}$, in formed a great muny wise, powerful and wondorlinl deeds, yot this great world-robowned king was lod away frota tho true worship of God, unto idolatry, through tho macrying of prout, idolatrous strango womon. Thus doar roatior wo see, how tho groat, the wiso and the bilgbty have fallon, and wero brought low, by being noequally yoked togother witb unbelievere Should not the givo warning to the meck and humble crose-bearer, followor of Chrish, not to become entah gled, adel ebsared in marrying the on bolieving ponso. Bowaro my breth red, staters and Christian fruende, Low you marry ; ponder the mattor well; it worthy of your powerful abd moat sorious consideration. Nas, how often do wo too that in marrying an unbo. hoving compabion, the beliovang ove is not only turdebed and perploxod for lifo, but wo froquoatly sco that auch an one is lead off from tho rymplicity and truth of the Gorpel. Do not barter your Christias raligion for so uthelieving spousa. Pableays, "What part has bo that believeth with an infidel. An ifidel, is simply zn unbollevor, ono hat livos withous God and withont Chrint in tho world, aceording to the 'lunt of the flosb, the lust of' tho eje, ud the pride of life this ia not of the Father but of tho world."-1 Johin 3 : iff. Paul saye of tho wife, "If the frusband bo dead, abo ia at liborty to bo garried to whom stio wils, only in th. Cord,"-1 Cor 7: 30. Is it not wrong for a Cbriatian man rwoman to marry, so it is done, only the Lord. Hut that tue bumblo fol lower of the Leard Jesus Chriat, can barry an uabelieving spouse, one that is of the world, and ates with the worid, and gocs with the world in ail the foolish fanbions, and styles of the world, is moro than 1 , your unwortby bother, can comprebend, and moro than the holy Seripturen warrant, at lonat so for, as your unworthy writor undersdands the oracles of di vipo truth. "Be not unequilly yoked gothor with unbeliavers


## INTEMPERANOE.

meaning statate. Bot further, it in (plesse God,' oo less in the pbysicsi than not the prnctice in the Brible, or any in the aparitual economy.
other book of laws to specify sach whade and degree of wrong. Had it been, there could have been no ond of
legialation, and no oud to boole of law. loginlation, and no ond to boolts of law.
1 ask you dear brother, whero is there a formal prohibition of piracy, or big. amy, or kidnapiag, or saicide, or and paintings? And ean you or any otber mat doubt that these aro 1 m moral. Do you bolicee that the Bible will countobates them? Will you dofond tho trafic in ardont spirite, becasuso thoy are not specifited formally, and
with technteal prociyion io tho Seript area? Tho trath ia, the Biblo has laid lown great principles of conduct, trich on all theae subjects can be easily applied, and whirb are appled, and which under the guillavee of equal boncsty, may be oisuly appled to the rakie of which 1 am apendeing Stil further, tho Bible has forbiddes it in privelpal, and mitb all the preciator
whichcan he demanded. Tell ene, dear bother, can a man cogage in the traf fic, and do juetly is at? Ho caenot show mercy by it, bo canaot soek to allevinte humsn woes by it; be cannot he canat pursue it to glorify God. Tbe gieat principlen of the Bible, the spirit of the Biblo, and a thounand
texts of the Bible sre printed sgainst it, and overy stop you take to dufend the traftic, in any form, you infingo on the opint and bearing of come declaration of God. O, doar brotbor, etop, paueo. Think of the bueibest for gais that acenaplishos moro destruction han all the chariots of war aad the lestintions of guupowdor on thetiold of Wool ; that sonds more human heings "the grave than fine, flood, phastiten'e at fanume togothor ; that boaps on himan society mone burdens thin all Nhor russes combined; that sonds
pimies ou armiss in a form pome appimies of armise in a form bume apthan Napoteon's thon for eatucer-to tho grave
will say I hevet dink, asd can tell my hidires to follow uy example, and the, bow will it be with you, if yon fy to yonr children und your noighore, follow my oxample, on the priaiple you milrocate

## EPIETOLART.

Bella Myrra - Belunell Suster in CBruit lour hasband'e iotter, writted after Moantan Park,, came doly and conleats laid up among the precoos thang the sout's arcanum.
1 think of you often, wonder whether and bow fart you ate iopproriog, and traction spritual good you are exIractiag from the drecipline of "gederal debility" We are sacbmystenes to ourselves, and bemmod in by the mys. infies from the cote of our belag lato unfinite apace, that fath becones a mecessity, ut yet a becenity, we koow
not bow to grapple with. Geotge Maeller, of Brietol, Kogland, abd Dr. Charlos Cullis, of Hoston, bavo becoruo fous woaders of the world by tber grand set apart from the reat of mashind in fruncipt es is goverally supposed. Dr. Waiter 5 Prk by way of diatiaction are 60 designated. Tho great apostle of the Geatiles ho 6eys, "whatsoeser is not of fash is siu," aad applies it to the comments of all leigg, ovon pronouncing desmation on the set of eatiog when poironed with doabt, Rom 14:23. Fairls is the only litus lhat puta as into the chnin of Dib. Vibe management, and into iomediate conbection with the benifcebt power of
Iav. "Without faith it is impossible to

Our wast of Caith will not srrest the operation of law. The uneen power In atill at work, if not reatorstively, then
destractively. But faith mesns pot destractively. But faitb means not simply iatellectual aekent, but commitunnt to law io barmong with its ioleat. Here la the rock on which the theologic, pbilosaphic and scientige, world splits. Again "becnuse they rerave not tho love of thetrath that thoy anmht be sared God shall send them strong delusione that they should beliecc al lic, that they
might all be downed who believed not might all be llawnet who belietred not (osanesa," 2 Thess 2:10 1112 Dis caye of body of soul ue obly an indica tion that we ere at odde with God, ruobing conster to His order and sway from Ilis onds. Your stay at Dr. Wal ter'a muet mean farth in the large, deep pure senio which ebfracu io every item in the lite of Cbrist. "Walk as be
Walked" in relation to crery law iustiruted in your being, and radiating out at manifold poiate, into objective ablart and you will be as well sa your orgatic sapacity will sllow. "Thy will be done ob varth os it is in Heares," is God'u prescription for bealth, physieal aud spiritasal. The immatability of law,
God's self respect. HThe late of the spant of hefr in Christ Jesus, makes os from from the tave of smh and diath," Rom. 8:2. By this God abides aad so munst we would we be iu Ged's meson lives, io the lise of hia parpones, and Iives, is the live of hia parpones, and in
his arrangement for their consummation is the glory and beatitute of our being. This keeps na eved io oar beet eatale, and in the nobleat possible use of our Wwars, whether oar organe tesauress proyer and oue aim, EThy kingdon preyer and oue aim, Thy kingdona conse," this will keep your hody nad
soul basy bere and forevor in labors, anpications, sad joys, whicb the sagele abare, and allow yon the friendship, fellowehip evea of God.
I'ment Devost.

## TOPA 000

The Anmal Conterence las always Jeviled agnurat the exce-utse use of Enhacio. In 12T7, Art if it decuitel that if $n$ merainer was confamonatod
with it, unloss certala couthtions wero conilued with, such nuctabors could not be elected to any offico in the chmel. In the Minutes of $\mathrm{kNe2}, \Delta \mathrm{rt}$. 5, wo bave the following, eobecrning the uxe of tobaceo: "This liaa beon before the meeting beforo, und was al waye consideroil a shameflaty lat bab What! Clivistiuns mungiug in a
shmofully lead labit ! shumefully had habat I thought we
had all, whito on our know in the wa icr, in the most solemes maname, prombed befora font und witwerges, to reways Brethens, God bas not forgotton these peumises. Tho ahoro detiriond have nover been repealed. And
althougb Amman Moving has of hate shown a diapostion to allow a hett moro latitnde on this suljeet, yet
hat ever stampiol it as an exil, and hua evar stanjpol it as an exil, and as luto ns Is72, in Wayne cosarty, Ohio, Tames 1 . apart all fithinese mud saperfluities of Davghtiaess, athl roecive woth meoknesu the enginted word whichis ablo
to esve yoursonls" Wby not bear? Why not follow Danicl'h ianaruction "Break of thy sine by rightoousues ant thino iniquitics by showing metcy to the poor" ?-Dan. 4 "the walls of Zson, wly hot ris four the Dematrinees, who are afrait that theif eraft is in danger, atud that
their "Diann" neight be rlaspived? On are we as a mimstry in the wire so
depp that wo juv not able to hotp othe era out? We foar that this is too
mach the casu. We lately voula workt
catited, "True Yital Picis," in which
arrows at some of the devil's pets, but when the comes to the one under con sideration, be clases it with the utc of zugar. We thought be was bandting the burr with gloves oa, fearing be rould stick his ows fingers.
Wo hnow that oppasition so popuhar an ovil will bring upon th rome live godly in Christ Jesus shall safier persecution, but brethron bet us try to walk worthy of tho vocation whore with wo tao called, and quench not the Spirit. 1 Thess. 6: 19, "Neather give place to the devil." Epl. 428 , Wot Feprove, roluke, and exhrs't with all long-sulfering mad doctrine, for the time will come when they will not enhure sound doctrino." 2 Tim 3:2, But if God be for us who can be agaisel us? And if Goot be againes the, wher will wo land? Muy wo never trade off our buth-righe for a poor mess of ty and nensnal onjoymient.

## Arctanum. Ohio

## OREAT AND GMALL BINE.

by as egphea.
Crimes are punished by bituas hawy Cordiag to dogrees. Divine law has Irunkard, biof, adaliorer and murier or are all excluded from the kiggdom of heaven, whioh alone would be groat misfortube if oot a bevore puasab rebment. But' wo find thero is a fur gueator punisbmont in atore for those who forget God and sligbt bie pirefferod morcy. I would cell the attention at thone who think thoir amall ains, at chey are pleasel to call then, will bo overlooked in the daty of fual necount the following ficte.
We find that man was ereated but a Intte lower than tho angels, and no doubt was lookod upan by bis Orator with love and satisthetion, ar far cex ceeding in greatness, $y^{\text {ul }}$ il the works
whicls he bad made wid bonorol him by making bion Lord over all his great works. For one nes of disobclianest bis groat, good and booved boung, with whom has erestor was weil ploased, was driven out of bas beantatial and lonely homo to retura no moro for ever Who bas only one ein? Trifle may como Jesns. Dolny not. Dentb may cone in an hour twhed you thisk Death will mighafy small sibs to g proportiona. Nmonk of is Lows than two years ago I had tho following incudent from the lape of daurg parents who bada beautuf anghtor of five sambaers, who had all the raro and a0betlod that wan poesi-
ble for paronts to beetow upon a beauful and loriog ebilu. She sickened, and it a ren dayoit was apparent that though to young and promieligg she must leutve this workl. A fow moments before ber deplarture ebo complained of being tirod. To the question as to wheth or bose was willing to dio, her Wha, yea, whon the foldod bor little bande natl aeked God to forgive hicr
little sins and take ber to heaven.
The sits of sucb may bo teroned litNe sine of which God takea go account. Tbe most and perhaps obly security againat tho conamisetion of great and mall sths is anfeigued lose wad procaroful not to imenth. but honer those va love, without which no mas need hope to 'make progresa it the divise iffe, Lown of God usciedes love of all
bis atirihutes. Holiness, justios, me ey. In ordor to obtase buch love we Gust consider tho feathiony of what pbysiral comforte, which sre truly grcat and andesorsed, but sink into insigoificance when compared with tho atarifico of bie con for our redemplion from tho vonsequences of san. The
locoly, boly, baralush Jesus whe sacficed to reduem us from the pebalty of sin. How awful and hateful is sin?
How shall wo oscapy if we nergict 50
great satvation? If yo love we ken Wy commandments,

## DEAB. AND YET ALIVE

toreh of the Apostie's pencil, to express the profoned marriage and intimacy of the regearate life wath God. All real apiritual voions are biddeo ones. A genuioe fricodship is the biding of ore beart in agother. There aro exterana rriendsbips, where obe heart tonetes another as stone tobches ktone, io mere-
ly outward contach, heccause soeiety or ly outward contach, beçause soelety or
interest, of conveniesee, may demand Remore the exteraal prensare and the hearte roll aparh, es atonea da Bat whed two drops of water come togetber each bides itself in each. All this is but the faintest passible illustration of the word "bid." A hife bid with Christ is a hife 20 joined to brm tre to he lont is bim. It is laid awny io bits. It ia protected, guarded, poarisbed, in hima If to ituelf a sbater in his belog and
blien blies
This la the innurmost zeaning of becomugg a Cbristian-we aro dead and yot ulive. We are dead to the old and lower-wC are ulive to the anw abd highur.
Such is a secure lifu certaibly. No harm ran toucb the wubdrawn sanctany in which ita real existente fumb its bume.

Suclis a joyful life, rertainly To be tbse alive with God and Chriat, in to bave ctased doma 10 the deepent roots of boing, the suprome Right. Thore is no onch sunsbine as the Right streams. It gilds porortics. If bless. es sick-rooms. It illaminates self sm . ritice.
Such is a lifo which shall find a glorious resenling, certanly. There is more in it than we know. If a man bid naver seen a larrest, bo coulal form no eonecption of its whth and
wealth frum the soed. So it with this lifo with Cbunt in Gotl. It is a life billoch, - n latent life-it is in is seed forma bero. Bit tho eeed holder the harcest "Now ore we the sone of Good, bent if duth not yrt appear what

## ETIQUETTE FOR PREAOHERB,

plage into the prinon
"But yo ard dead" Joba Howard, hring in bis daty, is dead to evety ther obrt of life-to the antercourse of bous, to applanse, to the ghtter of bigh sorbety. He wonld ratber be in prieon with duty, than in the pulace, sway rou it A very ancomfortable aort of life, you whing. Sut yon cannot help
ackoowledgeing it to bo the traest aad woblest sort in the hight of coascience io the light of God.
This tia the mesning of that Apostle to those Colosuisns Thus they are end and yet alive. Tbere ia a lower, lonhy lifo, rooted in pleasares, pomps vantios-in uacleanoess, ivordivate af chiob, evil coueopinevace, and covetoasacks, which is idoletry. In which ye aleo walked some time, when ye lived in them. But ye aro deall to soch life now, O Coloseian Cluristians You dwell in anolber 1
Tbink a moment of a life like this
It is a lufe in God. Here is a tree. It is rooted is the soil, and pumps op the jweer by millions of rootlets. It he batbed in the atnerpbere; and its intremerable woutha of its inswmerablo heaves, breath it. It is immersed io the sualight, and it gathers robastaess out of that. It in wet with the raina and with the dews, sod gaina freshnean and vitality out of them. The Iffe of the trec is in the spil, sad air, sad rain, and light, and dew. So this life is God is a life lbot auhniote is bim It gathere ootives which etream from him. It soure and sastenance ie in God.
It is a llfe math Clrat io God. That is is God is possible, becanae it is with Cbrist. Chriet is the bosd oultiog Ged and man Cbrist le at once Deily and Hamaaity-God and Brother. Cbrist comes to man and carrles up his life with bim into God. 'Thst word traoslated "with," denotes the closest com tact sud companionehip
It is a life hilldr with Cbriat is God.
That word "bidden'" fo bat another
Paol esys to the Coloususas: "For ye Cbrist is God."
Jobs Howard is just eatering 8t. Pe tersbrarg. Years before he qquietly be zan that nort of philantbropy whict ban elanged the prison metteds of the world. Jnst new his fame is being ridely blown about. He has fivishec discait lonr of prison iaqpection al of Resse approseliog hiblera Lim. It eats up bis tiese. It blocky is path. Like a carrier pigeon to ith rest, be would ay atraigbt and awitiy neighborhood, aod eatera the city pri vately. Tbo Empresa bas mbrked him, him to the palare.
Here, mes of the useal sort Fould bin, was ad opportunity Hero was ertaialy, a perfectly pardonable chance Cor public praise. Monoting the pedes bim? Public praise and public fame are oot unpleasant. Mont then bonger for bea Bnt Joho Howard in evidently biog. Ho beleres bimele to bave beard God'r youce calliag bim to the du y he is doleg. He cannat rid bimself from the dominion of that daty. How ard looke at the invitation with "has
eool, pierceiag E.gglist eye." To bo

The frimitive © hristian．

## hemtingeon．pa

Nept．6，1450，


Buiznyr nud sister Kurts，of Water－ loo，lown，take charge of the boarding lubll of Astaland Colloge．

Tre brethen of the Mapir Ahrror Longmont，Coilo，want a printer menter of the churels preferred．
Ei．n．John Koidey informene that be expectsus to womg Fant hoon．The
Privirive famity will welcome bim．

Ein．Wolf informin us that the beeth－ on ur California will bold a camp $\underset{\substack{\text { mestin } \\ \text { mober }}}{ }$

Etis．Ifean Prue mournes us that bo ts ingroving in beulth．We hue hees receving treatment at 1 lr ，Walter＇s Home．

Alu corroctions in the piaisterial liet for the Bretbren＇s Altrasae shoold be onarlo NOW Matter for ite pages is solicited
Benk S．C．Voine，of Bik Jielk，Pa， infornes ise that lus beakis luts been bis anffurnhes have beta wever．
Bel J．Wh．Beer，of Ouhland，Pa， sago they bave a wwoting in progrese．

Ainewir an be setn the effcots of another sammer pist，and as tho gold－ on mpresses of Fall eacreaith apoo us， pabsiog away．
Bew N，C Wotbman，of Bell，Nor tou county，Kan，says the Lord is at wotk unang thens．Sonts ate woung
to therst mal theto ate stat others de siriog membership．
Hene Bdward Moron，known to our itcolers as the writer of in rerics of कt－ revently elvectel to the ministry in the Besch Giova church，Oho
Sistai Ausanda Eby，of Lamank，Ill， Epebt soveral days with us hast weelk．
She started for Magaioro，Sumait Con， Ohio，on Friday evening Lust，whore she intonde stopping to vipit relatives

Jisc now on oftere is mphas a cloth． Sister lleose，our former clutk，is now io her home io Missoum．Wo expect to have the poniton filled in a weoh or

Is the way of edurntional kewn we will not baso minth to say thas weots， as at this writing，Aug 3oth，the sta－
dento are jut coming in．This oven－ ing and tomornow will bring the great er part of them．
Oce．Minutes inf $A$ If are all nold． Thuno who lare not bean supplicd ease have Reports ing us ten cents mote．Ifthis is not antisfurtory，let us know what w 6ball lo with the money．

Bata．B．F．Lhats of the Beater Croek chaseb，Giecnu county，Ohm， nyas they buld thew ytasterly coupetil
yenteday，and two more precious suula yentetday，and two more precious suuls
were added by baphom，ont aged 82 years and the oth ta．
Beo．J．In．Wumland，Elozer Crevk， Ps，iuforms as that tho health of therer cotamunity te good，and that on the 23 rd of August they had the beaviest rais－fall of the beanon，doing
able theage to the farmers．

Taone who are iodebted to as will confer us a great favor by romitting soon as posmable．Non jus is just as wrong eles．Prompinest in paying us will enable us to be prompt in pay－ ing others．

Tue second edition of tho Report in new printed，and just as soon sa wc can ger them bound wo will fill all un－ filled ordets on bands．We now hare a frod supply，so that all orders cse be filled nind ha
as desd stotk．

Exprathisment is on our progtan for to－day，and on a pebult We candot Sible iryunction is，not to be Forgetful to entertain strangers，and we leleeve in Bible dinetrino，therctore we take plasatre in beng obectient，ejpecially is thia no in than cane as we omjoy talk． ing bettor than writing．

We had a number of strangers and evernl mibitatering brothron with us on Suoday，but as they are yet with us，wo next week．let it mathice for tbe present to say that they wore all wel－ comed among br，and that wo did the hest we could to moke them feel hap py and eojoy themolves．

Is an itens in No 封，pago 26ib，ro－ forrivg to the late committee seot by Anvual Meoting to Marylnad，we in－ tended to say，＂to the Seaver Dam church，＂Maryland，but by sthp of the pest，omitiod it．Wo sak the parion of our Marylad brothres，as we Ero infosmedl that tho committee wan very excapt the one atore named．

It is astonisbiag how bleal and druary cloudy weathor maltes the woold around us appear At tinacs we acel weuriell and oprossed by tho bot rays of the sun and wish for the shade world without kunshme，and juat uns Decensary as at is to lavo sumebine to ligbea and grou life and warmith tho wurld，no boewerary is it to bave ansline in the the soul．

The Piesloflcenta thmes that it not a heality coultion when the pregrbing is not found fanlt with be－
cause of to porzonalaties anul its klamp ruquasitions into the soul＇s gec rels．If there is neumal life it the palpit，men wilt get provokesl ahal imagine thenn－ tolses as especiully pontet out and unmureifully cauterised．＂There is a rein of crath is this idea The worl of God is a avord that probics doep in－ co ent，hat ay to whother it wilt mizoni－ spith of the w cibles．If be aims nere ly to atriku nome one for his own grat－ fication，it will not likely amount is mueb，bue if tho heart is burnlug will，
lose for bouls，the result will，fually， be good．

## TAE RIVER ARETHREN．

TUE fullowing we clip from the Gios P Butsir
The＂Hiver Brethacn，＂although in sistence as a chureb organiantion for whout ooe humbrod yeara，have recent－ ly，for the first time，had the minutes
of their cunlerence proceedinge print－ d．Thes hare as yot，no eburch on gan or periodival of any land．At their ate conlorence in Canada，the piopiri oty of pabllishlug a church paper wab veforence to the matter was ailived at and the matter was leftover for future obsideration．
＂As regarde their mode of beptiem and maberer of diona and general aph jos rabec，they are moch the samo th
the（ierman Buptist（Duvhards），oth－ orwise thore seems to exist material differcnee between them．＂

Some of there material difforencen oxisting botweon as and the River
Bretbren are more imaginary Brethren are more imagibary that real，in places at leask．Our difference the convert recoives the Holy Ghoest． the convert recolves the Holy Ghoet．
The Ruver Brethrea claim that the gin of the IIoly（ibost should be re－ ceived prior to baptism，while some of our brotbren tathe the position that it annot he recesved unth after baption． dox opinion by a large number of on peopto，they behoving that the wbole procese of conversion and regoneration Our great concera should not be so manb ithen we got the Spirit，but whether we get it all or not．This ness to comply with all the require－ monts of the Goupel．
Another diftereace is that the River Bretbron eat theirsupper as a com－ mon meal，w blo wacred，or the Lord＇s Supper．＇Phere are other shades of differences of minor imnerlance，bat not grenter than exista
umong some of our own congregations Wo are ofteo made to think that a lit the exerciang of Cliristion charity would so modify and barmooze these difterences as to make us ono people an We should be．Why not？Why sbonid we mako bones for contention about things that are mero mattera of opin－ ion？Just as soon as we all loarn to know more，practically，about the dif－ time of its reception will be so loeger a questoon．We diffor in regard to it becaure wo have been difforeotly aught，or not taught at shll．It fre quently bappoos that we belove thogs beesuse othor beliove them，and no a
result we maho ourselves mere duph－ cater of other poople．This is lurgely the reason why some of un are Baptists und athere Pedobartests．We do not sapposo tbast is phrenologiot，by feel ing onr heshe could tell whither wo
beliove if immersion or nprimeling n beinve ill imusersion or aprinkling n
luaptem，or whether wo believe thut ho 11 vi y （子awntiction lio roculved belore or after baptem．Theno is nothing about our plyywingical uonstructios that necescarily predestinates us to surrounding influenoes and elucation have much to do with the looso relig． fon extant in the world．This fiet ac cepted，it must recensarily maho us sery liberal towardo thone wbo differ from ue and it would be sery little bscis．

00 S true
u．i．a．

## THO KINDS OF BEANOHES，

Jemus says，＂I sun the troe vine．Ev． ory branch in med that boanoth not
thit bo taketh awuy，and every luanth that bearoth frut ho pargeth． By this figurg．po meaus thant be is the y uluted to him will reecive lite as tbe buach does foulit the vine．Bus क）on ull natural vines thero are sotne foat and fraitluns luanches，on in Cluist thene aeclos to be some that ant
 them in the persous of shels bratbren ind sisters us do oothog for the ach－ yancoment of the eavese．They $g^{\circ}$ to the weather is phessamt．The prayer－ aneetfigy and Sunday－sehoul have no
attractions for them Thoy like to ree tho work fo on，lat as for them selves thes cau do rothang．Thes would perisips attion，bot for hear they may lue called on to take enme part in they＂eata＇t pray ；baven＇t the gift of expuysoing thumetres，＂yet on somet When is comes to giring to the charels they have nothing to sparro，bat Hl ． Whys havo enough to procure every luxtry for their own gratiteation，
short，the work of the（hareh io only sbort，the wouk of the tharch is only
a，seconulary zanter．
them it is said，they shall be tnkeo
away．As tho sibedreser will runave all dead branches that bear no fruit，so will God tuke frotn bie church all whosu lifes givo no oridence that they are united with Christ．This he does n various ways．Somatimes by the liveipline of the chareb，sometimes by affering them tu fall iuto teraptation， and then again by the＂deceltulness of riches und the cares of tbis world． Serons that nul in the performatne of （lucir C＇lariatinu duties soon becone en－ grosued in the athim of thas lite，mul thas stey by etep they sever them－ elves trom Cbi ist，the nource of＇spint onl hfe．There brambes are fiatlly fatbered and east into the fire and Gurned．Shuuld not this reprosenta－ tion of the ublrutint branches arouno the dend nat inactive menbers of the clinneb
The irmoflul branches aro thuse who abde in Clarist，and ase alive to overy good work－those who are williug to work，who ate alwaye present at the ervices of tho cluarch，sidd ne willing to do all they can to promoto its inter sta．Swel brothree bear the fruits of ghteoustebs，it is seen and felt，and Whough their prayens many fot bo to cygant or their talks thytorwal， ye $^{\text {e }}$ bene is a proser about then that
makes Satan tremble，and oneorruges hakes satan thember，ant
There are mady brabelios that bear ome fruit but ne not as proluetwo as hey might be Miny Christian breth－ and auters teel that theor uflost o do goud are very inperfect，nati at imes foel almost diseournged．But if wo are in the vine suad moe recoiving muturshment fiout it，there is no caluat twit fivery luanch that beareth fruct，ho pargeth it that is may biog forth more fiut Thin temeles us that （iod purilies the Cluristian co that they bily bo nore usefil．Thas parghg is done is ratious ways．It is done by his Spinit，wheh leads into trents．pa rifen the ungtares，int opens our cyen
 to him．It is also done by semonese oas hadrancee that are in our Sojnotimes our affection4 ure et on our propetty，and in order that our thoughts unay be directed in a dif． crent chanmel，God wikes outr proper yf fiom un If onr sflections ore ont foo mach on a．irwed，God tenaves that frecoul，enal thins we are purifich purged，and as a reant，bcaring moxe rult．This purging process may not he plessant，but we shonil kaow that the Lond loveth hw chastenetb，whd no hasteniag for tho prosont secmeth ogeus，but alterwards yueldetb the pesecublu fruits of pighteonsnest＂

TO TBE PATBONS OF THE RRETEAEN＇ NORYAL SOHCOL

On Triduy and Saturday lost as mum ber of eturients cance in to attend the buxt ecssion of the Normal We were orry that things wore not in a betto won enguged in putidegres the heatma uparatas wore busy，and thiags geth有 commenced sooner，but Mr，Kulsy．the contractor，weezned to thruk the woult could bo dose even when the beboud was the susabl．We，twow ber，cut the arged on the worls no moneh is wh conhl，thenking that wo coubl get Lhings in sumblsapo by the loginning the Fail Torm．The hat octurite plotod and wete in acaliness for sta－ dents，but thu first had second ball wero still bampered with loxes，press． es，ote．We rigretted this，but after
a little refleetion we aro not so save that it mankes no much difforvore．It will oot interlere materially with the
shool work The studenta will nut
be interfered with in their rooms nowl tho sehool will be organized on Twes－ day，one thy later than anneumed．It os not the beet to pht the best ap－ pearance first，and besiles this，stu－ dunte whe metan＂buseluess＂will get to work，and will bo but littlo enncernesl about tboir surmoundiugs．Just here we want to zuake na expluation to those wloo expect to bes omo patrons of ont scluol．Some of ont brothica＇s chadren，and others who bare beon taiaed in luxury come hery and nite disapieinted．They wonse ex－ peeting to lave thing theo they luve ithem at bome．They expeot＂priag leds，marble－topped decsarig bureany， clothes inesses，brassul earpot－ote，
und when they are takou to their vooms uad do not and things on they oxpected，instend of weophigig the at cutlon and getting to work，in Home instances thuy become dismatistied，get bomesick and want to go hape．Now in order that none nay be dionppint－ il，wo will make a plan statement of what may be expected in．way of ac－ eonamorlations in roonss．＇The ladios？ roons contain the Johowing fiurni－ bor．The floor is coverel with ram curpet，the bede nre of tho regher cot－ tuge ordes，und are lisuisbet with tanattrepser and the mesal appendages， slects，btankets，hajs ant a white approwd．They ulso contain a the Lle，washaturad，howl and putchor，a
looking glass and a fow othor artieles anales up the entive turn taxe．Tho geatlemen＇s＇rooms coataln newly tho same excent that these in po eappet in the rooars．Werultise all to cither bring tarpet with them，or palte ent－ culatiuas to buy it bere，which ran be dutiovery cbatply．The romats aro small and a few dullars will got onongh carpet to make the roond coay．When the sclonol lurna closts，it 3 ，at do not it aloug houac or sull it to your atreens． sir．Now whale our roonss and nut richily hermiahed，yet we tha in they aru jubt what roud hopect stadens Want．It properly eatoll hirnal kron eluan，they the unat and comfurt－
intw，nod tho conniag winter will bo heated with slenm whiels is healliy and pleasant In iset oar mecommo－ dalioess are as good as in tho generahty of achoole．Wu went to sclioul sosee years mato paid $8 t$ pos woek lin our boarling， 25 cests per weed for wiuls－ thg，and 81 per weth for tuition．Our hed had amy bunkets for covers，wand the bedstonal itsolf was tiel together

## Siterarg 3 lotes

The Sotifirman for Sopteraber is es pecially rich in fennonable artirlen: the first is "The Education of Girls, as
Connected with their Gromth and Connected with their Growth and
Pbysical Dovelopment," by Nathan Allon, M $\cdot \mathrm{B}, \mathrm{LL} \mathrm{I}$. . which stnald not only to read hy all educstori, bat by all parents who would appreciato the unportsarvof phyenal avd mental enltare, aed their jout rulationy to caeb other in luth the achool and tbe fams. ly. It in a jourimal that shonid twe in
overy fumily Addres- A. N. Boll, M. D. Pulbishor, 17 Ial'ayotte Place, New York.

Scralmi, for Septernber is alreatly on our table, nat is a superb number in overy reapect. It containe choicely
illustated articlos from popalar wnit ers on suljecta that cannos fan to mtereat all w bo have any htorsery taste. Tbe urtiele on "Peter the Gicint" 16 the mabscroption price. In addition to that articie we bave' 34 . Proknowk and aro Greos," "Jean Frabeis Nillat-
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tielen so buely illustrated raake ibia number a feent for tha mind. Agrong the contents are "The Americun Cirace Ineda. ${ }^{-1}$ "Ttio Pamaily of Gestgo IIf,", "By Patbs ta tho mochathins," the third inacating and matructive articles. it is alvays a walcomo iguest in our
tomo, mind so do without it would he losm in ilforary feact Price $\$ 100$ por Mranklin Square, New York.

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with good thinga. In fact wo handly know how we oould do withont it It
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of articlea on "The Ruins of Cencral Arouriew, 'by thesire Charoog, as morabor of un expolition to Mexico whose tematic inventyatiou of the splendid mobaments of untrquity to sbaedant in Centra! Atnorwa and the contormi. noun stater of Mexico. The expodi-
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oflestern Eleparturat,
ELDER E. T. MHLLER, EDITOE. LADOGA, IND.
We have some work on commithes 6t, which we will attend to seonas

Otk bbsedec from home de
delays anwering some letters, which should havo buen answered soover.

Theas is eome prohability bow that Wabsll have another detate with Aaron Walleor in Indlians.
efforts to eproad the gespol around them. Theaching on theonthe of proacking on theoulakits, but it takes work to matse impressions strong ovougb to induee the people to tura from their former taith and habits. Concontratod offorts make suceess in presching as in uny tbing olee.

Ora committee wark in Now Jersog was in a peculiar way eimitar to tho Bowman brathron in Ionncasce, and be Wolf brethron in Illiboie. Tbey about thirty years sgo. The troable was a personal mattor, betweon some of the offeers of the church ${ }_{4}$ wheh grew into a sorions trouble, ned became the cause of parting in the churcb; one party expeling the other without calling the atesiptuncs of the olders, and the expelled party formiog Ahemealve日 into an new organization in Sanbrook, eontianod the faith asd or der of the old cburch, en much aed ovon more in the erfer of the general brotherbood than they were before. They baptized a number into thoir body, and continutel in the eame ordor as our liretbren thare, with no spocial differeoce except the relics of the old rovithe. The efficer of the church, as is goccrally the case, made the trouble. Joalously, self will and somo evil got among reme of tho offleors,
and church rules wero not followed and church rulet wero net followed dhings grow worso til oxpuision begun without adjoining ciders, then The work dono by the committeo vaa to restore them to followship, on the ground that the expulqion was illegat जnal bence isvalid, and as, thay bad oot cbanged in fuith or practice, wo could sea so valid reason to deriy thoir Whth tho brotimerhood again.

Cesposi mad balat meo strong to setthe thivge in the mada of the peoplo withont-eridvot-or grgameat, simply beemuse there athot cobugh inveatigh tion. On than groand the bread and up of eommabion are callod the Liord'a supper. Nombere in the goe pol is there any sllusion to thoan as a
suppos. Thoy a elo ovidently inatitut suppor. They a eso ovidently institut od after aupper by our Navior, and the apoatle afterward speaks of them as the eommanion bet tho aupper. "Tho bread which wo bronk 18 it not che cmmution of the body of Clriat? lie does not use the common phraso and say, "I6 it not the supper of the
body of Cbrist". Hence by divice body of Cbrist" Hence by divice
antherity it in the communion. But by popular cuntom it is changed into the nappor. It beceraes us to 10vo日tirato everything to sea whother it ho founded on contoes or on the truth. It is ovident that oar Sisvior bad a oupper, a fall mesl, and the commun10 antor ft, and it is equally evijont 10a aftor it, and at in equally evidiont
that the apoatlo bual a foll meal or loveferst end tho communion' while Shey were pet in the primitivo chureh. Cuthom bas but the smpper asule but Fetained the nume and appled it to the broad and oup. The argutenenti or suppesitiona by whet tho attompt is mode to suatant tht change is proba bly the mont feoblound far-fetched of any tbeory aseuned for ehauging the promitive order and practioc. It in liko thrs "Estopt ro vat of my ficsh,
and drink of my Boral, ge havo no Infe in you." Joba 6. Nó one word shbut soppe: or full meal of any bind. But if a man be ulbred to suppose a supier, or to slaptintio it is hero abel. obod, bo can as chyly suppose iofut biptista, or giriditing, or trans-stub-
slantiation, or any hiag elos whers suppose taut supply abat the Suriptures do bet may. If in rury wealk rea soning to sulppons tho eating lad
drinkigg of tho Loul's body ard blood is 4 Bupper, when to Seriptures say no ruch thing. Sub inference in perversion sinee the firipturea planly say they were tukef after aupper, and

In is brotherhood so largo as ours it cannot be expected that a perfect union in every mater of pelicy or expodioney will be attained. In fuch mat ters wo must gllaw some hborty antil that liberty infringes upon some of our principles. We ebonid bo unsed is prisiple or rathor eee in principle, among us. If our pribeiplea are the same we may lave a gend deal of forboaranee in our policiea Hunce our investligation should first bo to get one juinciple and one doctrise, then try to larmonize as far as parsible our conse of policy. To illuatrate: We all can agrea in the duty to proacb the goapel and ${ }^{-}$sproad its truth in thin world, but the best poitcy, the turoab way, ta a matser of expedioney, nbout which
there will be eoma diflurunce In woth there will be somadillerences. In some focalitues one way will to best, while in othor loealition another tway may bo best. Circumstasees vary and nfiect tho different medes making one bettor shited to nuccess that another. In thin and one should bet eppose the othor unless prinefple is violated. And all our efforts ybould be harmonized to give in strength and unccets. Let un
all iabor to bo one in trie principie, and baraonize as for ns we can in pot-

## OUR TROURLE IN MARYLAND.

We do not know that it is best to publals an aceoumt of troubles in the church, has when they assume the from of a sehusm, and brotorod eombine ugbinat the goverbment of the arothorboud, and Morin a band to resise its autbunals, and set up a party ioule-
pentlent of $\Lambda, M$, it is not amies to give a stue ratement of their pro ecedinge. The report of lasi Arnual
Conlerence prose a report ip to that Conterence cives a report up to that then we have viated them to carry ont the rejorsus numetiontal by A. M. Brother Jeso Ibopl accepted our re for', ilarrisue sonnency wita expell We agains heurd that the thonlal not occupt it
We am chauch would not acoopt the con mattec. Itanc IFoutx, D. F. Saylur and Heary Saylor were coademoed by heo committeo n year ayo, for goins into the Middietown Valtey and trymg yad'suport. They tried to get the church to protect them and rojoct the combattue. 1 wont to their meeting
on Suriday to have cur couneal annonncod. They told me we should no have the bouse for vur council. I then viuntod the liberty to ansounco onr conncil ned they would not give that, and lot me know I could not preach our aplointment for council siter they dinnarsed the cangangation, which we did, but one of thour inowistere cried ant to the brotbren not to come, and fold thom not to come the protost and wo will be hero if tho Lord will and bold our mecting in the ghove if we caenot get the bonse. Ooc of their neeting-bouse grounda.
Un Thesday, the day of our conncil, hore was a funeral at the chutch in the forenoon, and ve deforred our comnoil till after tho funeral. When tho functal wns ovor and they dismiseed the coggregation I nnnerncen our council to moet after chaneer, abd if wo could vot get the charel we would go to the grove. Thoy salid wo could not fet tho chureb ced began to shut the wintuw sbuttens and clopo the hosse,
saying if wo did not go out we would bo locised ing, and they burnied the Heople out asd locked tho door with a large congregathot driven to the wace save the shetter irom the buat of the suth made by the forest Thoin conduet surpassed anything we had ever soon done by any boty professing
to to Chrietians, to have a large audi-
nce of brethren and othors turned
out in that maneer, just to keop them from having a bearing, while a number itheir owo mombers wanted to bear the compitioe, is the most desperste course of conduct over known among our people. It called forth the condemnation of the community outride of the church and male them anxious to hear our council in the grove, whioh convisted in a lengthy and detailed statoment of all the tertimony which mastaiaed the churgea against their ministers for thoir anjust trial and de cinion in the Muddetown Yalley cburch. whero they wont without propor authority, which reads at ellowa: "Finat they were net odjoining elders ; sccond, they were not call ed by the church, thirch, ther did hot notily the partics opposed to (fit bon, fourth, they did not give any botice to the conamittre whese work and trion the cencia the ab ponco of all the particy interessed bit
We showed bows
Weshowed bow the evidence provad they bud liohl aucb an nujust abd unfur trial in another ebutch wbith led to the calling of thik commilted from A. M. We fotiod their coureo in that trial so unfuir and tyrambical that all rules of juutice and of the chnreh KCreset aside to stive thoir purpone And since they would thas tramph the priveiplos of juetice under then fuvt, we wore not surprised at then pronoet desperate courge to dofend Aremsolves, by sotting asido oll rulen of civilization add reason by ehuttiag the bouso to side from the church abd woir neightors, their own misconduc oflice which eauned this trouble
But nal they nre at another decep Cioh, at dosperate as tho preceding thatis, to malro othere belleve that the trouble originates from the $\triangle \mathrm{M}$. de enting from tho ancient order, which bes nothing to do with it in tho least for bien thoy accupt Gibben, und it was for bim they beld this unfair and the fal trial, and be is in favor of Sabbath echonla, ednenaticn, and all of the reey ming thoy Dow pretond is the catso of their resistunce. But this boluling with Gibbon is but another step of th tume detervination to ruin tbe cburch. os in Pastero Maryland if thoy ennoo ble them. They bavo got the Daryne vies of raling evergthing or tryinj
to ruin what they cannot rule, aod have derefved nome of thoir own buerbort by mbrepresenting all tbano Who will bot suluscrite to their comrse. Soong tha was their determined molle of defonding tbeir doings, wo expelled ho offerding ministere, and appointed brotbron to vinit the wbole otures, to ascertain bow many would go with
thom and how many would stay with Cho brotherbood
We now expeet they will publish sometbing in lefense of their coture, but when man bave "vers refisect to have an investigation, shanoed to pposens and complannets face to uce, it in an ovidenca to every ressoning mind tbat they aro wrong, and Worve still wben thoy do overythiog in herf porer to have their accusera mouthe sbut, oven lowking the bouse gavest them and iryidg ovory meanm to scep the cbarch from coming to yar those ajraingt thern, shows to every lair minded man that they uro wrarg. Then to muko the ranter still
worse they chum to he following onr worse they clum to be following our
otd theners Who aver honrd of cur ald fathens. Who aver hoard of cur old fathers loeking the bratbrun out of ong beard by thenr complainants. They sre not like ony old tathera in that. One fathers bold that a fair trial the chareh was the proper place to attlo all our dutiention. Phey are Oniway athers int Oor fathern always botifed both partied in a
troablu betore shey triod it. Thoy sent to Middictown and tried a cone with but one pariy notified and preaat. They are not like our isthers in that, and for sach a cuurso they lave
been expelled.

## Tiome glepartment. <br> THE OITY OF JEROBALEM

## T JAMEG QDINTEH.

History is a very interosting and profitable kind of resding. There aro mavy eountries and enties which have
a very interesting historg. The city a very foteresting historg. The city
of Jerusalem is one of those. Is is a very famons and epciont eity, connected with events buth of good and of an ovil oharactor, and it has bevo the bome of both good and bad mun. Jernealem wis formerly, in the deye of ite prosperity and groatness, tho capital of Joden, a province or sonn-
try is Turkey in A*ía. It is situated try is Turkoy is Asím. It is situated
betweon the Moditerranean sca and the river Jordan, about eightoen miles west of the latter, and about thirt 5 -two east of the former. It is buils on bigb ground or hills, with mountains around people against fear, "As the mountans are round about Joruselera, 昭 the Loril is round about bis poopte from bence forth for over." Ps, $125 \cdot 2$
The early history is somuwbat unh cortnin, tod wo shail pass it by as our young readers would probably oot bo interested in it. It begins to becorne
an important place in the time of Kiog David;at this poiot in is butory we may commence a more carefal stady of it.
When Dapid wns get but a youth, as our young readera will fonember, bu with his Eling and stone, slow Golinth wbo wan a very large man, math larger than may wo now disually seo And it 16 said, "David took the bead of the Pbilistine and brought it to Jo
rusalem," 1 Sarm, 1754 . David now mado Jerraniem the eaputal of lue
kingdom, end the the Jowish tation bo cano great emong the nations of the oarth, Jurisalem, its utpital uiso the cano gront and fanmous.
Atter the denth of David, Solomon became kithg of Iarael. Ho did mach
to tniprore the city of Jernealous. II built the tetaple there, which in called "Solomon's Temple." Horo the Jews assembled for worsbip, and hore (iod esune down ins cloud of glory und blensug Porbaps some of our young sendere cas form eume iden of it, whed wo tell theta it cont about four thousanoust is too great to be understoold we will give it io-snother form Thore were used in building it, 46,400 ton of goid sed silver. There were 183 , 064 mon employed suvon years in
buulding it. As the temple io which the Jews wombiped was in Jorusatom, atd an it was the plase where tbo kinge of the nation lived, it was at ito greasest powor and glory, a great olfy The population of the city in the dagn of itu greateat prooperity, is ravioust inhabitonts in pot thought to bave ox ceeded $50,0 \mathrm{mb}$.

In the wors whieh the Jews had with other mations, bocause of thais wickollass and unfathfulness to God they wore froquently delentod, and
Jerusalem Was tuken by Nobuchad. nezxer, King of Babylob, who deatroy od it and carried awny the inlabitants 2 Kinge, clap. 24.25 . It was then rebuitt by the Jows, under a grant given them by Cypus, King of Persia. From this tive to the tume of Cbrist it expernubed many elunges. Wo wart onir young render to rewember the Jows were God's peculiar people whou they were obedient, God gave there up to their enemios. Whon the Navoir carecinto tho world, 1 sand, "be came uato bis own aod they reccived him vet." John $1: 11$. This
means be came ueto the Jows but woy did not recerve hons And whoo PiLato proposed to the Jows to relonse Jcaus "they oried, sayjng, eracify hime
crucify bia !' Lake 23:21. 'Thie wus vory wicked of the Jows, sad ourjl.ord foresecing what wickedoess the Jows
wobid corumit, and what judgraents
they would briag apon themselves for their wickedbess, bis boly heart was
moved with sorrow, sod it is suid of bim, "When he wha come near he b beld the city, nod wept over it, saying if theu hadst koown even thou, a belong anto thy pence, bat sow aro they hid from thy cyws. For the tlaye shall come upon the, that thise enomies sball cast a trooct and compass thee round, and keep thee
in on overy esdo, and shall lay thee oven with the ground, and thy cbil drea with thce; sod they shall not leave in thee obe atone upos awother becatise thou knewest Dof tho day all the troublen which Jerusalom bin all tho troubles which Jerusalom hu experiencod, the abovo words prophot-
ically fortell is still groator. They were fulfillod about thirty-seven years afto tho death of Cbrist, when the Romans onder Titws, their general took JersThe sufforing wbich the Jews experienced was tarrible, probabiy bear half a million perisbed. It was egain rebuilt und agaia destroyed. Sinco its destruction by the Romane it bath been trodden down by the Gontibe and will continue in this coodision un-
til the tivies of the Gentiles are ful fillod, Luk 2124

Jerusalem at prosent bas a popnlation of alont 11 ,600. Tbis ie rade ap of Mobammedans, Cluristahe and Jows it will prubibly become an important place io the fataro, in its counc
with the unfulbilled propliecy.

WHAT GIRLS OUOHT TO LEARN
Notbing le more painfnl to one who nown what mother may do fortheir cbildren, or wiyes for their busbandes, chun 10 kee the afleness of young womsa who sro not compelled ts wrete for a liring, sad to find bow empty liended thcy arc. Tbis, way soons at Brand inatsol io jtiself, brit tho wontest a womas in married obs has home to ber buebund, and an eoen we so is a mother thatraining of hor bildren in the forement dusy of the hour. In thase two spheres of lite,
whech are eventinlly the geal of woman's existonce, everything dopende opon what the wifo and mothor brings wher several positions, every thing for bor own, bor busbsod'a aud her potanily losing their busbands becaase bey roly upon ernocecelte personal charras to uplold affoction, bat the sorest way to prowulo against the de ied lifo is to caltivate thoso poontal and anoral qualities whicb make wom-
anay charming and attractive Fothing is surut to do this, paside provenont of oos's mind, tho growth of litorny tastos, the istorast of what imparte new atd wholoemo attrac tione into one's horas. It may be th ranslation, or botany, or Engliab bis. tory, or musio, but, whatever it is, the thanalue of knowing? one thing thon oughly, is worth itataonsoly more than the knowledge itself, but bocause it gives one the power to know wot avd to enjoy more. Thene Etudics, evon fo thembelses are roliniog, but purmot they the genial atmesphare of finug; they are agencies by wheck tho apirit of the bome is chasteved miste moral, oved made religious. Te-
ligion io oness homo is beat when it is least insisted upon, wheo its lifo is the axcoascions poctry of the bousobold whes it seems to be tho ontural com-
Vinution of the mencitios of lifo ; aed religion and cultore go together in tha well ondered life of every womab. But it io when the wife becomet nootber, when tho seligion asd cultare tiud a congenial uphere for defelop. viens within the sanctities of bome when aroong chuldren and ariong
friende and neighbors, the tone is al-
ways uplifting and inapiring, that litorary cultaro and that genial deyelop
ment of a womat's miod und hoart ment of a womat's mied und hoart,
seem to make lifo aweetent und best, Fortunate is the boy or girl who bave suct a botae. It is from such quar brown stone front that mico and wo pien go forth with the Ideu that confuors the world. Every leadiog peron bas had a start eomowbere, and usually it is traced to one of these mothors wheac native or acquired cul
turo bas been fmparted to her bright oblidren Here as the true ireportabce of literature at beme. It pays for it solf biodrede of times over in its in fluonco vpon parents, and in the early diruction it gives to their children,

## THE REEPONSIBLETY OF ONE MAN.

Not long ago there was in a cortain collery at explosion by wbicb four hunilred lives were suddonly hurled amid sbattored ruins into bornblo death. It was eaused by a singlo miner who had oponed bis batuty larap to ligbt has pipe. To that pipe of tobacco were sacrificod 400 procious lives of fatbers, of husbends, and of sons, and slant on the bodics of fiery blast, wore found doplicato koys by whieb hitherto with impunity, tbes bed done the anme. Alas! wy breth ron, the Unitod States are such a mine;
thoy are fallo of the explosive firedamp of intomporabee. In all sociotice it thangs doeso around ns is the perilous and pestilentinl sir. $D_{0}$ not eny thet there is sono of thio flamiog pernl around you, that you may open your anfoty lemp, and no barra will bome of
it. It may bo soi it many not bo boYou could nont, you would not do it 1 you woro sule tbat there trin danger for that-at you buo at once-would bu doadly selfishness and an atrocion thoro is wot dangor. Is the gato worth the risk? Is the tranwiont und anima idulgefice isorth the ?pormaneot and otornal peril? jaze by bro mify como to you, but if hars contes to otbors who oven you, will have helped to perpote ato a frightitul curbe, whosu oflocts, in bbattering blats afeer sbattoring blav flatll bo fayprod in cehoes of ruin, anit of misary too late for penitobco aunid geoerations yot unborb. The fata!
and the futally commoe key of that and thefutally commoo key of that safoty lamp, is what is caticd "moder atriggle yon would be patriots, if in this matter you would nbont your tris wre for your brother mas-fliog in the ehildron of Jequdab the son of Rechat, drinke neither wine tor atrong drinlt, 60 long as by it you make weak and misery, the soul-tho pricelces soul-of a brother; tho noul of your fion atol|orl

## "GO BEOAUSE IT RAING."

## II atuppose you vor't go to Sabbath

 one Stormy moraing battion bersel roud."Want to go becave it ralas"
"Why, Lucs, tbis is my excese for thying at bome. How enn you rauk it a reason for goitg?
5ll west or aivisy goos, toatema, in all weather, altiengh sho livoo so bath, wheo sho weot through tbe torm, and dad bottind evec oue scho ar, whe wis so dicournged that uti
could not belp orging Sho asked ws, too, if wo did wot po to our day school. in rainy woathor, and she said, that whilo we must obof our paronts, if we will likely be wilng. Mamam, will con please lot me to to-day
On pleare lot me to to-day.
"Well, I an willog, Iny de
uar your scboel bult. Go and get ady,"
Bet
toreat in ber book, but nald to her busWnd, who came in from the library, Lucy is going to the sabbath school do-day bocanse it rains, so that her teachor thay be enconraged by the presence of st lesst one of her puplla. Scppose wo go to the chapel for the astace rea

## THE POWER OF INFLUENOE.

The stoos flaog from my careless band into the lake, splasbed down tato the lepthe of the fowing water, and that was all. No, that was not all. Look at those eccontric noga rolliug thero tioy ripples among tho sedgy reeds dippiog the overbangiag boughan of yonder willow, ad prodeetgg so matlaesce, slight, but conscions to the very sbore of the Inke itself. Tinat heaty word, that word of pude or peors, flong from my hes in essual compapy, prodnciog a momontary epression ; and that was all. No that as not all. It deepeacd dingust at golliness ; end it shotpotsed the edge of that man's sarcasm; and is ahamed that balfeopvorted ono otit of his peotuat mighiring ; and it pro daced as inloeoce, slight, but etersat, ot the deatiny of an inmortal life. Oh! is a terrible power that I bave, thes power of inllacbee; and it cliogs to me I cannot Abake it off It is hort with
me ; it bas grown with may growth, and atreogthesed with ray strength speake, it walhs, it moves ; it is powetand every look of my eje, in every Ford of my lips, it every act of ny lifo be $4 a \mathrm{Abjl}$, who by the immortal righs eousaens, heing diead, yet spesbeth, or $a$ Actan, the saddept continuance whore othervise forgotten asmo is the
foct that man perishve not aloae in thi iniguty, $\mathrm{O}_{\text {, brethren! the pecceaury }}$ dionsent belongs to you all. Yoar phere may be cootradieted, your ibfurnco may bo small ; but a sphero and afluence yoe hevo - HI: N. Puensaun.

## THOU GOD SEEST ME.

The egee of the Lard are in every Haco bebolitiog the eril enil the geod," All thiogs are usked and open unte we eyen of him with whom whe haro This la a truth of vital importanco overy poriod and condition of life An abilimg nense of the presendo of God atmoulatos our energes to Eneet
the variod rasponsibilitian of this lite. Lof this truth be indelibly writteo pon the hesre of the parent and the bild, the teachor and the pupil, tho Easater and the servant. We ought thorougbly to imprass upon tho mind of childhool, that the cyes of God zoo not obly the outwand life, bat the sethons and teconives to netion ar marked and opened before him, Tho will be revealed at the judgment. aball prove a blepsidg or a cureo as Wo are 'Thou God weent me."-Gueding Shur

## THRODOH SOOTLAND,

## Dr. Brools' Third Europath Litter

The "Lady of The Lake" - Visitiog tho Setoes made Farma ly Gcotland's Oreat Bard. - The Peetry, Eistory asd Soentry of the Pecm.
Emimbunoti, July 10, 1880. Ono it the thost dulightral oxens sions in the world is that of Scottist
Lakes, $\mathrm{V}_{\text {. I }}$ left Glisgow on Tuesday, June 29, by railroad, aod runaing down by the Clyde, pasqod Dumbarton castle and macy otber placea of inter ost and beanty. We resch Balloch near the heat or foot of Loch Iomond acoording ne we reckon it , about mith delock. Loch Lomonul hat boes called the pearl of the Scottish Lalses, aod it is worthy of its name. An wo came arohind a tura it cbe roau, the bake lay out beboro as a mirror of molton
ghass framed in high groen mountans
a pietare of narvellous beauty. Stop ping on board the little stearoer, wi
wero soon oo our way up the lako. It wero soon oo our way up tho tako. It
raised all day, bat what tared we for the rait ; wo ware his Scotland, ated on Loeh Lemend, sod would hire objeyod it under the mont unfluyorable eireumstanees. The air whe eool, our clothee wero damp, and we stood bohind the large smoko-stark, net and then, to keop warm. There wore elouds of mist on the bilie und a beonet of luary clouda on tho mountain poake, which wontd ocensionally bo liftod to show their groonolimmits. Aronad ue woro ielaods that eoemed to flone by un a wo passed them, and on evary side the ountains reared thoir high penat to ward the the aliy; I eny blue becnuec occasionalily there would be a wift io cloule to lot ua seo thint tho slio rera bleo above an, though the rata would fill, rain or abine

> A hoval kHuyine Mace.

We acon pasaed Inch Calliach, the Whe of the ninss or ald wonen. It wh the barging place of the Maudrogors and other fismulies, etaming dicacon from the old Scottisb King Alping,and is as plensant a place as one could nelect as a residence for eitber the dond
or the living. It royalty cotuld net sloep well bere attor all their crimes, do not know where they could.

## not noy's rason.

We woro a littlo diesppointod in not retting an good a view of Ren Lomend wo denired, on account of the Buot tish miest, but what we sav, tonchod with tho wand of imaglontion, bake It a mountain worthy of the prasc
Scotl bentows upon it. The steaner
which wo wcre sure to lone, and flow. (buried. He carried is to St. Bride, and the city sod a good general idea of its are abich moat of us wobld throm
away belore we got to Inondmo. We then took the littlo atcamor, Rob Roy. for the lewer end of the lake, presed the gate of the Glasgow water works, only a vhort distanco from Stranlachor. Tbo atternoou wna bright and aunny, tho fog baving rollod nwas, nad the lake lay out before tos a tranoparent mirror of glase framed by dark and frowning moubtains. Wa bad a oplondid viow
of Scotl/s two mountainy, Ben-venue. and Ben-an, and repeated over abd over agnile his deseription of thot:
"मigh if the eouth, bugo Beo vewae Dewa en the lake fo masses threw. The fagemeata of our earliost wartit

Whito on the bueth, terought miladhe air, Bien on beaved high his ferchead Uate "

We eave Ben-an "hesvo higb híg forehend bare" und sball beroniter farebend for tho mountain has a bare, bald, bead, with n point or Knob of the top. Ab wo uppronch the two monn-
tains which mtand nearly opposite each other, thoy roveel now mad varying pointe of sublimity, while botwoon them liee the transparent wator with itn waten maurlding in the nofloned surbeame, and juet beyond we rencly the charni of the lake Ellen's Ikle. No word cas portray or oren suggost the bosuity of this scene. Is soerneid Whes a floating field of vurduro, with
ublet and core and gracefut rounding at the top, whilo trea or thre ielando twlow it, and'tho mountaina riving in the air benido it mankee a pictiro euch the impression it mude, and shall carry the pioturo in wing memory forover.

Bere at the low or part of the luke, Wolleft the hoot to ride throtigh the Trosachs. Tho term meane "brietlod torntory," and if a wild gorge througb tho mountrins from Loch Kistribo to
Loch Achras. It was hort, is Seott's "Lady of the Liske," that Fitz Jame last bit borne, and wandorell aronnd uod elfabing a procippo, at lant roucheid Lock Katrino. Hore was fonght the batde of The of sh Dwina" descrited in tho poem. Huw many times in boy hood I bad repeated the words,

Wiiblo theturner wh what a yell
As all tho tionds froms Manven that fol
Hod posted tho hattle ery of boll p'
And now I waq repoating it in the very gorge ithif amid the vary wonce
where Scott had concolved it. I mum wilnit that I was an hetle d'euppomined 10 tho grasdeur of the Troem-bip. Iti 4 grand and beautiful gorgo eiloraed Futh treer and made musizal with y
rapta streani of water, but suareoly approsches tho graved iden that the resding of Scolt gives ono.

At the end of the Trowechs we mtopn ped for dinner ut a Lotel, situated juant
opposite Lach Achrag. Scotis its ocription of the lulio-
"Wbere shall he fiad it fareign laud.
So tone a lake sesweet a atrand
scemal to un not mappropriate to th dueted the durlc mountaine that fuy around it. Thero ie a trathtion that a hundred peranas wore drownod hure
while crossing to attond a fanerat, lut vhile crossing to attond a funerul, hat
though willmg to behove $\mu$ great deul, I will arrait a little farther proif of bis story.
had etndied this routestbrough tho akes quite carefully, aud wa we pro reedest wits ablo to identify oresy
poiat of Scott'a ilescription, . Wo sump wearbod Daneraggon a wmull vicistor of loots on the left of Gles Finiss It IVIry Crars, sent out by Rodorick Thum to sommon his clan to batele: The wan Tho wha to oarry tho crees lur-
wurd from beto west being buried, ubd the son toole it up, leating his father un.
the man who was to carry it from thore plan, and wont to bed at 11 o'oloch, had just haen married, and ho loaves
bis bride and carries it ferward and laving spent one of the plessantes the clan ie thus aroueed.

ZUE THigc op TVRK
Near bere is the Brigg of 'Turk, the place whero Fitz James found bunsulf acparated irom his companions, It in at the bottom of Lech Actray and dows from the Fibless wuter, which Ninlas, which thrk gorge of Glen Feott alluden to it in tho Cbase, saying

## "Asd when the Brige of Turk was won

AANRIC MEADPA
We uext como to Junrin Meade, sitanted at tho hond of Loch Yennachar. Tbie Fas tho musteriag place ror Roderick Dhu's foreos:
"Tio unslatiog placn is Lanrio Monde
Speed forth elgoai 1 Norman, spocd 1"
It is a fine, lurge, zanodow, sloping sently down to the lake, and is a amit able place for the gnthonng of a cian, or oven a large urmy,
roltotima the "onask,
Weride along Iocb Vonmehar, aiso referred to in tho Chase -
"Few wero the straggtern Follooring fsr,
That resched the shores of Veunachar
It if a boantifal sheot of transparont water, and I learbed from the driver by whore I sat, that the necont was not on the lust eyllable, as me nsually place it in accordanco with tho rhyne, and
blo.
Noxt eamo (botantogle Firet, the Naco where Rodevic Dbu promieed to conduet Fita Jumes in eafoty, which being done he chalionged the latter to nortal combat, saying-
For tbis is Coillautogle Ford.
and thon must kecp theo with thy amerd
Two or three places aro pointed out arr.eboice and imagined that we touk 3o grapaically doscribed by tho poot, who has bung mo wavy garlands of pootry and tradition on tho bills Scotlend.
Feraring I anight not be ablo to iden fly the ruck whure Vitz James sad

From its firm base as soon as 1
asked our driver if bs kuew whore it was, and be said to did and would show it to us. It whas a big rocik sompe distance from Cuilantoglo Ford, so that it is clear it dous not correspond with Scott'h deseription; but tomo rock of conse mast be pointed out
and this one will do as woll as any ather.
STIELING AND TTS HtbTORICAL HEMORHS. At luat the town of Cullander barst bun our view, it charoung algbt has wo rounded the hill and looked dome ipon it-a bowl beoped out of the romentains, with ite sidos sloping with rerdant beaty, a stream winding through the coater and the woodthe porthwest. Ilere wa took cap Fior Edinturg, bat nome of as stopperd on the way to visit Stirling oantle, Whero we suw the roum in which King
Janes stabhed Donglase, the window out of whiteb bes dend body was thrown the memorial wintow presentod hy
12acen Yietoria, the fiold of Stirling, the hidge where Wallave cut the forces of Bdward into twa purts and cutsed ther sloleat, the Abbey Cramg whese stood bis reberves and frant whel bo ruehed upou the royal forees the fick of Ban oockoorn where Brace son the croven of Scolluml, the woud? out of which the cmap followurs came and usosted a panhe umong the tronpta
of Elward II, atul helpul to ran the of Elward II, atul hespest to trin the liatde, tho bonutan! gardvu whenc
Jamea I of Fonstudnal on lins xi-it 10 Scotland, the eburca wher Mary
 Wad voudal entught bu get is hittl


## DIED

OECELI: Y--Is Isc Derhs cougregution, Somactet oounty, Pa., July 21, 1880, Ja. Mary Buectley, aged 5 mantus aod 12
Fudernal occanios lapproved by brethrea Hichact Wejandasd Yaleatico Blough BUECHLEY.-Alog, ta the boande of the Mindle Creck congregation, Somerset Ca .
Pa. July 234, 1880 , Toblas Buccbly, aged
4n yeare, 3 mootse nad 7 days.
His remaios were enveyed about nitu willes, bese the place of Lis former realdence, avd burried in the Brethrea'a burglog place, nown as the Schrock etureb, fo the Berlas Nogregation. Funernh ocession impreved ned D. P. Walker.

## nod D. P. Walke BOUGE -Ia

LOUGE - Ia the Bealin congregation,
 Etualklin, yoangest soa of brother David 12 daye Funetal occation improved by 12 duy Functal occstion
brotuer Geergo Echrock.

| I. J. Blooan, |
| :---: |
| (Bothren at Wapk plesac copy) |

## NHOUNCRMENTX

In the Root fuver congregation. Fillmore sutheck.
In the Waden Brateh clurch, Minoi Co, Ean, Sopt. 10th, eommoncing at 5 otclock In the Laplace tharcb, Flats county, 11 . Oot 30 tb , coraurucieg st $10 \mathrm{o}^{\prime}$ clack.
In the Clase ctureb, Woodbery eangrena In the Fiat Rock clorech, Vit. Sept., 184 1n Caldwett eosinky. Ne, Oet. 8th.
Io the Nuhba Valley - clurch, Freemont cousty, Ioma, Sept. 18th and Toth
In the Bear Croek clurch, Ctristian Ca, 211., Oct 1st anid 2d, at the brase of brathor Molse S. Stut
ta the Masticello cuurch, Whete county Ind, Octoser 15 th, crnmencinig at 4 o'elor $k$ p. it.
la the Stote Centro chureh, Marsball Co. Iowa, October Gith atd 7th, revos sad nue half wilics seuth east of State Centre.
Ia the Deep Rivar church. Puweshink coanty, Iow a, Sept 17thasel 18th, it 10

Is the Wabington Creele oliureb, Douglas
county. Kas, Octaber 14th, commercing at
50'elock, P m
in the Libertyville clurelh, Jeflervon C
lowa, september, atth, begouviag at
In the J. Thanti
In tbe Jacoit's Creck cougregation, Sept
It, comimesciag st $50^{\prime}$ dock, p. mo.
In the Grulot ehurch, Mict, Oet 2d, coxb. in the Iow a
1n the Lown Fliver thoreb, Marshall Co, lowa, Sopt 22d asd 2nd commenaerg at one Is the Eevatr
Is the Eleatrice ehurch, Gisge countg, Nobi. Sopt 25ti, comabecing th 2 a clock, 1 an In the Loner Falt Cretk ohurcb, Madsom o'clock
intae Des Melpes Valley church. Jown oplock In Lathrog, San Joapuin county, Cal The Tadas Cretk charch, at the weeride The Thasis Creek church, jo the residente West of Given Castle, Japper cousty. Iowa a'clack
In tbe Wubash church, Wobarh county. Tediash, Sept. 1sth and toth, emmeneing al Coll $\theta^{\text {chack }}$
The brethren of Contral Ill., will bald thir lovefeast on tho 17th and Ith of Sept, in a tent in Whatefield hownsbip, Marahall county, 6 nillos north-weet of Sparion. Any ono com-
int on tho Peoria Branch. will stop nti at Sparlon, where tbuy will hee met with convoyance by notifying me in

## C is Motstinaer.

Thu tretbrets of the Macoupin Craeb cburch, Montgomory coanty, Ill, baw bigeed to buld a lorafiant un the teth of Chtoler, 1880, at hoclior Samnel 6
Bralhalens, six mules portb-wust of
 roweik, p. ht. The untal invitusion is ustaded. By order of tho chaseb.

## Correspondence.

Froon New Esterprise, Pa.
New zutespkisk, Ph, Aug, 19, 1880,
Wo bave not givea you
any church news for wome time, fretn this, the Yellow Crook, congregation and henco will do so now.
We bave bad scveral additions mace I last wrotw, and two of them are from Wbat is koown as the "Dutch Corars" sattlement, as a result of brother MobIcr's botue misslon Labor, last Marcb. Farther, we had our Qoarterly Council, last Siturday, the 14th iast, and organ ised a committeo to locate and let, and oversee the building of a chntch in Datch Cornur, $135 x+10$ feet, to bo com. meted this Iail. We sloo decided on thme for balding our fill fercloast. for which see another column.
The chorch ie in uswon so far ay I know, thoogb wu were obliged to disowa an aged sister, and a joung brothas Who bad forsaben us, and desired io looger to walk with as. We trast all bowever, Was for the honor and glory of Goul, by the church.

1h. Z. Rarlootz.
A Trip to Enmet Casuty. Mioh.
Cavpaeth, Mich., Aug. 21, 1680, Dear Brefhren:

As yon deare tharch nows, 1 will give yuus fow items On the other parts of Mechigan. ry Hullaborger and I startod for Toter ky, Emmet county, Michigan We wore mut at Lowull, by brother Goo Longs and at Gzund Rapids by brother and stater Smith, took the train in tho morming and arrived at Petosky at 10 P. M. Thorobefigg no room at the ithe twa lodged at a privato bousi the bont ncronin Little Traverse Bay, for Little Theverna, a diotance of S par milus, where wa wero nuet by brotho Hondershot, who conveyod na to his howes, a distance 14 miles north, to a
phace callest Mubllo Yillsuc. This iago is ulamest antions inhabited by in disas Wo went ono mule esst of Mad die Village, whero a communion meos ing Fan appointed for the tith or thin moath Servives combenced in the evening. Tho manimering brethren prosant, wone Geo. Longs
her, of West Virgiaia, Ianad Horner, of Indlana, and the wnter. We had good thouting. The songregstion 1 hot very largo, but as large as could ronsonably bo expected, for a new and of country. We bat the privilogo of proaching to Indlans, as well as lord only knows. Thove were about twenty-four communleanta, who par took of tho sacrad minblens of the bro. aen body and abad blookl of our adormblo Mastor, Thia fomtonion wan probably the furthess north of any old in Michigan.
There aro twonty-thee metmber looated here nid apparestiy it good apirita, gatting along wail both verapor ally and epiritually, at well as could be uxpeeted, buing ieulated fiom the nsin bedy of the church Tbey hava avo deacoas, but no aperon. Is thero brothron that colfd buspared to wateh over the littlo lock of sbeep in Jim. met county. The harveat truly is plezteons, but the laborerd aro fows.
White at some pioces in the brotbor. bood, there aro from five to ton wini ters on the asmn busch. Brotbren, $t$ Cbink the minustare uto not divided rigbtly. Tho comntanil in "Go, preurh" far nurth, people cmitt live thero" Thure aro pooplo Irrigg in Emmet und adjunise conntien, and aro doing
wofl. Ladd is cheay yut, nud I think wofl. Ladd is cheap yot, und I thint
of a taic yanfity of voul. Koung taen sith emall moans, could got a botad thure whers in older itetess they candot.
There is plents of fimber, consistin.
or sugar maple, beeob, Lrirch, bem,
lock, pitu, ke. lock, pute, ke.
of Little Trarerse the country north of Little Traverse is somowhat broken and in some places billy, whulo in somo places it is luvel. It produces wheat, my thing jou pliatalapted to a north. orn cime.
The lienth gonerally epeaking is good. No malarial disenses, such at Begto, chills and forer, Ne., exist tharo. Foople look hoalthy aud robust.
It will doubtless make a good truit country, as the waters of Laka MichiGum modify the test winds, and tho continual broeze frum the lako will provant early frosts. Wertern Michgan farther sonth is perhaps as good fruit conntry as thore ly in tho United Statem
On Monday morning, wht inat. wo fook tho train for home, and arrived thew Tuesday morning, and fotad all Well, for which wo thanle the Girer of all good. Fraternally J. G. Winer,

## Irom Enlem, Oregoa.

SAlest, Opeuox, August 9, 1830
Dear Brethren:
We are still trying to
bight the battic of the Lord bat are mak ing slow progress. Thank the Load,

## Fram Brother Bymuel Maras．

## 31 Buture．

I cande hero to bratbe very glad to got bold of tho good ofd atandard paper of the Brethron． 1 no－ thed a fiew mintaliee in say article． I will let that go．Aloo ooticed a Mirncesota to proarh，ot which it was ntatert that thero wore some proepets For somo nddulions．I am serry to nay that tho suppued prospects reemed tn
bea mistako．The lady whe， 14 was sup－ posed mooll mile with us，did not gecm to beve futly made up ber mind， of at least thero wns considurahle in becy ntid whwkey，and was a free man， nut if bo yoiped phy ohurch it would the the Univdrealist．So satd his daurbter．Hy some entresties on my part，I got bim to go and see eome of for a fow meotings．I preached thinct sermone．The few I gol acquainted with soemed very knot，
1 have been in Mrianesbeta over aince tho 13 th of July．Preacherl but eaven times，and to vory amall congrogations．
 bave beon hero，farmuers have boun vely buay baying and cutting grain－ mea in tbo barrent field，sometimen more wemen in tho field thun reces hovec pot a anitalito time for meetinga Grain cutting is about over，Now Thas will tant for a couple menths as there in a great denl of it to do，Whent and unts is the principal crop in Min． nessota．I havo traveled over sone Bax minubties，have visted sonve ohd now frends．Yiested the city of St． Pauluyd Minneupolix，Thoy arelorge， fioc，thinity nitios．Roth cities are out
 the midet of Minimetoptio with the egraod Seanthofar faitn Miancupolis is noted for its manufacturies，espertialls fin 1 ta douring and san mills Twor－ nung five fair of burs Tho largett isa rnlling tuill elamion to bave ono bun－ dres puar of bur－Thon ruening ita foll Aphicity．They manufacturo twenty－ tivo hudrod bandele of tour a day－
They elpim all the autlts to feltber in full cupaety manufacture heronteen thnusand bayrols a day．Thoy beve sixtom saw mills Serernl of tho larg． ent eut one thonsand frut a day，besdes stinglen aud luth．Ifany shóold doubt this cenbe and gee，and you will douht no longer．
Minneapolis bas a population of tir 000 The clty only twenty four gears old．Many find butdumge going uph piace of rest for pleatara end benith． Hall a boat ride of fire beore on the Lalia．It is indeod a grand placo for recreation iou－are all the temo is sight of the green forest srousd tho Telke．Two benutiful small islamis con－ cled over witb green sbrulery，and on one，unvice littlo bouso wroutd which tho hoasta eail witb bundreds of visitors banlce around the grand sigbt ton toote Pooplo enap out for their beartb from different States bat moastly trom the soult．Lees I anw the larg
cost man and womse I erer paw．The womasa clatine to uwigh sit pounds The boy，os ebe valls biek，775，aud loan ming what $I$ did，and aceing bow buay the worlil in，bud that oxperues Wey aro of to seck pleacure asml bealte， huild
theyr hutsen or， 1 was monde to think
it peoplo wore thily as coneflal and partunar in lusing a foundation fo tol tring it would he kubie visiting
$\left\lvert\, \begin{aligned} & \text { pe．ple．nod not one brother or sistor．} \\ & 1 \text { oflen felt eas to thank tbat so small }\end{aligned}\right.$ a aitmler of the tumas fitauly，are willng in tako up the crios athl follow
 so it mall bas．O，bat sweot the bles
sed nams ul Jestry，＂Pear not litice
Boek，it is your Fathora good pleasire Logire you the kongidan，＂The qtice eavid？＂The noswer in，＂Kistive 10 co． ter in，for many slall beek to enter in， hut fibull nat be athile Dear brethren My bentlit bas hees vory pour for a fow daje．A good deyll of siekne had erve of tho hottest dnym I over exporimiced 1 warmurb damppointed in thin tepeet yet my bealth ba＊been Hond untsl the last fow days．Goit thers the Col grant that the mission． therenf．Congrame that the miasion－
ary wovk may bo mado fivels：It necds life aull cnetgy
Surtivown，Man

## fram Deanark．

Fabozenchainane，Jaly 31，15No． Vome Pomuther and A A．ir

The ark here
lowly on－ome naore has been
added by baptiom，The temporal har－ Yest id at bam and all foe liong what
thoy rian to gatber it．Ob that poople were more cmbrernel about the reed of Guspel tratb uad the great hav vest bat in approaching for all raptikind I＇be I＇equite all ever Eurepo Noems to be
 iquores，and norm to think it is time to do eomotbing to stop tho usomintoxicas
ing lneverages Another missionary and I bave lately cotablished two temp perance noentice，mo io town and one or the country，The former numbers forty－four and the latter forty three Whout lat Snudny in a now field Shant inse bundsed persons wero pres ont at fus mecting and govo exccollent eave I thriggbt it a good timo no atrik： a blow it the frothy botules，and seren－ reed gise their namea as bolpers in and help eorae from fur and hest，und re curimot fill hatf of them the clen cy bero are wllo nul oppone orary good Work I sball trnascribe you soni fer notes fiont a eonvent held this
rear in the Stato chyreb： One of thectergy opened the meetins and jointed to tho Tast，iarmotfality tbat mertosed thu country STon thounsul childran wese bora the las on tho islan！Fro，matried relation inotearad ut a pusrinl catu（uner pes ent politieal lifo is charubterised by swindle and diathonesty and promotes the immoral state，Not long ago the elergy prenchod onfy morality．Now ouly about huptism，alsation and faith on the mentit of Cbrist．The magis： trates do notbing to atop the flow of inmorality But the chur h doet not do ber sbare at alt．Tha cburcb os have put awny tho Ithble command on esreromumication and eonsequently was fearfill of thinge going on in sll the clnurchen．Adulturors and dramk arda wero belmitued without bequtation to the luont＇s tablu，and the elourch io as ut commot pasturs where oll cent betony and net aetueg pleaso witbout hawing tho lenst understunding t b at
there is a foneo whuto they menst stop The lisbop arose and gaid thot all that had been roilt was a pitfis truth，vut Ge buek nu n－medy，8\％old regalations werc prit mut of tore，and pone in te
 Lathatab clafich in Deamenh，abt it picton is drawa by hor own clorgy We wil sad the clergy mro no botte thenotber joople．They unade a farful
onth on the Buble to preashas it tear h－ u5，yet ther have blinited tho poople 60 that they do not even lnow that the Lord fut a froce amond bis vinegurd


From the Unioa OLurch Maralall Os ，Ind Angust 28，168d．
Dear Brethren
no again wo 5 sy the
Guroh tote is in loge sand uniou asfís enerally is dome well．Canoot repurt many crossons to the church during the yommer，thuagh to prospocts are good for quite in ineresse dating the fall
and wotiter，if tha proper etfort will be made．Lot all the childrun of tion pray earnestly that many tuay be uld oil to the fold．Let wa all，tloar breth－ mon und ssisteraf，coumder our duty，anet not stup fbort of farthfully doing tio mis．
The elvurch bas detried to hold car ommunion on the nth of Oetoher commoneing at to＇clock，p．m， 11 upe of thisand try suel be with the baring desire that Zoon muy prooper．

Wy ©．Coon

From the Bush Creek Oborch，Alasn Onos－ ty，Olio．
Dear Pimatac
Onr lovefosst at the
Falley meeting houso is smovg the ant onjoymente of Cbriztian fellop． bip．Had a goud meeting though vory undemeat weather Brethren
Jesse Galvert and P．J．Brotrn wor with us，and fully bet every avgumon otficred by modera skopticism．Broth－ －Lavdon Weat wu＊ordalised eldor in this church．Brathor A J．Hiseson
 burch，Htgland rounly，Ohio，an el der at that phace．Bretbron Win．Caf
vert and W．1\％．Calvert were installed ot the pocond degece．Peuru and un won encompand us aevo．Wht wit

W．S．Lren

## From Martinsharg，Va

Dear Prinqifine
Is now in the par．We truly bad a good meeting Wohat a groud tarnout and alao zond ovder．Wo hall member Font lour Stateg and the ministoring brothron that came to un did not com to pueach for money，but they comoto do as Punl commavelud Timotby，to Truacb tho word，wheb they did． Eld．Nubolas Martin，Georso Bricker and Jacob Kellor frona Md．，athd Geo 8．IRinkor and Jacob Rumer，from I Jonn Beindee．

## Hold to the Trath．

Dear Bnthyon： 1 nan，in s goneral way ploseced wath the way you conduct your japer．Sometimes I think you aro ulinost too timid to say wbat you foes that your pepar ns it ferricse expio thent of the truth．My mitluice ta to ad herw strictly 20 tho trath moth not ful ow and rasintaintime－honorod eustoma any furthes that the tretl will upbold thons．I nee that thenesis uridure thent you ura jealuse of yunt oulnma in the refler

## Srratic．


 of usider hbers：Eano culmas，2dth lino from hottom，iur purtuvtly rond
furturily．In 15b tohum，tad lino from top read thatrias instead of chesemes

C．H．Balsnumit


## The Young Disciple．



## CLUB RATES，ONE YEAR．


CLUB RATES．SIX aIONTHS


## SUNDA $2-K C H O O L ~ P H I N E ~ L I S T$.

For Tbren Mauths，or 13 Weeks

For Pour Meatbs，or 17 Weeks．

For Six Montbe，or 2 S Weeka，


THE PRIMITIVE OHRISTLAN









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THF：BHELEREN＇S NORMAL HUNTINGDON，PA．

A HOMF，
SCHOOL，
$\triangle N D$ CHURCH．
Cog yousg propte of buth rozes．Brothrea＇s cbildren areorpecislly welvoome，but atl othera are also sdmuthod oa equal foollog STUDENTS CAN ENTER AT ANY TME EXPENSES LESS TEAN AT OTH－ ER GOOD SCHOOLS

The patronage of all，nace especiaily of tion Crreuleri or copluse tro it．onet vamgs for Gratoouk Addreal

J．F．DRUMBABGH，Prin， Bus 2iv，Eusubgdos， F

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QUINTER \& BRUMB.UUON BRO

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## Sermon Department.

THE PERPLEXITY OF OOOD WEN'
WINDE $\triangle T$ THE APPABENT VABIANOE BETWEEN GOD'S OBABACTER AND H1S WORE

## 

Text Hisbakkak 1, 1
My aulyect will bo the perplexity of good mon's minda at the upparont lianoe botwoen God's cluaracter and his works This was the perplexity
thist this prophet felt. You will per ceive by reading the Seriptur to whech my text rofers you, that the prophet aftor alluding to God's purity ant ho
liness, esys, "And thou canat nat look on miguity wherefore lookent then bfion them that deal tremeheronsly atti boldest thy tongwe when tho writ af devoureth the man that is mote ighteons than ho?" It thon ant so Puen and hely, that thon canst not tunat loolr on in iniquity trround ane in the worid? Thin is the propet's rew moning upon the mattor. fiood men
have ofton felt thas Joh folt when he urked the queation, "Wheretioro do the wacked livo?" Dasid folt to when lee
mand "My foot had alraost alempod and I was onvinus of the prosperity of the Huse previub icle it in mektog wieked Duse prevaing in tha wornd arount
bum, and be was lod to propound the gucation, "Whoreforo do tho wicked Pleponsed by T. C. H
Pumzive Centstiar

## on of 3 6 ip w co 2

 of voo particalialy. I I ron whe once a professor of rolugion, and wast thought to enjoy aome of tho pluasures conseyhoot byon tbo Berricy of Gud. HoWat man of some standing in the commanity io wbicb he hwod. Aftic tion tinsily catme upon hes fanity. First
le iost one child, and then notler. 2'bat man loot cootidence in fiod. 110 coald nut roconcile the afliction in bifámily to the goodness of hia Muker, and bo becamo an unboliever, hechasio us we bave it in bis word, and bis wurks in the allietion flat he permit tod to couve on his taraily
It may be that there havo beens times in the litos of all of us, when our whemes failed and our plans wero bo matured ns wo thongls they shouid bave beon. Why is this? Why bave I not prospered? Why bneo not my not foy plans been acceusbful? There a. Junger of ny teeling eo. I have neon the duwn of such theughts, and
it would be woll for us if we would nop theen all in tho bud. Thoro is a teud. whey in the buman mind to ther. Aod thes was the dillietly with the propbet, Such wero bis feelinge
flud pinsil your attuntion to the exparity of Giod. Thaphet land of the
 Inctell, and it is more or leas familiar 10 you sll, "Tho art of purececyos than
to beboh eril, sud esnat not look on iniquity." Does not God's oyes bo bold evil? Can bo clote hia

- Does thot has infintude ard onf mscience torbid him to tioso bin oyed What are wes. Ho canmot help this prabageo thee? Rimidy that he is bebulding osi His plesaurnble feelinga aro not excle-
od whon hobolding it. Mo taker peasure in sonte thangs, be experienecy but mako evil objocte and jersons the apecial objecte of bas regमo. Ho does bin government to observo exil the contrary it is repulsive to bim, Bat I have kad that bis pecalar na tore furthds him to take pleasure id
behosding evil, and thet ho dos not tuan astide to look nyon ut. Does be tus a hiu head to hobold anything? I will tell you what be in represented as doing. Is ono passage of Scripture we spoken by God? 'To that nato wili'। look that in of a contrito spirit, of nyy word" Now I fatd juet awhite ugo that God is compelied by virtue of han jracbliar natare to hohold overy. thing Then why does be Bay, "I will on hoart that man ibat is of at latel. Why. leceuse that's sn obyect worthy 5 bohold It ja an objoct of pieana to bim. Ho takes dolight and pleayur in looking upou the heart chat is 40 on
tite and hemble and trembleth ut hi vord. Ho loves to Collowship it, and have spub beet to $I I_{1}$ and be loves to Unes, wy bearana, yout will underatnad tho inlyect we bate tofono us this berrigg , that when it is baid God oyes ure too pure to loole apos chid, $t$
meses that be dies not want to seo it that be dous not llke to sue it. Jior if the death of hia oze Son and bis per
yeara eould hava banished oin fiom the arth, it would bave been banished has bus method of working and according to that method ho chanot destroy in at onca, though it is no offinameo to Sinnere indulgein sin and tove God doos sot want it so. We eas seo in the langbuge of his word itant the thike nu pleasare in tho death of and with perliect eopointency wo was Any, that he takes no delight is the tfe of the sinnes. Oar first thought was, tiod a boly naturo and his disid. clinstion to bohold sill, Uur hext ond will be, the prophet's perplexity of difliculty
The propbet had a very clear view of Goul's purity and boliness, but bu and not erebs a clear view of all the el munts that conetitute his character, It is the coses with lope of on. Wo hay bave some pretty clear viows of diviso trutb and some of the charac thore among os that lave mach in fall Fnowledge of God and his word, that would load as to butbit at ones to any of his requircmunta, fabmusirity how trolem will and sias the rnd, though the many of us haye so thalied Get and andersta, ic him? How mapy of as an enter so fully unto the rectitude of
 manded witbont hesitation or a mur mur ? Our subyect this roorning led Is to talle abnat oar traot in God. Gosh Bud that good preopio trust liking that don't trust in liim. I tor ible thought it is! Therd sro men and women traxtag to sin mowe than to baliness, and, ruat I soy, more to Satan than to God, feserfal an it God Fould ingoue them, wo if our benero lent Soriur and hand Fathor could inin our welfure
The prophet, as I remalece, bad very cluar viow of tho prity of God. purce bore than to berpexity. "Thou art of parer byes thas to behold ovil, and lookect thon unon them that deal treacherously, and holdent thy tongue whon the wichod davearolh the man
that is more righteous than he ${ }^{\text {p" }}$ Why bok upon stem that do evil, and why blerato thom that doal treacheronaly ? The firat crime that the prophot al [adea to is anfaitbfalncas. "Whoro fore doat thou look upon the mafuitbfiat ?' Wbo are unfathitul? Mep and wonen may bo unfathtul to thoir do-
mestic duthea. IInslands and wives may bo unfaithful to ench other, and chaldren may be unfaithful to thour parents The unkiad bubhand, tho unfarth. inll wite and tbo disobudicnt chlld are Ctung troacherously. Hen that are unfathfol to their gorerunient ure
ereachurons The rcbols of our ecun ry wero troacherous to their govern bout wheu they eonght the rume of it Mon that deobey the lawn of the gov-
urnmeut are guity of treuthorr whon thes lama gie tnitinfol to thesr duty as moljecto of 1 l Thenent uader which they hive Then matt ase trencberons when they mto mot lixing conbistontiy with
tho detrien of their rolygrans proferwub. The prophot had two clases of perions before bins, thohthtory of whom in intercotigg. If jou rofor to tho losing chnpter of the 2 nd book of
of the age of the worht to which Hab. akkuk rofork, shed therc you will find bere iatto sulistantiated. Tho Jowish bation was cosrupt. Tley wore tureod to idelatry and away from God, and is a neansa of correcting und pauseb ing them, tho thaldeano wore pormit ted by God to unter the lomd of Pales who atyd inflict tho calamities of an ivvading army upou the Iurnolites. No had theso two classes betoro bum. Ho had a nation of Jows, fillun ibte sie and the Cbalduans sont hy God to eorrect the Jowa and thoy wore all wicks d. This perplezod the proplotis fird. Why fiod would une the bad nation to atllibt bla own peopylo, ho
could not undenstand, and there was coufd not undenstand, and thero wo dered why God tolerated ic. "Wliy lot them bo no dieobedient? "Thea art of purer eyos than to behold ovil,' why not, in tho anjesty of thy might, striko men and wipletetners from the fluce of the earth? If 'thou canst not lowk on iniquits' with pleasure, why oulfor ach a stato of things ?
Abother crime to which tho projuat fluded wes that of miturder. "tind ankest mine as fisben of the $6 e$ a, an tho roepulif things, that havo norule oner thent? Pbey tike up wll or theat vitb be anghe, they natol then in their met nd gather them in thour drag, there ora tloy 1 rjoice and are glad." Pa

$\qquad$ the net. It contains the ides of mur cor. It is the crume of uundor. Meir yetheringe them into therrdrag. Fhere tore they rejoicod and were glad Whon the C"baldean killell the Jave and niead devastation and ram open the city and country, thoy ward mado to rojoice They wera glad and exultod io therr crinues; glad in their jaurder, liko bestegng and dovastating armies nre, when thursting for the blood of their anemies, and at the sacrifien of Tountless numbors of lives, they rejois. Surder is a terrible crimo
Why does God ailow wataons to go on in thes way That's tbe quastion Why doos be permit widows to be mado by cuantless numbers, and cities to bo devastated? Tho time will como hed it will bo explaisud to us. God cannot arcording to the jurinciples of Lis government, by absolate force preant it It would be contrary to bix way of dong. Hedon't like to sud
the batele-filder of Gottyblarg, Water
 Errope flowing with blood Tho watl tugg of the sidow ued the erios of the arphat do not oonstitute mise to bis *ymputhetic bunt No; far frotn it But it mutat bo tolerated accordiog 10 the prinepples of his government. Lot an be dovelopod; lot sin tovorne vx coedingly sinfut, the tinte will come. meh a state of things, antil sin will be crushed ane of the would
But wo thak the prophot actened eqpechally to the sun ef persocution of tiw fixitbrul of God. W' Wurefore lewik. orously, and beidest thy bongo when Lus wistrod devoursth the man thut in mone rigliteous than be?' The wiel of desine thu life nit the buth thut is
more righteuns than be. God's people have been huated ns sbecpior the slaugbter, und kilhed and mandered is all ages of the world. How coun God
ed nat persechted? Thut's the quose for that porpleved the minul of the propbet. Gull snw it in all ages of the world. He ataw tho Caesare of the Too nuan Lhmpre persechto tho early Cbrio tians: He suw the persocnting pow ers of Frunce. The hintory of Franc is thio Listory of bloodibed. Tho per neentiag powora of the worlll luy bees exerted against the grood. Goil holdy his tonjuc. How can he the it? IIo does it, bith, as I luwa said, there is a reisom for it. Tho perscertion of the Church seems to bo teriblo, it seoms to be prinfal to God to soo his own ebildron, who tove ant serve himand Who are ready to lay duwn their live for hir nuble cmuse, munloresl. Bat thof die the dentls of martyrs. Many of the carly Cluristians lived in olsycur ity and the world knew bittle about then. But nersacution bronght thom out into famo, und they aro now enjoying the place of martyns. The prophet saw the great witbethess and woudored why Gid toleysted the crime ar perse-
cution, It ia a cute; and we ought to bo rerg care falknw ho bave permitud Enythis to be eand on our part nyainst God and bis Cburch, of hin worll and command. It is a breat nifterve io Gud The jrophet naw it, and bo wondered how God cruld hold lis tmague. Bt be liss thriatuned to exoento the perhis peopla.
Tbeso is noo lut power in tho form of sin that I call your retention to Thoratare the emalfied mato theif net Bul burn inserse ruth theis dag. What's the mosning of that? Wby
they wotshop themselyes They sace fice to thuir desires, ambution gitul self ishnows, and lurn macase on the aitar of their bwa ranity. Ant het ine esy to in, for I want to inclivlo myself, thero - Ho chine mote oflensive to God than anity and prule. Burb inscase to Becauso wo have got a lietla relagion colucutam and wealth, we want to bu rochipung oursolves, mal sscrificing in nar owa nets, feoding our vanity ans plain, and I wat to bu There is It danger of vanity, that traad erime, which is so offenaive to Goil Iron't et tus seek our onds and aime at a sac anfice of Claristian right run! truth it rong. The propbet wondered at Why wan it so? Look et men fullen worms of tho dust, guilty sloner a coliasigue with the derl, norsbipn tocraftives, bind Goul appreently the prompht to anderstand Bue he hat boldin his tonere. He is tollew my it with dehtaciations upainet these thinge, wad he will vot forovor hold his hongace The day is rumon's when God's law is tu to oxpommed by him poif. With bee own tongto aad lips be Ho will not forexur holid hav chactor. Tho thas folever hold has maroe the truable th wo will not hear. Wo whit mets everywhero to hear it, befrew. God hat spoken and bis lat ghage fa written on tho pares or all Gine sruth. Non will not heas. Tlicy vould ralles matalipp thomeives and go in duing wrong But enotyd ujors Guis saw the ternble state of thaga in tho world, and why thil be tolerato This was the prophet's troulble. He next poinet eill live the course the


 dety? i will acomatud you to go th
fan ferme. (om away up ponder it

 till him yonte thatitle ther't migtect co to. Go in jrayer nat en yun linees
 prerpiesity so the poghen dod. Ilo went the the thecer and rway fonit the warn swaghty-thus can be doac two in is the phate to serompich moble andienvelate These is the place to ton hutie of provite tlepotsubis it is in

 roull live tith min prolesson phould. No ens inty matter satsimed The 1soppiet salt these. Govid thet






 that ig evalted ro upugbt, bute the just
 your yeophe, cume down frow your and vingte netb g nat peapic, by jour wolk, the jont shall live ly fath, thew why that jout do, doa't ank we wby 1 bold suy tongue, have buth patient. The time with com bhin rill blow yom rby it is, that thered Whage ate tolunatod, and whell f wall
mine cleanly toreal the prineppice of
 it solace to line mind. It was as kond hat) 10 undink the and bis rovennaesit
In cosa fosion I womblay say, that thit petpluxity that good wen get mito it








lived thus hate th tha rhareh. In futt
you hardly you hardly honw whetber they are whe or deul. And moned than th'
when others ate wine energetive unt entlusiactir in the exerrixe of Cherletian duty (un Clurstians ought to te beter gn a hatita slower" Tbus tbey ant onls witbdraw their oun practical ual fron than churvb. h.ut mpeds
istions of thote artisely engagel Thes there is anotbur inment in the burch plenort ak in to than Thboy pases nhong with the tive permanally, nod alout oncon a year they appareotly er T'bey remind ut Eonewbat of a certar benutiful apple-treo whiets illome overy daut erop or vilioe fratit as any auple tree could that the blournas alf lifowe away anl the troo neser besia uny friti So with these prolitemi
tolics plan . to theire emmutumity, they burl and tbey blokeotis The rownil
 thinst of the itheated applutroce thide awoy and bo dent (othes- Thes yo wo have tind arme turi suy "buact": Then swir them whether tbry aro ("herstiant They roply hope I amp or I think 1 ams
Ia Lbi- mlange of heart prodertive we unidla to deternmo whether we are Christannor ent' hotus wee, toh suys, "1 kouw thal my Jivdeemur he: elb" The upoastle Jolan -aye, "Wo anto life, bocalse we luve the breth ren." Thaso perantit knew that they werd Ctiristinns. Tberu whs no kopuay of hanhay about ot.
Thas hear cebange waspantive, fullow ed by a poetitive ralaration of tha fact Wo bsve some shanty $t$ ir theso hojn ing. (recpung, sabahere, sleopitig thrie. thans, but pruy that Gind may grant them a rombation of holior fiwpulses abd noblel ntirituter of the Cbristion oligion We beligve thut tbe religion of Jestus Clurist has sometings hutser, unier itse found of the preseber's voits onee a wesh, and stay at home the rest of the weeks, lepore in out eatey whit hid just ath God to our daily bnvad for H, , no we write tt on paper, satk it guinat the watl and rayt our cyes to watd heaven snd fay, These broul prayer, "1o Gud Now ploase bifpty
our wants. Weboliese that this buv wreh prepuecs our bearts to reuch ont when ad is a-hod tor is misslonary proect it muliun us willang to reath down ata the poerhot and proiluce the lielp co indiapeconable to the progrees of thiy nothe cause. bepend $u$ pos it, a rehb lon thas rosts no sucriboe, is a firec coleatial caty
Thas lack of emorgy is not trowner costined exchasisciy to the laiety. O no, we bave listened to rainisters vbo were as utterly devold of this abstract force, to coreatial to sparitual som well as teroporal nuscess, as the characters to whom wo bure alrendy refened. Whon they preach a nermot, (nst they call it) thary hardiy employ enougb force to render their words sutficeataly nudble to be intellugable, it warie the sffuct of such nermons is obvious. Talk whout the iufidele made ly the public Jeclaration of the stheretien! doutrames of Col. Ingornol That we tirmly hivise that suich slow, inautive clergy muen and hay thembers, make ted all the uthestre speak ord of the work ambinct. Not hy cramprinalon bat bs


## We mas sumeting in the futuro at-

 Eerbigh to gruce tbra la it hert thon amentalise fut toal ind to men Is it phy woll then tba noo problators say, Mre werld isjrogrens. I'rngese or nhould bo sasmped upon everstbile femporal osby. (reasoning from sualoct -bout the same br true of things spirit-

AND THOU, WBEN THOU PRAYETH.
sad thut, when thou pragath enter fato hir) claset, and when thoos hast shat thy Oon, Tray th the Fither white Is la sucrot. sewaril the eptealy " Mratt 6 o
A pint of platyer it ace esoutatial to er Fonal welgion, that it thny as cor
 fanty bor ot the boify thut is it 10 pped whith there No no lreuth Prajer is
 will anotby fiager relfure wotize刀ent, A isal Clonstion muet be ofte
 brion in a platit thut for srostb mahe ntten Mowrita into the shate,
will be scorclut ind witbered if it be inayn kept in the brond sunaline at pulflenty it is tho private mitercoure If ficeula thut inetense tber frendebip that provate
be tome found and tred for pruy
and the fimo fixed monst he kegs
That a bieh is lufe to be doine at alig
Tbelo is motbing about wheld a young
 moutarning tho $\$$ patt, the fove, tho phature of prisate prayer. und nothhag isbith thents bore sariously alari
 oonttag the suprsintod bour for visit tn:3 a blatil, nuat bo in a fiar way to loac all hegayd fos brat. But thereare also public \#s well ns pricato mesno to be observed. Yos must reruember How newessaty a nght thourt pot Bow neeceaty a nght though not thin thy is to the preqersation of our proty, is ateatied by the oxperienc of othere, $=14 \mathrm{mot}$ loss to by our onin It is triw it is it it in fant hay, sud and old convent, that is with jog and Heedum, and not with gioom nad bonfage still is must be serions joy. He when passes bue Subbatis in frivo hots converertion and levity of Spiric apon the meana of grace, who does not maina the lest of tive prections opportuwity to umproso bid rehgious comall oin, Who enaducts bitrselt much at are und sull. and guds onece or twive to be houre of God, gous ormec ortare wake murh prourress in the diviae lide Tell wo Low a ptofessor of seligion -pemfo bis Sablaths, aul I sull tull y cuasiderch A Cbristiall ougbt th he an! I un sapposyug be 5 , a com momingut nt ite table of the ford, any supecsstitioss notion, it is a solent asm 1 mipursive nolemnity $\lambda$ a uck Ohr: formed to lee moved, as well : inatratetel, theanghethe mednum of the the -rombois of the (w)dy unt blowed Clanet that, wethe such unful tboug thont choquene p, peak to the ear a If ho whe is thas ret forth ntricifud be Fite Ir, Perbeges there in for vidiutan
 hauts aud rusuates >a piowertul them מo Chat. Thele, bollowe om fath it tber encibed thete by the mercisa of tivd, prese atable nail well pheaving mata God,



Agres in grace pnal in the knowled ato f the irnth, if we meghect this ord) bunce so exyresty set up, that through focelong by faits on tho great sackite sflerent for yous upor the frow 3 ? wight bo "strenst hemol with nitl migh by tho Epirit it the inner man, the bare ganteth after the water lopoikn, so panteth niy sonl after the a bet luves the honse of Goht, when will netbimacif to sobve little meome

 sutht-of the Jond that shat flamst at not fhowe who set maty octssionally there. sunt then bow murla do ords on the fratase of mued in whin We aftendane is sarlial on' "F bioul ye bave no lite in you" Int atite converse wath the 4 ord of hime iv Sembios to alration. We should tel The nermben in the bomu bot mant Fot displuce the Bible If om our hande \% be contented with the publicminishe bible ns wh tundy lo turn puphats,ov streast to nate hileo flown. Tiry hos hayund tue mosd of Gail you c.th dry ands you chat prartice stuily the nort ol'Goil wath prayer for divine actiog Take up, Dersid's petition, ypen thon mibe eges that rin wondions thing ont of thy law ruber is the breatil ot God in man Somans 8 .

## SIMPLIOITY AND SOBLIMITY.

Thetativig liects und writivg leftent, his conetututer that marvel of the niges nil the Fiternitien-tise Nem Testamont. Thu fooks very simple, sud 40 is ; und yetter undest olfort of OhSotumainin it In the artiers Dill atives of the Gospels, the pornosal -inar utteranees of the Epmetien, tho of the Apocalypse, wa find the futhomLos, mensurcher and benetles and grabdeurs of the Un olented 1 AM. This accunats in part for tho general negloct of God and tho Bible. To bow fow souls docs the rim ing and settivg sun preach the Cron tor, the Rudeumer, the ever-prenont ever sumbining God. The event is $\frac{t}{0}$ emmoll to carry moral impression: How seldom dees the voice of Jeboval reach the beart througb a rale-thower or a dew-drop. How rare tbat wh bcar a sermon fresh from the lips of Jeast in contomplating tho seed that gruwe, the thorms that choke it, the the stones and tiode that cruab it, or tho loaf in whech it eatminates. God is as near in all these fapulliar facts as in Emmanduel fand the Fachariat, at. though it be it another was und for a difterent ond. And yot the mode and the purpone of the Divine Prosence is everything that we see and handle are int wholly foreigo to Lis masifesth: Uon in wbat we deem mast bacred, and Wherela we aro wout to boheve Hiru bost near. Becauso we lave lost enght of this soleren trutb, we ase apt to fied very durareatly wben mated at tho Lord's Tablo frum What we do at our daily board, and daily work, forettiog that the freud and wino are onily symbolie of our daily life nk ropes of Him vbu "died tor our sins and mond agnin for our jostication without prayer, and eveo if they pras betoce and after roests, thiy pust a damong byphan of ide tattlo between One of the cous wants of Chnstendom. the Brotiverhood incindel, is a restors tion of the ractellues of copianon thingennd tive bourly hifo hong soud arnas thitiking sormons ate nof buffo quental prefsced and portseripted by a ferity that matres the angels hang
their heude, nend bell roar with an ia fermal gulfaw. More than once have dile teary while adfressing an audtenee, and lave their cyes brtm with The tears of irreprensible Laygter io a tow boura aflur XHgbty Sparit-guerchere aud fouldestryjote aro yooting,
smickering mimmeres uhun bave 1 heard Sutiptaro quolud to bive odge to a witctient, and raise a tittcr at the will per hold us guiltless for nur h oad silege. This is malaing a football of the hearl of Jesus, anil knockngg it bither and thither in tho derilhath bur tor nt wille word phas. Every word of
inspiration gronns and quifers mith inspiration groans and quirecs mith
tho death-agonve wf the . Imighty, Whilhuly Godman, bat becanso it in pibetel with colmon iaks, on tommon paper, is common lettere, it kecomes to inq cinimob ithelf, eo that in openlonger riaquouk of the awful troth of Jobn 1
The call of Jesus weer runs thus all thut (God is io our wature, and fure embodion the eetire capacty of the being to $x$ bon He is evslerined These twn winds uro ans epitome of both
 khprions of Hesven atround tho
Throne and on the feotatcol-the inw of angels and mett. Kugher comman it. mobt angula have bone, more they Totror. "Tby witl be dote in eartb, "4 it is done iu benven," 15 only turdinf thrs att comaprebendog injanetion imayor ouly a* wo fultill the command.
 thunger or fuetuch thirat apert from wheten B. lase plasod the plopertics the flet tham escalt it acems very -ropte to cat when longry and to taent of our naturo seeme a mattor of Witho, but wo muec God es crally in
 Hin an veversantly athed to cryos IVima: Nondibiy wit the table na ut tho altar
Vnal our coligien mcans twon then ir meuns beve little for murpelvys or oth Huroctres, aud a trark to hide na from muprespon of . lesoe and the Crosy. It ta not what wearo bere and there, not and then, ase Sublath-laya, at prayer-
tacetinga and luveleants, bet what we aro at all times, in all flaten, on all cicThions, that cousts fore the glory of believer, And the cuaveretion of the the frentent. "Follork inc" is cho bugh taing of God" slist irsuph soceswnuly shop, fiom every tootprint of Jours, trons evory wowd Ife left on record,
 Higbt," then tullow the two great Chrintong Laets of our individual and corporan with Gud, andit perothil commun. olevnap: fellowstip wech cach other. 1 Jobe 1.7. Writhont this ous bope
 III. "Low sithple it soundr, how muct 1 nacabr. It enlists, ull our powere,
includes ull our acts thoughess itcmands alt war time, cow. Graftes the aso and the plow, the bed and buard, body and sonl, to the Cose of Clume A "high callfig" in. died, hut nolowor geat can lifc haman
nature above ite corruptuns, and fasb. finn a chayartor for everlusting fellowe. thip wath God and His angols Wc thast bo folly comintted to Chriat's Nut eignty, und completely orerenpuad ani tranofesed utd ingrowe with $\mathrm{H}_{1}$ "IGhtounsnoss, beevg kept ns tho upple uf lles eyo, and keoping Hom na tho
 croore, Hob $12.2,3,1$. The llock
nver-gloddening, ever.growing sals.
tion. Death will end our torrows the reaurreetion will complete our jor.

## SIGTER L'S BEED BASEET.

Mont people intend tonzo time turb from they surs unto God, but they defer it auppoang there is plent of time Oly' sitoer presume not on hength of days, the next moment yous beart may ceane to beat and time with 501 be at an ond Suppose you cuthld Ifray tsee your heart ounpondul be fore you on a singlo har, and you
knew that when the bair btoke your ifo would end. Jnowing that four beart wns beary and the atrain on the bair very great, how anxionsly you would "rateb' how fuarful you would bo that the hair migot beak noy mo lifo reully is. You are breatbong rego Jarly aok, in five mitutua you may Corover ceaso to broath. Uh' why do ay" "Ahon is the accepted time, wet is the day of satvation.

- Brother Bulsbangh Luas been re cerring sueh a soreso castization thom dfferent quartera that we canowt help sometimea ready to eaclaim "too bad 1fo bas done moed gond sersicu in the army of tio bord, and the dangbters of Zion might ang of bim, as the woame Terac did uf Lesvid, when they bath slain his tea thotisande." But there catse a time in the Listery of Darlal when ho safid - "Let bim enrec. "It mas be that the hord will loctr on
mine allietion, ond that the Lond will equito me gioes for his chetmeng." We lisro so doudt that brother B lins of ten heen caber and stall undor mush physical sufforlog, let bini now maim an in digmitied vilenec undeg mental ufleting and Goot may orarule it al fof good. Such a copoons writer cabnot expect to atwing fresse. Eren has given orienso baore than ourc. some tive ago ane of our seedr of rended a brotbor in Joanaytisula bin siator in Vingma The nister +1 iscd us with a whip bo lonk Chat it coubet threstgh throe aumbers of' the inarcomer. But blie thok aifrantago of tho acenon to lash swound indis.
liminately. and perhaps the maior fait of the ftrakes were not interded out we. We doit know that the chas. tiacment we recorsed from the brother. or the nibler, did ns tonech hatm. If was hard enough to bcay at tho time but we hoge we are is lutte moro them blo since
-Poreverattending ant public dssentblios wanot but netico the awkanssing a cengrogation, It tury wac co inguire * by uley do col pronontive a besedretucn, we would hive to aly, we do not know, or perieps a mose wutheft bks.er would te becalke afruid to do as otions do, bod we a ons distineties leatures ar at puentia distinctife features as a keparate of of plo (adda good febture it is teO ) that we lake to giro a Boble tomusasd or pretulent for all wo do; and as wa cald do that in faver of a benchle fon, why chag to tho old kay merely because Wa aro afraid to clange
What tould bo more beatilut os ap. propurate than the blessing which Guid commanded the prest to nat in bless hard hless theo and keup these The Lord manke bis faco athino oplou thee ind be gra'ioss unto thee . The Land give theo peace", And stid mete ypppoppiate is that benedjetion with
 Christ bo whith you all."
- Wo notieed, in vunater ip of ous pects, that the printer beglected to

Every scrap of poetry found in our tho witb those who baro bad lese. Su
sced-basket ia selected. We coaid not lires aro indecol the incareation of the ompose a line of our lifo depended en If tbere in anytbing we despise it aplagiarism.

## UNTRITTEN LIVES

The - blest whoseltyerare frithrul prey Whosa loves in ligher tore endore Whose soule posses theaselven en
OT 14 therr blessedues bke theite ?

Pethaps no departmont of luwrate Anopo lutoresting thatl boestapher If Eintory 2 I Millosopby teaching liy xample," then is troginuby preounently phtlosophicul, for it denfs di Wectly with the exampies theanselver History cyjstallizes wombl bugh phits, It is wite madividnu! lires st himre to do, if wo wothd grasp the
wonts watb whele they terocutbect 1. The lires of sta genemals mio an schand part of the bietory of evury amy ; the mempust of fita statesmen
anout be separated from the history Wrat bite, separated from tho history fent movement is lait partly told unNas the personality of its fritmo noov"12" cleaty outhnel. Henee it in thate thu bholves of Hilmasiex gromo beseath bo weight of longraph
Look aight and loak luft,

Lires of great mee nill remiod us'
Nhat biographers heve not been jalle-that eterts and prociples group tisom clves an onnd pursons-in as wotd that fens havo erer songit somo incarnabuve evertried to bins the form in Which "the word berame flesh and Ivelt anomg" them tetere they sonkd attemp to grasp abiatiant truth or a irtulasciply las osea hech towght by

## or.

But what of those ant dotivitenes
 peritun of every leophe? Whint

 ni, akes u- nutse them?" "Then duys or


Do we ever think of thowe un uratted lives, the daj of whoye yearn
hase been days of sunshine and ebour tbras montul them-lives wberem a enter, perhaps eot isnge, has hew avel the bleqer low then basm Leir lasing thed? In our daliy experientw, it is no great authoty focerain, olators of
stateanen, with whom wo bavo to do It is unth vese and wowon who mak bonk-cirtles happs-who
borke to bonse as business in butial in tincts way prompt, groing the un mess of trath and kiedreen to eveay the is if quict bosedietion ; whose fromnev is sumshand and whaso ulbsonee liatow. These are the buect caumt PY tive -lipes whiet mo anaistrat Whe the less mecfal, tousphatas, but ungretentians, bolpfal to lifendy and beraing no matice to the unfriondly ima wuttes nut in tooka, Int in the
 thailly lives, the reid of pomaterne way tue oil unctatation, that we mie. is

 Well huo. Nathow damot smats of

## H1/jeres ead friends if maphiul

## in uly hen ho ano.

Tourn is tho graise, il Easkined
Fhanted sud foltica ated dred
It AB, amil it bas loen, the imt-son of onny of there unkritten lises to tol. biw the ever puapt dietates of +5 rap hesufferiug, to rpecale a kinily word
rery apirit of Cbristianitg. It is well ao doabt, to therish loffy exaroptesto bare biegrapbies of the great and to rear traposiby mouromentsover their gaves, but theno ne unw ritten lores let us formeniber, as George Whot so well expresses it, that "the growing grod of the worlal is partly depmedent "pon whisfori" , whts, and zat thinga
nve not so st with jor anil hith me as they minht huve been, fo half owinm to the fow whu bave lireal filthetly mahns."-Sidud by TV in tavinited

## MEEEXESB,

The ruic is generally that wh mest show all meekness; but
will be of use to observe some i hecm to which the seriptares aprly thus ritle We must give reprooferach meekners. It is the apoatle's direction, if a Disen be overtakion in foulh, je mbo aro sparithal reatore such an one in the upirit of meokness. By the apirit nal man, to trhom be giver thls role less it is a min maters only. Montic alun. Yo who are eptritual if yovoald prove youncelrea ssindeod, actuated by the Holy Spirit, and mioding the thinga of the spurit, be careful in this mattor. Thougl it is needfal to re prove with warcuth, yot aever with
wrath, for the wanth of man worlieth vratb, for the wanth of oun worlicth Diret the righteonstess of God. Paul's directions to Tirsothy was not to strico mit to be pentle. We mast aleo fo that whub descaves rebuke, thourb perisps, on reprover supposes the Foult gtealor than st roally wea and
 meeknows will teneb us to acerpt it
 va nes secensed, muekneve of wistom will teach us loaphly tho repreof th
 Clenco convicta ist, we wiould oot querif wo have thought exil lot us lay wir hrid upob onr mouth to keep tha foought from breaking out in any tao or unibecorning lonig mode the to ull men, with merknets giving inatruction. They scrve the priaed of Peace ; thor preweh the gosprel of peace they are the ambusqadors of peace, perce.
Modesto Cal

## CBOFING LOVE

Strangely mangled with ito depran Ty, tho bumas licumt has the dixibe attabate of luse. You bave seen sopic ox Where ieavenly reemed to pertade every sentrament, every deed How priatully apparent is the ififfereate When fulfish hearta beat atownd the Leurlh stome, nut a selfish leand bolds the reins of fansly geremanent.
In the ascet, frowb clays of manderiLooul, when tho light of love broak Wer the pure youthg beart, it weavis apen of shathess about bor, ami brows a chum, beastifal and new hur lave is hul and eow she thinks lives for nuother. Selfis set aside, ond iny by thy the implases of the heart Rrus nobler and movo gtaeroas. Evea the litute ran milicen ot'self, give planame ad life hat a purjuec, tomards whieh atit thought and action corstantly ; culimg. By mat by there are two ittle heot to guide, a little soul to lare 10 thankl, to fill with puofe and holy
thonghtes, This is love for the first ool diminis for the daughter. It doe: natumbind the firat loro-tbe two
delighte, drifing sottly, sweetly thes the motberlife. The child grows, and like a plant, this love grows, putting fortb bere ated there a bund of patietacs of hatie, of groitlemas anil teriderbes. fill imother lank is bound upuen the chaith, whehled fuas with lore! Mor lovel The sesn eatis for that pertion or altertion which moat claster around of to mambonel, bute guand, ito trump
 tibut. Tho 1 a wifold love is now there. Tu-bund anther's bova her ber Tustumad, hung-liter, en in esebs is lowel) petalene distam tionies, yet bleateis the
 for, it part anil ghadnese, tuil sone trans in itv comanathing the dear beat weadi hurat with itr arealth of

Thus it is witb the Chastian'd Jove or froal. Thangh tender cormman
 ahout tbuc behvesly cosablimmatvon, il in joba and 50 at wous" $O$, love of en and carth, ilweil in our heurts, shita fona cur lumats, sbine upan our laver ghbt upe tho thirkages of death, anis waft us up, "It to tire Glory Lami.selectud.

## OOUGE ON BEEE

Jubn B. Gough revently leutured is Buston, grving for alconbt of bis visit to Enghnd. Froms be lopture we giva tho following +xtath
Trisid, umb iciacer curse of Great fthis coutatry miken in phe fown. Ne bave to 5 ght it 12 pits the der
 things of the prenter


 elf fit atul koow in st onve, nad "os The spes
bientente, showing the slegroding nim Hatem all orce the the Fimmothither argaed that an evil like the oue h. himz Cwitud needs a -tern somedy dyif, bat to sconke pt ithe rery the Ir he had a bon be wonthi ratlur th ke bim to the lowent grag-diop in North tiset, and tet bim why thore an bour, that to hase bim bo to ond of the ne afled foshionablo drivkung plaree of

# Che Krimitive ofristian. <br> <br> pmoseako weerit. <br> <br> pmoseako weerit. Sept 14, I*so. <br> <br> EnTroes ) zid sayes quintze, <br> <br> EnTroes ) zid sayes quintze,  


}

Tare typheid forer is raging to sone xtent at Lanark, IIL.
Tre Rome churlh, Ohin, bas had pome eight or tun udditions since lavit Spridg.
Qexreat Gayfield vaited Aobland recently. Suppono le wae the
ing the editora and professers.
$\mathrm{We}_{\mathrm{E}}$ are having minusually warm We are having the time of yout.
weather just now for the tor cooler days.
We
sown corronpondence that slowald have neppared thin weck arrived just a little
Bio. II. B. B started for Afblinad on Fridny eveniug lost Ho expected to rpend the Sablonth with tho bretbren of thase place.
Bra, II. B. B. muth the onjoying his Bro. IL. B. B. must to onjoyrng his proposes tarrging there A
longer tuan bo expertod.
Persoxs correghending with Daniel 8. Bralher will adhirose him at Alwona. Blair county, Pa, in cue of Tiobert MoFa
tice.
THEEL are a wuraber of anpouncemeste ou hasds that chme a hitte too luto tor insortim, but thoy oecur in
Oetwer and thetefore po harry. Noxt weet wo will get tbem all in.
Bear 'T. C. Mollanberger goes to Chicugo as an reporter. Brether B. is just cut out for this bubincea and wo proph-
esy thet ho will become one among the esy that ho will become ene amasg
loremont reporters in the crumtry
Tas biretiron of the Beach Grove ehoreb bad a visit from the calitore, professork, and presubers of Asslaud. They bud two sermonis on one Susday;
and the easual reater fould bardly know who did the preacting.
We ure dsily nolding new subseribors to our list. We do not remember of veceiving so many nows subscribers at this time of the geny simee in the business. All pay tb
teresting paper.
Bro, J. 3. Fansuacht, of Oniey Ricblanal courty, 1hl, Aug. 28th, yays
the sumber (rop there is barnol ap by the dowtb. The corts and potatu crop will not be an average one It I
now ulmest imposable to julargh.
Beo. J. S. Snowborger, of York, NeLuaska, says they lad thetr Laryest moctivg id tuc Deufor Creck cburch
ou the Satarday before socoul Suadny iu Auguat. Had is good meeting. Rabed ह17 fipr the suffercro in Kau-

Ehen, Snmuel Marray bas returnod from has msit to Minnesota and is now is Illmois. He thinks our young nitisturs shoul go to Mmpesotn und the
other wertern States where they bave noom to uncad themsolves. "Don't
crowd uno nuother aud be in one ancrowd uno au
other's way."

Bao, Jwoob Cran, of Elk Creek, Johnoon county, Mo., says the chench tis emall, only eleren nesmben. They
will bave a lovefeust the 2 d and 3 d of Will bave a lovercust the ad and sa or
Otober. They desire ministering brothen to atop with them and bodd a scries of mecting. The brethres are
desirions to hear the becthren preach.

The bretbren of Croteb, New Jer- the bencidetion in not fornuily pronouncerd, it can stim be done in a way that will take the peoplo feel that your bent wishes go with them, anse
that yous are interosted io their spiritthat you are intercted an their Epirit-
yal melfare. The house of worship is ual nelfare. The house of worship
the place were Jesus lins promised to meet with nk, amil if wo are in the pro per spirit wall neither foel nur in
dheate that we are clad when tho servíces are over.

Bambicic Movemlax - Whaterer may bo tho ecusee, the fact is undenia blo, that the denomunations of the Reformed type are not zonlous in the use At raienenancs of hase in our mitel lifence columans, printud statistics showing that, aroopge prombinent seets, the propotion of ebildren baptieed is
boconing leas. Anabuptistic notions are spreading, nud many who, in their contesvions, insst on the baptism of in tavts, in their practice reanome it as a weless eoremony:-Lutheran ithandard It is cortainly commendable on the part of Pedataptist chmebect that they
nre diaregarding the eonlossions, and in therr practice following the Wor of fiod. As soon as this is done gene-
crall. infaut baptisn wifl cente to naught
Tur: fallowing we quote eccomilliend fiom the Cariotua Index.
Ler Taist 60 Down-Coaking the devil to support the goapol is a notevn dovice. The primitive charch knew
nothing of it. When Paul was collect. ing fiuds to aid poor sants at Jertasia lem, the weot no thims, teativnks, "moum sociablen," kissing gumes, or othor cacreligions smases to aceotaplifhl his obfect. The Cbriatians paill their own bille, aud dill net oxpect Sutan to pay tor the wenponk whith they used in
the narfore against bim. When the devil dies support a chareb, be does so in his own interest. He carries on bis operations wity a fall knourledge of againat iteefir cmenat stand." For oro
 ry dollar paid out of has colfers Cho the partnendip with the evil one nover bonefits tho former but alway" the lutter. Manils of I
Untold harm comes to the chareh by the nee of econ quastimmble mearures to naive monoy for the suppert of God's work. It creates an impressenn
on the minds of the woaldyy that tho churets is a kind of a paupor, dependont for oxintence on the clastity of the communaty, that it is a rort of genteel begger, which it is proper and tasbion: nble to surplort, thut it is an ohject of charity or even pity and contomp, charity or orta pity in thefel for the torance of the prople that let it jive. The nagodis regard sach thureher as enyaged in sooking money rathet than souls, and exalting wealthy nemilica more than poor sante. To stund hefore the world ing bayond exprestion. Such churcb: ing onght to be cleanned or closell, cared or kifled.
Clarelines that are iloing the Lord's worls and ave worth sapporting, can be supportent withwat the use of questionable means. Ohers deservo no vup port Lect then go lown.

## OUR VISTIORS.

Last wevk it was stated that we hal ministers from nbroud witle us, but did not tell who they wore. We now
ntate that we hall the pleasure of a vient from brother Poulson of New Jersey, and brother David Ambicrman of Fredericts county, Md. Brother Poulson prenehed for ns is the chapot on Suadny norning and lirother Alust. esman in tho erening. Roth proachesi to genoral neceptance. Brothor Aushorman brought bie danghter and an otber joung lady with him to attend to pry us a sisit, fee the school, otc
tanec of these trethren and hare then
labor for ue: We also hall the pleasur of baving brother lawshe with nes, snother brotber from Neas Jersey. Ife brought a danghter and nejpoew with Normat. Bretlier Lawshe lives in Nowark, N. X, and is isohted fram the church, but notwithstanding all this, be remains logal nust desives to lave his chitdren usiler the induence of the Brethen He conth, of eaure, biteo netbl than to a good school, mid erlutps would have haid hettev uteommudations, nearer home, but he preferical to liare them atlom the Bevth-
veris sehon!. Wo milmure this fecling ven's behont. Wo minure this feeling
and think it is the feeling all our brethen shonld havo. Our country is fall of edncational usetitutions, and many Hecmenta in an ibtelleetunl way that our Erotlaren's schoels, but the indluenee shouht be a consuderation. Wo bould surely do all we can to bavu ar youth tellow es in the way of Giow pel trutb. This is the central olyject of
out chucational cuterprives, and from this consitderation our brethren whowh hate consialenable sacrifice to encom yo tsem.
brother Poulscan semed much pheased with hin rizat to us lice i tive und secms to be alive in the work of the Mustec. Bhother Ausberiaan is young in tbo ministry, und talcing is shee, exponnde the truth nobly. Exposstion is hes fort rathor than oxsoir tution We enjoged the visat of all these beothren, and hope we masy, if When with us again.

SOME REFLEOTIONS DPON TEE EEFEOTE OF ODR OBRISTIAN PEINOI PLES UPON OUR CONDUCT.

There whe present ot our last AnmuI) Meoting at Lenark, a gentlomen of intelligence snd obaervation, and who had considerablo experimen in the work of delitierative bealies. He was
not a member of on Fraternity. In Aconseriation with wi the expressed nond Eluprise at the good order and goor foeling which, upos the whate, haractorlaed the proctedinge of our Annual Council, though wo did not attempt to adbere very strictly to parliamentary rules. It scemed to be some what of a tajstery to bitm, and ho acarcoly klew how to aeconnt for it
Hestuted that he bad been present at a Motbodist cunference at which bishop Stop yon presided, and, though they simed to be stently parliamentury in bishop hall conaderably more dilliunlty in freserving order at times than our prealding officer had, and ho ala (hought that the Motbedist brethren at thace, when in warm discuseions, Hrowet a greater want of brotherly lover won our brataren dieur from one rether But be said, in justice to the Methodia brothren, he would say, that althougb thoy becsme conejderubly exclted, and out of erder, when the warenth of the deenstions subsided, brotborly love But the geperal lizinducss and order that prevailed among ue in our Gener al Conveil, wben so mach liberty was given to all to speak, and when we male so little uro of parhamentary rulos, was somowhat atrange to litn.
Wenttempted on explanation. Wo
uil reflected unl moraliaed upon the bame thing Wo have wondered ont nelven thit wo bave got along as well at we have in our Councals, witb the ttte order and syntem that we uft m have when we do our baxiness in onr Goneral Consicils. As as solution to the apparont myetery, we explained to our friesd the peculiarity of some of aur Cbristion practices. We alladed to our phactice of washing ote another sfect, a practice that in designed to
brotberily love Wo also named our lore-fent, a Chrintian fumily neal
whieh we cat together, at a manilesta. ion of anactitied Christian frisalsbip. Tbe eatutation of the kios of wharity which we olvervo ax. a form of Chris tian ablatation, our non-reaistaut prio. cipled, and onr belict that it is wrong for Cbristians to go to law with one another, and our rofrainung from doing 50 , were all allubled $t 0$, as influenciog us, and so prodacing brotherly love ia bs, if their desigu is at all realled in oar prastieg of them. Our friced nav Oar prias and thought there wat nome truth is otur reasoning.

And surely if our priveiples and practicce, designed to form Cbristian fooling and cbaracter, have noyibing like tho degree of influence upen us Which they ought to have, the neceseity of rules and order will not be altogether supreveded, yet they will not be 50 much needed as where there in less Cbristian luve. Charity, with ith broal meaning as dufined by the apos ele in the 13th ebuptor of 1et Coninti ans, io an excellont subalitate for a
grent many things Ind of it abound. of more sanong us, its heavodly fruite wonhl icad many to think es our friend was led to thiuk when be naw the ananilentation of our love at our Annsat Contail. The divive origin of our Cbristimuty would te more reathly ac ksowlellget, if its goleloa frusit of clurity was more eeon and fott The love of the oarly Cbritians became kDown oven to in proverb, and bence the common exjuresaion from the heatien, "Sce bow these Curistias love one unoth.

Our profession and principies require that we should "love one another with a prse heart forvently." And love, meelness add torbearance nhonld characterize all our interoonze with ono another, at our tacetinga for worshap. and st onr counct moutinge, congregational and generul. Asd witb all our practices indicating loce, to ahow is wast of love to one atother in any of ur cunnoutions, in to show a great in. ensibtency betwees our pripeplos and our profenslon. If bietbren, whoe in cousell moetings, or on any other oc-
casion, speak untandly in tute, butb b in langaage, fod with an angry look or seowl apon the brow, they show plainly thent whatover they profuss, Hiey do not "love as brethren" Wo hould bo very eacoful that we do not in any of our wordn and notions deny and eontradict our 1-tioeiplea and pro forsione.

## DOX'T RETOO POSITIVE.

There ure sume persons who are ery firmly set in their own opisions, and if it whs in their power, woull ernsh oversbody that thinks differenty. Now these are some things of is biel we can lave a settled upusion cspecially in this so is reference to the plan of salvation and our Cbriatinn dutiek. For instance, it is said, "He that believeth and is baptized shall be surd." We ean bave a positive opinioa as to the necessity of faith and bap hsm We can go poveral steps fur ther. Wo can bave $n$ positive opimical
as to the mabjects or laptism. Hu that bwliceth and is baptizod shall be sared Then, toc, we can have a posituve opin(on an to the modo of baptixin seas sas haplized in Jordan. This is an indisputable fact, which in connection with the significution of the term bup 220, is puaticient to give us a popitive opinima in referesec to the primitive node of Claristian haptisin
Then, nyain, Jesus nayn, "(io into a the worlh and prench the gespel to er ery creaturc:" We can bave a posiof preaching the pospel. But neto how this cha be dote most etiectually ve carnot bave a poatitive opinion, until we huve tried-every method that ise ean derine and hare seen which is the most effectual one. The nost ef feetunl methon, of conrse, is the right
one, whetber it bo by meanm of the
bome or genoral anianion efforts. Sune of our bretbren form politive opinions in refereeco to this mutter, and bocaupe cfforte are not put fortls juet in the way they tlink io right, they domonace the whole thing. This iswrong beinuse we lave nothiog uphn which to bese a poaltive opiofon, The gua -
pel is to bo pruached, bat how this in pel is to bo proached, bat how this in
to bo doae moat ofeetually is left to un own Judgment. Some brothreti wre very posiduro that the missionary gin. They foel very enre they are dedanding in tho old putber and aro lools ing for tho grod "olit why." Thoy tell us that the old brethren did not havo Went ont to proant they wont at the own exponec, ete., aml thut is the good
"old wus" . it don't logtire nay monus fond an sacrifictigg of our mesus nect to moule to the Loral. Bat brethres onght not to be 100 ponsitivo that tha is the good "old way." Our uged aceading to therr ndvantages, tban for the good "old why," we sbould look buek further than to those who aro usually senoumuted our "old breth
rous" We should look to Chatet on elder brother who weat ubout eontin mally tloing grood, and to the ancien ${ }^{\text {aposil}}$ no laul and sen, that the gospel misht naetent bavbiagore of the giorious gos pel, 'Phose that are staniling looking fur the good "ohl way," onght not 2 thoy are looktug to and inquiring of the proper source. Opr researeh for bo governed in the perfurmanee of the "ommand, "Go ge," stonkl go forthor nerely to our brethion who tived when we were young. Tben, too, denuld not be supportel shoald consid IT what Pand meant when be nelie He ungnificant question, "Who gooth waylere any time at lusown chargea? To not bo too pusitive that fight abont this manttor of support un if you Lave totacthing $t$
We also bavo the nyunetion "Bring p your ebildron in the nurture ond daronition of the Lovil. We can bo positive as to the duty of propor discighow, but se cnanot be prsitive as to nlishang it It is lett to our discretion We now employ the Nubbath-scbook a a helf in this work ; also our oluch io divecting our yontle into the patb of ighet ; but some of our brethren rity pegtive that theso meanh are Wrong
lieduse we do nut havel a dyeet Bible pretedent for them. They, however ther thinge is goon, for which we do nol liave nay dizeet Bhile aathority Some who nere ro positivo that Sunday athools and coileger ato oul ovih, arg
very positive that to wouth hare n wery positive that tre whould hase on
wertain style of garment. Ind wby? surely not becauma ne bave any direct treripture for it. It is that the princtHe of plainness may be yetnined aud pronoted. In like mamere wo butve tany yerre ns belps in brouging up our onth in the onrture and admoxition posuld to forin in apparel should not be 00 positive that they we doing right. Mumacs- is 4 principlo, and may not
a plan neat form of appatel be at nux. fiary in maiutaineg and porpetnating liat prineiplo? For our purt we shonld not like to be found figisting anything that is intended to nid in posintaining gospol priseiphe. In short, let ps priety. Anything limdible that will nid us 'in the performanieo of a Cbrib-
tian duty or the maintenamee of a Gibristine pribeiple, should to recog. bized with favor.

## Qudestern geppartment,

## ELDEA T. H. HILLEA, EDHTOR.

Ir you can, give uk nomething in the papier that bas never beon told before, wry, and it will do about so well.

Ir editors could alwaye write something good, and minivters preach some bligg good, and-people talk something good, it would not coss mucb, but still it it.

The Christian duty tao often neg. ected is visiting the sick. To vinit the well may afford some pleosure, but
it in evidence of a better atate of the heart to mingle tho daty and pioasure cogother in visiting the sick It may he a blewing to them, and it may be the good name name of Christ, and reat ionefit to our own feellogs and barnetor. To negleet tho kiok wrong, an injury to the good name of
the charch, to curself, and to the suf oring. Then try to not noglect this important duty.

Somebave sesumed the foet-whehiog In John 13, to bave been at a supper in Botbany. If it was that wonld not chango ite fecte. It was no lesk the
command and example of Josus on tont account. If it was in Botbany that would not change the penalty pronounced on Peter if he refused to bubmit to it. That eould make it no hass an ordinnoce among the disciples only. It could only mato it an ordi-
pance of feet-wayling to the disciples toparato from other ordinances. But there is nothing of evidunce that the suppor was in Betbany forthor thun to make an excues for not observing the ordinatice. It is orudent that Jeaun What in Bethany at a napper, hat it io Bethany to Jeruanalem hefore Ho wash. U His disciples' feet. Aud the only ovidunco there is for His gong back to Bethany comes up in mpposition, for the Scriptures say nothing about it. it is like bourobold baptlam. We may auposo there were infunts in it bat be Senptares any notbing about thore being any. To supposa thero were incould bo, or to suppose that Jease there could bo, or to suppone that Jeaus まent
back to Betbany juat bectuse he could too muob enpposition bo called evidence.

To mprove one mataer of preach. ing and cultivate that power for good, we sbould grow more oxperimonta! ad proctica!, not so macb theory. It is uppreelated only by the feve; it
reaches buta small number, and reasies but theory to themi. Whale the experimental and proctsal is moro powertal to all, it tends to mako then oot only atronger in fantb but botter in beart and life. It mukes proachiog messago to man as he if, turbing him to wee what God woald havo bim takes boid of his own life and foes. ing= acd turus it befole the diving murror, that he sees himeelf as God is doaling with bim. The experimentry aul pravical proacbiog maked man oe that be is the object of the gospel, tho objeet of God's love and provi.
donce, while theory alone is grenerally preaubing above tho audienco, up in the riawo of mind intend of the life. Theory is oflen nut appliod as it Was inundod and it is woreo thun lost, nalu in preaching. Do not fail ralke the application that it say reacb the practical life. Frenching that doce individusll individuall, is too much theory f.r something to rench the ivdividual, that he feols that it is I, und you enn do come good. If your praching is for particular, it is but a chasee if it doea
mach good. If your pronobing is ex- reaken and kindness. Our eburch offiperimental, giving what some bave with Ged'e providence and grace working in it, you bave done good prosth ing. It may not be perfoot, but may do nowe perfect work, because it reach es the beart by sonding God's truth to the individual.

## SELP-DENLAL-THAT IS IT.

Some persons are good illustrations of what it is not, whon they tbink ov ory wheh and detere of thoir mind and feolinga must be gratifed. The gratificetion of solf in everytbing, it every preference and wast, is all their opin tonf end notions, is the opposite of
self-denial, It is sood in a self.will, aelf-praiso, and all manner of felfish ue6s. It is sem when the minieter Fants all the praieo and honor to himself. It is soen when the officer wants aif the suthority and rulo in the church It is even whoe a raember
wants the whole church to sabmit to him in' every mattor of expediency. Bot it is far from ealf denial making Truable to one's solf and all raround bim.
Self-denisl is the noble dieposition of beart that eecks the bappiness of otbers, and fiods contentment when tho pleaburen, and wants, and proferonces are given up for the guod of othere. Solf-denial doea not only consist in the kind of dress wo uso, but in the mind
and apirit withis, manifested in a thouanad ways, neokigg the bappiness and good of othera st the expense of our own efforte or enjjoyment. Self-denisi makes the best companion, the greatent bsppineas, the nuleat poace, bcosuso it exalte others and bumblea uf in all
that will give proferonee to thoso around you. If you want all the bleesings there is in selfdenal make it well as to drese.

## OHUROH GOVERNMENT.

In this it seeme thut the importanee of church power is not manstained as it should be Tho power of the laity not ustecmed bigh enough; not trainod and taught well enough. The bleseing of baving the whole momber abip of a chureb working in harmony kep the ciburch working in barmony it is important that the officere do not tako too anneb power to thomaelves Thoy ehould hoep tho church always foeling that they aro to rulo in all the intoresth of the cburob; that the offi-
cors are only to bring all the buaness before the chureh is a proper manner, explain ft, and let the church oounsel apon it and decide it. If the officore of tho charcb would stop down ahout one half in the autbority they take. and got the eburch to go up in ita power and interest in ruling, wo would church officers aeem to think they rouat do about atl, and ruie tbe charob or was theor burvant. Soune eocm so think they must bave ail their way, and do many things, decide many biogs, and bravely ask the church to agree to what they bave decided.
Another tbing about officera needn reform in many cascs is, that of ten toy members are afraid to say any. oflieer, becanas the eilleer is ready and apt to give sone short rebuke to any of have the,beart to rpeak in favor of sotwe otber conrso. This barab hou with way of reproof is too com kindness is the ovidonee of Cbristion love to all ; rough, wakiad exprebeione are the ovidenco that it is wanting of fieere lose their influence over the
eharch by it; they lose the noble qualitien of their owo disposition by it, and become almost worthleas in keeping peace in the ebureb. It is so nataral where there is a littlo apark of the old Avam to get it into a flume when pposition comes, sad une somo barsh
cers need a mild, hind, calm demeann is their suling or ratber serviog. $A$ man can learn to bo calm and kind un bis own nature. To improre and watch ourselves, in cultivating noble disposi tions, is the great need of all now It good, $A$ dieposition to haste, to Wound, to care not for othera' views or foelings, is alwaye tronble-making, and acters. The first meuninit in cburct government is to govern one's nalf.

## UUE VISIT TO FREDERIOX OITY.

Wuile we were in Maryland brots D. P. Sayler took us to Proderick Oity, the county neat of Frederick county, one of the beat counties in Alaryland. The eity is a very uice, omelate business place, and will com pare favorably with our heat coubty towns in the West. We visited the
corn cunniog entabliehment of Mr. Marray, It is a placo of interent and onterprise, doserving tho praine and Mr. Murrey, ot hive eucli $a$ man as in a great industry to give omplosment to bundreds of luborivg pooplo He bae two thousand acres of sweet
corn. Ho omploys a thoussed bandr in bis cantuing establisbmont. Ho puta up nearly threo million oans is this catablanbmient, while be Las another in Baltimore atill larger. How mneh Lot tor for the werld aud for the laboring class is such a man using bie capital in bin uny, than thoso investieg their capital in bonds or pattieg it on interMurmy never get tho crodit for all the blessings they bring to mankind. If all tho men of capital wonld do as be locs, tavest in 60 me nooded onterprise add give employment to the thousand labor, peace and plenty would find their way to thousands of bomes that are in want. And aueh commendsble enterprinus beilds up the moral charactor of the country, by giving honeat menns of support to the poor. To pass torough the ostnblinhment axd chaidron indoatrionaly women and chaddron indatrionsly employed to
give the products of our own soil to give the products of our own soil to
many thousands, even millions in the richest luxuries, so choap that it is in reacb of all, is one of the mont lavda ble entorprises to which captial can vor bo applied. Such were some of chning estabilahment of Mr. Murray in Freleriek City.
Wo alno vieited the Anylum for the Deaf and Duab, another work of true cbarity to bless the poor unfortunates our race. It is an excellent build. ing, woll arranged, giving light and entilation more complete than any bulding of the kind wo bave soon rotker Suyler semed to be a littlo hought well he taight, for theno noble onterpenses are worthy of more praine ben tarble bulldinga and hroad areets. Whon we turned our way bomeward wo folt glad we Lad risited Fredorick City

## FEET-TASHING

Feet-wathing is based on the plaice
est principles and reason of the gospel, becasee the proecpt and oxample of tho Son of God is the bighent abithority ill heasua and on Eifrth. He ties, in all the plainnese that is passiHe by commaed and exa that is passinot be wrong for the diaciples to follow not be wrong for the diaciples to follow
their Master. It is evident that the their Manter. It is ovident that the
Spirit of God led them to ober the will of the Father, and by all fair interprotation it is aafest for the diaciples, to follow the same Spirit in tho ame obodioneo.
Tbore are objectione brought againat this ordinance as tbero are agninst all

Whly all the objeetions brought against say ordinance of the goepel, for this is bo way in which "the commandmente of God bave been made woid by the truditions of mea." Ote objectron to cot-rastung is, that it was done be ore the day of penteeent. Thie th the in fact, but the fact does not eet the ordinabce asido hetauae the apontle Jobn taught is by the Spirit long afte the day of pentecost. If be tasgbt it by the Spirit after that day, it is ovidence that we should teach it by the athe Spirit, and Paul writing to Tim othy afler that day ebjoins it by a penalty, depriving the widowa of the bighest favers in tbe eburoh if they did net obvy it. If there wos any woight in the argument that fonsWabhiog wae inatituted bufore ponteiost, theso facts show eoncluesvely but it was not sufficient to provent It in inpired men from tesching $2 t$.
It in said the apontles nover tanght it after the day of pentecost, bat the facts show they never tanght it at any tacer thono, for all thoy over wrote bont it was after the pentecost. And bey refer back to the Suvior for the roper order and institution of feetvashing, as thoy do for the propor node and order of haptiem nad the ommanion. Henco thus ergament as ghinat leet-washing would set astile the forinula of baptiem given by the Savior, and Hie crder of obsorving the commonion. It is plain that there oibcetions to foetwaebing would chavge the form of baptiem, as given in the namo of the Father, and of the Soa, and of tho Holy Spirit, into comebing lose, becaune they, too, wore given botore pentecost. This mode of ar gumont that cuts oft the procopts and xamples of our Savior, is adopting a

## zowne Beppariment. <br> THE SEEPTIOAL SHOEMAEEE.

"I have reod," said the shoemaker, "a good deal about tbo heathon gode, and'I bellove the account of Chrast is taken from some of the beathon writ

WF tl you alsido by your dwn deciaion on two questions that I will put to yon ?" suid the Bible-reater. "If a, I will frecly do tho samo. I will abide by your own answors; by dong so we ball mave mucb timo, and arrive

Woll," 時 truth."
Woll," and ho, "out with it, and lot us sce if I can asswor, thero aro
but fow thing but what I can say omothing ubout.

Well, my friond," replied the rend. "ray fint question is, Suppose all men were Christions, according to the account given to us in the Goppels concerning Chriat, what vould the the tate of socioty
He remained silent for some time in deop thought, and then was constran ed to say, "Well, if all men wero really Chnetiana, in practico as woll as thoory, of conree we should be a bappy brotherhood indood,"
"I promined y m," sad the reader, that I would abide by your answer vill you do the sarae
"Oh, yos" be roadily replied, "no man can dony the goodnesa of the ay*. tom is practico; bat now for tho other question, perbaps I aball got ou better with that, you have got a ohalk this tho against me"

Woll, my noxt questron is thes Suppose all men were infidete, what then wowld bo tho state of London and of the world ?" Ho soomed atill more
porplexed, and romained a long theno silcat, tho reader doung the =amo:
At fength bo Haini. "You certninly bavo beuton inc, for I never hofino saw the two ofto'ts upon socioty ; I now
 yous I sball think of what hu" phesed this nfornoon.

The nequel was that he was fully all his infidel companons und follow the Lord Jeats Christ. But the chaure rlid not elop here. Whon first the roador valled bo had to sit on an old, dirty chair, with a number of half
starved children sittiog in thoir sags on tho floor around him, noglected wnd uncered for, bow they have romoved Yibinter bome ia a cleaner street. Fitain sll is choorfut and bappy The the company of bis wife and cbildren, sill of whom aro neatly drossed; ned bis chief happiness is to rend and to speak to thene of the thing which beiong to thoir evurlostiog pesce:
onfidel puifds doucn." Why is thas? The fact cannot be demed. Iufidel Fratuce wrote, "Denth is ote oteral sleep" above ber cemeteries, and thon toro down vivilization and quenchud tho
light of bumanity in seas of blood. And fronch cotmonuists in 1871, while arrestivg ecclesuantics and describng God," dug down the fonsdations of law, ordor, peaco, sid trath, and with Gro and aword dentroyed thoir follow mon by thousande and mado the stroets of Paris rad with blood.

The fruts of Chrmosianity aro as precious at those of infidelity are vilo.
Whore the precepts of Clirist bave saray, wur io unlanown; robbery, dis. bonesty, intomperance, violonco, and bengn influence, property is secmere, lifo is saceed; poverty is provided for, sickuess is pitied, infancy in ourtarod;
old age is aorored; womanhoad is old age is 20 rered; Womanhoad is cherished, and manticod is onsobicat. ty;-and infidel virtues moetly spring from Christian roots. Skepticism casnot blot out a tatber's gadly combuels or a naother's tervent prasors. And

 plonty of people who prnewticr infiddity
wbile they profors christianity. Do Dot bo decolved by eemes or profetsfons Set graviner intidelity, and genm. their fraits and talis gyme chut

## the plain path.

"Show me a plain patb," Nettie If is ropented ayain and igain, as sho Gre that cold Sabbath exeniog
But the firy never motiog
roply, and no, turuing to hor sieter Mary, who wan just laying aside her books, sho anked
"Mary, if God shows us a plain path, onght wo not to
"Cortainly. Nottio."
"Hins Alico says wo ehonldn't etor to ask whotber tho path is rough or smeoth, but go right along in it, and trust God to help us through. ButHut what, Nettio?
Why, annotimes it is to rough and hard, it neems us if I couldn't walk in it. Yestordny, Abboy Wallince was Fexed, because I wonldn't tell is the clana, und told Miss Alice a fatsobool about me 1 conldn't belp foeling anisry abont if, nod so would not spea
to hor all dar" to hor all day

Was that the plaie path, Nettio ?" No, F knevs it wand t , nil the time But it noemed very hard to treat ber kindif, when the had been so unkind to me."
"Did you forgot, my sistor, bow much your sister bas dope for yous, poor sibfal child-forgiven yous, as you bope, and mate you one of bus noek
all tlirough his omn blood ?a
anid Nottie, tearfully, "I bope
Nanhl forget that 1 could not wo bis cbild if I did
${ }^{\text {- But when ho has porgiven yon } 80}$ mueb, avd tooo no mweb tor yon, evell belore yon assked, can you not trent Kinslly a poor lithle gir] liko Abbey
who has hul so lirtlo ginatruution. who has but so littlo instriution, ore though she has wronged you 8
"I did do vory wrong," snid Nottie, and I meenn in the futuro to ask God, rot only to show mo a plain patb, but to bulp mo to walk in it, too.
Monday camo, and Nettio did not forget to pray for strength to walk as to plain path.
Oh! bow cold it was that morning at Nette lightly tripped to echool in hor warm elothing and over-sbocs. The snow was nothigg to ber; and hat bappy tace, peeping out from bor bluc bood, bado defence to Jack But there wris another, not quite so appy, going in tho asmo direction. No Dice over sboes or warm milten to malio her comfortable -orily so old vorn bood and abawl.
"Why, Abby, how coll you look" said Nettie, us they mot at the achool. rom door. "Let mo warm your bands for you And so, throting down her
satchel, whe took the chillod bands beweon hor own, and bild and rabbod then inth thoy wero quite warm
"Aro you very eold now ${ }^{4 \prime}$ sadd Net. chasing each other down her fuee "No, I am quite wirm now," sho aid, bat the toara ceme fustor and Enster.
Can 1 do angtbing moro for gou, libbey p"
$=0$ N
hon 1 told how can you bo so kind aid, tryling to cbeck hor tearis
"Naper triml sbout
sog, you won't do so egaili, I'm avio Horo's a kiss of pace, thad then good. byo, for tho bell is ringing
"Havo you found the plain path a hard one to day T' anid Mary, as Not tio eame bowe that night.

- Hoh no, Mary ; and the furthen I go nto ut, tho onsior it grown " And then, with benming fiee, she told bow hor drhentics had all vanikhed with the

Y MRE. C. JC. HAREIS

"Well, as I told yoo," ssid my gepth ittle neigbbor to anc, "I coold not keep a girl whom I eaoght in sucb tricks why, she always gave the cold weat to the beggars, and the cold potatoes to alue of the things, bat if there moary thiog I have consciculions scruples abon

Sibe looked to hiveet sud carticet be asid it-that histle neigbbor of mine -that I conld hat give ber a smale of aympatby and approval, and yet, when tbe door closed ber, and I turned to take op the wotk interrapted two boars before whes she tan is "for jabt a min te," the stmile farled awny into esigh If there is anything I buro conscientious seruples abont, it is waste," did
yon ssy, dear litale nefgbbo? And I assented? Why, thet, do you and I and thonsands of others recklessly fasto, day by day, lifo-while we unpariagly condems our servants in the sitchen for carelessness about the cold pieees?
Why did I not "dismbies" you for wastiog my time es yon eat and told me all the failings of your recently diemirs. ed domestic, desenbed toinutely sll the ymptotns of your bnby's last illoege. and effered me a diab not too bighly favored of the latest gowsip? Ab what ireasures of knowledge, strength and helpfulsess, we might have secured, expended, or exchnaged in thoso two
Can we not
Cun we not resalatoly torn ont of coers this whatefal servant of ours, gind. Many hind? Many and precions are the thing wheh it throe
look at some of them.
Nersons enerey, meatal power, vita Corce. What do wo boy with these ? nergy wo could command after a seet ous illoess, in detatiog to tho friesd first sderitted to the vickroom the paios which we had recently endured? Wby we linger in tho realan of the parnfu od the nointeresting? An urseconnt sble dolluess vecms to porsess as in thil matter, and we auder complunt to $巨 \underset{1}{2}$ propriate the limited urrvous eaergy whicb might have acen conercrated to lore and joy.
earded to forrows wem well that I am troading on tender gronad, where exact boundary linea cannot he dfawn, bat there are to tae fers moro pitiful examples of prodigal biag often bestowed upon a barreu isbing
gruef.

Masy a monrser might be warne from the iadulgence of an vadue sclf. phly, (fa pot grief oftenest that i) by a onsideration of the exhmple of King David, wha, when his chuld Thy taken from him, retorned at onco to his work, tomembering that the kingdons of Israel ad beed given dim to rale over, and that God would bold hitm to a strict account of bis a'ewardebrp, altbough bis son and heir had been remored from
the earth. Too often bes God'y work o wait upon matre griefl
What are you buying, my friend, with jour store of mental ponor: Ia there any leakage bere? asy dribbling of it away through trashy novele, ailly cheter, Faconsequent thoaght?
Truly 'if our leart condemen us not ${ }^{P}$ on thit score, we are among the rich sad the prorident ones, wub a daily aceunnalnting slock of wisdom, strepgtb. and akill! Is is so?
I'ital force is a treasure mure sabtle still,-mere busily (xpended,-and as likely to be misapent. All our daily doungs are regulated by it, not an hour goos by that ree do not give it in ex. change for somothing, or throw it beed lessly awny
I bavo sometimes thought that if the rebolute onflinching, never failing eflort which mana are expendiog day by day
to 'ksep up appearances," and anake at

6ine show upoa somall means, were bedt io the right direetion, why, the mesta
shich wonld juntily the larger scaio of Thich would juntlify the larger scaio of
living might be carned with lexs toml. Bat the ebannels of raste ate many, past one coantiog,--selfish schemes, foolhardy enterprises, whsolute idlesess, raisplaced aferions, wojustifisble claims, We cannot panse to trace themali bere; bat if wofervently beheve that We are not our own, but lought with n the full serviee of eur beris and bands, surely wo shall wateb, lest, while we ate "busy here and there," life and

## FOR BOYA, BIO $\angle N D$ LITTLE.

To whatover'ocenpation you msy bo callod as a means of obtaining a livoli. hood, determine to understand st thorrughlf, and to work heartily at it.
If gou constantly look upun geur employmont as a mere drulgery-as omotbing which, white it must bo done, may bo done abybow-Iopand pon it, you will aiwaye be but a Irudge. There aro two ehase of young mea-those who work withont
thooght aed withont energe, ad those who throw both thought and energy into their work Phe Erat do their best to koep themselies down, the up, ued both in the on thine themielvee they have sown.
thend will reap un Let your eonduct be such as to in.
are the approval of those above yon: anco the approval of those above yon ;
renolve to learn evergthm that can refolve to learn evergthang that can
be of service to you, let "woll and quiekly" bo tho mark at whirh yob aim in rolation to every basimes pat never forget that upon four diligoneo in yonth will dejend four enncest as a mes.
Bucareful as to who aro your tom pratone. "Tefl me your company, and I'll tell you what yoll are." Many i lud who the bid fair to grow wh ate epoutabio man has beon wholly rin Tho hatig with oril couphaiong
of rebortfing to puhtue benses, and frittorang atray thoir golden upportumtic is srauking and draking, bave, io thonsands of instanees, land tho fown dation for a diagracefnl life sud orotehed ueath. Chooso ns40ciater of a difienent ebarncter. If yon woold respect of othere, you must hlan the eevy presence of those who, having no rogard for thoir own cbarater, wonla toon doblroy youry, and drag you dows to their own locel. Do not your infinteco will orescomo thours, and aave thom ; fur evil isthencea are more potont than gool onee. Therefore, bays, keep good honve, good book and good companiont, thereby assar-
ing yourselves a good conscionce and g good claracter- (hmotian -Fruphbor

## TEYPER AND GOOD LOOEG.

I recently heard a geutlomen from adia relato that the antive womun uf the section whore ho vesided hat as fow domestic lahora, and no intellectu al calture, that goseip was their obly resource. They wero not socluded lbere, as in fome sections. and ran about from hasso to housd ut they in India as in our land. So muet gob ip sct neighiborhoouls cormont. Thoro boing iso priaciple to ruatrain thoir tongue, it whs alntort in arediblo the rate at wheh they ruth resalt was a most ufly, misahmper roouth in almost every wornan who was grown top The goatioman attrib. utod this ugly featuro to tho ugly cem pera which were allowed euch whamit d oxprebsion in words
Come to think ribout it, bave wre not obierved homething correspunding to thes in our own favored land? Who pretty month? Or one of thim elass
who had a secet voice? She many sing
with grent akill and expression, but thero will ereep in a cat-like noto that betrays itkalf. There is no foo to beanty equat to ill-tempor. So, girle, oo warned in time, rud if you an empted to fall into this oril tray, pht a check upon it at anco, unless you aso silling to bolong to the rlass who are
charougbly unlovely in the eyes of othors
Cruw-feot do not seem to ereap inter bimoy peopio's facus half no carly as into these of the opposite toruper munt. Good bumor, ioo, noeme to girs bloons to tho comploxion that B cumbotic ean impart. Tbero nro wo.
men bacre really wintige and fascimatmen bote really winting and fascipat-
ing in sooiety ot sixty than many a young womuri of twenty. A brigbt, ealtared mind, joinesl with a thorvagh. ly good, bonovelont heart, which re oiees to do good to athery, will make a pornon truig beantifal st any ago and a farorito in any eociety.-Ither? Home Naipazeter
minister of the Goppel, whoon experi-
enee is the nse of tolaceo was rait, ns unantistactory na uy own. A tumor formell under bis arm ; in eurgeon opaned it, nod the contonts, said the ministor, swelled worse than any stinkivg old pipo. It wae a tobacco tumor! And po fur as wy meestiga tiona bavo gone, I have feund that to. basco is tho ceuze of sulh rhenm sind cancors. Thave not fownd a spugte rese i) the sanur dint not ace tabanos. The poison is tranamitted from parents to onsprigg-the olltpring oxpiating tho
 sodden dentbs in mes who do in tho prime of hife, and whore oxterior ap.
pearance seens to dencto perfect health.
Tolacen using should bo considered acrime, and wben its deadly worli 18 more fully known, paronta will no the poisonous stuth, tobsecs, than to play with a vonomous stake. A phy sician of respoctability and prominotec tanongtt tho prolession, tells tho ibut
tobacco is too dendly a poison to bo used as a medicing, ovon, and yet ho himesolf eats and smokes it. Ho sayge, howerer, stat be would give 8500 to bo freo frotn its aso. Ho trankly ace lthewledges his uttor mability to get wlong without it
limealty and tho olevont my heari lerng with my band, all of which wan cansed by the uso of tolanco, and blewed ba ciod, all of whicb in datappearng with tho abondonment of the possus known the wabtlo posbu known to the world, and thero-
froo tho most dangorous BuiCbret un take anny ull our "ffithnoss of
the flesh and spirit," and cleanse as tho flesh and spirit,"
froon all out ingquity.
Now, thin is no new thing, neitbor is it mere talk or sentiment, but an selral truth, and not becnuso 1 way it,
ner tho fuet that my orrp oxperienco verifies it, but bocause Clarist bimeolt shys it, and His word of promiso it better than the actual experlinse of man, and here lot an rest-here hold not trust in feelinga ; take tho Word, und aling to it as long ne you livo, and
if we do then, wo aball nover fail. Ob, If we do thes, wo aball nover fail. Oh,
that my Cherstian readore wnald ask tho Jord with real hoartfelt sincority, and caracesteces, to separale thom from tobacco, and tave thom from turther idilulgesce in that which degrades a
man bolow the brute - Temperiente

## tBe Religion nebded.

We want a Cbristianity that is Chris timg across counters, over diaser tabies
bebind your neighborta back as mbis foce. We want is Cbristianity that we esa tind in the lemperance of the meal, in moderation of the driss, in reapect for antbority, in amiability at home, is Rowland Hall uged to say be would givo fitle for the religion of the man whoes very cat und dog were pot tho bettor for
To make thew ,ffectust, ail our pablie religious meseures, institutions, byevo leat agedcies, and Ehesiuas, need to te condacted on a bight ecrupalous asd oo queationable scale of bonor. withour vasion or partisansbip, of overasach of of the serpeat's eunnigg. The baed
that gives awuy the Bible must bo un that gives awuy the Bible must bo un
zpoted from the world The money which sende the nassionury to the hearben, must be boneatly eafoed io short both arme of tho Chured-yuatioe and mercy-wast be stretebed out, working for mow, strengtbening tbe rethrea, or clas your faith is vato and


## Necry nuan or westun who has gnig-

 ed, what every young person ought toknow on the tbresliold of hife, hust chere if no ruyal lighory to sucuess atbut
bary jastient hard wors

AANOUNCEMEVTS.
Is the Root River cobgregation, Fillimote conaty, Mias, Oct. 9th, commencing at 10 o'clock.
Io tho Wades irasel church. Siami Co, Kon, Sept 106b, commenciog at 5 o'clock Io tho Laplace cbarch, Matt coanty, In. Oet 20th, comureocing th 100 clock:
Io the Clase chireb, Weodbery congroge ion. Bedford county. Pa, Nept, 17 th Is Caldwell conoty: Mo. Oot. 8th
Is tho Niabiea Yulley ehurch,
cowaty, fows, sept. 18th and 13th,
cosuly, fown, Sept. 1sta and 13th.
1o the Rear Creek choreh. Claristima Co., Int Oc Sstand 2t, at the bocuse of brotiver Moritouville
In the Montwoelio charch, White eonety, Ind, Ociober 15 th , combebeing at 4 o'clock
In We State Centro chures, Marnhall Ca , Iowa, Oetober Gth aod Thb, reses and nee if unter south-rast of State Centre
in the Deep River charch. Poweahiek
eonsty, Inwa. Sppt 17thach 18th. at 10 evinaty, Inwa. Sept 17thagl 18th. at 10
o'elock in m.

In the Wastiogtoa Creek chureb, Donglas ofaty Kav , October 14tb, commencing al o'olock, P il
In the Libertyvile charch, Joflerson Co o'clock, J- al.
It the Jscol's Creck congregatiod, Sept. Sth, commening at $50^{\circ}$ clockc, p. .an
It the Gratot charch, Mich, Oet. 2d, com. In the Iown Rives thure
iora, Sept $22 d$ and 99 d commenemg at o'ciock, p na .
In tho Beatrice charob, Gage connty, Neb Sept. 25th commeneing at $20^{\prime}$ clock, p ma In the Lower Fail Creck sburch, Msdison conaty. Iod., Ropt. 18th, cammetiong at 10 'clock
In Latbrop, Sas Joupaly cousty, Cal
The lodian Oreek clurch, acthe residen
of brother Joba P IVys, five walies north. west of Grees Cantie, Jasper caunty. Iowa, Sept 166 and 171 hb , commenclog it ten o'clock.
fodiasa, Bopt. 18tb and toth, commenciag of keb o'clock.
In Cientral IIL. Marshall connty, Segt 17th and 18th
In tha Macoupin Creek charch, Moutgorsry county. III., October 6ill.
Tho members of tho Beaver Ridgo distrut, Augusta county, Va, wial beld their communion mettio on tho lsth


Tho bretbrcis of the Yellow Creek church, intead holding thoir levefost on the 14th of Octobor, in the Nem Entelpries cburel, Befford county,
$\mathrm{Pa}_{\text {a }}$, heginning at $\downarrow$ o'clock, p, m ., of Pa, heginning at doclock, p, ma, of
andid tay with services in the morning following. ILZ Replonile, Clork

Tho brothres of the Kilbuck arm of the chureb, Moncie, Ind, expeet the Lind willigg. to bold the ro lovefent on Saturdsy, Sopt, 18 , at brotber Jobn
Mabonoy's baro commencing at 10 Mabonoy's baro commencing at 10
v'clock, is m , two males west of Reed's atation on tho L. E \& W. R. H. Wo oxtend the oacen! invitation and eapociully do we desiro nome maniaterial
The brethren of the Rome claureb, Hanoock sultaty. Obio, intond, fiod willinge, to bold there locefenst in Oak Grove meotang, bouse on tho 16ith of October, commancing st $100^{\circ}$ clock, cal to all our beefliren atod sistery.

Jonn P. Eeyrane
Thi Fireter brotbren. Fillmoro Co, Neb., intend, the Lord Willing to hold ber conmuniod meeting on tho Ifth . at brother ©. B. Homy's 8 mil 's orth and 2 milios enat of Fairmont
p) 1 H

Thee combunion in the sugrian
Gurch, 3neb, withe on the tit of
Whobar, nine miles north of Ovid, on the Dotroit and Milwankese road. hoarty invitution is extended espceially to minis'uring bretbren With meet you ut thontatron it you will diop us
a saml direted. EYsie, Mrihs.

## MARRIED.

LAWSBB-\$MITA-By J. R Orararioe Oscar Lawatie, And unter Sarab Smilh both of Wabash cutuaty, Idil.
WINEBRENNER-FISHSR -At therea 3deacy of the bride, May 23, 1880, by 3
R Crumeriau. Joseph Winebreaser and
ith Stes June Fisher, woth of Websist coanty Indiabs

## DIED

LANDEE,-Tuly 24, 1880, Heory, aged 9 soars. 0 mnothe and 27 dey : aly 27. Josak, iged $t$ years, 0 moodin and 1 dny.
toly 29 , Lirrie. nged 1 year, 4 monathe and 15 daye
Joly 31 , Nortis, aged 1 year, 4 monthe and
os daye站 days
Augast 1, Lis, aged 7 geare, 1 mogoth and 15 days
All cilldren of frteed Mongy K. nad Eilza Luedes near Harleysulle, Pa. They al laed of dyputheria.
MAYLOR-TIo the Johostonn coagregs thot, Aug. 11. 1890, brother Ssauvel May for, st, aged 83 gears, less 1 day
BOLE - Also, Aug. 17.1850 , Zora J. dangh
ter of fricod I C. fiad sitter Hele. oged 0 ycare, 11 mostbs and $\downarrow$ dny 4

## D. F. Ranes:

BhUMBLUGII -Iu the Eset Monshilice clurulk, Stark conrty. Obia, Augnat 19 , 1580, brotber Genrgc Rrusalangl, aged 8 yeary, 0 soonths sod 24 days.
Ha wras followed to lis linat
y hier childtrea, grasd childres, aod miany of hir chiditrea, grasd chaidres, aod masy pot as thase wbo bave no bople. He was a cousistopt vember of the cluatels for mandy


Jossan K8
RADEROCK - ) D the Peobody ebaret, Mar ion county Kal., Aus 12 th and 1sth, 1880, Tosepils and Sarall Faderock, nged rempectively 4 snd 0 years, 4 wooths aod 10 days. Both buried in oto grayo. Badded on eartuto bloma ia beaven God belp the parouts to piepare to mett then ebildrea.

Geo W. Trowas
UETZ - lo the Sagar Greek congregneton Whutley coonty, larilana, July 15. 1880. Sister Nancy Metz, sgrd 3 y years, 11 mos and 1 dey
CRAGUN,-ALa In the Wazbiggtoa con giegation, Konclesko county, Ivd., Jaly 17, 1850 ; 3eiven Cragan, aged 2 yeara, 4
mostha snd 15 days. Fuberst servicos by the writer.
MYERS-Also, Jusa 27,1 woo, Jeremilah
dinys Fuberal services by brother Lewl
Workman, from Luke 81 . 30 .
Asaey il Porenesos
NOBERGER - Is the Yallow Creek congregatlon, Beoford Co, Pa, Aug. 18, sister oged 93 yoars, 10 manatbo aod 88 dayn
She leaves a zariowing backbund aod four bildrea to moura thest loss, but they coed oof norrow sa those who buve no hope Sts har Snowberger lived a consiatent Chrlation life, atd We trast tborr lons is her elecual
gelu. Occsioo improved by the brethren C 4 Beck
PHANTZ Io the Walash charct, Wabsin county Indiana, July 17, 1880. sister Leah wife of Jocob Frastr, aged 49 yeark mot thn asd 11 days
she eat a Learty suppo
rommoa, and aboat one o'clook the wid be was emothering Ste started for the dyor, and ber basbaed lelpod ber out of the porch whee, to shent ooe hour she bisd sad 8 chlidiren ts moura their loss Our brotior lowes a kud companios. the
chndree a klad aud lerieg melver and the chndree a klad aud horieg mectiver and the ellom vacant is the bouse of worship, sh was slways ready to lond s belplog haod in thac of thed. We trast abe bus gone to
reap the reward of ber labors. Thent losa is her goan Pence be unta hat aybes So wi ace to the nudat of lifo thore is dastb Fas. eral serriees by elder David Moff and the
tomec brethyen bme brelhyen
F) RNE $-\triangle \mathrm{Bo}$
PRNEY - Abo, fin lie tame place, Jaly 29, Usry Forsey, sged 10 monthat nud s dnys. Fauoral mervfeet by elder Jotu Cirumerlue and the wnter J. 日 Cucusas:
42DCLIFT - At the ficystobe mites, Goan 8nily Amo Radciff, sged tio Re8o, tiater
 dullron Faucral aervices by 3 Kelio, at nereé by the writer from Jathes 4 is,

## ©orrespondente.

From she Sooth Baffla Obnrot, Va.
Dear Pranitice
I write at this tume to give yon somo chareb news from the Sooth Baffilo ebarch'. We bave not had asy additions for sereral months, but jadg ing froml present indicativos wo hope to gather is some precions sbesves soon, at apart for our thanka-giving meeting, whith epened at 10 otelock, a ra., witb a good asdience. We expected the bretarea of the Valloy chureb to par ticipate with us and aid ua a the oteot. log. but in this we were disappointed, owing to 32 appointed niestonary meet ing of their ows on the eame day. fow daything of their meeting until fow days prior to the time aud we could ministers wete isrited to participate with thom at their mecting, and our be loved brother B. C. Noomaw, feghog it his imperative duty to be at the mis somaty meetiog, passed by us on the suth inst, en route for the Valley Charch. So we were deprised of bis presonce and of his needed assistance. Our meetiag opened, by einging ab approprinte bymu and prayer, after whicb numotone portions of Setiptare were read and commented upon, Sev, eral speeched were mado and at the
conclusiou of each sperech somie appuro prate valthere aung. Good order and atentiरo prevailed duriog the ser. vies. The mestiag alosed at two oclock The people wote tired and buagts and anxious to see lato tbrir basketa, bat bow will it go with those who have no baskete? What will they do? Wby hey are invited by thon who have bas sets to come and partake with them
They accept the iuvitation and nune go Eway hongey
At about threo o'elock the lirethren asiembled in the boure sgais for ehureb meeting. Had a good meetiag. When the churcb meetiog was about cloaing a brother arose aud made a short speech
in hehalf of brotber Hope, our good massionary is Denmark, retuinding the bretbrea of their duty and of the im. portance of ading bim immediately in his mienionary worls The brethrex onis weed to be told of their duty, and bat follows theit porerty, bebold Wat follows the balf dimes, aod limes sad quarter dollars, and half datlutk, come in with grest rapudty, until the aam of 8345 was made up. Our wrethrea that could aot be with ue at our meeting will add to this amount when called upon
On Sanday after our harvent meeting we bed publie proacbrag, conmeacing at 10 o'clock Brother Willina and 1 W. Parg'ey ottionting, to sae of the hargest congregations, perbapa, that han aret is this neigbborhood for fifeen years Text-Romank 8: 13 The luager and conerquences of living after tie tieat was fully nad earnestly bat bolinte the people, as well as the ituport sace of living after the Spirit, and the happisess resalting from sucb a lile. Wa Sabbath moraiog as the multitnde
Wasting to cborch, a etrange sight came in view. Foor strong mea were sees approachiog bearing on a litter and old lady of about eighty-aix summers. Sbe bad beeo paralyzed about a year and this was ber first time to the then from home atpee ber athictione
This circomatance remiaded as of the The the slele wan was borae of four to Thete our saviot was preschiog ata was let dowa through the titesog where bo was basted Wo sre earry to say that this o'd lady is not a professor of rolighon, lut bas apeat all ber days in heard the effee the phenching had on her, but bope that ber coming out will not $\mathrm{b}=$ fo rancu
We will
We will now class thas imporiect let Wr by extendiog out love and best wisb. as to all the brethrea wad sisters everywhere, and expelially do we involse the blessing and favor of our hararealy
hratber Balabaugh wha, eotwithatend iog bie alliotiens, lebors moch. Weald that I had meape to share theu with bim, and upon brotber Sitoin whuse is bots are great, und who at this time is perforanga 3n arduous takk, that of (in his debiste with Mc. Ray) driviog away wuch darkaess and briagieg to light the trutbs of the Goapcl. And slao apou brother Hops, who is doing af earecet work in Doumart, and upon all of God's ministers everywhere God grant theas sbapdant buccens in tho proelamation of bis word, and whou they fail on earth I pray that they may fiad rost in heaver.
A. F. F'ruatiky.

From Brather Osliert.

## Aug. 13, 188u,

Itar Promitive
I sitsrted to Fagette coun ty, Oblo, asd met P. J. Brown at Wanb angion Court Houso Had a pleasad moraing ado. Arrived at Pleusant V iew

## Frout Bouth Emglinh Iown.

## Aug. $29,1880$.

Dar Balitars
$\delta_{0}$ the 13ch inut brother B. 1. Mory, of Fremont connty, Iowa, eame among our litele basd of belise.
eva. According to provions announceorn. According to provions announcedurisg the following week.
On Saturday the 21 at inet was the lays bet apart for belding our thanks. grving sersices, at which thime brother Mory's labone were joined by older
John Tbomas, of Waghington connty.
Notwhthtunding our brethroe have again talken thar loare from smong us yet the wholesome and edifying reinjp day bave lef lasting Impressons aplon our memorice.
Our Susiday echool at this plece in all good condition. Tho officors and teachers ane autive in the great work bofore them, all seemingly trjing their ntanost io forthor adraneing the stady of the Biblo.
Since my lant to the P. C. ohe young woman bas znanitected a willingesest to nerve Jesun, by yiolding obedience to bin commands, consequently was buried with Cbrint in baptism, and we be
 osith und among the angols in beaved, to yee sideera come out ifom the morld aud take up the crows of Christ boldly. Espetially do we rejoice when orr young associates eome over and anbiut May the good Lord bolp us all to be frithful until we reach that bome prepared for the poople of God
Yours in tho hope of eteres! lifo.

R 0 W TO AIB TRE MTSSIONARY OAUSE Aucthern ENtate August 2s, 1880. $I$ inve been an observer of the many praposituons und plana in
ruforanco to tmissiobary worke Hith. stro it bas been in failue. We feel that share ulould bea greater effort macle. Very masy bave not been call d to such a reapontible duty as to hn . Ini or premant the Word, hesce are not
disposed to aid lite work, Now I will propose a plan, bolioving thero aro way whrm besrted bretiren, who thate that the work nbould go on. $\mathrm{M}_{y}$ moposition in this If we lore the pouls of our fellow moe, then wh stould feel to deny oursedves for the Gread of Life. We kaow that th in vory pleasuat to meet with the breth. ren and sistern at Annuel Meeting, but let us deny oursolves for the good of our fellow men, and lot our Annuaf Neeting be made up of one delogate frome each arm of the Cburob ond let thom compose the Aonusl Mesting and bave no Staudng Conmillee, bat sulect a moderator and reading and writing clerk from the delegates pres outt, und let that body be kopt free by those that bohl tho meeting and make no provision for any one elase but thobe that aro sets as delegaters. Let enelh menvy that they spend io going to and returning from Asuun! Meeting to the missionary causu. It don't require cigbter ten thonssand brothren and anters to do the worls of the brother Lood. I dop't thinale that the rote ev ur reacter ten hundred. Sometimes it doen bot resch fifty voices to poes what mas be before the meeting.
foneat Badiez

## from Osmphell, Touia Ca, Mich.

Dear Brahren.
on Satardoy 21 et inet. we had our thavkngwing, or harvest meeting, at the Routh Canpheel! eburcl), arad - good meeting it was, all tho minatittirs beiog prescat. It is right nad good to eveot in a public eapuctity to remder thanke to the Giver of all good for the tub blegnage be betlomit upor us.

The Lord bas blest u* with good $\mid$ storiog the penpto in the face As imbin hale a erop, eora, uverage; oate sent them from this phete.
and potatees good; fruit in an eboadance. Mayy of the apple, peoel, peat ed plam trees are breaking down ander berr lond. Never saw frits to pleaty. Healtb middling good at present
Cbareb in peace and anion, ie makios Cbarcb in peace and anion, ie makiog hree places yestorday with farr congro gations Fraternally.

J. G. Wisey.

From Brother Murray

## Auguat 3i, 1850.

 Dear ButhrenAccording to pronitse vill give the clote of my labors and visit in Mino. Commanced preaubing
 Lords day, we proached twice, con ing. Next Lord's day, proached twice. Commenced with very emall congregs. tions, but closed with a boune frill of very attentive bearors. Interestsoom. ad quite good, one baptized. Thid ittle chureh is in Miami county, and has abont thirty membora. C Z. Whit Strable and John W. Wirt are belpore in the ministry. Many thnuks to tho bretbron and nistore and otbers, tor thoir kiod beverolence nitd charity beHlowed on me. May the good Lond bless thems spirtuatly and terporally. Ido think that our traveling brethrea ought to rist those fow amall frontice cturches in Minenela Dear brethred remember Minesola is sending out missionarien It is a large open beld for the missionary work.
.isberru, Ill.

## From Kansas Oitr. Mo

Dect Prmitru
All aro well bere, und a hebson of great proppority in Eastorn Kansash, Fruit is nbundent. Wheat tha vory good. Ono feld of an ac arquaintanco tbresfied 49 buefbela por cre, anotber 43, it is exceedingly dry now and late corn will we sbort lurougb. A brother Testor of Ind, in now in the State and promikes us a visit. Kansas City adraseed very apraty in population and Buildings are going up rapudly. Hero wu ro prosperous beyond measure, yot


I will say to the readero
of the R. C., that we bad our charcb meecting that followed onr annuat visit on the 21 et of Angut, at the Birct cbarch. Whon the bretbren came togetbor and reported the ehareh was franid to be in a pretty good condition. There were eovoral minietering bretbren from adjoining etharches present. At that meetrog there was a choice bell fors ajpeaker and twe deacoss Our young and much ostecraed brothor W. B. Yount was choten apeaker and Cluristian Cline and Daniel Garber deacons. May the Lord grant them race that they may tecome eflicient their calling. The next day two roung sisters cave out on the Lord's ado and were received into the cbureb by haptiam. Be fisitlfifil shaters until death and you niball reecivo a crown.
8. J. Garber.

## Notice.

To the Berthricn of the Northen Disterit of 7 lad

In as maob an querices Na 3 of mantes of our late district meoting toucbing Hown Misawn Work, is not fally ansisered, aud bolieving that exulh clurch is sheroby lett to aut individu ally, und having beeb informed that an the terntory unoconpicd liy the breth ron) lyigg west and wouth-west of oll chureb would fall to us, we therefore decided to appoint a missyionary geot
ing to be beld at our meetiog-honst it miles north of the eity of Iaporte Laporte county, Ind, knowe as tbe Ross meeting howse, on Sept. 25, 1880, it $100^{\prime}$ 'elock $\mathrm{A} . \mathrm{m} .$, , for the parpose of orgavixiog, de, and bereby requent any of our dear brethisen who are will. ing to sassat ue with their coursol to meet with us upun tat occasion. Brothron and staters, we feel tho weight of the raponifuts, and congrest and good work witbont jour
"rhoso coming by rail will como to Laporte is the early monaidg train, oither from enet or sonth, reaching there atout 90 cliek, thence eonveged to placi 150 miles west of aotual starvation

Tuvaston Molleba.

## AUTUMN I880.

We announce the fact to our many patrons that our selection of domestic hbrics and lmportationt of forcign cole, ropree aro fully prepared for our annufactarors of Earope, are now in etore, and we aro fuly prephave in Pbll. fll and wister bum
delpbin at Retull

Among the spacialties of this seamon we mention onr contived makes of

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New Cloths for Ladies and Misses Fall Saques and Cloaks. plaid chotir for hadies conts and circulatrs
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The Jeading Hezill Lastitution of the Mid dhe States, the finest moumain niri plarest pring witer: new buthiog in mos siph of educated pbyvicuas.
Compte in all its Departments.
oples of fhe Javi of Ifrathe, a Eirst-clans nonthly journal of toefle
Addrese at above,
HOBERT W.ALATRR, M. D.

## POULTRY FOR SALE

We will well the follawmg tborough red fowla rhatp. 1 cock pud 8 been of Dark Brabunss; 1 coek and 5 hom of Lught Brahman; I cocke and 6 bona of Plymoutb Roeks: 1 (rnk and 2 ben of Whate Created Black Poli-1. Write for prices. O. KENNEIS \& © 0 . IIuntingdon, IIunt. $\mathrm{Co}_{n} \mathrm{~Pa}$

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## ER GOOD SCHOOLS

The patronage of all, and espeonally of the Irelleres, in renpectisily subleited. Acad for Crentani or cenclose two a-cent ntampa for a
J. H. brumbategh, Prin,

Box mot, Hastiagdoo, Po.

#  

## VOL. XVIII.

## IUUNTINGDON, PA., TUESDAY, SEPTEMBER 21, 1880.

NO. 38.

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Give, Kansas, Distriic Mreting

## Sermon Brpariment.

put aboonoillation.

Sam glad my brethren aud easer, for the prisulege of meeting you this
ronning, but whato I nus glad to moet you, I would rathor have beon a besr. er than a spesker, and I thought it would prubably be more proticable for hiclens I will try tooffers yon, bever $a s$ ut shall please God to give mo grace and abitity, und wo truat they sball bo for our mutual benefit.

I, thougbt as a fonndation for a ficw remalis, of that passuge of hiriptare in Cbritt'estend, bo se reconcilod God"
The language of tho apostle prezede our muieds an important and mier
 minu. Wben we take into cubside $t$. tron the importanee of a reconveliation with God, it certainly abonld awrakeo Ate mapuiry is our minds relative to tho ciliation
The fuct ie clearly ievesled in tho cippures that in our satural tond; stest from Him. This sh eleariy Jescal. ed in fiod's worch. And if We admit ulienatod fiom God and unreconciled to H hm , thon we tre improper sulyect tiou, and this shomid corsamly awaken ta toqniry is nur minde
toqniry is nar mind
Oor frest tbought i4,
Gat condrion wo aro buresomelied to
 eontradiction that we anc unperonefiled language to lime wate ${ }^{\circ}$ Execjet a then - Heported by T. C. Hollenberger, for tho
'mantive Comerias

## bo cannct enter wior wid of tho Spirin

 hoaven. That which is born of the flesh is fleeb, aul thit which is borm sympaby exinitig between the fest and Spirit, and consequently wo aro sbown the impossiblity of walking af ter the gleab and Spirit at tho sametime. If ro admit that there is exast. ing betwoen tho flesh and Spirit a onmity, yus ece at a glance the impros waned of a reooncalation In our bat aro diacnsod, fin of woubde, broise and putrifying sorep. Wo aro sparit-
rasily discased, and eapmot look upou ain with ang degree of allowance, thereloro we seo the impurlance of a recon cilintion to God. Tho fact that God whe madb erth ample provision by whiel wo may to 1 econculed, prove that in our naturs condition wo aro given bis well. beloved Son that a re conciliation might bo offected batween be croatore sud tho Oreator, sbome Concloarely that wo are unreconeiled
Then the imquiry might alme, bow is thie reconclliation to bo effocted? How can wo wbo are alwensted from God who aro resting avder his dieplenemre who bate violated his 1xw, and who roll sin as a swoct morach under on tongoes, he reenabtlod to Gind? How
ran it be done? This I wabt to ame. prose open the minds of my bearers this morning, that it is only through
aud by the Lord Jeans Christ. Dou's let ue lape biglet of this fact.
In the old dispuneation sio wus ea uffensire in ite character that there could lio no recouriliation wichout the shodduys of bluod. It wan tho only Fuy by which the Ntener rught como be sbed, and ia more precioun than tho hlood of bulls that entered so larguly inte tho devotronsl exeniece of the
obiidion of Israel. The poet says: There It a fonataz alled witb blood Drawn from Inatoancel's veieb
This is the foantate that we ure perblled witb blood dawa fram Immandel's reins Tbut fountan is filled with the blood of Cbriat, bence it in only by and through bim that wo can bo recouciled. Thungt the fountain Copon and fillod sith the blood and propitiation for our ailus, don't lot us decuive omeselves by thinhong that becaure bo dicd, bind siffered tho ponalty Swe the tranegranor, thet that is nough. Tlooght the way is open, evelure. I say thore muat bo an unt Woncaliation can loo affecture belore a Hull be xatentan bo bffected. Taerc we wust have faich in the Lovd Jesu5 Cbrish. And when wo spoak of faith Chist it int fint the world and Ls not orervone by the nowid and worke by love and paritics
the bant, that tead, tho weked to furatio bis way aud the wirightoows minn bis thoughte, not only at falth but will couse bim to fotser hets way: Lord, fur he mill atwadabsly pardon. Pbis recouciliation, thon, cun la cefice dd by rupentanco toward God, whic
 and the sineor to rely alone upot the
efficany of the blood of Chrizh. And it pleasing thenghs that a sufficient
why is open, thd chst whosoever kal
may coddo. God is no respecter of persons. Efery ono is accepted by him Do you bear thokind invitation, "Come anto Mo and bo savod"? Honce it is a very pleaking thought that wo can be reconcaled to God.
Wo havo tried to show in what way this reenneilhution may be effected, atid whun we becomo reconciled th in our priviluge to bsvo some evidence of the fact I want that wo should eutor into an uxamieation of our livea and hearts, and I want tho mquiry to rieo that wo are reconciled to God; that we are living in the divine favor : that - cad claima joint beinsbip with Chatst in glory? If wo are rcconciled
we lave the ovidenco of bis Spirit boaribg withoes with obr epirits, telling us that we aro the obildron of God and are in tho divine fivor. You recollect that tho apostle says, "Wo cow that wo bavo pised from death whto hite, becauas we lowe tho brethren. If reconciled to fod wo have nees with onr ppisits. Oor aspirntions will bu for a higber and belier lifig, If reconciled to God our desires will bu to make a grater adranco in the diviue for Coriat. Thas certainly is the de ire of the indiviupal thaty is the de tre of the individual that is reconcile o God, and be will sbow that there 2 a revility in the life of the Cbristian In wall show that there it a stotaining comfortigg and a consoling influence in the religion of Chist. Brothren and sixtera it is our priviloge 10 show this to the world. Yes, it is an iofluaco that stastanis in thls hifo and it ill mipport on when we croes the ream that mitericoes betwean tha lnud ar oura and youder one of eternal ${ }^{1}$ lory
Wo
tion th the finto considera to Gost. It is not of roconchition bat is is slso an advautage to bave some evidence of the faes that we are reconciled to God. We avo so consth. tuted that wo are constaetly loolang after our intereats. if not is aspiritand
peiet of viem, we are in a tomporal. And I anmetimes think that if wo contd bare fully reslixe the sivantage of recobeliation whth God, 2t would bave a greator effect djon our lives.
ing withont hopo in the world, if wo could bo made to realize the adsartage of in recoaciliation, it woulikeorve is is great inducoment to seck it with ont delay. If we look aronnd us in
the world, we ean see the adrantages of living in a reconoiled etnto with God. (io with me, if yon pleeso. with un eye of taitb, to fome of the aceucs of martyrdom, and we will there sco Feny who were pat to deata is varius Whys, torthred ia difterant manoerg sattaned and supported. Wo have
poble examples in this respect in th holy men of old, who, sumd tho oxeru. cintug torture of the rack, cumaly
watted theis end What would have instamed them hed it not boon for th Hesuraneo that thoy wero roconcilad to God ? There 16 no piofition or aircamport us Ifoar the langange of the apostlo Panl, whee ia tho cosurae of hin eareor, be zpoke of the troubles and tribulations consequebl epon this lue
"But tbanks be to God, which giveth is the victory through our Losd Joans Chriat." Auf by a cuntiencil truat ic
more than conquevors through bim
that lored as and gave bimnelfa ran sorn for us"
Then, my beloved friends, seeing the roat and mumerons udrantages of bo. lig in a reconciled sato with God dun't pet it off. It is at udvantage in bis life and will aho bo in the oternal worid. Did you ever think of the solcmpily of that day whon the oarth and wes eball give up them demi, and looth reanall and great will be arraigaed before the tribunul oi God, and wbon tbey abill ery for the rocks and moun. trins to fall upon them and hide them from the face of him that sittetb on the throne and from the wrath of tbe Lamb? Then, I say, in that of will bo un advantago to be reconciled to God. Thote who have been reconciled, and bave lived ami died int such a stat sball bo pormittod to evtor into that abole "Where the wicked cosso from
smingeg ond the weary areat rest," and shall onjoy the socrety of the apinits of the just made porfect aroand the throne of the Lamb torever and ever. being recuacted to God, let mo urg apon you the mpertunce, yea, the noCensity, of rataking thie reconethation nots. Shoukd thuro bo aby hero, this they are reconciled to Goll they are reoonciled to God, I would
suy, in the language of the wiso mas, "Whatsoarer theg hand tindeth to do, da it whth all loy maget." Make hat of ever opportunity. Thero is no op portanty beyond tho grave. It is sulenn fiost that as denth leaves the the judgment day will find us, and in view of this, wo arge upon you tho un-
portnace of an manedute roverilia portance of an
Brethren and saters, we that bare professed to be reconciled to God, let Has entor intoan examination of ung to hure mado of the divine life. I look wround bie hele uthl ace but fen adrauced in years, my own bead, how ever, is blossuming for the grase A ancement do wo antev in tho divisu bito? Have we grown in Christ Have we attaned to that degice of
boliness that wo should? Purbape apoata examinution of ourselses we will find that ne lhave not blade such indrunces in the divine lifo as the prov Ieger aftorded 112 bave aflowel, that we bave not ebjoged at all fimes the tustainitg influence of tho seligion of Jesus. Mave we been faitiful? Huve we licen diligent in the discharge of our thaties? Have we exerted that it llaceso onf our friends that it wis our privilego to" Let us be vagagel morg more ililicant in func and strive to punhegreater sulvances in tho divine life, and thon after a few mow yours of conthict and trall the conquest will be oare, and we will bo permitted to enter into tho presonce of our The-
decurer, and to onjuy ha fociety for aver, when we will bo permitted to he po more death, of sotrow, or thight, but one etevnal slay; where ue will bo cormitted to cxperionte in epjoguent ton, wo shall move loved ones. Thero asy be those liew this moreing tbal ayvo heen called upan to 1 mait thith
loved onos. Our tathers and mothers are gone to the ejuirit land; and soate no doubt are lewe tbat lave lail a
ron, aud thame amelie spirit bas boen wisted to the eternal worhl. Our do sire is that thoro may be a 1 entmon aroutul the etornal thronc. If our do fire is ever itratified, wo muat bo co onciled to Goal. Wu niant lize livos deroted to bis sorvice, and bo fouma realking in bis ordanances
I now leave the miblect with yons. Fan in franger ubing you, and it is It it ehonid he. iet it bay bo tho lust hat iny Inat and careest reatembored be recomelerl to Goal. As appoal was, dor of Christ, I besecel yon all, acel the kingutons of fiod and his rughtoousness. Than, toy doar puophe, is thy ur dent and earoest appual to you. Don't let un bo natislied with anythog short of the oridunee of Clarist's Spiric bear og witness with our spirits that we ro thio chudren of God. I Lope thero re noee lare that have stopped short of that eridenco, Lat our axpirations he for a higher ant bore holy attainment in tho divine lifo, wad to live morogodly lives I commend yors all wow to the word of his grace which is thata to bribl yon wp:

## PAIR-WEATEEE OHRIBTIAKS

Dieagreeablo Sundays atf churehes at bonestly is the ters of "lapping water" sifled tho ten thouaand troope ander Gideon. Thono who really want in ges to fiode hamace on it wet or a Wastry Subinth rosually get there. Tbe ricbent aparitnal blessinga are of en olitnined lig thono wio subait to ome hardalup in ordor to do their du. \%. And whas a molancholy speotaclo to to the oyv of our loving Loord mast bo the sight of bis own asactuny on asugreable days, aod of bis own mper icoess of commation when his nsefples bave trened their backs upon bum For one, 1 benestly contices that lit the trabl of the shoptice, from Rowan or Ifuxier dowa to Iagorsoll, do bot inspire auch misgiviags of Cbriabanity as a beart-power an aro awalc ned by the spectacle of dehropnonit Chriatians ic bulavorablo weathor. -Thpodorc Cayler

## UNITED.

Ob, that the profesed followers of Chritt would teann that Heliness is arion, and that sio is division. Holiness bites, cousolidutoo and aaven, sio soprutes, tantilates and destroys. 'Thorofore let none be afraid that holieess will divide the thurch, $i$. ' , If tho cbureb is on tho Lori'g side. Holinese, instend of dividag Chriat'a cbureb, antue it as with a thruc-fold cors of ure. The Lord fays, boltuess bocomith Ey bouno forover.

We ale nware that many of our paWhans aro inguationt thecanse of the long


Wise in a mocker, aml liko the temp Her old, be keys at bo gives tho forbidden tup "Ya shall not surely dife."

I um a Chriatian, I cunvot fight. I wout Sybt if I die. I eamnot fight or any carthly consideration. I am a Cbrtato

Thoso duts aro lost in which wo do in grod, thomo woreo than lust in which we do evil.
to grom on the rieh eail, then Juxu- from. Stopping over the worn threst theen with atsomarble tables, and wewlp. rions rincyarils flourished, and, finally. old, wo enter one at them. It was a tured concbea. From cbabiler tachatis rions rincyarils flotithed, and, figaty. wise store. Mero stand the jars which earth benestb thora hold concealod, built thoir bumble cottages over the buricil eity. Gomerationd come mind the exstenco of Pompii. yea, ite vary name, bad wused to be romemherud. Nearly 18 nu yeare had had thansm the illan-k nemptle of astics aver the fiser rity betore the recustiation wrived. Noue untique bronzes exetted naverasl nttebtum. Excara. tions ware began, sad l'ompai, ahuking off, as is were, bor muty frave bothex, itarted from tha cla-sil, and pnetieal age of tho firat into the prosaic matlorn worth of the sthetasth lookel with wandoriog interest to sed this atsejeat stanger asing from ber remple pact from the womb of tho cants whicb bud to long' boarded it Year after yepry the work of dinen carefully frosecnted, so that to-duy 360 bnildiogs, with all ther treagyres of tiroek and 183 rean att and leatraing setirown oper to ne, This in the wonserfal plact
1: is with stravge feelinge that wo tep into the ralway atution at Nuples ad ask for a thck to thy. Ionl wrill apou the earth and stranger etill did It exom a for bours lator to wulk it devitel streete and onter ita unimbabted houses Ns wn tred the blotks o mavertine which form the narrow shecta, wo price on cither side deep ruts, masde by the chan ot wheels ot'old. Hure end there at puble concers wo come upon woll and tuantaink, fuarded by the fomiliar tigure of aotne Roman Uety. Invaria bly the gray st-me curl of the well 解 loauef to draw' water, nud deepyroozts bow where the rupe pasacd up and down. Baro writla witbont windowb reo co buth tides of the atraight and nal row thacete, for the whe Romans thid sot adorn the exterior of ther dwell. ingk
Tro fass from xareot to streot until wo reach the eplendad Forum, the gruat centse where the plosgnre and Pemifilu arcoles sarrounded ite grand apace Colmume of chasto Grecian dealgn stand wosud in donble rows, and mansive puodestale bold the statuen of bonored cili/en-, 2s in mother balis of jentice and tbe tumples of the gods. Wo vivit the first, ant as we louk on tho nuerblo tribmal wo petoro to ourselves the carnest secne of a Roman trial ; the btein jadgo, the frembling rieoner, ash the gita lictor, holding loft bie eruel rods and deadly ax
Wventer the templen and fint them hin sidg is the prond dwelling of the cinve Inpiter, on the other stand tho gich nacrifuial altare of Venos, the goddess of love und benity; In ond of tho terpilea a box was found con tatining 1027 pieces of coin, whieb clearly indeatea that the custom of teans a modern onio. We noxt proced to thu public luths, and wonder Iy displayed in overy detailof arrange ricut Iluso save cold batbs, wuan lathe wad hot haths water, vapor and arthe buths Tho obambers bested by aur batbs. Tho obambers bestad oy meass of air jipes, and are highted by
simiown in the vaited roofs lixupi-
 walls, tho ceilings are richly devorat of wath atacuo relietn, and the basibs aic hews out of tha costliest masble louaving the baths We Turn into tores or palaces of trade and business. Theso diffor trom the dwellings, inas, winch as they do not present is solitl
wall to the atroet, but have in open
beld the llquor, and the ir lice the ladle with which it mes memared ind grocery In it we found many provisions, egge onionc beaus, dates, rasthe, add many stber familiur to modorn puiates little visls and proacnved (homusla Later wo como 10 a flour fuill und hak ory. In one roobs are mary millatones, wat nat the ancmod grinders lett them A Jjuniog ie the bakery, with a bugo agu, bad juit placod has loavect of biead ninl c'uzed the iron doan, whon be had (1) fles for his tife
whote bateb was taken eat, alil -isy we seo the roubd loates atomp thing those of the pretent day, exeept big that wo black in chlor and ratber frant But bow coudd it be otherwit ath brend that bas beed of the ove or 15 centurice? Erots bathels if isimes is well 1 epeeventod by nuaker unapeit minst batu luen cumstlorahle Gecusionally wo phss is tavel n, which

## st or sign.

Asong the mot motereting tumsiay are the mseriptions on the wallof Pompen were bnaly eugnged in their ninmeipal alemane 'The partians of the different twadnatio, at vaiated their electimecring spyuals oa Whe walls. Wo seal Pallypurs bin ches your fo +reato if Hodronis mription dunhres soteh tor Cupelter a onc of the Danamir
Tharse is cuthasunstactity plucerretert th We the roest Nurthy of thr honor, had tho on on the pround that he 16 a veite aph alherrions gouth. (l nat sfrait atheo for sil thentrun peluturan But alas lor their umbutwint The (aj) tical camo before the eloction, fand anddates and votets ahko drappeat aral pappensition of their clase enateleed the Greele alphalect on the walls of a bouse tin snother is in Ghich bad beon published not sery

It 14 with feralen enotions that wo wepare to enter tbe bomes of thes doparided ohes. It nerows very matb hat ude introsion to pass in mbidder dy the owners. ids rich mosuie hoor we Had the inlaid word Salve. Welcome is its moonings, and acteptros the invi tation, as cordial ant graechit es if -pokon by tho worthy hoat biuself, Tansa, the ubove thentioned potiPan uthel wore alout to experere 13ssing frobs tho vextibole we step ina $\mathrm{I}_{\text {racioua court. It is the Antriuss }}$ wbuch Pausa was wout to recetro mallor chuabect used be sleopuath partmeats, cts, Thence we protood througb the Tublinnm, a hargo and wheh atorned ball, to a sucom comer aid erawdeur. Here the nothe mit thed grand burvonded by her mandens, bap fily spent Lux duy, in spiximus, seat. al in the naudst of iv5-510wn pilar noble stutues and vure tropical plants, barkling sumninu in the eonter Fubsing the marhle gaventent, we onoer the Trielimions an dinimg hall. Its fity walls are panted frous Hoor and so oxquisite in deago, thint wa hebt our Lienth ta wondrouk indaria tlon. Never sivee has arlist prodaced traits ant flowert an Genutafilly real or busata digures so gracolul athd find walls of these ancient lmalla. Very

Ler we follow our gnide. Wh peur curionsly into tlosets, note with intercst the euloniary conrenchees of the Kut-hen, and even sluseeth the dark that way to the cellar, ulmont hineying that of preverivet provispont. Wirh a ireedom which seemes altanet -acrilignoms to the delencelow ovrners, we pasu flom boum We are astonishell nlike at the comfort thaplayw th dontrestio ar sangements, and the nivered prock chee of that pose poral or ntevisl the Wim of idea) heanty. lloweres the
 fermus of the firectio, fowe whom they argmally haercuthd, it MA4 a mocehir ton in a* to find, fur huw many of our mochuld utensalo whd took of DBoh ate tablev, couclocs lamb, siker ant glans wanc, todilet articlev, virgirnt in
-futmonta, conking vessols, lispung Any, ewephns only that wo bave, theiv ormate decountion
Three humbed thal sixty holnach etaphey, theatres athools, ete, bate Lwoo thies ter exhomed and ywled their long towanued contenta to the greedy
eyes of an mofoling gemenation. In all tbew dwollinga are tbenc no tra"e to be seen of the incklesq inhalistants?
 bodies of suctntecu wobten and chilldow was fount concbing jotheticel. Lar, whither tbe allfuted party bot dowa tor wefage. Their havis were cosered weft than - to lowel off lbe met enf etsoukiang death The propicter bionslt holdiay the liess, stond the gas dengente utth a shace chat ron hay ersaping enels oflow by the hands in the street wbece the ted the chect gite of the city the goi/aly Sealetus of of tuthmi sontach has susty sword witb bis bony band lustenty kent has post shongh the teriors of that thendal dyy, and nobly divel an lantuess fin a lonll neser thic Porta surius we sec varions, lying th sucb peritiene as to witgost the most touchivg epre weompunylog the tatratioplo. in enel ather's tras, Laving struggled ogethet with the fell deatoyel fuir young gin, who hutl tallea in the ignodly rostiag on her aum. Hes fignedly restius wat ber ath. He last uoment to liwve bufteroil move, for her left lest is dewen up ae it maspron of paun Another wietebed one lia her num racsod and twisted, tho baind eluteleed as if in Icrpair. while with the other abe tughtly zraspo a bay of attempted to carry with hel. It is mole than passing atabugo to set the vory forms of these foor setima, it Thenth tothecting from thas sad anil thrilling ceen, we pass sgatp throngh the anfion unteve of the walls, jume to tale A last look ft 1bse atrange city
It lien before us weditionsly
pote. Hese ato it walls, its gaten its stieeds and lane9, its fionants out temples, ita theatros and lionacs, com
roader, on the out to lhereuibsemm, tietebes the streats of its botiotan combes, All there sie
lifclesal bow desoltell
Eigbtuen equtarics hava gone hy since the busy duethers of thesostiont tersity. Thinking of ther fate the quastion nuturally arises, ind these seoplo krow anght of the Way of sat ration? Alas? fo their xesurrected
diseovered wbich reveale the dightest knowledge of the iiring God and man's Savior. On the contrary, a Ecberal tonc of impurity ${ }^{\text {rogvades }}$ the whole of the Pumpeisn remasins, betokening tmust wiversal mornl teprarity. Some of the wall gatetings are perfecty horvile in theqr liesutionsmen. It bavoften heon the complaist of wholas unt arlists, that eomparafirely. no fow anoiont works of genius emain to blow 115 the perfection Whiels urt amb hitorature alfathed. In the semusins of Pompeii und Hercula. entully welu tho hest worko of fipeels and Roman civilixation tainted with comption, so unclean weno they that foil -ntiored them to bo destroyed and wopt miouttor obhries by the thood Chathrism whith orobwhotrued Eu ope in the Muldie Agos Ito purified the world from ther banefal indmeace ond propared the way dan the Gospet -

## TEE FATE OF LIBEBALISTS,

Liberalign is tho summation of Uni ralisum and twin sister to tho curse relugions Moralism.
Korah was it liberatiss and for him angement liou a frige way fur The soidmitos were hiberalises, and Tircity and peoplo were dentroyed with find
The Autodirvians aute hberathsta ant they perisbed by a doluge oft wa er.
 eingtwinilivadmal ever ontured the ha to of rest tipon the fragilo erait of ibentism.
Isaiab weordu that 'whon they bat handrexsed the low, changel the ore lanavec and brolren the everlanting weanant, the korld wit brived and Mudon litieralnsts ssoumo that ail digions organizations usc ortbotiox and that it is the priviloge of wailng ghors to attach therusolvesy wherever they can tho the masat gemel. But bow on sbay do grood where tho ofdranano cbangut ault the everlasting coveWath broken? There is albo at elass mone those who pracuco the ordinns. es at deliverel unto them, who partake of the sti of litweralisun in ullow-发 tbat the optional. This is a pross puression of thatla antl sbould be plumioned at onec for there is not an. Stutnened at onec, for the votabplary of buek thut oxpressca so toueh win as liberalisu.

Libetansw has rode the c-bureb into handreds of gugments, abd imbmersble infisidnel theories, whicb are con-
 the kings of sectism bave ordained the kongs of seco asunce dictatoral fructions, and that no Goul, kug, or poterfate shall "ebange the ordimance" converning conscienco or alsridge its

Hu, tinding tha Hood gates of hierullem wide open, caters into tho bonu, and fummle a uew religoous of gamaxation apou which he conculver to it astrong point of Senpturo. And bourb the structure fhontu only bo according to the rulting of the Heets recognied as ohe of their eselelhte In dissenting from tbsthberal fidea, wh are ctumorouely eunsired low is of the hat till whe there died divec of thoe arriinal praciples ure lust. This thom ews absumption. Wa do not go Whe cemeteries to explore the toml anl to rako out the urehives of tho dend. When the eurth is teeming with over a billion at haman leving the th:yority of which are trechull the false Thore who have slready da: partod this la en not bave had a
fortit it imphatieatly Mbroegb know. edge that our enlvation cometh," bat "be that knowoth to do good nnd do
eth it not, to "bion it is Ein" 1aberal. inte as a rite lolieve that saco the
paiddle walls of partitions have been raiddle walls of partilion have been
broken. domn that it is immaterial whother we itmmerxe, ingponse of afCitso. Thacir leamed dergy atand infuiring of their tutored agplienuts of haptism, whell persoiss, even of the must urdiuary intellect onghit to know that verry baption relatiag to the
 whole besty. Iraiah predietesl that Jesur should "rpprivikle thany nations" The apoutle consects eprimiliture 4 ith
washing. IInving your beartr sprits.
 it sprinkting was haptism the evanuel. ist wanld antriginise the proplets
overnont, for he testifies that tesms laptional not but lain daceples" In man rer apitatathon we bose Jeats pacoplectfetlly, apustolically ant exangehoally fprinklage the benves of the fantivess
 thy aul wubang Jumes with pure wa

When mes surinkle tbey c-uay to ito Gut which Iesan resorved fiur limanelf and omet that whilt wav esper hatly usbo ethe jarnmount to "Hbabgene old mances" lat wo wumbt no more putici.


Bat literalints every where dergonte thene expoutions as hevedy, popery;
tmmumery, and sucls. They honorer miblahe the true ulen of w bat consti. thtes popery or pupal servicy. It is a
haman device for abolsiog from sin, I'enal penatiees wro stupplece of' jopury. tutions of n similur charactor. The beneh experlient to which millimut low ns an atoner, tho acton in tho droun tiamel pardut of Lis sins thought the uperations of tho bened modium, 'These puoh gies of wonder are innpuspy their sius into the realme of forget lablows and are in the tullest ond mir uruprelacneave senso $t$ in murnmios
Leaciag now the si $k$ ly gentament Leavang new the si kly sentamental.
thal of the kngion of ecetion, we enfter the church of God distinctuvely, where all tho transmels wheh rapede the progress of true Cbristianty are
separated from tho Chribtestablaphed separated from tho Caribt-establaphed
order, for the church is a glorions wholo-an embodument of the whoie trith. Forsemueh "turth collies fiom
God as it sumico and setorm taither us its bltinate losne" And though tho heavelas full and all the vtoments sball look beyond tite "riar of cle The vellemption of all the jromises of

## AN ADTOMN SUNSET

How giansl is the setting of an at tem lorizon amyd the mists of a threatby tho gatbering gloon, and ail N , the is prifaving to shroud berself in
tbe manthe of night ' When one emn look at the great tommtatn of light asal lient, anil meture in the iumgination
ibat it is a huge ball of Ifre gadualis that it is a hugo ball of ITre goadually dominisbed of tita spleudor that i might be hataded as a child woulal an apte. Mark her counce well ; sheady lae is balf lodd, ard the shodes of mighlic
aro gatheribs. In one moment mon sto gatheridg. In one moment more
tharlioes religns. Densto of prey lewse their places of conocalment The thmid child draws near to it nutbers athe the littlo brood is safe wader tho protecting wing But nee! bope is re-
vived. The gloom is dispelled; tha W realizn the power of saving gruee orb of night which she refiets, anil aflonde light to guide the licart-erring wanderer.
Let us wait for the drawing of tha
We know that it is appronching ding. We know that it it appronching etal, look not to the ptuce of going llow'n, hat where hight appeaseth. How gradual tho day upponches ! But now is is upon us, and a now ernis ho II or lita history of our lives
IIow like tho antimn num were tho Ju-ing seener of the enrtbly bistory
f the Sun of Righteoneness! Whens the dark clourds of uppreition biul so fir (riomplect s- to tako lim and kath bim away; and hope dial, when the flory they "spected in hira was abont to bo er-lipsed, when a P'oter wonld
day, "I know latm not," or n Mary, They bure tuken away nuy Lowl and 1 htow sot where tboy have Inill him.'
Bot bope surings op now. Hie pina siun is triminph-Clatist the first fints of theen that alept" His rplendor acel- itser upan Gol's love to mat,
and the sision mito the sedr of Patmos an wet lortb. "witb the moon under puclaims lus vocond appearing. Ins us watth anit pray tow the day thwu-
etl). When yo sce theso things laow that te bseven at tho doors Go ge
out to meet ham sects wot in the manarev. Seek bivi not ipon the ermo trumpet case your eyen keavonwaml, ye loving. Beholr he cobsth in the
ciowls as a nighty eontrosor : levionia clouls as a nighty contlosor; legiona
of angelio riders acenomasy bin, not with sword tuil starcs, but with the efl with diatenss of gold and singityg
 Awake, now, ye flymg martata to a sener uf dily: Sean the phere of the
work's bistory. See how indellity world's bistony. Sce how isdellhly
the linat writing of Goil nud the thotprints of Deity aro stemped upon-it payes. Sooss that which is expeeteri Will become A reshty: and tho wibe
shull weceien the end of their fouth -ren the salvation of their souls.

## ON THE COMINO OR OBRIST

For the Lord eball be tevealed from beaven in flaming fire, trking veageabce bey those that know Dot God abd Chrint The socold of our Lord Jenss ioto the world, is an evest clearly porrayed in the Bible, and the wigns which
 had was sod remors of mard, fanuines ad peativences aro Faging is diflerent the Cbine morid Even a year ago ip bcinge perisbed by the oppresaion of fasi ine. It is statad that sevecty millions of buma beiags pearly starved by the fanhe sirseles provinces of Northern Cbion Tbere bave bees eartbquakes in differ-
ent parts of tho earth, fire and rapor of ent parts of tbo eartb, fre and vapor of Binoke, all of which the Savior edys pre will arain The purpoes for which Cbrist wall agnin in the word of divine trath. He in coming to gather his people, his prcaliar trensare uato biacelf, and what a glorions fight that will ho to these that love
his appeariag. "And at that tiace shall Ilchact stand up, the great Prince which standeth for the chaldron of thy propto, and there sball bo
roubla, whel as never was siace there Fres a nation, orets to that same time. ed, erety one that shall be foand written a a the book. Theo they that be Ftse shall shive at the brightaes. of the firmanient, and they that turn meny to righteonshess as the stars forcver aud Thia will be a time of rejoicing the Lawa of God, sad bave been made

Bot to the wicked, awfal will be the
Agbt of the sppeariag of the Suvior, 60 rouch so that they shall eall for the rocks sad mountaias to fall apon them, and bido them from the presence of the
Lamh iFo: the grant day of bie wruth has come and owto shall be ullo to etand?" None but the obedient shall 30 permitted to stanad in that dreadful dsy of the Lord. "For the Lord ehall come is llaming fire, taking rengerace on sil that know not God, and ohey not
the Goapel of oor Lord. awful warning to the sinaet! Oh, ain ner, vill you not furn from your disobedienee und Alen the wrath to como? for it is tho dievbedient that aball bo jadgd. Chriet has died to eave you. fie bed his innocent, hood opon Calvary's rugged stamait that you migbt le saved
from eternal death. Will you deeptof from eternal deatb. Will you apcept of bis offerell mery? or will you continur is sia und wichedsess, and go down to tho regions of everlating mieery and despair? Perhapa goo are truating in the various ereeda and diecipliaes which bave their origin in the miade of ainfal and disobedieat mon. If bo, tear loose from them anil get upon the rock, the
eare foundation Tuke the Bible for your gaile ond be governed by its bumble teachings, nod eternal life will be yours. Work while it is called to day, for the night cometh when no masi can work Tako the Lordas Lim word sod sball tho jodged. "For hebold tho day cometh that shall bura ns an oven aod all the prood, yes, all that do wickedly abll be as atubble, and the day thas cometh shall burn them up, enith the Lord of bosts, that it sball leave thema bat far my not haocb, bue uito you Righteaneness arise wuth healog in bis winge, nad ye shall go forth and grows ap sa calves of tho stall" May the
Lord help ne all to bs wies and to live the life of the godty. that is the end ternal lifo masy be ours.

## 'EABNEST WOROS TO PREAOHERS.

Make no apologiey If you bave the Lord'e mesabge declare it; If not, bold your peace. Have short prefaces and iatroductione Say your best tbioge
first and etop before yon get proay. Do first and etop before yon get prosy. Do
not spoil the appetite for diuner by too mucb thiu sopp. Leave setf ont of the pulpit and tale Jetns in. Difend the Gospel and let the Lord defend you and your chatater. Do not get excited too boun Do not repeat settences saying, "as I suid before." If you said it be. ore eny somatbing elee after Do aot ad besteucen, passages of Scripture, or quatationa with "and-ro fortb." Say What you mean and stop. Leave out all words yoa cannot defize. Do not tire yourbelf ont and every one else Do not preach till the middle of your per. $m 0 n$ buries the begioning and is buried by the ead. Look people in the face asd live so you are not afraid of tham.
Take loug breathe, fill yonr lungs, Take loug breathe, fill yoar lungs, and keep them fall. Stop to breathe before the air is exbausted, then you will not gespen enct sentence with a torrible want of "nir ab," sts some good peiple "do-nb, 'asd so strain their "lnags abb," and never fued it oat, because their friendy dare not tet them, and as lesre thens to make aport for the Philleunces. Preech the goapel and live up to fo. Mabse few promizen. Keep ont of debt. Do not abase paople for ghat you oure belfered yoar Plense God abd yoo will plasuo Cbria. tians Let others praiso you. Live for Christ Preach the mord.

A tebugorance lectmer wat once nsो ad "Wbit shall we do with the grain wow hecal in making whisky anrf children with it, they have sone and gry long enough," wis the prompt re

## EPISTOEABY.

Beloced Brother Motler
Yon very brotherly tetter eame to hand soon sfter It was written. Unasual eaffering and debility, and a constant press of literary engagementa bive bept mo from responding earlier
If the Lord bse ealled gou and broth or Sell fito a new field of rich sofl, do at asglect it tillage to हerve thie congregation. Set your plow deep, break the cloda mith s will, herrow in carneat, and apare no tabor to tuellow the wltder ares liko a garden, and thea bow pure aced, and plenty of it. Erapgelion in bot only an arduons, but a solemely ro ponesblo work. Norbing will maswer the Deeds of bumas matere btit being vorn of God, and tha is so apt to be hisenncrived, of host Eigbt of, is the ab octivities of religion. A plain deene is of bumility, and baptiem on eacily sub. difoles regeueration. We mass go heck of all exteraale for the path of ralva tion. The outerard reqresentations we must bave, but we must first have facts of liviag experience to to be represent. The hirth of Christ was not the masiog of IIIm. The Itoly Grbo-t had bo vitalize a buman germ, wod fathion a antecelen: to the bloth. What se eall bith is only holf of it, nod the less inportast balf The fall ulea of bith in cluded the paternal ienesis, wbich is the rual act on which ie deperdent all that ollows. So in regencration The Bride of the Latub bas a solema and important fonetion, bot the meoming of Deity and the coonlaing of the spiritual ensbryo, ia prior to the cburch birth by water. The supreme posiat is to get tho oul into snch is state of quietade and passivity as to nllow tbe approach end coarant of God for the deposit of the sed of ettrual life. The cooditione of etircauent, voluntary submission, oseDese of off ction, will, aad purpese, that characterive gebcration, are excelleat if luatrations of the sonl's condition and attitado in regeneration. He that weets Gnd in the deptba of His bifag, and re eives a divina inupregantion there, will wre to baptien trith all the propalsive Wretgy of hfe that inaures a true birth.
Dreach Cbrist ia all the feseinations of Preach Christ in all the faseinations of
lore and all the teumrs of righteotasen, and quicsen the demorting fethee of ain, throh open wide the gatex of bell, he. pearl you invite souls to the gates of bart, If the Godman bimeelf dies for beyond our conception

## Umon Depostr, Pas.

## a OHBIBTIAN'S COMPANY

changed heart will havo chang of company, if it is to be bod. Thers is somothing it mature that disposeth al! neen to delgght in tbat company Whels as mose surable to their disposs. tion. When the grace of God bath, changed mien, their minals are much changed ton in regard to the sooiety which they seck. Ob, baw sapless and unsavory, then, is it to thetu to m! or walk in the company of' wech that nover bave a wort of Gont, or that may help thom in the manters that
their hearls are sat upon? Their werry tadk and fine discourse is to bim but as the criwhlang of thoras marier the pot It doth bit trouble tiak and y sonfs the coblyasounte suct emp bo heaver to talk of, but trecro thpzofitable trifles, but tho compauy of those ho sweet to hive that will distonrso sill toll bim of his salvation; that Will ittl bim bow ho maty get more aypteries of the Gospel, and speak to hinn of tho ricbuoss of God's love in Clifist, or tell him of the dangers that must perform. These matters are now anvory to him, for these lo knuws do minlood contorn him, whd aro woyth the talking of When a man is is a strango
country a thousand miles off, it doth
him good to meet with bia countrymen, and to talk nith thero abont biv Friends, and family, and his estatry/shal inheritance and home, whieh bo mbat roturn to. Ono hwar of thie discolyse 18 swevter to him than a humilred witb the strangers of the country about the strathers of the country about
natters that ate litdo to Liph. So is hete. A Chiristian that kuowetb he is a stranger min this worid, stod that his God, his sulration, lis home, bis inhes itanes, nyo all in the warld to como, houl rathor fier distatheo with in beav-enly-mianded man about his Pabler and orcrlastiug woplos and hesvetuess than with wowlly wen ahout this worlth-Riv hand Bu

## SOOEDING.

It bas weither religion, common rease bor experiesce to recommend it, wbike there are reasons, mang and miglaty to jstify ite total and anmednate abolition It soure the temper of cbildiren so thas oue thorougb acolding prepares the way for two or thrao niore. It eonte goup temper provided it is aweet, whorls is to question tt you stre jrode to ecold. The wore you seold the tuare you will has to scold, becaune you bave becomo wore atyty and your childten Bkowine chuldres love yo bell ay hor enase love you be well after you haze brated them ata they did hefore. You may roprosch tbem with firmaess sad decition, punisb them with bevericy adequate to the natare of these offencea and they will feel the jostice of your comalnet but they bate seoldiog. It alita op tbe bad blood while it discloses your wenh ness and lowere you in their eateen Especially at aight when thoy aro abou to retire their bearts stoathl be melted and moulded with voices of kiadnere with they may go to thetr elamber with thoughts of love stenting aronn Roch Falls, H\%

## PREPABINO TRE WAY

A traveler in Europe Iately wrote I found at Constuntinoplo, in the beart of old Stambonl, a apacious baild. bga il perfect hive of Chariatian induy try, the Bible-houme, in which Riblu are packed and torwanded toth a

The ${ }^{2}$ rimitive ©hristian.

## HENTENGDON.

EDICOBE ( RLD.JAYES QUINTEA

Eldfr William Howe, of Muilund, Pa, has returned from an extonded trip Weal.

Bro. Fwing sayb quite an iotercot in singing is being swakoned in the Miami Talloy
Bro, Samuel Brambaugh, of Gettys berg, Ohw, Is going to the Marni Med ical College, Cliveis nati.

Elden J. S Mohlor's addreas is havged from Montrono, Henty Mo, to La Doo, Hoary Co., Mo.

From what woean learn the church geacratly are domg, or expect to do momethieg for the miationary coute.

Bro. Rufas Kook, of the Jazeos Greek congregation, is occupsingt the porition of clorks in owr aflico at prea-

Tue brethren of the W oodbary cor gregation will hohl their loveleast on the 1 th of October, commencing it 4 P m .

Bno. Silan Hoover, of Sumersot Co $\mathrm{Pa}_{\mathrm{A}}$, is gaing West to pronch. He i expected at the
III., Sopt, $16 t h$.

Is snother column is an interestiog avticic on Pompeii. It was eent us by a brother with the requext that we pablisb it

Bno Samuel Gibbel, of the Sprivg Creck eburcb, Lobanon conaty, Pa, esye they baptised fifteen
The church in in union.

Contrisuross to our paper shonld remember that wo deaire tbe full name. are unwilling to attach your foll nume.

Bmo. J. S. Mohler will write up biktory of South-westero Missouri for the Almadac. Wbo elae will give ue some charch listory? We noed zat ter nowa.

A comprapondent to the B. at W. states that H. H. Porelral, the convert cd Monk, is abve and well and 16 weaching for a coogregation in Nele An, Iowa.
Tre Extamanel and Chronicle says "The best way to pas chinch debte is to malce sono " How much better it
would be for the canse if thus plan was would be for

Eld. Kelso, of Elk Lick, Pa; whale barnessing on of bis borser, was bit by another on the len side of lise face, tearing out a piece of flest alout thro inches long and one wide.

Bro. D. F. Stoufter and bis daughwer Mary will start for Illhwoin on the 20th inse, to remais uetil about the holidaya. He intends traveling over the principal part of the State.

Sose of our cornospordenta som is itoms of nows bit do not tell from what church or even what State. Tbis is too iadefieite. Alwayn tell the namo
of the congregation and where locatof the
el.

Bno. S. T. Hosicrman, of Dunkarie, Obio, bas been busy supprintending the erection of a bow residenee for the
last two months, heace ho has not had 00 much time to write. He expecte 10 reamese bis per again betore long.

Cory for the Aimanac is now want-
ed, and if any of our patronn bave anything suitable they will flease enen it at once.

The old ordere for A. M. are now, to the best of our knowletge, all filled Should any whe had ordered some time ago not rective them, pleaso in form us at once.

Eleper Heary Konsta is in his suth year and is \#till able to attend to bis being noarly blind candol go nway being noarly bind cannel go hway
from home noy diatance Hu lives from home any distance Hu
with his son et Shady Grove, F's.

In No. 35 , page 271 of P. C., in Bro. Bucher's article, the word hat whaila-
serted, which deetroys the meanigg idterded It eceura in next to the last paragrapli Loave out the word not and read "If Jesus hud caten the prepared pastorer

We hand the pleasure of a call from brother Jobn Mobler, of the Dry Val loy congregation, Pa, on Thursiay cent to Cofice Ran, in tho James Crook congregation, where he contem plates conducting a sorion of moutings.

Thass of our brothron who wish to beve the Stela nod Ray debato compilcel into a hook should agitato tho matter and do what thay can to give it encouragemiont. We thisk it will make ad execilont bouk of reference and or

Tue Inder thnoke the Baptist charchcs of Georgia need extensive pruningMany of the members are ooly an inoumbrance and the cburch would be far more fruttui witbout them. Why not apply the prasing knifo at onco ? Tho frurt is what the Lord wants, Bus nut professors morely.

Oun formax clerk, sister Lizzio Recea, is now manied and exprecte to go to honee kceping forthwith. Guito change from book-keoping to bonsekeopatig, and wo bave no dobhs bat the will be deljghted with it Our wish is that bor life may bo one
of unalloyed bappinoss. See notice in nother column

Jesus eaye, "Out of the sbuadarice of the heart the mouth speaketh. We *ee tbia truth very frequently illistratod, but is it not alno true that ont of the cmptiness of the hond men speak
more volubly? Nen and women more volubly ? Nob and womes leant to sit moat, goverally have tue they do not generally tell all ther they do
know.
In another columb is a lettor from the Maple Grove Colony, Kansas, to which wo direct tho attention of our resdera. The brethren sud sisters there surely deserve sympathy, and wo bope that in greater effort will bo mide to reliese their wasta. If wo up our bowela of compataion bow dwelts the love of Gad in our bearts?

Bro. W. J. H. Bowman desires vs to ay that afor en sbaence of twenty. re years he expecta to vinit his native cor. He rill, if the the coming Fin about two monthe, and if the broth. ren desire it, will proact some for them. If desired, be will atop in the States ast of Illinois. Hitis sddress is Morrell, Arown county, Kabisa.

Tuetie are some persose who, scemingly, ulway" try to be on the popular side of all questions. Some will oven Eny nad do thiogs that their own judg-
ment tellis better, bat rather than take ment telle better, but rather than tske ty, they will sacritice principlo. Thie is wrong. Wo ougbt to bave moral
back bove onough to stand up for wbat
we believe to be right. We shonld never be afraid to be in the mibority so long as the mioority are on the sude of truth and right.
It is now the time for our Fall com. union meetinga, and wo debiro to have some one in the difforont congreghtions give us a repert. It need not bo long unless there is eronothing of apecial interest that requares it. If docs ne all good to know that the ratas of the Lord's army aro boing welled.

Whise nt Abbland, we bat the pleanure of neeting and making the
nequaintance of Sieter Julis A. Wood, who has beon traveling anong the chureber for sonetime for the purnore of becowing better acquainted witb bopo that ic might be atso, with the bopo that it might be a bonufit to helt
hoalth. Wo wero glad to kearn thut hoalth. Wo wero glad to kearn that
in this nhe has not beon dissipoiated as she thinke that ahe has exporioeced considerable improseraeot in this deree tion She is Dow mnking ber way at she jassen along

We have now filled all the oldere for Reports of Anvial Meothog that we bave on band. If there aro any still not sapplied, please let us knov at onee and thoy wall be sent W bave a good eapply on buadn and are prepared to fill all ordors with dis thoes who have not yet read it, as if they hall received it directly after tho meeting It is a well gotton up pamph lot of 95 pages, lodexed und micely bound in paper aed well worth the small price asked for th Ooly 23 couts por pops
for ft .

Tun Local Uption Peranissive Bull which has been bofore the House of Commens, England, for iu number of years, pasned the Houso Jnno I8th.
Thu rato atood 229 ayes to 203 naju. Thu roto stood 229 ayeb to 203 naje
Before it can becomes lave it mast panse the Honse of Lerde, and recerve the signutiare of the cquvon, but ite fil Dal triumpl is nsaured though it may not be as moon as deaired. It is con nidered a very inportant victory for temperazee, and if the bill becomea a Law as it now expeeted, there aro
many placos whero the traftic of liquor will be prohibited, and the temparance sentiment will grow shd in tume it i boped the traffic will ha probibited tbroughout (Lo Kingdow of Great Britan. In this is illumtrated the result of jorseveranca and Ameriea may learn a leston.

Ora pedo-bsptast fruendo eomotime make some conecasions privatoly that the trutie would demand inude pulhicly. A corresposdent to tho Conyregn. tional Methodist talle the following IIt is often remarked, evon among th clergy of the Methodist clurcb, 'Why sbould I have my chuldren baptized What good does it do 7 Beptism inplies a solemx, opeo, public profension of faith in the Holy Trinity. Infant canvot exercine any such fath being wholly incapatio of it, and are thereWo wonder if theee elergemen, know Wo wonder if thece clerggmen, know-
ing the truth they do, advocate publicis the zecensity of firfart bap tiati. One thing ie cortala if thoy do, they willfully teach wliat tbey know to be Alalse.

Tusaz is a proverb to this effect, "Nattle roota sting not" It is a sug gestive proverb. It means that a thing may be fenred but little in ite boginang, but whon it han grown to maturity and produced its stom, leaves and fruit, it may be puinful, poisonous, and dangerous, not enly to comfort add eajoyment, but to life itself. The
beginning of sorae roligions ecror tuny
erbape burmless. But when it has once been plasted in the 6oil of the luctive of much eril. Hoace wo sou ld be on our guard and detect if possible every uncbristian principle is its firet stoges, and not watt until it has grewt sucb proportions as will wabe i oxesodiagly diflicult to ormdicate it, or ovoreome it. So wo shoald gaard ghost repesting \& thing which oray能 give us much tronble, and beeome formidablo too to conquer. "Niett twots stiog not," but the loaves do.

## OUR WORE AT HONTINQDOK,

## THE BUDECLAS

It is intoresting to as to hoar what the differont cburches aro dowg atd it may be that others aro istorested in our work bere at Huntungdon, and wc will therefore from titac to time givo wir account of our mectinge and labors guncrally. Sioce the opeuing of tho Fall term of nchool we bave Bibleolaps on Saturday evening. This ctas all the atudente are requirod to nttend. Heretofore we bad but one clase, but as it was largo and diftienth to rotain the atteation of all, and give ell some hing to do, it was thought best to dit ide ft iuto throd gertions, which way done last Saturday ereenig. Brother W. J. Swigars, a minister and toscher, is goneral uaperintendene The follow. ing brothen were chosen as tenobery of the scetions: J. H. Brumbangh, J. E Ockerman and W. J. Swigart. The rembers of the cuitire clase all meet firat in the chapel and the exorcisci are opened by sumging and prayer, uftor which as ebsay is read by kame mens. ber of the clans. Last Saturday oren ing we bat ond from siater Libbio Lcs. lie, of Indiuna, sud noxt Saturday oreaing trother L. C. Stuller, of Hollidaysburg, Pa , is appointed to read. These essaje always contalin good honghts and aro an excollent drill. It this way our young brethren und sis ters nro led to think and write on ro.
ligions anbjects. After the roading of the essay vach tonchor, with the members of bis division, retares to a sepa rate elass sum, whero they"Hjend rom thirty to furty fivo minutes in Ifseunsing the lesson, and thio ends the 13ble-class norvice

## th sablaz schuol

On Sunday mornigg at aine o'elock ra hace Sabbatb-uchool, and lere again the majority of the student meet with the children. Alter the wsual opening exercisen the infunt department reliros to a neparate room whero brothor Emmert and others try to impress upon then miads Bible traths, Tho other part of the selhool remain in the chapel and are divided into classes, Thore are seseral Iarge and interesting Biblo elasech, After in half buur or more is epent the entire Hchool again convenes in the chapel, and ad udditional effort is made to improns the truth of the lesson by a genoral Lalk to the childron. More per bapa is accomplushed in this way than aby other Brother Eamert is tbe supcriatendens and is tho "rigbt man in the right phese" There are vot so bany amall childree in the sabool as the fact thut many of'tho old tewthera left at the close of labt setsion and tho childron we likely tumid about meet ing and boing in class with a stranger to bunt them up add become nequaine d. There will doabtices be an to frease agaie ero long.

OUn probico preachivg.
After Sabbath-school wo have pablic acrveef, On last Sabbach mornixg Tro had an intercating sormon from brother Quater, from I Peler 3. 8, 9 The enbject was "Christian Unity, and our resdere will doalthess have
the privilege of ieading it ere long. At present we bave good congregations, more of the etizess of the town in attendance than berototore. In the
evening H. B. B. preacbed from Gen
$39=9$. Subjech, The necessity of pritciples."
In tho afernoun
Ia the anternown at $3 \mathrm{p} . \mathrm{m}$ brother Beery mot all those interested in sing ing ehurch manic. An bour or more was spent very plenaantly, and we-
think profitably. Wo purpoeo mecting every Suthay thernoon for awbile to sing, sud the design is to acquire the practice of singing together, and in this way improve our ehureh muxic. no choir nae celoas.
Wo don't buve a oboir at Alautingdon, neitber do we uro an organ in our servicea as bas been reported in some parts of the brothorbood. Somu bretbron get an udoa of hor thiogs ure go-
ing to tire ont at theso echonik, nad they foully get no fixed in their oprefoo that they nee it now in roality, ned se report it Thas in the ooly way Lhat we can acculuat for zach reports.
what we need.
Now we thiok thett tho brethron at Iuntingdon, is at goneral thiog, are alout as ansious to yetain the pramitive simplicity that bas butherto charucteniced the cburch as they aro naywhore. Of courne, there ano those, perlanpa, en there aro in ull congregations, if' they weru to do just as they feol would coarpromiso some with the world, but as a wholo wo stand unuted on tho general priaciples of the church, and that we may be enableal to concinut so, we teen the prayorn of our brethren aed eistory Thik will do 49 aed the causo nore gooll than misvepresontations.
We might tell you of the school ork, and at botau fottre time wo may take onr renders through the clast rooms of the Erothrer's Xertahl
College. Callego.

## OUR VIBIT TO ABELANB.

On acconst of the maltiplicity of
 Jinary body of men, Eldere, Miebstern,
Editorr, Detoms, Mer bants and hrit Editora, Mectors, Mer bants and hot $\frac{1}{5} \mathrm{~F}$ men procent-and the meeting way realy for butinen--but as it was an
celitomal, n bubinces mectung and py
and clitonal, a busnem mecting and an
yet of a privite claraviler, we mball not divullge any of the prosecedings At atoust 6 ocleck we adjourned and 35 there were a number of appointmentr to bo mikel on Munday muorning. in the rudjoining congrogations we
were divyntial ont for the work. Our

 ley, where we were cured for thurint the mught, and wext mornugy taken ont to the Maple Cirove Sumulay netool. Thio whinol to premded ovor by the
 Seo. Annie Syens, Trens. Gico shadler: The exthoof is well attended and secmis
 jve, andt the zeachers aro mutive and alise in the goou work.
 Hosed in the wnal way. Alier a sbort
 called upon to tubor, This mecting nas woll nutemiled anil wo bad the pleasnre of talling to a very nttontrec andiento. Tho ministery of this chureth aro Wm. Appheus L Delece. They were all hresent and we were happy it malkios their a cequaintance. Morm bero wa
weze taken to tho lomeo of Pho. Puckey ud from thectu to Asbland Colloge for to'cluek $P$, M, serriics. Here agoin wo wero pressod into aerrice and did without making any apoligices wbich ometirnes would be quite necestuty ${ }^{\text {a }}$ wo thougbt it would improve our work
 large number of peoplce and wos well Fillec. In tho cevening, there wia preacsing at tho asme place sutl wo from Bio. M1. M. Fableman. This tots grogrtion is named the Aebland Ciny hared and is pronided over by Enter The membersbip in tove is consider. able lut we are not prepared to state
the number. The place is also surrounded by a uumber of influcutia) charches so that we think the bretben of Ashland should teel well fortied and be prepared to do grod watk. bext Anmul Meeting will be held at Whis place, and we are pleared as it
wall be an vxcellent location. Aftw spending a pleasant "ight with Dr Roop and bis kind tamily, the FlitorMyera and continuct the work of our protious meating In the P. M, wo hat anotber mertivg at the sume place during rebeb time part of the Convention suceded to hold a private cancmb
and the mectivg aljourned sine dic. and the mectiog aljournel sine dic.
In the evening, in company with tro Sharp, wo made of callat the bome of Bho. Huber, whero wo spent Eoveral hours very pleasabtly with the P3oHuber paavifeste a commend: Erot Sor the churcb and fur the work in which ho is now engnged, and we loajs pon bion as being a valuable arecsaion oboth the chureb and sebool.
On Tucsday moraing we wore taken to the College building and had the pionsure of examatning thoun trom bottom to top. Tbey are plensavtly locatfol on an clovated plut east of townated mom the top of the College buiding, an to the eve, and a view of the whole burroundingtouptry can be bad. Afor
seeing all the eights, it war Itought seening all the elghta, it was itougbt
good, by totoo of the purties concurncd, to re-conveno the Editoria! Conren-
if Bro. Roopes, nDd in the roona, the Prier to thin he looked npon was borb as an umanageable efeplhant, bet bow, fil hopefal that another, and a larger bild would be bern in his heuse. Tbe day wan epent very pleasantly snd in
the evenin; adjarned to meet the the evening adjourned to
next afternoon at 1 oclork.
On Wednesday morning we all went to the College baildiog to witocss the prening of llo full ternl, which we openior wo were taken to the boane of Bro. 1). Snyder. formerly of Wiar toelh, Belanont county. Ohio. Hure we also met Bro. Ed Maton, who has contributcd cossidersble for onr columas. We wore plensed to make thicir atinnatance and spent is short time with corn rery agrcenbly, aftor which, ac fording to appointhont, we ugain met
fortbe further convidering of the consol idation: Projees At this mecting musber of resolutions were drawn up for furthor cubaikeratiod, and the wo then bid in hasty farowell and started for bomes.
Bofore cloning the acrount of ont fixit to A>hland, we wish get to say that onf stay there was a very pleab ant one, and ve sball long rometnber arards un waite there What one edi corial mocting may refull in time will apers a may not be offected, wo bog that onr being together way have so meolidater mad hurmonixed onr teolinge tbat horeafter we may mone unit
edly labor for the unity of our broulice tooll and for the probiotion of prime कve Christianty in the world.

## Efducational Department.

Derane our stay at Anbland tre bad the pleasuze of forming the acquaidt-
anee of tho saembery of the College facuity, and found thom wll to be sffisble Christian gentlemen.

Bro. L Nitrayer of Jobnatown, $P a$, bas brought bis famuly to Kuntingdon, and has locatel amoeg us for the par pose of attendigg the Normal. He it how "fixing up" ant will be ready for rork in a fow day*

Wure at Asbland, we bad the plean wre of meeting brotber Geo. N. Keim, formerly is etudent of tho Normul. He sends his regards to the Normalites, and enpertally to a lrother and sintor of his who are now with us.

Starear Linnio M. Bosserman shys My new pluce of businers after the 4tb of October will be Ruasellville, Ray county. It 0 " She iotends to teacb at that place the coning winter, and tbon most likely, will return to the No
to complete the scientitio course.

Pror. J. B. Saylor gave the Normal a pop vikit on Sunday morming Ho Was on lus Way Rast, and oxpeots to coraing winter. The Profoser the oxcelliont temebor and will do good wotk whorever hat lot may be cast.
We lead the placsure of a short viest from brother and aister Trimmer, of
York nonety, P . Thongh their Etay with ue was quite olhorl, they express ed themelvee well pleased with Hun tingdon and the Normal. They brought a lady mudentaod came along aghe Our own eges and eara this right. Our own
the truo atory.

Sintelt Esaie O. B, obe of our hat graduates is bome doing bonnework,
drying peaches, \& are glue to bear this as it is not to be supposed that every one who tokes a lawjory professor, or school marm
and hanseducatu farmers, mectanaca one will feel that education disqualition them to fill any hotorable position in life.
Tha Norms! Eclectie Literary So cioty was largely attended on last Fri day erening, and the exercises were entertaining and instructive. Anclec
tion was held for officerg with th following reanlt. President, brother Lowis Stifler. Vice President, broth or $\mathrm{S}, \mathrm{O}$. Brumbangh. Seoretary, wheter Pradence Koedy, Critie, Prof, Taylor Cborinter, brothor W. Beery. Fiditor sister Libbie Leslic. The excrcises of
tbis society are of a parely moral and this society are of a paroly moral and
rohgious cbarneter and tond towaids \& bigh atandard of moral and religious development in connection with liter ary entertaimment.

It has juatly been said, "too much attention camel bestowed on tha iraportant yot much neglucted braneb of learbing-the kaowledge of man's tgnorance." And the raying of tho ancient philosopber hnose thyself, which bas alwaye boon to emboly a groat denl of windon in it, entraces the a knowledge of every thing eleo that bolonge to man. And as our ignor ance is कo apparent as well an so groat. it would appear that the first thingo we learn in begioning our olucation Would be obr ignorance. But unfor cunately for obr progresa in our educa tornetimes mast lenrn considerable be fore we learn our tgnerance. But the ourlior in life we learn our ignotance the earlier will twe make an importan atep in the way of knowledge.

Bro. S. T. Harrison, of the Brethren uc Work has latsly spont two days at Mt . Morris Collego, ned saye: "All daring meals, chspel and all other religious exercises," and then wonders if the slaters are tuught, and do the eame thiog at Hluntingdon and Asbland. For Hatinglon wo annwer, that from the beginning of the ectool at the place it bas been our conntant labor to teact and impress apon the munds of among us the propriety of conforming to the order and accepted prictice of the brotherhood, and to oar brethren or Mt. Morris we say, God speed every good work pat forth for the promotion of pare and undefiled religion But a Tve arppose that out sisters at Mt Morras wear something olse besides caps, why not tell as about the otber

-The Philadelptio Press, in openk ing of Huntingdon, says the following about our work heve

Besides its buainesa revival, it is gaining pretensions as un educationa poinh. It has a fine college building sittibg noot ab amporing eminence junt
batk of the Lown, and now accommedating nome 150 stadeets, male and fcmile. It was arected upon ground donsced by the citizons snd is undor the control of the "Tunker" Churob Lat exclasive religious denomination Gheb teat bee Christianity in a quiet practiesl way, and is secluded and se hasive from sll other churub organizacions There is quate a membersbip
of that Chureb in this county, and Huntingdon is a sort of headquarters of the depowination in the Middle Stater Its epecial Cburch organ, the Pilgrim and Pramutioc Christian, is pub lished bore, and bse ten thoususd eirulation, reaching into every State where the Tunkers have a loothold
Ther college boilding hera, which is aremy a sowewhat imposing struc ture, wh to be enlarged so as to accom-
modute additional pupila, as ito patron. age is by wo meanh confined to the donotmination, for very many citizens of the State are talcing advantage of the quiet, bealtiful locstion, and the ad.
vabtages oftered by the college, to send
thoir children here."

## FALL TERM OF TEE NORYAL

The Fall term of the Sormal open od with unusual jeterent, and with a
grenter number of stadesta in attendnce than it any pretions fall opening. The following States, at this writhing, aro represented by students: Tirgibia, Maryland, Net Jersey, Pebnaylun nia, Ohio, Indiana and ILlinois. Tbo faculty ie composed of a live sot of carnest workers, who are detormined Wr make their teacthing a succoss, and to far aregivias very gond estisfac tion. The beating arrangement is now comploted and worka like a cbarm,anu we feel assured that all can be mado Lappy, an far as heat is concorned through the coldent westher. Esery. bing scems to be moring along amoothly and pleasutaly, and we look forward with entufaction, bophng that we may be permitted to onjoy an
usual prosperous telm of ecbool.

## ASHLANB OOLLEOE

Having some bensiness to trankact at
Asbland, it whe oitr privilego to be preaent at the opening of the Fsll erm of the Ashland College. The exreises were opened by prayer, sftor which the new president, elder R. H Willer was introdnced by Prof. Subbs. He accopted the poestion in a ehort ad drees, aftor which the principal, Prof. Stabhes anmouncod tbe new order of things and arranged the school for work. $O_{n}$ necount of the number of pectator* aseembled, we could not tell be number of students present, but
were informed that the prospecta sare very enconraging for a large actool for the present term. The College is a beat, substantial, and well arrangel building, well ndapted to the purpose stended and is vert pleanantly loentod The bearding ball in also a very fioe huilding, and is well arranged for boardisy purposes and presenta n bome lise appearance. On the whole we were well pleased with the edncatonal ouslook of Aclisand Coltege, and helieve, by judiemous muitiagement, it may be made an important factor in promoting moral and religions educm ion in the brotherhood and in the orld,

## (i) 1 esteril Elepartument

ELDER R. H. MULEER, EDTTOR.

## Lanoon, inn

Thire is necd of great bartoony and peration in the woik of preparing A. M.

The action of the Dietrict Mecting Nortbesatern Ohio wan very quiet and barmonioue.

Ter coramitice of arrangements for bext A M. is apponted, and will noon bogno their dutien.

Ouz communion meating at Bothel, onr Ladoga, ob the 2lat of Octoher beginsing ut 2 o'clock.

Ax Aabland we bave had a pretty adden change to cooler weather. Healch good, and peoplo seem to enjoy pance and plenty of temporal things I they were as thankful for these as they eboald be they might enjoy mor spiritual blessinge.

At the District Mecting on the 10th iont. A. Mi. was located at Aphland, 0 , for next your. Enalroad facilitios and location are escellent. If wo do our part well the meeting will bo a good

Is our article on "Free Communion" is the $P$, C., there are so many mis. akes that we conclude the proor read the last column, and twe cannot stand reeponsibile for all that is naid in that

A wairsh in the Progressite attrils ntes envy to R. II. Miller. Wo think without boy fousdation. We believe no act of our life, or stroke of our pen Fas over made from enss. We think the triter did not lanow he woll enougb to give ant opimon of any woight. We have wever sought oblice. power, nor fame, duty is our leader with hand and pen and tongue, and wo thiale no man has said and written nore than we to build up, and encourage, and belp every class of brothren, every good enterprise in our brotherbond, Without ever trying to get at the
bend of any. We advocated orduining our bretbren who buve the qualifeations for bishop, till some blamed us for that We offered the resolution in last A. M. to bave three ministera in Indiana, with whem we differed in the petition tronble, tried by a committeo before beang cobileraned by A M. We mavel for more committees to take the work off the Standing Committee than all oshers. We deserve bo praise for our elforte to adrance the motorest sul work of othere for rt was our duty gladly performed. But we do not like to be ensured with envy when weleel thero dot a spark of tt withen uh, Most our lifo and energey hus boen epent and is still boing apent in tryang to raine up bretbren with more ability and power than we, and no thought does ns more good than to know there aro younger brethren coming uptontrpass ua in all that balkes the strengilt and prosperity of the church.

## BEOTEEE HOLSINGER IN THE PRO.

 OBESSIVEIt as not the power of bia orgument or the force of bis reasoning tre foar but the manner of his attack. Our articlea do not seear to please bam, and suroly be is apt to exprese bis dislike for them. His atyle of bolituling what ho opposes by Eiere assertion is mortifying to us, but tbat is his fort and it succoeds in the minds of aome. In his

Thome tepatiment.
"HOW DEEP IS A EVM HOLL.

"I wonder if it's deep onougb to drown mo? So said a little girlt to together. She had hanad nuch of and folle In such a "bela" in the neigbtor hood and ber quention was natural Perbapa yon amile at ite nimpheity but is thery not a hidden depth of
menning in it? Yes, a world of waraing in the dopth of $n$ ran-bole. The prscticat appostlo James says of tbo tongue, "It is a firo-a wortd of iniq bity." How much more truo of a rum holoy "It dofletle tho whola if one teth into it? "It sotteth on fire the course of nature and is set on firo of bell. It in an unruly eril. It is full of deadly pioieon." Every word true of a rnm-holo! "Sothetb on fro"
Yes, tempere, tonguop tho incendiary" forch, the raurderer's. repolver "I sot on firo of hell": bow often do ith fowing liquors prove to to "hquid luet chemical analysis nuld billin of noor tant chemical analysis nud billa of noor tality tell bow matarial the exbaletion
and how latul the offects of the deadly ingredients "Iteep onough to drown you," my child? Ycs, indeed! doop and yust enough to swallow up girle and boys, mon and women, by thous. ands, budy and soul; $y \mathrm{cs}$, and furms, honses, shope, sbije, and evorgthing joy. Indeed rum heles bive beon lounded for gears and no bottom foned.
Ob for tratb'a strongest, brombent paint the vyion given to thought over the childs question! I anw that bole deeponing and widening into a yawning abyes, and it opened up tarious aspects to diffurent avaones of approach. One path leuling to it was
ewilitg in llowers; but they oxbaled a pangent porfume, they were of gandy bues, and their scent wat rank. There wore no violete, nor lilies of the ralloy, bor rokes of Starer. They were coarbe and rabk. Thw young of both sexes wore lightly and haughagly tripping alogg that path; nome lasuing from a neigbbonng ball room balf-Liddon by troos and clustoriog vines, from which
iesued ecrains or music; otburs name from brilliantly lighted feative balls and parlor, exclniming, "What a othor Morry Cbristmas! Happy Now Your "' Otbors insuag from gaudy theaters and clau roous, hotols and
allons ; and some oven from council saloons; and some even from council
chambers and legialstive halis. Ab 11 look up and ece ovor the path the signboard ' Chamapagoe Avenue.'
Following the moltatude by the gradually descending path wa reacb the brias of the ehasm, artfuliy concealod by gally painted beroons, and
featoons and wresthe of flowers (bat thoy ecorsed palo, xckly and withering and intertwining boashis of trean (mostly weoping willowe and yews) and hore was stationed a band of bouting throog moved more merily and rapidly to the brabls; sod ob, horors! many of them wero scen daabing through the shight barriere and plungiog into the gapiog gulf But comor miso the lost ones: for the sbrieks of the fulling wore drowned by ther rugh and nong; and the places of tho bost were moon filled. With an aubing heart I turned to olimb back and was by one of noble mation and barrow way aspect; and over it I read another aign, "Temporance Lane" Others frum below had turned into it. Ther countenanco at first seemed labguid cont monetod into a purar atmosplere nd overy face gathored brightness
elastifity sod atrangth. Still clamber ing up, a eommavding ominence was gained, which the ever-arching skies scemed bending to embrace, and on rhich the bright beams of the ate rested gladly. Coleatial odors breath ed around, and beasenly music filled the air entrancing the eoul. Hence wn into the dreadial derp below the climbors
Besiden that downtard palb of pas descont, the burvey divelosed othere with their way-marks,-"Brandy and Wine Aveanes, Whiakey IIIghway, Beor Streot and Cider Alloy," diffornumbore, resplect und eharactor of their travelers, but all eonvorging to tho Ram-Holo, And what it torrible Geno lay theyo under the oyel The ejor that reilod abd sprend illusion wer it, riowed from Champagne Axeue, was diesipated in the clear light
of Tomporance Moant They only bo neared the abyas walked in its decoptive glamonr. Now, waves of ien Tho tolescupe of tructl broseht the sceno and cvery objoct nebr. What wathore tossing on that fiory sen? Even women and youth wevo there ome dehrious from the whalation that mlanmatic, anephitio vapor, wor ig , shouting. swearing; somo losin trongth and sirking, while lurid corpsce fluated around, bloated, ditfigared, the anglath of the death-stroggle depietnd on ghastly faces, witness ad in distorted limbs. What wreeks wero caroening, dashing and driving together oucer those gloomy, tumuite ous waves! What obscene onll blus plemous tages were beard, what onths and curecs, that lamentatione th sbrwks atsuled the ear! Alag, ho deep and dreadful is a Rom-holo
This visioll remieded of another do ribed so vividly by inamortal Miten The diamal situation, waste aed wuld; A dubgeon borriblu on all eidss roand, As ane great farnsce fineed; yet from these flames
No ligh: but
No tight but darkness vifible
Forsed ouly to discerer sighte of wa
pesce
And rest cau vever dwalt bope pever came I bat comes to afl ; bat tartare without cid Slill surges, and a fiery furnace fed -The Rrigions Herald.

## THE LOTTERY SWINDLE.

Now lotteries go on this priseiplo Men give their money for a chance to get fome other paople's money All odo gaine anotber loses; but the ran cals that mausgo the thing take eare for themenlves, and divide up the reat in a way to bait on thonimpletona that utronize them.
Here th the record made by a vietim of the lottery ioiquity. The experi onee is, up to the determidation "t quit" the same, or similar to that of
pine hundred and ainety-bine in a tbousand

II bave kept an accurato account of iny outlay in tickete for the past fivo years, and a bindeous look tit has when 1 look back on it

Invested Drey

"They bave got tho beat of mo for siok, I have put in the bank since I toppod paying $811075_{1}$, and am in a iair way to make up what thave loat.
Doubtless bundreda of thousands in not millions of doliars are "raked in every year by theno lottory sebemere, who fatten by flescing fools. Poor a.on pay thoir monoy to a stranger to the hope that another total stranger will hustle a lot of aumbers together
osod dollars for the ten dollars which ho bas paid In very many iostonce and perhaps when he has aceed by dape out of a bundred dollars givea Kim back tea in the shape of a prize Kcop clear of tbem, and save your money. - Thir Christian.

## A EOMBLE OONFESSION.

Several years ago, in a Western wn, a young lawyer, a member of largo church, got drunte. The brothren hisid he toust confens. Ho demul goed people, but they bad their Fittlo faults, sueh as drving sharp burgains wages, loaning at illegal ratea, miarep resenting articles they had for ealo etu. But they wero good people, and ircesed the lawger to come befor charch meeting sud own up bis sin of taking a glass too much, for they wer temperance
The anner fieally rent to the con fennon, and found a largo gathering of bretbrent and rinters, whoas bowel heads roee and whoso eyea glistonod with prre delight as the lanyer brgsm his confersion

I contess," besnid, "that I nover hook ten per cont. for moncy." OD that confessiun, Jowe went a brother's a poor man from my door who needed tood and sholter." Down went anoth er hesd. "I eonfese I never sold skimi railk cheere for a new ono"-whereupon a gister Bhrieked for mercy "But," concluded the ennner, "I have boen drunk and am vory sorry for it Whorvupon tho mneting vory poacen bly adjourved -Kinturby sesplrael

## THE PASSION PLAY,

## Dr. Brook'a Fourth Earopesid Letter.

On the Rodd to Oserasmerguts-W'ity

## the Conntry-How They E Drinh aud Stecp-The Ploy

 Itself-A Sirnmer
## Shower.

Mesich, Aug. 5, 1890.
The interest of the continental tourist contres this oummer in the Paesion Piay at Oberammorgan. For heveral conturies the pessants of this little vil lage among the mountains bave prosentod ovory tentb year, in dramatio form, the eloning eventa in the lifo of put on the stage with veusual stitractions, and a rumor that it was to be suppressod after this year added wits interent
visitors.

Wo left Munich at $90^{\prime}$ elock Satur day morning, going by rail to Murosu, from which place we took stages for a four bours ride, the road following the mountaine. Tho scencry was bold, grand and picturesque. On oacb side of ue lay bigh mountalus, with mow and then a bold, bald peak towering
high over our road, while in the dis anco mountain ranget, etrealsod siad crowned with $\mathrm{sBD}_{\mathrm{w}} \omega$, reared their 6 um mits heavonward. It seamod as of the oarth bad beon heaved into grost bil lowe hy some wild storm of earth quake, and the noow at the top made
them look like the foum-ereatod waver them look like
of tbe ocean.

## AYb1be shatrox.

The day was intensely bot, the thermomoter atood romowhere among the arge fioldy of now nearly all the time At every littlo distance along he rand we passed sbrines, consisting ometimes of a crons, and ofen of tho ligure of Cbriat anted upon it with bis kpear-piereed side. As wo neared
the town, the road grew so steep that the tows, the road grew so steep that
we wore obliged to walk, and on our way we parsed an movument erected to some one who, a fery years before, had died of apoploxy in his attempt to sacend the lifl.

EASANTS ASD THEAR COGTCME*
The mont striking part of our trip Was the preceseion of peasants geling on toot to see the play. The rosd was lined with these pulgrims for many of them. Some of the women wers avally dressed, some were baretooted some walled with bare fect, carrying their show in the bund; bome wore in old pair of sboen nod carried a bet cer pair to vear after they reached the
village; some were bmreheaded, sonin woro a blacki or red Landicerchief on (be bead. Thnir drosses wero usunily shorl, coming hulf way up to she kneo itd so arrangel that thoy stood out at the bipes giveg them tho apposanco of a iargo walking bell. Sotno werv are-wrmed, thoir arass boing as brown 28 a berrs, and nome wore a kilid of an overwaist orbamented with rioth
colonx, that came up to the cbin, aome colonx, that came, up to the obls, somebe dimuniona of a bect barrel. Ir deed, I may say that tho wwo of the wainte wo nuw on thes trip would sat sfy tho most enthusiastie reformer of the dress of the fair sex. The mon, as rule, wore shoek. I new no man ced nomionl enough to carry bia shoen and walk barefoot, and the most atriking pecuharity of their droys was tho vent which was frequently atriped witl rown of larga bistons. Bet no word can puint the motley throng of pilgrim lograpbes of them you would sappose Weri to be fancy sketches and not pieares of real persons. Along with theso wero burdreds of English and Absersean pedestrians, some istellicintlooking prests, and one or two did friars with "big round bellies" that could drink their ball gallon asig of beer with ease and guets.

## onehavifentin axd ifs beer

Tho villago isaclf is romantically situated to a small meadow plain lying between high moustains. On our left is a tall peak, pearly 1,000 foet higha bald, bold oliff roaching far up into be cky , while on its top stands a bigh orucibx. Nearly overy honse has a beer aaloon ettached to it-not in the sonat of our American beor stloons, but every hoase bere has arrungemente for aupplying the mational betorage of Bavaris, and places whore peoplo can 't and Arink it. They drink it out of tone mugs that will hold about hall yallon, a mug full costing about four cents, and norte men will drink two or laree of tbete at a sitting. It is quite own to a mag between thom, drink ing alternately as they wioh, and oo essanally I anw partien of three or foar bave a mug between them, passing it alternately from ono to another in a eociable sort of Fuy. Wsilang
around to-night, I judge that not less hhan 4,000 persons are drinking beer yet thero ia no drunkennese and bot a sordiderly man or woman in the street. There in the eound of friendly converation, but no revelry, aed not an im. bodeat acting man or woman to bo cen. If ss a pictiro of pensant hifo, such at e3n be boent in no place olnc in
the world, perhaps, and at some of our party remariced, is ifsolf worth a vieit to Europe.

Foab and thanatios.
With zueh a moltitndo gathering, of found onr acconmodutione not vory boice. A joung man and myself, house. Thero was no carpet on the floor, and our roow was ronched by passing tbrough that of the young ladios, though we afterwarils fornd a htthe trap-door by which wo could do scend into a kind of etore underneath The lower part of oul brouec wad ocel piet by a store, a drinking room, bay-mow and a stable for bornee and Isdios' bod-room ; the dinener conaibtiby of trible d'hote, a dipner wo sball never forget. Some of our party were located with St. John, some, I beliove, with

Christus of the play entertained a sumbor of rieitors at his bonso
tue ptay motise
Wo assembled $n$ littlé befere $80^{\prime}$ clocls on Sunday morning to aco the Pasaion Play It takos about eight bours for its presentation-four bourn it the cuersing and forr in the nfternoon. Tho building was plan, unpainted, about one-balf of it covered, the otber half, next to tho atnge, without any protection from the sun and rain. The wallows bad buite their peats in the rafere, and were flyntig in sed out during the performance Tho background beyond the stage wut the sloping groen mesdow, crossed by a run. bing stroam, and the wood-crowned billy in the dietance. The eontral part of the atage, where the tableantx were prosentod, was cororod, the reat wis open to the nky

At preciecly $80^{\prime}$ clocks the booming play to bepin. The the time for tho witle a single line of singer oper front of tho stuge, and suddenly, while they are bingug, the curtain of the contral corered part rises abd prosonts a tablean of A dum and Pyo in the

Then is the las or tak anviok,
The obaracter of Jenan was ale sery improselively represebted, it wes tonder, digaitiol, apiritual, "a wan of torrows and acquainted with grief,"
that full of pity for a dying world. It of conrse lacked the diviso element whinb wo ascribe to the 8avior, and than foll below our ideal, but one can hardly conccive of the humanity of Christ being more fritbfully reproecht. ed. The interviow with the Virgin Mother fillodomany an eye with toarn, the agony lo tho garden was deeply pathetic, and the crucifixion was tort Sy impressive. We lhand tho aniliog to the cross, the curtuit roso, and wo
asw Jesua aud the two thituon Iy ing ailen to their croaten, with pierced banda and feet; we san the crossed rateed tato on uppight position, firs tho stiercs and thou Jesus, and thero they hang for full batf an bouk whild the play proceedod. There were Mary the mother of Joous, and Maiy Mag daleno, and the otbor Mary, and John, fookidg wita tondor pity and deepost Sorren utpros the acenu, white bin ebesufferitge. As the scone foy in his Jerun maid, "I thirat," sud a soluier rained a zaoistened spongo to bis lipe from which, whon bo had tastod, be turned away his hoad, Sqon after, With a cry of ggony, catoo the worde, last the worda "It is fioished," and the dying head fell upon the breast with such a ronlitau that one almost forgot chat ic wai a drama. Then came the throves, bot when the lega of the two brouk the logs of Jesue Mary Magdalone interposed to provent it, so ther look a speur and pierced his sillo; out of whoh issucd a stroass of blood Then enano the descont frons the croms, anuat imprespive bcong, etidently modelud ather Rabons' mustorpince in our of reality at Antwerjn. Tae same Wore drawa fremi tho blooding thends and foot, and the body tenderly lower od iuto the anns of bil weppugy moth "and other frionds.
 Tbin is but a faint description of an madscribably puthetic seono, but those peasants of the hittle secluded mountmis village of Oberaminergat are deing overy Sueday this rummer and the crowd is ao great that tho piay a often ropested on Monday.
athay not down ow tre biles. A tonilfe storm burst upan ue during the affernoon performance, whicb delayed the play nearly an hour. Thoy saw the eloud rising on the moantains and annaunced that thero would be a delay of fifteon minutes until tho storm masnod, but it was much more sovere tban they expected. The tuildiny qulvered and surayed hike a lest, and seened on the poiat of filling several times. A portion of the stago arrange
ments wus blows down, so or ments wus blowa down, so that it took foatiy ts proceed nfler tho storn stage phased. The uneovered part of the andieute sat throagh all the ktom and romanted in thoir semts affer it was Orer, us if nothing bad harpentd --
Kanswater Vate Era.

## To nuttor aith Chriot, and to be glo.

 Yiseocention is the clonoty connected tnal bio triumpb. It is a notle thing to be secounted. worthy to soffer for Chriet'e sako. What soldior would Ulineis trom comabat, when bus captuo is gone beloro bim, in the foromost ofthe batue? What boldurc 18 be who bateng tho assurance of viotory who bonor, Eecounts it a prosilego to be ofr of pantyrdom, dolithtion the the apirit self denying sorvico. Ot ! to bo able to bo nothing for Cbrist': nako This is tho doight of moral glory. Wo
mistutey our calling in soeksingto religu mistalte our calling in soeking to reign

ANNOUNCEMENTSS In the Sagisaw ebarces, Mich, Oetober * Milmake rond. I
In the Bearee Pridge diatrict. Augusth $\mathrm{Co}_{0}$
Va, Sept. 18, st 20 octock
Lo Now Eeterpetise cluntrin

Is the Filbuck
 Iod. Sept 18 , ot
bara, st $10 \mathrm{o}^{\prime}$ elock.
Of the Romo charct, 1 Aaneock country. O. o 1 to Osk Brove mectlung toose, Oel. 10, at 10 a'elock,
If the Bxetor ctourcb, Filmore Co., Neb.,
Det. 10 , at $2 \sigma^{\circ}$ cluek.
faveto Moot lifver cangregatios, Filmare
conety.
Is the Laplaco chatrob, Fiatt covaly, 11 . In Caterang at $100^{\circ} \mathrm{cloc}$
in Caidwell connty, 3ta, Oct sth. In the fienr Creek chucha, Chistian Co , John S, Stutzanse, 81 raiks south pront Morikearvile
an the Monticelto claureh, Whate cotanty, Ieti,
$p=1$
$\mathrm{l}_{\mathrm{l}}$

Io the Binte Centre churct. Marotnali Co Iows, chetober 6th abd 7he, zeves und omo naff wiles seath east of State Centre.
In the Waslington Creek ohereb, Dougha county. Kan, Oetober 14th, commeacing a otclo
In the Libertyvill chatrth, Jeferion Ca
Tows, saptember, 24 thb, befluelog at
 weneligg at 10 o'elock, a- m.
Ia the Lowa River chumeh, Marslath Co. lopa, Sept 22d asd 234 commencipg to on pelork, $p$ m.
Is the Beatrice eluarch, Ginge coualy, Net
 In Latbrof, sas Javpula coevty, Cal
 In the Mecoupto Creek charelh, Aloatgow
The Pantber Creuls cliorch, Wood Cord county, 111., Oce. 15, at $100^{\circ}$ clock, minatome bretbren th ospeciaily burch.
The Lost Creck charel. Oet. 16, the Froe Spring meeting-hoube, at one $O^{\prime}$ clock, and continue till noon the 17 , the unnal iovitation is given
Tha clarch of Kilk Creek, Johnson roubty, Neb., Oetober 2d and 3d, at 10 celock, at the bouse of brother Jacob Craff, 3 males borth-west of Eik Creek on the railrond from Lio ioln to Atchi or. A bearty invitation io all
The brothren of Dixon, Mo, Uetober 15, near tho Southera Pucitic : wilroad, froris SL. Loute to Spring ield. We are *eventy five miles from any organixed church. We greatly atund in need of help. If any mimmers that of com.
mg out, and cannot come at that time, ing out, and cannot come at that time, tume to sait them. We wan meet them any time they let as know.

Daxien. Sutuk The Salamony eburcb, October 1
general noviation is given to nll.
D. Buaket.

## Onyol Prachin. pleaso erpy 1

In the Peabody churcb, Marion Co., Kinn, Sept 25 F b and 20 th , at $20^{\circ}$ clock and continuo orar Sunday. The ueval me br tan oxteaded. Those "oming Those coming from of at Peabody uff nis and they will bo melt, wind ton reycd to plure of meoting.

At the Tearcoat mecting house aed 17th
At the Bearer Itun meethag-bouse, Stideral county, IF Va, Oct. 23d and ttb.
Tho bretlimen of the Yellow Creel burch, will bold therr loveleast on tho at New Entoryuliog a: to"elock. Tho isual iavy,tation in given. By ordor of Church

18 \% Koploglo.
In the Beavar Creek oburch, Greme O, Ohio, Ottoler 6th, ut 10 ocloek general invitation is extonded.
B. F. D. AR $^{2}$

The Roward oburch, Howard Co Iod, October 12th and 13th, at The bretbren of the Novelty con gregation will hold tbeir lovetoast on the 2 2th and 26 of Sopt. By order of M. Colebl
(Brethren at Worl please copy.) In the Somerset obureb. Wabash Co, in ML . Vernon, at 10 o'cliock. The ustaal invitation is givea. By order of the charch. I. D. Lawsin Tho brothron living neur tho Maple Kiver Junction, Carroll eoonty, Iowa,
will hold their lopefeast on the 18th 10th of Sept. AB are iavited. D. W. Sumk. In the Cedar Grove charel; Haw King rounty, Tenn., Sopt 11th and lion to all.
In Fall Rivor cburch, wileon county Kan. Oct. Sth and 6th, at the house of brutber Jacob Mshorny, 4 miles south of Neodosha. Those coming by rail road will titop off at Neodeaba $A$ gen ral mivitution is given to all. Meoting Jonn F. Hess,
In the Gormana Sottle Btent congre gation, Preston county, W. Ya,
2d. A general mvitation is given. fonas Fikr
In Marion county, Iowh, Oan, 16th and I7tb, at $111!\rho^{+c}$ cook, at the bouso of brothor Jobe Erb's \& juiles south of Plenanutville, All soming by rail will be met at ileasatwille by notifying brother Moha Erb. A cordha! invitu-
tion to extended. By order of tho tion to extended. By order of the
eburck.
D $L$. 3 lown churob. D) L. Bownan. In tho Lopowell charch, Bodfard All are insitod til aro invitod. Jacon Sreen.
The beethren of the Logan Greck Churcb, Logaa county, Obio, will bold thoir lovefenst on the Moth of Octobor. Thane coming by rail from the enst will mop off at Belfonifain, and those coming from tho trest stop off at De-
graf. Tho usual invitation is given. For flerther information address,

## Leverstom, Logan Ca,

Tbe Plum Creek congregation, Aro trooy county, Pa , will hold its com mutanan borvice, the Lord williog, on Oct. 15,1880, commencing at 2 p . na
The usual invitation is oxtonded Lewis hisutes.
Tho bretbren on Allison Prairie Hawreace conity, Ill, will bold thei lovefoast on tho lath of Ortober, eom
mencing at toclock p. tn. We extend moneing at to dock p. mp. We extend rall will bo met at depot hy brethen T. M. Caryebz.

## Allisan, III.

We expect, if the Lord will, to bast grogationst in the Silver Creek can grogation, Ogio county, II., on the
$1+\mathrm{th}$ and 15th of Oetober, conmeacag at $100^{\circ}$ clock a. $m$, to whieb tho neual tnviatation is oxtonded to all who may desire to be with us.

D, E. Prace
 th and loth of October, 1889, as the rosidenco of brotier Josse Stiolk, wine miled aortheast of Abilene, Drckinson conaty, Kansas. An invitation is oxtended to ispter churches.
S. A. Sиттви.

We espect to bold our communion meeting in the Pine Creek ethurch, near Walkerton, Ind, on the 13 ch of p. m, A general invitation is oxtond, cd. Ministering brethren are ospocibl. Iy soluited so attead.

## David Cley

The brethron of the Arvadia cburch Hamilton cousty, Isd, have mppointed on tho comulunion meoting to bo hold on tho 1th day of Oetober, commene-
ing at 10 otelock a. In. to which wo extoad a heurty iavitation to all who wish to bo with ue
G. W. Borsรี.

The brethren of the Dry Valloy con- clearing them of the ebarger against Lord willing on their lovefesst, th
 The brethren of English River dis trict, Kookok county, lowa expect the Lord willing, to bold their eom munioe miseting on the $13 t \mathrm{t}$ and 14th October, commoncing it 10 o'elock to. The uobal invitstion is extend A. J. W

The Clover Creuk oongregution will bold ther commuaion meeting, the Lord willugg, on the 15 hh of Orteber commencing at $\$$ o'clock, p . B . The asual invitation given
W. Brumavim.

The brethren of the Grondy eburch, rundy county, lown, will bold their overant on the lath and lith of O


> H P. Stin

The brethien of the Elikhart Yolleg aburch, Elichart county, Indiasa, ins. cend, the Lord willing, to hold their lovefenst tho 10th of Octobur, to com. menco at 5 o'elock p. m. A hearty int vitation is given to all far and near ospecially mmistering brethawn.
Р. H. Ктate.

A lovefeast las beon appontod in the Clear Creek church, Christian Co tended to all. Au invitation is ex

## B. B. Whiseka

In the Dallan Center eburch, Iow earty invitation is extonded
M. Sishat

In the Cherry Grove whirch, Garrets county, Md., Sepps. 23tb, at 2 o'elock. The usual invitation is given.
8. Mentril...

## Qorrespondence.

## Repart of Oommittee Sent to Elikhart Valley.

The meetiag of Enkhart Valley passed of very pleasantly. The obarges ngaiast brother Tule, by A M. commit ree, were not baytained, but other matCera wure brought ap and eustained and Do wae relicved of his office as mine baemed astistied, and all accepted the decistion of the cammittee. When we explinimed the privilege of eack bishop, enean and Iny momber, and abowed tbe wrong that would astorally grow out of the eourse puratued by aome, all seemed satiafied, and some who had sigsed the ptituons sald they were glad the petitious did not exprose the schismatic sonimenta wheh were said to be the matinents of the Ohio meeting, and that had they known there was any inteation of withdrawing hiey would not bafe nigned them, and now thank God that them, harmoay is restord simong into the net by such men agaia.

Now in all my reporta of our work sen committee, I say the charges of A. M. commitiee Were not sustaiood. Some basea its decisiona. 1 will explain, and bope you will sxe the wisdom of A, ML in sendiag committees $A \hat{i}$ a mectiag it wes proven by witaessea that these brethreb reprefented as baving oltained Mir nuthority from tho elders of the whon brothica, Nov. 11, Isit But Siler donied it in public councal, tho committee brving coaidence in those brettrea and having no direct teatimony gainst them, could ouly decido as they mather we found teatimony to the verta D. Y. Miller and H. Tulosta than they underatoat the uneoting to say bat if A. M. Would aot grast tbeir re quest they woold withdraw, and that the angoarures they coald, ke. Thoy Also nustained theunselves by lottero frour bretbren who wore at the neeting testimuny the commitee felt fealified in
thers. But you ast, how about lireth rea Garver, Flory and Siler? A mambor of letteri were presoated to na from brother Garrer, some writhea before peand in wers circalated and sotae after, and in all hid letters we failed to lind anch in spirit manifeated, some of thom stating that it was not the intention to Lave petitions eirculated, and it was got their intention to wutbdraw if A. M. did aot grent their request. So the comwittee felt to losve that matter for them fix up, sad bope they may do as.
Siace Harshey has been expelled be ane writtoo some very hard thinge to indickuals, part of which was given sa testimany. We asted the privilege of reading the letters eatire before the cargregetion bat were refused We felt if we coold expose the language used, ferm woald be decoired by tho efort pat It takes It takes labguage becoming the Goapel

Fant，a thing contrery to ao lapt
taught me early in my geograply
My bext stopping plare was at Lim 0 ，where I spent a fow days with my sister 1 articed at Troy on Tharsday evering，from where I was at last taked to my bonie．Here I whe bappy to find all well and glad to ece me． Cassth Beery

## Frair Maple Orowe Oolang．

Bhat Berthein．in March，1879，the firat family of the colony landed in this ricinity，End in April and May，nore of the brethreo and freenda came，and during the summer a largo addition to the colony was puded from diflerent States eaat All wout to wurk with a slantial and confurtable bouse of wor ubip whoro regular prewrhing hus boon hold ever since，and up，to June T880， largo oongregations nasembled．Tho peoplo seemed to take great interest io
the word preached，and nearly forty the word preached，and nearly forty
crabraced the troth and chose that goold part that will never be tako awsy from them．During the sume－ mer of 1879 all $\pi$ es done that conld be done in preparing for n crop in 1880 ． Mraca bresking was done and s larae nutuber of acree woro nown for fall theut and rye，and thore was sown in
tha suritg，bat ull a total failure．Sill not liseouraged the，brothren and fliende went to planting cora，pota－ tots，bquashes and all kindn of vogeta－ bo macd．，Ne Lovg before this the litthy meana that wo had was gove， havieg ofcrythicg to beg．Many were out of meade atarly last fall，but man． Gged to get tbrough uthlil hpting and got ont a crep．Many stufered more
or ieas durisg the monier for food but Qutbout s murmur，koping to get leruugh yome why till thoy could raise a ciop witirout asking for belp．But We bleased Lorl Eitblent the taita Jawy Cornand otber sceds lailh as di5 in the grotud，Juse 30tb，as tkey weto the day they Were plantod．
susce then everything is growing leed lor stoek．W bee onr dear peeple bisw all then form mood goes，and the scason for many crupe jast，and
the drouth wonthuniogs，meana gone and beir litelo scanty stor $k$ of provisions blowit gone，pareote seoing their chil－ dien gazing wisblully into their faces ar they talked of what to do and what coold be done for breud，the mother nud sometimes the fathers were uneble to bude theit teetr．Their conrsge be－
gan to fall．Almost in simultaneous gan to fall．Almoet il simultaneous cly came from every yuarterfor bread． Immediately a meoting was alled by tho brethren to leur the firts in the Caso．A largereprenentation vas pres at，and it washeart－siciteniag to hear end destitution among the people The brothren immediately orgarized in aid sociery，and sunt teams to Jowell county for provision， $110 \mathrm{milles}_{\text {，}}$ as all the wettlerecots between tus and there were comparatively now．The breth． rov atd sisters in Jvwell county，with beasts fall of luwe smil charity，laid overything aride，and bended by that notio brother Allen Ires，went to thans know and toul．In a few bours the teame were londed，sent bome．and told to come lack ugain fur more pro Falui．Hany lasds gere brought enpplied．In tbe menotime an mpeal Tras mado ta the cevaral brotherbood nd tre bive rocented soth agaio senew nur cal for bilp．We hasc about one hatedred and thirty－6ve brethreu and setera bere．T＇bu Lord bns blested our lithore Tio prospoct
 quaster，unany more than the brethren can thll．The Bredibrelis doctrine is well tecuirach．Won nant to hold our
to lose the adrantuge \＃e bave gaited
We wish to hold our land for we bave a good country．
This is the tirab falure of erope for a long time in this part of the Stato All now dojenda upon our brethren and tiswhereast．Out of your rbun You give ua the needed help and asyo 3e？We wivll to zow nomo graio this fall，but eannot gel seed without macans to buy witb，and nearly all neesl cloth ing es woll as rood，All are within our roach at rosaonable prices，if we had tho raosns to boy with．Every penay receised ly th or our society Will be recespted for，as domanded by the donoss Sond by dints or Feglatur
od lotter．Addrese． M，H，Brek，Treas．

From the Lick Oreek Oongreg ation，Ind．

## Siept 6，1880．

Dear Primutic
We have hod very uly weather for sona time so that corb will not mako a full ctop，bat for the last fow days we bave bad plenty of raia．
Now bretbren sy we ceed some min－ isterial belp to carry on the good work of the Lord，ath as if 16 good for atrango miniaters to drop in occasionally to go hist bome masisters，could not some of ear faltbfol rainisters who are occasionally traveling through the West，slop with us aod belp os in the good casse of winaiag preciona soula to come to ibe fold？Brethren，
Te would appreciate votr bulp very Te would apprectate yote holp vid is ary eas come let us kyow at what time and we will heve arrangements made to suit if the good Loril will．

Martz，Cliny C5，Ind．，By，90，

## Frow Plezasat Grate，Kaz．

Dear $P_{t}$ fimitit？ 山ealh，the grentest of curthly bleasiogs，is very good，and ban bees the most part of the benaod Tho church is in far slauding as fsir as I know The ctops tar．Wheat in Res
tera Kages in en average erop Oate good．Cora not so good．Fruit is an abundant crop，es asush．The stpplet and peacbea tire of fair quality．The Weather bus bea wotly dry，whick bindered the growit of clie corn somas－ what．Late potators promise a fair erop．Taking all tbese things into con－ oideration we have very mucb to tbstrk the good Lord for，yet I fear we are aqt thankful eaough for the great hleat． itge we recelve from our beavealy Fach． of．Do wo，dear brethren，work and atrive hard to gather prectoos asuls into the garner of the Lord？I think some－ times if we would work as earnestly to gather the sandering souls in ns we do for thes world＇s gouds we woald bave a we have．I would say to all，let us be more concerned about our Father＇e work． We can da a little mose if we strive more earnestly．Youra in love．

## Distriat Meeting，

The second distriet of $\mathrm{W}^{\prime}, \mathrm{Va}_{4}$ will hold their dintrict meetiog on the Sth Mh of Oct，at the Masserville church， mats wat of Jure I．w．Lewis Co W．Ya Those coenog by riti wif drop Dr．Mnser a oard for convey
anee
Joan Rabetiry．

MARRIED．
MILLER－VANDYKE－Dy Hesry Bra． baiker，at the rewidence of the briut＇s if
Wier，Arely Van Dyka Anguat 25，1090，

 orly of llontingdon county．Pa．，both of Gago counly，Jeb．
MOHLER－－ltEESE．－Sept．4，1880，by Alex W Recso，Lizzie D，ellest llougb． tet of the oftectaing mister of elder \＆ 8 Mobler，all of tobnisoa Co Mo

## DIED．

HENSLEX－In the Alimn oongrogation， Lawrence county，III．Taly 24． 1880 ，sutcr
Garah Hensloy，daugbter of Johss atd sarsk Webget，aged 21 years and 10 mop An exemplary stater and a loviag wite i thus called from oart madst．Funoral ectri－ ces by brother Jneob Oerbart from Lam． 8185

J．H．Jshmox．
MARTIN－In the State conter chereb，Mar－ abal connty，Jowa，Aagest 8，1ESO，suter A mavda Martle，aged 15 years， 10 mouth
tad 5 dasa）
Oar thear slater waz tho＂irat to be taken
ouf of brother and sistet Atartin＇s fomily of 18 cbildren，but we hoge their load is ber eterant gsia．\＄ho wan a vory oxemplary young sloter and we bopo nad pery tust ber Chandlan deportacnt sad life，though ibert， tasy bave a sslutary eflect on luet yoang as are yet out of the elarich？

W Thontie CTTENFIELD．－In the Snake Spuio， 10．IEso，Jacob W．Bettemfileld，igel 28

1te gas a bod of brother Daved and riater Blezibeth Bottenfield．Bosider bis prept hosgo cirele of friouda to monora therf loss Fuertsl oeckima improved by tha brethrell fom Joba 11 91 Jope 11 Fure from Jota I！21．
（Byethren at Work plesse copy

THE BRETHREN＇S NORMAL HUNTINOBON ${ }^{\text {PA．}}$

A HOME
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AND CHURCH
r yoong people of both seres Rrethres＇ we also admated on equal footing
STUDENTS OAN ENTER AT ANY TINE EXPENSES LESS THAN AT OTH Eti GOOD SCHOOIS．
Tho patroange of all，aud eapeenility of the Bretbren，th refipecthily woicled．Sead for Circulars or encloso tro $3 \cdot$ cent atawiff for ataloone Addren．

J B．RRUMBAUGE Prin．
The Young Disciple．
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Aditess as above，
ROBENR WALTER，M．D．

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Wo will sell the following thorongh ored fowle rheop 1 cock stod 8 boni of Light Brabman； 1 cock und 6 bons of Ply month RockA； 1 cock und 2 hond of Whito Created Black Polish．Write for prises．O．KBINNEDS，\＆CO． 48tf Wu．KFINNED \＆\＆CO，

# VOL. XVLII. <br> TABLE OF CONTENTS. 

## Finst Paok-Tho Holy mble.

## Nonke Pag-'Tiz nil Who aro Farnest about Their SalyationFarnest sbont Their Salvation-C II. Balsbaugh; The Sunset of Lific Melisas Formes.

Tuird Paje-The Importame of Bay timn-Owar Balter; Onr Adrice to null in thin Present Campaign-Jobn
Knieley. Marriage- Samuel Jong. eneelier; ineoply Rontod-J. N.Cros weite, Theinm-J. Florence Kelso Reflections-s. Kepner.
furith Pagk-Embzontas.s; Notice Pectures-Mottoos; The True Idenl Tf Christian Inabor: Our Misvonary Work: Coffee Mon Mevting.

Y7n Pabe-Fducationnl; Wobtern bepartmont; To a Ihonily Sistor luthority for Infant Baptiam.
ani Paor-A Workingman's Wife Throo Humbred Years ago: Wear og Bright Faces.
rpxtu Paoz-Whieb is Resa: Dan Writo There, Fiom Heslhideybburg What are we Doing.

1ous Doctrine

## tee boly bible.

The Men English Translatico of the Nex Telament-Chaogos that aze Starthiog.

Loxoos, July 21-Tho Queun's print , who alone by mactient statutefum Che reala, Las pat biy signaturo upon the hast shect proof of bis new revision hack the first shifment, of tho bound olumes will bo tande to Anwrica, Camda, Anstralia, nati wherever the Eng. tonglue is spplien by Protestents and ned not bo cuumerated, the "revision in an eporb in Protestant in and a red letter day in all Cbris. thanches the world over. It dectuld, looked torwand to for over.
appe of thonsinds of 'lunetian amude, will be a sabject beatriog interest.
The revinion is eathatic in its natare; csthedeal in ita forns. It is the joint urls of tho now sad old worliss, of all Clearoing and pricty joinel hand and aud; pricst and laynum; ptelate and - luvine, working together, Its oigin
wain in that "eralle of Aluglossan Chatendoth, tho Convoention of Con
erbury, presibel over by the primute "Englapd." The becessity tor a seFinlod of tho preeont toxt tus beconae
ienperative-bour ienperative clergy. rerta and scholern alone know -and fo notal iuquiry and disenesion among bury and diechesion among is woll as laymen, 12 reprought alout. The plat slowly tanturng under

## HUNTINGDON, PA., TUESDAY, SEPTEMBER 28, 1880.

in this country and America was pro amted to the eonvocation May 6,1870 by the conmattee baving it in charge.
The plan was 50 woll digested, 50 broud in its eathalicity yet a conser vative in its aims, that it mot witb prompt niprosal, and the work now corupheting was bogun witbout deloy. The betheme conld nevor hwe bad any hepes of suctess had it been opafimed
to the Ratsblished Chunt and. therefore contemplated o union of learniny and apecial fituess for the Labor that would conbrace the whole world; that: would unite all English apeaking races sod nill demonstrations: that wonid produce a test to bo ac ples as on matheds snd anong all peo ples as an "authorized varaion" mad a so for bu the original test conld bo agreed upen by scholars.
The English committe
by the convocation comprised tho ven crable Archbisbep Freneh, of Dutsin, the Bisbèr 28 of Lindoln, Winchester St. David's, Durban, Salistury; Batb and Welis, Lhadaft, Gloucestor and and Welis, Landalt, Gloucestor and
Bristol, and St. Androws; the Doans Bristol, and St. Androws; the Doans
of Westminater, Bi,y, Litchfichl, Kech ester, Ijneolor, C'suterberry and Peter barough; the Aachdeucons of Dublin, Cintorbury, Bedforl asd Maidstone, the Professsrs of Hebrow, Greek, Ara. bio and speciat tleologios! bramehes in thr univerrities of Oxford, Cuabridgs, Ediuburgh, Lioudon. Glasgow snd of the Wesleyan colluge st Dedsbury; the Baplist colleges at Londoo and Bristol. the Coegregational colfege at Glaegow and the Free Firk (Tresbyternan) col. loyes st Ginggow, A berdoea and Edin. langb. To these wore addel
Tho Ameriean commuttee was orga ised in 1851, chichy from professoras the leading theological neminaries of the detterent demonainations, the di
vinity schools of Ilarvaivl, Yale, Prinet Con, Now Bunswzelk, Abdoter. Poca etter, Now York, 1hiladelphin, Th entob. Hartoud, Alexandria anul orther cities fuminhiug their ablest selolura. Bishop Lue was the only cis-Atlantic Epleco pulian, but such names as Woelsey, Vun Dyko, fireen, Day, Aeken, Os, Good Thayor and Abbout-numen Fimilia and revored not alone, bore but it eritural Holland and orudite fiernm ny-were huiled is an curnont of the boarty acoeptance of the scheme by all huorfican derominations, and als their ibtention to filly desorvo bai
the erpdit of the nurk, if not taore. Te aldition to these committec Fiselsontorf, Konnus, Ewald and near ly a buadied other eniont Bitho showars of the Contisont (including nectial knowled pedatea) placed their their manuscript treasures at the dis posal of thr committee, and, as cor re-potand morabers, have readere
 The puinclples of the revision wor markedy conservative, "As fow altex ations in the prosent text ns faitbfal-
ness to tho origmal would permit" was the tirst and great commandment; bat ot wes undenitood that "anthfilfices io thanges No ehured a groat many Withuut a towo-thirvilu voto meachened mitte The "erigmal text" was ciectel in the sume manner from the oldest and bost uncial manumeript.
part the plan of the King James trates hitore, the comantlec divided, the Hobraists thking the Old Teatament tho Ifellonista the New Testanment These did eot subdivido the work bowover, hed oach nember of the Now Testumont Committee becumo reaponibible for the eorroctness of the

The methen of labor was this: Beth Obmittees wok up, lot us say, tho ist synoptic. The Americans rovised Tho Binglish rovised it. The work was then exchanged, and esoh comrart toe eotrpared the rutision with it
own. Where they sgreed the work fas accopted. Whore they diesgred the work was ugain gone over, explained and exchaviged, this being conthaued until agreement was bad. There way very little disagreement, bowover, and the precaution provided for a final disagreement was not nitecssary
The progicss of the work has been kept socrot hy appecial arrangement. Alarraing reports of sweuping changes bave fros titae to time appared, trightening the timid and the letter inapiratipnists, but nothing was given out by authority natil now, when the whole worle approved unanianossly by the committee of prevonted to Cbris tendom for as verdict. In consideramy the changes that hase been made fo
miny bo proper to inast wen the faet many bo proper to inast v, wo the faot
being kept in viow that no moro cas tious and consorvative body of Cbris tran scholare, enjoying so wide a repa tation and suwh bigh respect through. out the world, conhl posably bo guth ured tugether; that no change lias
been malo in tho present haglish ver ston exeept by a two-tburds vote in both bodies; that the doubt has alway beon exervised ia bebalf of the presont vorsion, the neceswity for ench chango having to be proven clearly and mamis bas been from the firat that the revibbrs would oxercioe nudoe cantion and cfare ro secept sorractions that should he made in the intercats of truth be cance the evidence against thom lacked sonw techniculty, producing a work thut the non-Cliristian wontd not and orrect version of the ofte neeept
hily the pevision was nexden.
Great as tas been the bulk of informatuon dhsiemioated con"orming the Scriptares, abne finets of the first in portance are liftle known. Ono of them is that there never has been fandard text The edutions printed Society hinve widely varied, sud since Society linve widely varied, snd since
King James'dny there bove been many muthorised and no authorized versom etriatly so ealled. The Americas Whle Society is ceven in worze plight, and bas of late years been adboring Wo a toxt of its own after'putting fov socreties do not even ulhere to ane

The Kang Jumes Cvinslators wero strielly: "harged to follow the fest of the Besloop's Bible, in uerison of the Cranmer Babis, which was a nuvion of the Great Drblo, itseif the Matthuw Tyndal Bible, wathont the notes, which bou its origin in an Englesh transia then from the German. The provious
revisors were undividuald dysatisfied with the version, and their work wis withoat eucheinstical uuthority. The present text of the English rex-
daring that time the langungo has not Ione takes on maty now worls bes it hat also drepped musny then in use and forsed new meanings for oid words which bave last their original signifi. ance. Let sue instance a few obsi wote words, "Jever tabering on their breasts," instead of drumming; "The
hon filled bis den with raven"" ; instesel of plunder, "Neitber is there any Raysman," ivstead of ampire, "Opelses, for socketa; "elouts," for patches "earing," for ploaghing; "bruit," for report: "boulet," for swallow, are other examples. The changes is signifien. tion, however, ave mach more import laspute. Whon wo read that the daughter of Herodias suid: "Give mo by und.by, in a charger, the head of Jobn the Eaptist," it is natural to think that she was in no gieat burry Bat three bundred years ago "by-and by" meant inatantly, immednately forthwith, and a "charger" was not a "war borse, but what our housowives me instantly josre a platter hive John the Buptist" is quite different from the old form. Tbe "artillery" no offen spolcen of in the Bible in pot our ardillory, but litterally bows and ar rows 'Go to" thon meant eume; "les,'
to hinder; 'catcless," free from oare prevent." to auticipate; mimirntion, ronder; "boteb," un uleer, "eam phire," a eypress, "powmel," a glote,

> CTRAXSTATUR

Two corrections necensary to bring the Englinh text into aceond with the language of to day, many as they are ro instgbifirent, bowever, when compared with the erions of oarly tranula tors. Throe husdred yonrs ago the grammatical nicetics of the Groek lanbago were unkvown and "Hehrew tudies wero in their infancy" Buxorf published his little Hobrew grammor while the framsistors wore at work, and bis larger one after thoy had finished. Io many cosey so weak Were they is Hobrew, they wore compolled to leave Hebrew words untrans. ated, thot krowing or beang able to guess" their moubiog. A famblar in. stanee is the word Belial, wheb is supposed to be a proper name, but it stmply moans unworthr, and the phiase "bous of Belial" thould properly read "unworthy mon " Jasher" is not a proper bame, bnt anadjective, meaning upright, and the "Fook of Jasher" was the "Book of the "prught." The Gammadıme" (Ecek. xxvii. 11) are warriors, "pannag" (v. 17) means a candy, "Sbetb" "ucass is tumult, "Bajith" un idol tomple. Thoir widd "guesses" often show absurd blundery The "mules" mentionol pe Genesia a buving boen found were warm spriogs "plodges" thuy turned into thiek elay "llvet" into buth pierciog and crooked curss" into galleries; "Iunders" into rogib) astriches into owls "hoats unto saty th "droves" into osst down, und Joooph's "tunic with long slectes" thes tranamogrify into a coast of many colors." Inatances might be mantiphed ustil putioneo whs uxbausted of their iowecuracy. Is the New Testamunt they were hettor quatitied for the work, and their errore were not "o gross, though equally Dumeroug. The mmmatical form from the fourth to the tenth centurg. upon which no much doponde, uspets. patriation, all tio quatations by the fally with catholic equesles, whore eollected, and the aarls translations
thore is cloae logic, and the plaee of a word in a sontonce may qualify ita meaning: aro necer considoret, and shey atumble through thoir work in a "rough and tumble" way, mere tike a webolboy than a seholar.
Still more important than either tho changes of the langange or the blunders of translators have been the cor rections that bave been made in the origina, toxt, by the comparison of manascripts gonerally, and by the diecovory of two vary anciont menuscripts f the Bible is partieular. A singlo linstration of this vill suftied: Mark ayss that on the croas the Chriat was given tothe mingled with myerh Istiow ebyaviargar, The "barmong" that gives Hin two drinks is besh for childrob; soholars know there fala contradiction. The notural inference is that the writern did not disagreo, and that the orror arobe in copying. Dy omparing tasnuauripta the inferenco is found to bo eorreet, the olidor codioes Bgrecing upot wine. The two worda in the Greek aro very much alike, of the sume longth, and difforing only is the middle letter. Tho meat violent of atheistical shoemakers, when shown the manascripts, would not besianto in bin acknowledgraent that there Fas no contradiction, and that the onuse of tho error was to be found in the carcletabers of bome eopgist of the Greck test of Matthow.
CaIGIXAL EEXTH.

Reverence for tho Biblo is modera. It is, in fuct, an outcome of the Reforation. The Gruok and Forman Charches sespuct the Bible; the Trot stant reveres-yometiach worehips it Is old timo eopies wore made with care, but not sullicient to avord mis talcos, aed very few agread. Very fow agree now, excopt when griated from tha eamo plate6, adod it is not shfo to cesat stonos. The denurcintion of thoee who "added to or tooh awry" brs al ways beon coufinod to Scotlancl.
Whon the present trassiation was mude there bad beon comparativoly no comparisoth of mannscripts for the dimination of errors; there were very fow manuscripts available; no vory old manuscripts were known; the id accurate Vulgate (Latin translation) of that das was the staff upon wbich tho forty feaped, and texts known to be corrapt bad to be uased for wath of better. The oldest copy of a manu seript thas they conaulted was of the Mindle ages.
Within the present generation two opres of the Bible, made nbout 340 A D, have been brought to light, the pages photographed, and copnes distributed among sobolera. These are the cetebrated "Cotex Sinameas," found ly Tischondorf in a convent on Hount Sioai, and the "Codex Vati anne," tound in tbe Vaticun library at Nome, whero for conturion it had ropood annoticed and uncared for These two alowe bave been the priceenw falue indetecting errors of transurjution atd in harmonizing discord. ant passages autuafactorily to the serep-

The Primitive Christian.
faxonge him on aloxander He anid brought onto him a woman taken in adriltery; and when tboy hall aet ber is the midst.
4. They say unto him, Master, thin very act.
5. Now Mowes and the law cont-
muniles ns, that such thould he stoned; munded ns, that such
but what sayest thon"
4. This thoy suid, twoptiog him, that they might bave to aceusa him. But Jesny stooped down, and with his
finper wrote on the cround, as tharght he hearll them nut

So when thoy continued asking him, bo lifted up bimself and ssid unto theon. Ile that 18 without sio among you, let hint first cast a stone at der
\& Aod agmin he stooped down and rote on the gronnd,
9. And theg which benod $t$, belang convieted by ther ores conseience, went cst, c'ex unto tbe last: and Jesut wros lost alono, and the woman etanding in the midst
10. Wbeat Josus had litted up bim self, and san aone but the woman. Le Eaid unto her, Wobsab, where aad those
thine aecusors? IIath no man cotderased thee?
II Sho said, No man, Lond. And Jesus said abto bur, Noither do 1 conlown thea go; shil sio bo more The following verae (13), in which
Jesns decleros It medf the light of the worla, is youed upoon nibd is a roply to the souff of the Plariseca tu the pre-
ceding ebapter, that ont of Galiloe ariveth no prophet
The next deletios of impurtance is the augelic coloring of the deserption of the pool of Betbeach in the tift amitted by the tovisord

Waiting for the moving
For an angel went doun ut a cer tain seasuts unto the poel, noul troubled the water, whonootor theotinat after whs mate wbole $\mathrm{f}^{\mathrm{f}}$ whatsoever disease Le had.

The frimous text of the three Hony enly Witnesses ( 1 John, y $\bar{i}-8$ ) is, of being expunged
Word atul the Holy Ghost; and these tbree are one.
8. And thery
witness wh eartb
Another notable omissive of the revirars is to he found in the conterbion
of Psul as recordad in Acte, ix, S-5 The worde expunged are
5. . . It is bartl for thee to kick aguinst tho pricks.
b. And be trembling and astomiabed said, Lord, what wilt thout have me do? And ibo Lord saw unto bia. There are many other fanailiar pass-
agos that have disappeared "Mady be called, thet fow chooen," from Matthe w xxil, 1t, "If any man bus, ears to bear let bies leur," from Mark vii, 16.
Some of the happicat cbanges are of siagle word, as "altre" for "quick." "Thoy land swallowed ny up ulive" has a vary dufterent setso than "Ine that ia wasbed uecedetb not save to wash bi leet " becomes much more sinijle whert needotb not bave to wash bis foet." "Warkness over all the oarth," and over all the land" (Palcatine), aro verg difterent thangs In every change the ${ }^{\text {the }}$
fath

Minor tbungea have beon binted a It woulal take toolong to swi ont, ar ratige and clawify them. Here are a fow that come hup horcard "is wo bave torgrien," lisetad of "forgivg" temple "insteal of 'a pinmacle" (there temple "insteal of "a pinpache" there
way bat one). "The firat fruits of tbem that fare sleeping," instad of "Eleop." "If one died fur all, then s ere all dead," instead of "then did al
die." Paul did not pray the Lord to

The Lord 'will' roward bim according oime work" " not "the Lord reward bim." "Suppoeing that godliness were
gain," instend of "gain ts trodlimete" The Word became (instead of was made) ilesb
of "mado of a womab.
hre sear, not hafo econ it. Such changen an theso are to bo found in
every verne, and it will require a verg carofol reading of either of the Gospels to seo how many changes have been made that do not changg tise rpirit yet add to ite e
well as accuracy.

## 

A very intereating prestion corace up it connection with the nes revision. Tho wembers of the committce bavs given their timo and thoir labon Their exponses have beeu defrsyed by the tricen's priater, who happens to lishong firm. He has apent over 8100 600, puroly as a busimss speeulation, and now wisbes to get bis money back hs soon as poesible. As I have re. marked before, bu is pato fron c-mper
tition in this conntry, for asy other paxeon enughs printing a Bible will be severely punished. That protit and prerogative of his office is strictly kept and maintainel ; so strietly that the Bible Society mont buy and dis. ribute whatever books be chnoses to fursish, or wone at all. In Americz
there is apparently an excellent mar. there is appareatly an excellent mar.
kee. The American Bihlo Soevety has pledged issolf pot to puivitblic rco aforecs, and the Baptint Socjety lias furesbed nasurance that it ectrandy wilt not "parate the Hoty Serigtuses." The Imerican resiners could probnbly coyyrigbt their sbaro of the work, but the expresaiun of one- "It does not appear to me feemly, for the ssice of gave one of the rigbt of publisbing Bubles, when we are working with all our evinds to hong it into general ase," probably evpresses the veese of a majority, Thero 18 anl entornous
fortupe jn it, vithout baving to wait for 4 . An onterprising Anterican pub lishor who wonld get out immedralety A cheap piratical edition of the New
Tcutament could easily soll two aillhion coplea in a year.

## T0 ALL WHO $A R E$ IN EARNEET $\triangle B O U 1$ THEIR SALVATION.

By c. h. balsidag.
Many baptiems, many addutions, meny professions of faith in tbe God man Rodoemer All right. But bow many conversione? "Yo must be born again." Thu is the ono cardinal trath that should ring in tones of Divinity through evary sermon, all privatio exbortation and counsel, every Christian lite. Baptasm is ay mboliesally vonnect ed regeneration, bit the symbol is not the reality. He that thinks be is born again becasse baptixed is wofully deluded. Infunts, boing Jucapsable of both whas baptiam represents and whet is do with it 'Thoso who havo persona! do with it. Thoso who have personat ly staned neod tho ky mbol whec spenks of both defilement and purfication. Baptismal regenoratios is a "damnable heresy," in sqtanic sunl-destroyibg de-
vice. The mother-bido of burth neyer communicatod life, aod the churcb-side of religion perer conferred aslration. Both mothor and church are eapentiml to bumanity and Obristianity, bat o ther ean gonetnto or ragenorate. A pateratty, nid the church can make prosolyte, or a hyppocrite, or a dead Clrvistlens member by baptiam, but from and born aftain is so be rashioned the life and image of a eromtor, to onaguriug energy-the ossence of being wbicb puts cuality, and form of hnmanity and
Difinity. A doll is neither a help nor

Disine, and a water horn sonk withone ening and jutwing of the Holy Ghost may he everything noble nad attrac tive that ent spring from lofy intellect and sweet fative morality, but net a Cbrastan The radical, absolute, incariable condition
We are 'hy natirn' the "Abldres of rath." So ssys the Holy Gbost. Humanity elloresces into sio as nasurally as a brior into a Wackherry. With what lies on the other stde of voluntary sin we need nut perplex unnselvos. If we concele that Clisist bas done quires the admiesion that be bas done all they ned prior to car *cions, ohor ch wrong But the first efleparo sganst
God opens the guif of perdition botween the sonl nind the Almighty There may to violent activity of sia begotton, sla-tooding elemonts, prior to fue age of responsibility. The epirth of murder that sbods blood in man bood as nutblesoly sa a tiger may be tray itself on the mother's lap. But thero is a foment, an impulse, an ach In which the forbudlen tree is con selonaly approached, and tho solemn yressed Then wo aro sinncres sever od from God, children of the devil, and heirs of bell. A single probibition is the test for oll souls The first $\sin$ is dostle. Hencoforth wo are "dead in trespasses and sins" until "yuickebed" by the Gmaipotent Sparit that generated Emmanud. One sin places the fluoresworded cherubiu aroned tho Thee of Life, excludes iroll Paradise, eransipcousar among the accursed, "Hi: frats fresor among the bectrsed, Not reformed nat monded, not pateled, not white. wavbed, not adorned witls nateral graces, bul new-cruated in Chrast Jcus by the Spirit of the living God. Short of this radieal, Godelfected bith, we are la our alns, cureed, biast ed, wratb daraned, in covenant with bell, is foliowshipl with derils. dead is relation to bolinesh and justification, corbusy by the temors of the sacond death every moment of our lives. Tbu mann, or the wontan, or the lad, or the dsmsal who bus once sinhed is ahebut od from God, liseatence with destrue be born rgain" in order to bo reinstat ed in the Divine faver, abd be partaker of the inheritance of the esiots in ligbt. Osly one thing will answer, ouly ono thiug will meet tho demands of the Disine natare and lam -"tre
unast be turn agan" Tha is a deop work, reaches the centre of the soul prorges the aside, stripe and washes and beautifies the outside, "all throg Teach them what God and bolinens and sin and Incarnstion and Atonement ond repentance and fanth and regeneration ary. Teacb thom out of the fullhess of God" and tho riches of ha grace in your oun exporience Then there will be no danger of dan dies and fopis, tlowneed and Casbion booded ladies, fleab-blinded, Cruso soornugg applicabts stoppring down it thought for a pisister, a wonld-be leader of the bighest type of religion, to ask, what shall 1 do with a lady who oppliea for baytism wita all the pack pberselith of vaity from besd to foon or with a fanbion rigged, worid reeking sister who site to the Lord's table ? Hearen anve us from dead prosebers, "blind gaiden, phatisecs, hypocriter." TWe must be born squn," born of God, in the image of God, affer the type of of Fimmanuel, with shame sad patting and derision and crucifixion as part of our inheritance.
Life is the mighticat and moat gloti one of all gifta. Its absence is followed by carraption and stoach Tho soal that aisa dies, apd swells to Heaver with moral patrefaction. God loathe ith. It is "the abomiastion of desola
canaot dwell is the rame benrt at the esme time. "Ye most be bora egain. liegencfation is in very deed the uroom ing of God. The eternal lifo of Jebovat is the soal is the birth from abovo and far above. Some minfaters bave anch o heasy sent parturiom on theit seyes that they do aot no wueb as "loit eyes that they do not so nueb as "kroow whether th"re be any 11 loly Gtont." In the baptismal formula they still recog oize His co-equality with Fatber and NB , but ia presching, bed pelvalo deal frather, Son, aad the paper and lak of the Gospel. No persoasl Holy Ghost, 0 regencration, zo salvation. It is zot aly proposterous but profane. It testes ha Bible into ehreds, and koocks the rhole sebeme of redemption iato Iragments. Sianers are deal and doomel at eumity with God, in losgae with the devil against lleavent and theic owa suals, and notbing but Umaiputent love, the concerted ebetgy of Father, Son, ad Holy Gboat, can tear them from the bauds of sin and the fothera of bell, and regenetate them isto ebildren of God und beite of glory

## THE SUNBET OR LIFE.

God is is great teacher. How manny anchil'lessons he teaches us in vatatro book, whicls it spread to the gazo of
evory one. But how nuch strength is spent for naughs, how listle to the shory of Him who gave us all thigs Whon 1 look at tho natting gun in the Western horicon, it reminde mo af the taith of' the just, which is a shining lught. With wbat ways of flory bo tinges tho sky after he luss sumk $t$ iest. It is the vellections of has 4 e
parted glory and ganalior. IIo tenching a great lesson on poclaiming the Croutor's puwer and windominathl aweot hopo springs up that whatove we have yot to learn in lifo's grent Arana will bo grieronsly taught us are a teacbable spirit. O that Te may bavo nll no lived thut ont sum set of lite muty bo glorions when che labor of lite is done. The mon wo moura und sutier huro the sirecte iore ine and triumphell over all th absterles, and told all bis childrent follow in luts stops. Let us not thel my brotber fand nister vofuse if culled upon to purtake of sufferings. Hi grace is sutlicient for os. The fit may filghten but enanot consumi
Bat as the golden orb rofleots back hi lory mo we may lespe on the shor of time rays of love, murcy, and act of kindeess, nbowing to our follow jh grime influences for gond that may onstrain then to giorify "Our Fether in Heaven," und nerye them to prow forward with acal for the prize. As gave on the glories of this beantifal aunset, I notice Jong rays that scord to beit boguty, while the rays soem reach bat is short distance, fit blems portwaying the sumuet of life Some bave toiled long in lifo's battle as aged stumlard burers cren till age has turted their locks silvery whit und nade their atrong voica tromuloss, but ins their sun dochises in peace logs rnys fre reflecterl on whe shorest fel low macte of geod abedience to the on hortals, of the Divine teacher. In oss arm of the cluntich a few montha ny on old vetepan of the cross elosed bicarthly pilgrimago, hat bi* sunset wa fiotious. Calmly be walted with aintly expression for tho mandate "The Master calleth for theo." It life rellects back on the abores of time glories that will help us to bear the burdon of lifo with renowed energ! There' are others whoso hue hasset whose toil has not beon so ardacik of sotlened radiance behind as thes sank to rest. Say it bo your pertion kind reader, when life's turmoil orer,to leaver ruys on the whoro of time
ond

## TEE IMPOBTANOE OR BAPTIBM

Oar blessed. Lord. Whem he was about to aseend to heaven coramended bis disciples to tan-k and baptise all natione, end to bave them absarve
thimer whataoeser, he tanght them; Thoy were to obscrve all things whatnoever he bad taught them. Baptimm was emong the ull thiogs and was to
be perpetual; it wis never for man to he perpetual; it wats never for man to
, bango or perverL Wo must be care. th], upon whoth, we boikl our frith, lopt we reat our foundation apon falso teachers will rise up, tenching man false doctribu." Just notico bow trutheul the word of Godis? Havd we not heard mon teach falsedoctritu?
Firy yftrn, have we heast men say that stid not neecesrry to be baptixed. Is not thi fabro teacbing? The boly Tpestlica, tangbt the people, that they Christ had commanded. The command is plain, and positive. Remamker that yon and I aml all he anks of on is. to ubey hiq o ommands. You can bave
uternal lite if jou meo only submissive to bis will Why do yocall mo Lord Lerd, and do not the thinge which I fureth niy anying aml doeth them, I will sbow yon to whom be is like. The hlike a man which hailt $\pi$ honare, and digged deep, and laisl the fonmutation he strears beat sohemently upon that lonse, and could not sbake it, for it
War fommed uron a rock. But be that heareth. and deetb not, is like a man that without a foundation built a bunse upon the onth, mgainst which temenediately it fell, and the rnin of hast house way great. Talke vi. 46, 47, 49
It is
hand, that will be pormat eaith I.oris ino the king be permitted of to enter that lonowath the will of my Father, $10: 1$ doeth it. Wrre Jems dectaren nat yout in order to lave en isherst anee in buaven, must know the will of
God, and not only thow he will, but od, and not anly thow he will, but
o hin will, and then yon lave the promise. You must submit yoursel:
coutidently to his boly commands, for He suys, that he is the way, aril no bim. Thon if Jeans is the "rocty" how see you going to escape baptim? For that is in the "tray" that Keswe bas nade; and if you como hy anothor tburo is a right and a wrong way, sed Jeas has made the way so plam, that
way-fearing men thougb fools could ot err tborein.
He also set the example, snd requires all bis followers to follow his
 are you going to follow In bis steps
and leare out bsptisen? It caowot be and leare out bsptisen? It canow be
done; yeu nusf be baptized, or you can never enter the kingdom of God. We have the kighut authority that tism, but be sever eanctioned what I bawe hoard men asbert, that the blessed ordinance is bonessential.
Baptiam, is a part of the counsel of God, which you non-csecntial, believ-
ing- mea, dare not reject, oppose or dis. ing then, dare not reject, oppose or dis.
rogard, Luke vii, $29-30$. If fiod, throngh bis servanto commaeds us to the Plarieves and lawyere are found guilty for rujecting it, how sre Christhens going to be excuned it they imitate their conduct? We viow baptiom
pe being \& part of the Divine Master'a will, and that all are bound to obey him For he that knoweth bis Maston'6 will and doeth it not shull be Here is an acknowledgement of Chriats Lingly offico, and antbority. Therefore beglecting to netend to the ordinance, would be ain, Roman xiv 22-25,
 Jobn iv, 1-2, Aetrii, $37-1$.
Iesas Cbrist esys, "That if you believe and are baptized you shall bo ebved" We notice that be requires
two things of the Chriatian, in this pascage of ecriptare. First, We must beheve on tho Iord Jesua Clrist, as being asthor and finisluer of our fnith, and that be has power wathio bimsolf to esve ue. He rays that all power is given to him in beaven and on carth.
Then admitting this as the trath, we must place our confidunce on tho Lord, for be le ablo to save. 'Seeond, promise of otorbal ssivation. Oatside of this, there is no promise.
If you vio'ato thin commsnd you are sinning, for Paal says whenoeser cummittotb sin tradegrenseth also the law 1 Jobn iii, 4. And we also learn, that whenever lookoth into the perfiect lnw of liberty, and continneth therein, be being not a forgotful heorer, but a blepged in bis cleed, 1 James $\mathrm{i}_{1} 25$ Paslme cxix, 45, 2 Cor. iii, 18, Enliovi 47-5s, We learn from the reading of thibseriptere, that wboas looketh into the perfect luw, and continuctb cboronn, slabll be blessed in his deed. Too alowtio meuns a practical looking oulmating hiraself to the perfect law of liberty-the Goppel, be will be bedefitted by tbuss complying with the Londs request.
Wormer, Iud.
 OAMPALON.

As I bave not taker part in politica for the last twenty five years I thonghe it any duty to admonith 15 se brethron
and sisters is Cbrist, to Ineep clean and sisters in Cbrist, to heep clean
hands and not take part in politicn as
it in dafgerous, and chuses cententions unprofitable and vninense Says ohd Bro. Panl, "Let us not be partakers with them, as we have becn ospoused to one boshand that we nay all he presonded as a chaste virgio to Christ,"
but I fear that some barealready gone ont of the way sod bave siguod their naures to a prity ontaide of the prarty wre joined in the haptisnal vow, and phanged thenselses to suppot a cer.
tanty. $O$, deat inother, do we belleve our names are anseribed in the Lambs Bonk of Life. I do bope and pray that wo will not bavo our numes erased unt of the book of lite and put
in another book and promise to surpin another book and promise to sup-
port tho party. O brother, let us eling to God ant be wilt cling unto ay. I do hoje we will not finfeit our promise for any political party on earth, but let as bold to the 1 and who bas promised to be with as to the und of tho worid.
O, dear brothor,cao wy attend political meetiogo and take prevt with politics, and at the ssme time lift up our boly
bond withone wrath and slonbting 1 trow not Deas members, let ns exe ciso ourselves unto gollinees. Paol tho old bolared apoctle desietd himsolf of all worlilly enjogmonts and sullered persecution, and bo told Tinotby to connent to wholosome words, even tho
wonds of our Lori Jems Cbrirt, and to the dontrine which is according to
gollibess, atd he aiys if we don's do to that we are prond, knowing tinth. ing but dotang abont quostions, and strife of word where of cometh envy, strifo, palings, evil smrmisiogs. per-
verso tisputings of men of corrupt mitude and destitute of truth. Dear blethen there is no law on earth nor
nover wus any hav modo that pould could make monn periect, but the Jaw that Jeans bronght from heares. O) let ue evor live that low that will make us wise unto salration.
I do agres with Bro. Pabrney of Cbicuge, in P. C. vol. 18 No. 33, paye 55, be says by denying oureolves of
every worldly plensture and to engage
keep out of politics. 0 , my brethren to wo believe that God ho in those
parties, and if God is in thom he mast bo defented sometimes, or he must be a Democrat is some etates, Republiean i) some, and Greenbacker is otbers. $O$ brethren this will not do. Is Christ tivided my dear bretbren. Christ divided, and the en enlled Cbristion world is divided, voting mgainst onc nnother. If all protessors would vote
the manie ticket wo might suppose that it wue good for una to take part Bet as wo often hear of men killing one another for offico, ead wo think to ako bides and rua witb tbom. Each party trying to belittle and apeal
ovil of the olber? O brethren we anu lose each other and not take part with them but be superate poople, and if ronble comes we are not in tho fant but our hanule are elean. I pray that To may work for Gon, and not for to our calling wborein wo aro ealled. Fiach ono be to bis prest and the munis ry wont stufer. If wo wall laborfo onr bretbren and ristem, sud for poor
*oule that are starrang for the word of life us the political workd does for Hhee, the poor mombers will never auffer. Our bretbron papers might bc went to sll the world and brethren cond be sont to proach where tho ming cally wre roasie. Wond is not
be good if every member of the broth. crhood would give one pouny a year to send our periodicals to sll purts of the world, and one penny for evory month in the year for the miseionary We could Lave plonty for all calls. S domg. Thomends of dollans are spent dong. Thousathds of doilans are spent
for nothing, and we miond but little for the cause of Cbrist which is woth more tban tho
all is my prayer.

## MABBIAGE.

The Lord anid it is not good for mato to be alone. Whoso findeth a wifo
findeth a good thing and obtaineth favor of the Lord. For the eaus aball a man leave bia father asd mother the two shall bo ove flest. Int no man deal treacherondy with the wifu of his youth. What God bris joined together let no mav put asusiler. We man should have a wifo. Paul says it onot good for proment distrest to on erv now past. Agnin the apostlo nays, ( 1 Cor vii, 10) "Let not the wifo depart from ber hueband, but if she depart lot ber remain nnmarried or be reconciled to her bueband, and let not the husbend put away bis wife There is no liberty given in thie text
for man or wife to depart by a verbai grooment or 4 writton divorce. There is only one causo for which Christ giveg a privilego to depart. See Matt xix, 9, Mark x, 11, Luho xvi, 18, But than to bo altways quarreling. This in only carnsl rcasoning. The wiedom of Cbriet the infallible judge asys not so oxecpt fur one cause. I beard of 1 difurent causcs, and that year there wore forty applicants for divorces. Then be faid, bereafter there shall bo tho divoroes except for fornication That if gonfel. Bet yome will say a divorce for aty eause be wrong This in mistake. Paul neys defraud no one another except with consent for time and then oome together that
Satan tompt you not again. Some will any I do not bellieve that God ha joinud certain ones togother, bat no one can prove that. The wife may say if God bad givea me a busband he would bave given mo a better one. there are not evoggh good men in
bushand, ner enougb good women to ive every man a g
Humelotonn, $P$ a

## DEEPLY BOGTED.

JC is of the utmost importance. for plnnts to be deeply rooted in times of dronght. I have seen in time of the mont severe dry beason, in looking over erops, one species of corn almost
dend and thied op, while another besite it, witb the same culture, and, in he soil no odvantage over the perislsing: and yet tho one was groen ami fouridsing, is if no drought were known, the hodes having dewdrep banging spon them in abondancer noe in thore two njuecies of corm, of the цricat need we bave to the deeply rooted in Christ, that we might be viestered untt the dews of greec dion It is, ubdenbedy our privilege, wosto live, that, like tbe seep rooted blant, wo noed pot euffor from syirit anl deatb at all, but, ever receise foll aplics of nonrishing duwn, an! gean tho showers of grace divine to provent All suftering in 45 , abid, bot only to perlcetione a constant growth towar eaving no aupplies and being- as it Neic, driet up and becoming deral plasts In contlasion, I would impor-
tune all Gol's peopide to consider in ald tuine all Goils peropte to consder in ald thus dooply rooted, that they can ex pees so to endure tames of spintad fot find ourselvee thus firmly rooted in faith tokand God. we sboold be alarmed and nevor ecnac to strive for that condition Mny the Lord omblo us all to be sure nbont this all im
portant mutter is nuy sincere payer.

## TEEIRM.

by 2. flabexce kel.sh.
The question to somelumes naked Is there a Gied?" The order and comploteners obsersed in the vegela-
ble, animal, and tmineral kibdoms are conclusive proof of a fireat tirst canse. If the infidel wouth study closely the wonderfulstracture and capabtitice of the buman hand, condd the further ouble the exint-nce of a Supreme ruler? I trow not llow magnifi cent and inoomprobensible are thy restures, O God!
The sub rises and gilds its massith edges ae if tboy had been tarned ou: with pure gold, the silvery moon casting it skimmering light down over the earth ; ,the ineumernble ntars; the white tloudlet flating over the show. capped mountaine; the fertile valloye helow, covered witp the waving grain vogotation, the fair lake reflecting from the mirror of its pellucid waters, the elcar blue sk;
All those vast ereations of the mat aral world and Cbrist and the angelic host of the epiritual kingdom, barmonze is one great creation, of which God the central figere
The Seripters is adother proof of the oxistence of the Omnipotonce.
The Bible remsins unchanged, elaim. ing an uacballenged supremacy is the purity and perapienity of it a toachings. Is subtaised by Divine authority ranconal anticipaWaterloy, Ioseo.

## OUR DARE DAYS.

by mevay hart.
Who among ue bas not at times ex. perienced times of dyep aadoens, and disgusted with every thing ennmected Titb cartb. Tbis feeling sometimes ienomiontod the "bluce" fust bow apdicable the term is I do not now ksow but thinge cortainly look very dark.
world. Solomen although surrounded
by wealth and juxury wat in the by wealth and luxury was in that moed, and be exclamed "All is vanity and rexation of Spirit." Wo mast look bigher than earth for consolation. There are living waters and beavenly foal for us at sach times if we will but ask. Erect your family siltera and eond up jous dady petations have Daniel and slthough you may be cast isto deep tronble, frial and atliction. jot "my grace is anlifient for you
anall the lord for I will bend a lfytening ear to those who will sincerely call ppon me and it shall not to in vain." Let us net be diecoeraged in our darik hours. There is a "silver living bsbind the elood," and if we truat in God be will enable ut to over. come all our triata of whatorer natore thoy may bo. He bas promieed to not templ us above that whicb we are able to boar. What is grevens thongth. Suafichl, thuth.

## BEFLEOTIONA.

## AY $\$$ KEPNET,

As the infidel has nu Lord to fear, be ean bern no wisdon, which is a righn ed, be is fot wise, biu pbysical meibnn isth alone beure 3 troog uestimony in faFot of the ressaity of bis profeacion but be ebota ble eyee and yays be don't see. To strain at goats ia commexdable, but swallo wing camels ebonld be syoided.
The great preachers avd eafe to fol. 10w are those who prosch the Cross, and practice what they preach. Goed Samaritane are always in demand, Love is the most powerfil of all weaposs; Jemen natd it rgaser bis enemies; do wo? It is never too suon to be good, nor too late to amend. Sine of thought rapidly mature into priaciples of action. What you have mere than you need belonga to the seedy. Hate is an attribute of the devil, which Christiane wre in combat to defeat bim. To coret another's property is $\mathrm{min}_{\text {, but to conet a }}$ meek and quiet epirit ib commendable By the exerciee of pationce and forbear. adco the borrows of lifo are mitignted and the benat made better. A look from Jeass noved Peter to teate ; bie threate atd ploading fail to move the trabs. gressor to forsbke the wisg which be kaowe to be hard. Uaery of tobsceo fail to find itipjorions, bat admet that slobbering is bad for horion,

The Cbarch oheald be inspirational

## Che frimitive Chistian. <br> 

## sept. 24, 1sso.




Bso. Bashor is begond the monn taine preaching the Goapel May suc oess attond bis lahors.

Bro. J. M. Mohler is now holding a eorice of meetings at Coffer Ran, in the James Creek cougrugation.

Bno Simon Mikowoll bas changod is addrens from Troy, Ohic, to Johns bis addrens from Troy, Ohia,
ville, Montgomery Ca, Obio.

Sisten Bella, wiff of brother J. T. Myert, has hof Dr Waltern Mountain Home, mucls improved in bealte.
Tue bretbren of tho Antioch church, Ind., have poetponed their communion meoting

Is oar Afblend editorial of last week in speaking of brotber J. II. Worst, we used the initiala E. J. Bro. Wornt will plesse pardon our mistake
Bno. J. B. B. and wifo here been spending the woek at the old bomestoad. They call it recreation. We stead. They call it recreation, We
Sisten liactel Duntrire, wito of Josopib Damine, of the Spring Pun coe grogation, died on Thung day of last week. She bad been ill for some time.

We are glad to feara that the coen mittee work in the Ashlasd chureb difficulties bave been amicably adjust ed.

Buo. Samuel Wuretbri, of Mansfiold, Ohio, says the P. C. is a walcomo vieitor to lis bome, and that ho would not do
$\$ 1.50$.
Now is the time to let politics aloce Don't allow yournetres to be duped by wily politicians. Exorcise yonr own good judgmont, and then aet as you think will be beat for yourselves, for the Chureh and for the worid.
Tur Metbodists purposo to raise $\$ 1,000,0 e 0$ for Foreign Mission, to celebrate the aemi-Centennial Aaniversary $18 \$ 2$, of their first masion. A pretty
big sam of moneg that, bet they will raise it somehow.

Tue barmony of the First Aifrican Baplist cburct, Richmond, Va., bas of late beon disturhod, and somo sotery atart a now eburch. That will loave nearly four thousand in the old chureb.

The bretbran in Norton Co., Kan. atill noed holp, und we bope that thase who huro been blecesed with plotty will not bo sleck in adminitistoring to By witblolding from eome Gort, gives otbers an opportunity of exercising theor ebarity.

Elper Inanc Price feole chast ho bas beoe greatly relieved from bla lato af flietion and bopes that bis regained bealto inny continue. Yus, we all hope to, and whatover good boplag and wisting can do, our agod votaran ean fool assared that he

Some of our brethran of the Jamee Oreek chureb dirive as far as eight miles to stend the weoting now in progross at Coffee Rave, and return the eame night after ecrvices. Taking into considoration the billy und rougb lifo and zeul.

Noan Tzowna, the "Sticoping Preach- abould bo 6000. His initais wore abs or" and of whom reference has been
made in our columas herotoforc, is now made in our columas heretofore, is now
with his bretbren in Pennsylvania. with hie bretbren in Pennsylvania.
$\mathrm{H}_{0}$ is, we aro informed, at present in Kishncorfulline, or perbaps more gon erally known, as the Big Valleg.
One of those asw mills up in Minnesaota, eat 100,1000 foot of lumber per day, inetend of 10a as stated is an arti cle by Elder Murray, in a recent sumber of the Pumarivz. fiuces the mis.
tese was onrs. When we get is little take was onrs. When we get in little
bore practice we can porbaps guese what our correspondento want to say
13no.J. R. Midenonr bays: The ark of the Lord still moves showly. Our Sahbath echool is in a pronperous condition. "The average attendavee is abeut serenty tive puphl, all seeming:
ly interested in tho work essigned $y$ interested in tho work Eseignod
them. Our enpermiondent, F. D. . bold, atrely deecrver prasee for his iscreating zoal in the work."

Stoter, E. A. Suffer, of Hollidarst burg, Pa , says "Our sidgigg clane, conducted by brother L. C. Stifier, a the Duncansville ehureh, elosed on the
ove of Saguet 20 th . Ha has retarned ve of Sogtet 29 th , Ho has retarned
to the Normal ut Huatingdob. Bre. Ellia Brubal.er has mado an appointment for next Sunday evening to ro organive the class."

Bro. Jerry Hollinger, of Elk cous ty, Kan, saye they expect to commenco a mestiag on T'buraday, the 9 th of October, nud continue untal the lovefeast, which is on the 13 th , com-
moneing at $10 \mathrm{a}, \mathrm{m}$, Thoso coming by moneing at $10 \mathrm{a}, \mathrm{m}$. Thoso coming by ralroad will be mot at Howad, EAk connty, Kan., by addressiog Jerry Hollinger at that placo.
Branesss in Huntingdon seems to bo looming up. The work on the Penitontiary is atill going slowly forward. The Onr Worke are is operation and a large addtional building is being erect da, and now they say we are to bave a Paper Mill withun three or foar bunIred yards of our office. Thus, the world moves and with it oor timo comes to turn up too

Bno. D C. Moomsw knys "On lovefoast at Johnville, Montgomery county, Va , will be held on the sth and 10th of October, begianing at 10 a. m. The ueval invitatiod is given. Two wern baptized last meeting Healthful intereat manifoated. The missionary movemert alive and active
The misistry and eburebes are awak The miaistry and ehurebem are awak ening. Too mauy suleep yet, and bere to be disturbed.

Bro. S. B. Stuf, of Cononville, Bed rond connty, Va , nays the chureb thore is is love and usion. No additions reeently but some are countiog tho cost. At our last council wo celled
brethron H. P. Saunders and I? Smelker to the office of deacon. Brother Jobn Damer and I are the only ministors in this Upper Bedford arma, and wo bave two meetings every Sunday We wonld be glad to have a call from somo of our travoling brothren.

Some good articles on live rellgious subjecta will be accoptable at this timo Io writing, soe if you cannot find somothing good to say about the churcbes. There is, of late, entirely
too much fanlt-findug. If we make it a point to pick oat our shortcomags and sine and publish them to the world wo will alwuys find enough to and seo bow much good wo call find to tell about the chureh and our breth Seveshl errors cet urred in an artiles fow weeks ago in tho Paimintive from J. N. Croeswaite instcad of coming fram North-wentarn Ohio, it bould bo North-western $\mathrm{M}_{0}$, and in stead of 600 quarts of strawherries it
wrong. Ile eays many of the berries messured 1 inchea io diameter, and
one atore in Salem retaitod as high ay 100 galloas per day, at 25 eonts per quarb.

On Saturday last we had the pleas are of a viait to our aged brotherfamil arly called "Onele Dacie Brombaugh," of the Jamea Crock congregation. Ho had been in very poor livalth somo timo ago but is now nome better. If he lives unthl the last of the prosen the only one lising of fiftece ehildren. Suter Markley, who resided in Ohio and the obly momber of the fumily living benides bimeelf, diod recontly at an advanoed age. He is ready to depart and is anxiously swaitung the summons.
roung sallor when conyertod wanted the minister to write some words on a card for hima. He was regneated to write thenc words: "I love he was goling to do with the card be sad, "I ang going to sea to norrow and sum, "I ang goipg to noa to esorrow and
I am afraid if I do not tohe a stund at I am afraid if I do not tahe a stund at
ovee I may befin to be ashamed of my religion. So I am goling to pail thes card on my bunk, and that wil! lot every one know at once that I am a Chrietian." This is the way every oonvert to Cbristianity sbould do. Do not be afraid to stow your colors asd do it at once. Take a stand for right at once. If you defer it you may acon begia to feel asbiraed of the profession you have made. Come out froes the balith, practices and customn.

## notios

Good advertisoments for the cover of the "Brethron's Almanac" for 1881 . will bo recgred on the following terma:

Column, sisu.00, $\frac{1}{2}$ Col. $\$ 1600$, Col. $812.00,1$ Col. $810.00,1$ Col. 8601 When it is taikea into comaderation that we isane 10,016 eopice and that tho Almanne is kept before the reader during the wholo year, it males the advertisiag space very low, indeed, misob lower than can be had through any other mediam. Those having good merobandias, of ang kiod, to dispose of, will fand this an excellent opportunity. Those wishung space should apply soon ne we will need the copy in a few woeke.

## PIOTURES-MOTTOES

It is now ģuite customary to have the walls of our parlore lined with petdoubtful whetber this is right, but we suppose it is with picturea lake some otber thiags, if deponds somewhat on the cbaracter of them. If the pietures are of anch a cbaracter as will direct the mind to holy and divine thinges, or oven lift it from thiogs annaual, there certainly cannot bo much objectionn to them. It has bocome quite common within the last 1ew yours for ladiee to work mottoes and, neatly framed, bang them up in their parlons and sittiog romes. Tho chanacter of these, ns it general thing, is such as direets the mind into proper elannols, obpecially sueh as "Sweet Home" "Nearer My God to Thoe" and "In fiod we Trust" It to wonderfial how the heart is affected by

## a word divite.

Tyylor Lewis, one of cur most ac complished Bible Studonts, only a few wecke beforc bix death said, These mottoes are now biy groat comfork" As be nttered these wortis, bls finger pointed to the alort texts of scripture whleh were hanging upon the wall around his bed. Anotber oninent man, and noted for picty, bad the the Fatber bath bestowed upon tuf
worked and, io a frame, bong on the
wall beforo bis writing doek. He esaid wall before bis writing doek. He eaid
it helpel bin to keep tho love of God over before his ntind, and often whon bis mind wosld wonder array in im. proper channets, this sigaificant pase ugo woold sid bim to eall brek and in keepung cortain passagen of seripture ever before our eyer, aud also fach mottoos as will direct our thind to the daty and the great work of life, und it would perbape bu better to have our parlory, baluetuma, and sitlingrooms adorned with these than th lifeeine portraits of onr fricudy.

## TEE OOFPEE RUN MEETINO

The Jumes Creck chureh is geographieally divided into threo congregations, ache one baving a church-
bonse. Coffee Rin is at the wostorn onul of the dastries, and it is in thas distriet that brother J. M. Mobler in now bolding a sarich of mectinge. On Saturday evering me went up and remained over Sunday. The mectings are largoly atiended and considerable intarcat mavifented. Brother Mohler is laboring with gront zasl and proachas nothing but sound doetrine. The meetinga will be continued during tho week and we bope that grest good
may result trom the laborn put forth at that place.
While there wo visited brotber Daniel Brambaugb, who has boen severely afficted for several yeare and his case noems to be still growing worse. Hia
desiro is that be may be delivered from the hody of this dentb and go to hi reward. Allictions seem arvere, shd indevd, it frequently requires a grea deal of pationee to enable ns to bear up under them, but it is a glorious truth to belove thst is bearen our on joyments shall be proportionately great, if wo are faithful. God known
nat how mueh we enn hear und we can feel apsured that bo will not over onrden ur. Aa soon as the aheaf is ready tho will gather it

## THE TRUE IURAL OF OHRISTIAK LAROR.

Just now there is a greal deal of aik among our bretbren about exteus ing the borders of our chureb, and it if eortaiuly a very mportant topic Wo that cansot be considered too mach, It is aisn in manifestation of welove the Cbrist given ehurch Ther ie. bowever, a danger of mevo worldly onthusiasm in the wors of prometing the interest of the clurch as an orgasization, a devire that it may become Orong numorically and financially eenter merely io the ehurch. It abould not be our object metrely to prometo the intereste of the shureh as an or ganizatron. It was sualu be was labor ing for. In our labor souls abould be the first mind eentral objact. Christ did not die for the ehureh but for men Paul when he want through perits on hen, bat for hes centub olpert the ati ren, hat for has echtim olpert the sal.
vation of cosls. Phero is a temptayon on the pert of winistera to look a little to the peomiary intorents of the church in their labors, not periups ad mach un the part of those of oar ona charch as those of other desomina tons, who receive a salary. We once adsious to get the weaitliy peoplo of the seighborhool into tha elareh "becanse," said he, "tbey reald can tribate liberally to tis support," It was surmises that this minister had hought nuy not be mpplicable to ou own ministere, just in the rame way yet thorols dioger of them, and the laiety too, Leing a littie more concern ed about gettryg thu wealchier elass into the cluarth. We have onr claureh expenses and the moro there ure that are able to belp puy thers, tho lighter
the borden falle on us as individuals. Thev, too, we may labor for the burch merely from a kind of dedumiational pride. It may give ue satisfaction to realize that we are becoming humerons, thas we are bocoming trong, and pcpalar in the world A feeling of this kind may serverts an incentive toactual lubor for the eburob. but unless wo can have the salvation of souls uppermost, and tho chureh ouly as a weans, we rabuot accobut phish moch for Cbrist. Our work is ould-satimy, sut we dishonor Clirit, when we put the means, the chareb, Above the ond to be recomplaslied. Terue doos not put an estinato upon the ebured,bet upion the roul. "Whint kall it proht a man if he gain the whole worhl and loud his own soul." The angels bre said to rejoice ovar anfe ianer that ropenteth bat not aver the bureh. We should of eoarna love tho chareb but we most love it lecanse through it souls aro savel. What we want to make our cussionary eflera a rat suetess na, more lave tor souls. Let all of our brethren wad sinterytake hold of the wotk with a hoavedly enhusiava, vader a baptiom of fire that will force the cry, "Give mo sobls or 1 die." Got thie pastion for soulsavius and (ioal will fre honoret and the angela will sbout with joy on the ic. tura of rubsomed soulto.

## OUR MISSIONAEY WORK,

We are haypy, and can eongratidate wr brethren upon the intorest that $i$ maniteatel amodg us upon thematosion-
ary eunse or work of eraugelism. Conary enase or work of eraugelism. Con-
tributions are coming in entouraging-
 of trow love, and unacliuth concern for the ealration of eonls, is ove amoog the symtoms of a bealthy spiritual condition of the ebarch. While an indiference to the spiritaal Welfare of the worlil around un, shows that the churth is by ue micane in the spisitual
contituon th ohould be. conetitumat ohould be
And for the cocouragement of thote who huse contributed formb tofirther the Masionary work, we would any tbe board is muking proparations to apuly the funds, mai we hopa before long we cas ieport fuserably of the progrest of the good work. Byother progresu of the good work. Byother
IIops is workity in lonmark, and theugh under many disadvastages, mot nithout luppy vesnlte, us the Jord secms to bo working wath bitn.

We bope the elureches will continue to rontribate to the missionary canso, nad not only mo, bat that they will also make the subject one of frequent
nad carnest prayer. In the meantime we hope thit operinge will ocenr for nacecoestul intior.

## Ednational Mepartment.

-Scuse-Fidecational nuwh,
-If our other schoola have literas of tiod room for them.
-In writing abont our achoole, wo shonld come slown to nolde facte. There is nothing to be gatued by exaggera-- masepreacntation.

- Bro F. S. Mither, of Haronetowe,
Wd. Apent the Sunduy wht ue, He ame to visit bis danphter who it et tendiret the Normul.
-Bro. D. Mulvin Long hus $a$ select hoot in Hagenstown, Md., and we 10 gisel to leam than be is maeting
ith good succoss.
-The olocution elese tangbt by brother Swigart is progressing tinely and visitow can rpend a "period" with it vory
-The Normal bas latcly proemed at yood not of chenaical apparstus, and the
class 3 chemastry will now buve the pleusuro of witnesbeg jrat tical dem. onstratione.

On Mondar evoning we had a rehyions sarvico over at tho riversidc. Ono of the Normal students anale the good comicssion and way baptised
May the good work contanus.
-Ous artist, Biro Emmort, hes pur
chasod a firnt-class microserope and is mo chasod a firet-clase nierostope and is no ensill thinga that he forgote to cat With the naked eye, wo ouly see baif of the lring world.
-Education, by namy; is eupposed to be th very myeterious thing that in no way concurbe the connmon peopic.
Thas xa a very great matake, as it is something that none of us can do without. it is a practseal knowledge of overy day. It is true, nome bave a litule more of it than they put isto practical ase, but then, others do not
buse an much us theyे could bse to sood advantage. It is like mozey. If at mat bas more than ho actataliy neods be lays it by without feoling incombured by it. But if he doese not have enough to meat bis domatds be feels groatly cmbarzaseod. A good education eambles ns to uoderatand asd practically was thinge arouad and bout us.
IT in a significant fact pointed out by Dr. Dio Lewis that tobaccouaing ttutente bare but emall hope of pro

| eminence in sady. "Within half a | We bave just lakee a walk orer the |
| :--- | :--- | :--- | :--- |
| centurg," ho snyb, "no youeg man | Colluge groende, and thank we have | addicted to the ase of tobacco, has graduated at the bead of his clesesin Harvard Colloge, though five out of xix of the studente have used it. The chancess, you seo, were five in six that is emoker woald graduate at tho thead of big olasa if tobaceo dees no barm. But during balf a century not one victom of tobecco was able to come out

abesd." Thin is a strong tentimony in tavor of the inatutations that banish inis bleby and sinful babit fron their halls.-Cynosurf.
The Bretbren Normal College does net allow the ueo of it in the building or on the college grounds. The mando all in of ochoal are determined to do all in their pover to crumb thite filthy and evil batit from among thos who are pleced undor their eare.

## very important improremen

 now boing made in tea hing, is the syakim of allowing the pupits to do The efstem in a nutshell in stalk overThecher The egstem in is nutsholl in "talk over
what you resd" that is, read your textboek and then tell all you know about it Aunged teacher salys:
"Nesaly forty yearb' experience ak tewber has showa me low littlo 1 truly know of a subject until 1 bogin to explnin it or teachit. Jet any young porsou try the expcrianont of
giving, in conversation briefy or giving, in conversation, briefly or con-
netediy, and in the simploat labymge, the clicef points of any boek or article he bas rend, and he will at once see ly to appear in the knowledige that ho folt wha his very murprising. I know of no train. ing superior to then in utilizing ono' reading, is atrengthening the nuemory and in foraning bebits of clear, con-
pected statemeals. It will doubticsa pected statemedy. It will doabtican meationod, which the Irersone, who hovestly make the experinent, will bad out for thetasclves. Childrea who
read can be encourned to gire, in tamilliar way, the inturestang parte of the bouks they bave reud, with great udvantage to ull concoreed. More than one youth I knew has lnid the foundo. 10 n of intollectunt tastes in a New
Eagland fumily, whoro bearty cheour agoneat wat givon to ckildren and adolts in their attempts to bietch the ectures they bad heard the cyenian precious. Tho snme thing wuy doos with booke.

## oudestern gepariment. <br> kldea e. h. millea, editos. <br> LADOOA, ind.

Tas common intereat of alt have strong daiws upo
never bo forgotten

To do good to others is Godilite, for Ho is good to all. Tu do barm to oth ors is Satanike, for bad to ell is bin work,

Iy it was not for the great dipteully in some of 115 to Hee our own faults, vay of other not be so taneb in the wis of ocher poople.
We leive Asbland on the 1tib inst. for LaFagette, Obio, thenea to Lima rected to us at Lidoga.

We fuar the great excitemuent ovor pobtics will hisdor the work of epacadag the Guspel, and hope our bethron
mill be carcful and avoid to dangers.
Ous stay at Asbland will of nocessi. cy be longor thon intended. Wo are sorry for this, because it will delay the committoo work at other pluces,

Tue full onjogment of nocial and ro ligious life requires a great doal ot forbearabee, because thero in to mueh im-
perfection in ns domanding the forperfection in as docoanding the for
hearance of otbers
our A, M., when it ia fixed up and some fencing mored out of the way.

Asrland Coltege opene with pros pects as bright so ite warment friend could expeot, pleaesnt, prosperous,
and working for the spiriteal, and working for the epiritual, boral want our brethree and friemds to watel over our work with isterest.

Wa admit that brother Holninger bas the right to oprobe vome of our views on roligions and Clanch matters if be chooves, but not the right brothor Hedry, if you plense, to ndrise againet $u s$ in mattore with which the
Church and the pablic are not concerned.

Tur: Jutors of the committee sent by . M to tho Ashland ehurch, in Nort . esstert Ohio, were concluded very satinfactorily, und necoptod unabimoraly. Xhe ehurch was smatained in its procedinge, and all partica scemed, weil atinfied. Quite a contrust with the Benvordam eburch in Md.

Sister Juhia A Wood's vieit to Aohand was a very plosesent obe to our people of Asblaad and vitinity, and we hope it wan so with hor Thas was our tirst acquaintance with ber, and to ua her hirong epittiun] nature, and mont the inhabitant of God, reems dwolling in a feeble tenement of elay in a btrabye land. Wo hope she will contunue to improve in bosith until fully restored, aed thon aettio down in Ashland ae ber home.

## TO A LONELY SISTER IN VIROINIA.

Your lottor atira up my deepest feel. ing of sympathy for you. How many luad to propere ns for rightly seen toud to propare us for the joys of the
sparit world Your lonely path may parit world Your lonoly path may
bo neglected by many around you, but it is all visited by the Redeomer, and traveled by many a eind gome butore. Tho worthy and faithful are ofon aeglected on carth, but in beavon s! tho glory of the celcetial is theire
You have some trials coming from a bervice where you should oxpect
joys. Bearing tho sadaesa of beart made deeper and sarer by expected frioods may weaken contidence in man, hut it increases your truat in God, who
has never forsakon or left yon. "Cost all your carea upon him for be careth for you."

I ay mpathize tho more with you, becauso lasting and deop sorrowe have struag by own hoart, with its notes koyed un the ecale whero antheme of
divine harmony are chanted, by harps divine harmony are chanted, by harps
baaging "on the willows." To bave Jcaus all and all with and in you, 15 the joy sed pence of God, whon all
the witnobs of eorrow ing egaiest the battlements of is wavworld. Wo pray God will give you grace to bear and "wait all the days of sour appointed time, till your change comes." What yon bsve to bearmakes
the cross but it also gains tho crown for you, The expeoding weight of glory is won by lockiug from the eor. rows of carth to the joge of hearen.

## FROM OUR EXOHANGES

-A uplit in the Chratian Chareh of Lexington, Kyr, raused the oroetion of a charch on Constutation strect, at in cont of $\$ 17,000$. For some cause the mombership dwindled, and the charch was eold a few days ago, by ordor of the Circuit Court, for debt The purchasers were negroes, and the prico paid, 85,000 .
-Tho Independent Eayb" "Who wants beptism to introduce intnet into the church? Tho Reform Standards many bay thant haptiem doen this,
but their practice belies it, for they do
not give cbildron one pingle privilege of eburch membership unthl they are thomaclves converted and join the duces them into the charch is mero jogglory with worde." True, and sadly damaging to Pedobsptism.
-The last atstiatics of the Gid Cathohe Chureh in Gormany show that it has one Bishop and 47 priestast work. There are, befides, 4 professors, 2 in. valid prieste, end I who witherow on account of the eclibacy decision. Dur ang the fast year 3 pricsts dued, two Wera romoved, and ? were received. About a dozen of tho priests lave tak on wiven. The nububer of Old Cuthobex is extimated at 45 unW,
-Statinties of the Protentant Epis. copal Dicecse of Pennaglvania, eothprising Philadelphos and fuar conntion, show that there are in it at present
199 elorgymen, I43 cburches and cbap. Ab, $25,2 t_{3}$ commumicants, and an acto al value of chureb property of $\$ 6,600$. 000 The total receipts from all soure. en during the past year wero 8734, b04, 04 Rbode Inland bas 47 tunsters and 7,173 Sunday-srbool selolers. The total contributions for Church work last yoar atmounted to $\S 120,30 \mathrm{n}$,
-The colored Baptists of Texas, Artansas and Northera Lomesama,
numbering about 100, meo, have deturmined to banld a collego lor the oducation of miniators and toachors in the city of Marohall, Texas. They are maliog a vigorous and suecustul effurt to raise 810,000 for this purpose among themedver, and they are boping thas a like amonnt may bo constributed Througb the American Bapthst Howe Msssion Socioty.
-The grast ovent of the tlay in all the Rhine land is the completion of the great Gothic Cathedral of Cologne and all Earopean journale ure fillo of more than elx loundry of the labore of more than eix huadred genrs. Tho
rogal hoose of Pruasa deserses ureat rofal hoose of Prussa deserses great
oredit for the steady aid asd pstronsge of this enterpras tor the layc docade and the more so when we refect that it is a Catbolic monnment, whle tho royal fumbly and tho nation are dhe tinotivoly Protestant. But the " Ca thedral Bualding Association" bat oxtinded ate branches over all Gcrmany whi in thany other parts of the world where Germane are located, and tho atd hus been stady, geserouse, wad not-partisan. No othor Cathodral cas now compare with it in age and magsificosee, and the ancient and quaiot It will Cologeo is justly prond of it It will atond as a bymbol of Gerrasn fdelity and unity, bocamse atl partiee have vied in the completion of the work, As it now risoe is majesty over the famous colory of ancieat Fiome, it soms like a bridgo botween the thir teenth and nineteonth centuries, wad mge to tized world in sending its grcelThere have alreedy feen of victory brations of the ovent, but the great ono will come off sext motth, whon the Emperor and Empress are aled ex peoted.

GUTHORITY FOR INFANT BAPTIBM.
Tho Cuandian Raphst gites the following article, which goes to show lhat the advocates of Infant Baptisen "At lest we are furninbed with allo
"At last we aro furnibbed witb allog. Baptism.' It is prepared in the form o a leaflet, and was subrsitted to a Bible-class, under the instrnction of a city. We have boon aceustomed hitherto to heliove with Dr. Henga that Scripture koows nothing of the bapism of infante'; to conclude with Lange that infant baptism is totally oppoaed to the :pirit of the apostolic ago, and to the fundumental priaciples of the New 'Tortament,' and to accopt the testimony of Hagonbach, that 'the passages from Soripture cited in fsvor

Primitive Charch are doubufol and prove nothing? But it sceme that thrac learned men and hosts of others are quite mistaken, for bere we bave chapter and verso for the practuce Let our randers study tha leaflet cari fully, avd at once renounce their wie. Gahen notions. Here it is, heading and all:

## PROMSE 1NCLEDES JEUS AXD THE

And I will entablish may coverant hetween mo and thee, and thy sead aftor thoo, in their generations, for an overlasting covenant, to be a God un to thee, and to thy reed after thoo.
Gen. 17 : 7 . Gen. 17 : 7.
And if go be Clirist's then are ye tbraham's sced, and beirs acoording to the promise, Gal. $3: 29$.
fixtinz of the covexant
For I, the Lord thy God, am a jeal. ons God, visitiog the inuquity of the fathers upon the children tuato the third and fourth goveration of them that bate nee,
And showing mercy tuato thousanth of them that love mia, and keop my commandmenta Ewodus $20: 5,6$.
Keow therefore that the Lord thy God, be is God, the finthotsl God, which keepetb covenant and raorcy with them that love him and tseep hia coms. mandmoste to a thousand geteratioue Dout, 7 : 9 .

## mombe to chlildaes.

For 1 will pour water upon him chat is thiraty, uad floculs upon the Ury grouad I will pour my epilit upon thy sced, and nuy blcasing apon thy offupring
And thoy shall apring up as among tho graes, at willows by the wator conrsoe lsa 4 :3, 4.

JEWHR CALLDEE INTITED.
But Jesua eavd, Sufler liftle childien,

Thome thepartment.
$A$ FOBETSGMAY's WIFE.

Ono such woman whots I bave known for years, has often oxcited my wonder by tho quiot atrongth and benuty of bor charactor. Sbe is atout
thirty five ycars of age. Hor fathor was a prosperous farmer, and sho grow up in the largo, old fisthioned fartubouse, whero the abundacee of bired help mado it unnecessary for ber to do arything beyond taking eare of ber own rooth and clotbipg. But she loarnad bouzekcoping in tho intervale
of attouding sebool, tought sehool two or throe years near ber bome, and then married a busiess mane whose fortune,
consisting largely of landed property, Wan amply aufficiont to promise a life of cotsfort, and tho opportanitice for intellectual improvemont which ste so mueh coyoted. Their lifo was plenanat and prouperous till a fow yours aftor
the war. Then bor husband sold bis property and removed to a distant state, where bo bought a farim which band beon exbausted by bud tillago. Aboat thie poriod the spproseb of the by a general decline in values, to the consoquent disappointmont of basinow nee who bad looked for peotits from the continaed rise. A series of lossea
lod to tho sale of all their property lod to the sale of all their property.
and the purcbane of n small boliso ind village, upon which part payment was made, the reat rotaining on mortgage All othor revources gradually friled The two childron wore old chough to find employmots, as ho alded one to the many in like circumbtances. About this timo the wife was ongaged for
notao monthe in sowiog etraw goods at notne months in sowiog straw goods at largo eitios. Sto preforred to belp al though it did not thon appear absopiono whech was hor mother'a mar rlage gift to her, bought a sewing mak bino with part of the proceede, and whilo her hunbayd worked as a day
laborer at gardosing, wood sawing farm work, Ne, abo took aowing from a largo rannufactory of woolen clotbnothino fifeen bours a day, and thu barbed from thrse and a balf to four dollare a weelt. But the tabor was too great, and she bad to relibquieh it in lees than a yeur. During tbis period
the was ofteu unablo to eleep frots the woaricess and pain rasuling from excossive labor.
carn was often insufficient to supply the family with noeded food. Tho man's bealtb declinod so much that bie habor wis not vory profitable oither to bimself or to bis employerd, and at longth the bouse bad to be surrender-
od to ith former owner. Since then the womas bas paid six dollars month ront for tho bouse.
Thora bavo been many dark dage. After it becano plain that the work With the sowing teschine could not bo verious emall erticlee of women's sp parel thee in fasbion, and bas kept a small esore of them at her bome for esle, and has taken orders from euk-
tomers for their manufacture. Tho family needs for food, as who told mo three dollara and a half a wook, but thoy bave lived on one dollar per week. Sometines in widtor they bave
been without food or fucl They oflen been without food or fucl. They often
live almost wholly on broad, and bave no meat for wooks togetber.

The woman is a momber of a prosperous eloreh, and attende ita mout ings with great rogularity.

Dosa your miustor come to sce you $F^{\prime \prime}$ I inquired.

## Oh, yes.

"Does be know bow you are sathated ?"
"Why do you not toll him ?"

He has not anked me or apokion of "orse with him on other subjects."
"But somo of your frionds in tho cbareb are aequaiotod with your eir cumatances?
"Thoy know that we bave nothing o live on but what I earb, oxcept wbe ray busband can do a little work now and tben, bat I do not think thay know the we have " Here sbo panecd, nind I waw that ebe was making an efiort to speak quarty. Her lips moved in silence, but she soon epoke bgain in the sume cloar voiee: "It ta nometime hard to be told tbat sueh and such la-
diet havo remarked that I un always wonderfully woll dressed. It is quite certain I abould have mere work if I wore ragged and elovenly. Pooflo would interest thomselves athons too and give me something to do, if I gave
up trying to bo neat. But I can't do that, you know ${ }^{1 \prime}$ And sho langbed gaily, though ber oges were rendy baly,
ovorfow
She
She pueseses the powor, appartently 5 ossy sud natural for sompo women, of dreasing with oxquisile taste, oren with tho poorest patitorials. My wife says thut Mrde had only an Indinin blan-
dressed if phe had dressed if phe had only an Indinn blan.
kot, und would somehaw mako it took bout the rame an tie costume of all romen of tasto
Sho feels that dobe would bo fallure and ruin. "I could never keep up art and conrago if wo wero in dove. 'pes for the noxt fer years' ${ }^{\prime \prime}$
"XLy cbildron bave thus far hec ept at echool; thoy are doing well in thear atadion, and I feel that they ucation. My daughter, nur fourteen years of ago, bes a passion for tomebmg, and it is my utmont ambition, I tmay asy, to fit bor for that work. My hope is that my bualh and strength may bold out, and that I may bav work enough for the support of may Tamily, sod especially to pay my ront."
"Do you over look buck with re. "Do you over look buck with re-
"I bave not tume, and if I had that ould bo foolinh and neeless,"
"Do you blatae angbody for your bardshipa $?$
"I fool sometimes, as I suppose all women do in sucb circumstances, like
esying, "If you tad ooly takes my od. rice, or done as I wibbed,' but it conld do no good, and 1 bave never allowed mysolf to any it."
"Does it seem to you that peopleare old and barsb and unkind ?
"No; they are gonerally kind benrt d. They are somotimos thoughtlose, but wo must expect that. Not many around tboca
"Docs your religton holp you? in it a 1 force and aid?'
Yos ; thero are timos when I could dit go on, or have the etrongth I need, witbout it. I am not a vory pious por-
son- oot enthusiantically religioua; I do not expoct God will do my work for inc, or make evorything easy or pless. and; but I could not lires 1 think, witb. out the feeling that his goodnews and justico und love aro over sill thinge, and tund $H$ iow, in waya 1 cannot undor in the darlcest times. I amo obliged to think that help is sont mo sometimos
"Then why is it thy is prayor oot always answored ? "That is not for the to undorstaud." Tbis woman's religion appears to bo arcul forre in har tife. She thinke that hyman labor, wisdom und seif facrifico
aro necessary for the right direction of humas life, individual and nocial; and tbat man must loarn bow to avoid and curo the ovile which now aflict society,
"God will not do these things for un, but $\mathrm{H}_{0}$ will bolp us if we do our bes in ang good work." She doce not seem to bave beon injured by her hareb and trying oxperionec. While ready for
nny drudgery that will enablo her to
support her family, sho has bot lost one o have beon in any riso weakened or degraded by trial and suffering. Sho rotains ber old intersat in culturo, eo pecialig in hitorataro, and manages to
reat euch year a for good books. Sho read euch yesr a fot good books.
converses woll, hut a fine preencee, and hor exsmplo and influonco
wholceome and oncouragigg

## three huthdred years $\triangle G 0$.

How many blessinga uro ebjoyed ia our day, that acem eo mach masters of coarse, that we fail even to be thankful for them Some of you, ebitdren, will bid it bard to belleve that ouly threo hundrod yeara ago, even rich peoplo
lived io mud buta; whilo kings and car doasle knew nothing of the lexary of glesed windows, sod elegant furaiture oren in besatuful, wealthy England, whence many of our ancestora came and from which, not ouly our looguage bat nearly all our lawa nad ebetombt,
have been obtained. In oar bright, cbenry bomes, wo fuil to realize the ut er dreariness of the rude abanties wher oar anceators of oaly a few centuries downy earnets, their eartien docre were stre wn ant bay ; instead of gaslighis they had ouly lorcbes or lamps of the rudent make; and even ehimaneys wer
unkuowa in Eagland uatil the thar teenth cedtary. Previous to that peri od, blaking loge were piled on a stooc in the centre of the chsef apartments while the amoke made its escape through a bole is tbe roof. The maunfactore of glaes for windows was first iatroduced
in 1555, plates of bora being made to aapply ita placo antil then Beeket, the arebbiebop of Cuaterbury was charged with eflemanary, becoute be had clean atraw spread over the hoor of bie dinibg room every morsing in winter, und eammer, in order that ench of bis gaests is could not fiad room on the benches mught dit down on the floor and eal comfortalily. The royal bed of ove the third Heary, coasisted merely of a out eitber abeets, pillowe, or eonnter pase; and it was not until the close of the fifeecth ceatary that straw was dis carded from the sleoping apartmente of the nonarche of Eaglesd. We are told
by veritable bistonans, that Herry the Ttird was the first Naglisb keag who ever wore a shirt; and even the luxuri ous Hobry the Eighth knew notbing of the eomfort of real etockinge, their place being tapplied by "eloth hase," not on Whe the Chinese tatoekiage of the pres. bage for the feet, composed of unbleach ed shirting. As these "hagg" poases no elasticity they eannot be 5 ted to the foot or ankle, bat mast be made doable the aize of on ordinary etocking, in oratep.
wre onphatically the days of straw bede and bare floors, of acmolsy ceiliuge and anglazed windows, dase of leatbers doableta in plece of line ehirta, of wooder ebees aud no stock
inga, whilo ouch convedtenera as forls and glasses, watches, boanets, bookn, and coachos, and even eosp, were al wost ankaown. Tablea were not used to oot ob, bat only a board, bronght out when needell, and lnid aside when the meal was over. The family and guesta were callod Logether by the sounding of a horn, and the cloth, which was entil the reign of Elizabeth, oaly a pirce of tapeetry or course carpet, wan not epread on the board antil all wore beat ed. Rude woodon bowls and platters, and a Eort of roogb, onglazed crockery aboat as elegant as oar roofing tiles, England, till the art of glaziog crackery was discovered by Palisey, abont the middie of the sixieenth contary. Horns were also used for drinking, and as they could not stand opright it became neecesary to swallow the whole contente es nated our Ford "tambler" as applied to
a drioking glass, and beoce may also have been acquired the habit of driok eesters were noted. It weold be well i this babit bad not beea haoded down so faitbfully to some of their descead. suls Eaek man usually bad bis own bora, which bo earried about with him Wherever be went. Thoy Were sotac-
times elahorately carved and oramented with gold or sulver, and in such eas. es were considered of anflident value to be left by will to a favorite beir, just a we would bequesth valuable jewels of coatly plate. Another bee masde of the drinking born in thase early days, was riva it in pledge of a contract or couveyance of as catate, in the way we
now sitne-s by seal; and one family are naid to have beld their land from Casato the Iane, with no otber title or proof thas the posscesion of his drink og horn.
Heate used to be broughe in on the pils, just a tbry were cooked, and the arver hold the mesat is one baud, while be cot off buge chunks with a razor-
shaped knite, held un the other, vach gaest belping bimself with his fingers, and after eating whot be desired, throwing the remnander with the boueg, ander the "hoard," for tbe dogs and cata Knuves were little esce, ereu as late as forks cane in a whale centary later, having been horrowed from Veaice der having been horrowed from Venice
ing the reigu of James the Firat. writer of those daya describes the fork as 'sa instrument to held meat, providd for esch person at digner, it beiag conandered by the refined Vonctisas an ill-mannered to toucb the vianda with the fingers." For buadreds of yeark the simple convenience of plates for est iog on whas totally unknown to oer an cestere At firet they used bage slifen of bread, on which the meat and grary were placod, while otber bread was eup plied for enting with the mast. After each one bad finisbed, be ate his plate, or 'troecber ' ns it was then ealled, if he chose, and if not, it was put, with all hee remanate of the meal, inta the aime baftet, and sent out to the poor, wbo
Wero alwuys waitiag at the gate for their shate of the repast. The poor vere mever forgotten by our Saxon as cestors, and our very word "lady, consen to us from the Saton "Jaffady," which menas "bread-giver," becasbe the diatribute with lor own hatse days 10 diesribute with bor owa hauds, bread and other necusariea to all the poor of
ber doman. Gradually thees ntrench ars" of broad were exehanged for real plates-msde of sitier for rieb people, and of wood or penter for the poor, un. til the introduction of crockery. Eved fraity and fowers were rare und cosily loxaries, scantaly eajoyed by the weal thy, and almost unkoown among thote of roderate meons Apples were in trodaced from Syria in 1525 ; Etrawber rieb, from Fhandaps in $1530 ;$; gooesberties, from the eame coantry a fow years later; carrants, from Corinth in 1533 , pearo, from Cbina and contioental Eu rope in 1562 ; ploms, from Drmascas in 1620 Mont of our garajen flowers were taken to Eaglaud from various lande doring the reign of Heary the Etghth and hia three childrea, nad thence have heed tabsequently imported to our owa roduced from Flondera as late as 1500 and eaulilowere a cestury and a balf ater, were coasidered too rare and ox pensive to te sold in the narkets At
the begianing of the seveatceatb centa$y$, few people even koew the thate or beans, peas, or lettuce; and a large proportion of oar ordiuary diebes were in England, usheard at delicuciea, ment of the Christion era. Yeast fo bread wes not brought into requieition until the year 1624, and previons to the reigu of James the Firat, the ordi bary bread of tbe constry wias a coaree, unleav-atd, black mass of Lariey meal, that in oor day would acarcely be toler ated by the very pooreet. England bad ber firnt carriage in 1553, her firat beek
ney-conel in 1650 , bor firs mail conch on 1784, and ber first watch to 1658 16is. respectively that year 1641 and came into gencral uee, by our Eaglisb ancestors.
Gas lights were the growth of a cen tury and a balf of later progress, The inventor was a Frenchman, at engineer of roads and bridges, by name Plilippe Le Eon, who ia 1785 alopted the idea of neiag, for parpores of illammation the gases geaerated dariog the combas tion of wood. He labored for a long time is the effort to perfect hie crade in veation, and it was not until the gea 1800 that be tooh eut a patent. In 181 the first ase in London, wes nade of
gate, uad in Is18 this invention, really of gat, uad in IsIs thitianeation, really of
Freach orign, came to be applied in France
Thas we eee that for our Eaglieh an centors, the age of comfort, the gelden age of retined cifilization had its birth bout the beginsing of the nixtcenth eentary, as the fiftecnth gave us the priceless iovention of printiag. Since then, so rapid bavo beea the growt and development of tbeno tureo or iour buodred years, thut the home connfor and refiaencent of the Eaglish has pass ed into a proverb, bat wa bear, eve frots the lips of foreignera, thet in io otber language, and by wo other people of the wide world, is the word colufor eo thoroogbly utderatood as by tho Eaghah: doubties because no other ea

A man onee said to me, "Do you belicve there is more strength in a glabs bit," 1 anawerod, "Hhat'e not a fair comparison You pay five conts for your mug of ale-I get my glass of water for nothiog. Besidea, whon 1
drink my glass of wator, I amsatisfied with il, but if you drink a glass of alo, directly you must send dowe anotber to lecep it company. Suppoas now yon git a quart and pay twolve cests for it, and pay eix cents for steak, and two conts for bread, and two conts for potatoes, and two conts for applos, and bave a glama of fresh water for nothit Which is the beat? I out my dianer and an satiatied with it, nod go back to my work and cain more moncy ale, to spend your money, and waste your time.
If the bear dripker will abstsin long enought to get rid of the etiocts of has beer, be will find himsolf able to do much more work than whon ho drinks.
One of our greatest champrons of our day, whon he is tramiog for a content, eays there is nothing like cold water and the dumb bells.
Thers ie no greater mistako thas to supproso that beer and epirateltrengthen in man. They only stir bim up and whe up his etrength. I drove twenty four miles the other day. When I got within a mile or bo of heme my borme flagged. I gave bim a sbarp eut witb my whip and be wont fanter, but I did not any, "I've strongthened my horse" " If that's the way to strengthen hm, why not let bim live on whip cord ? Alcabol is a whip to bum that dribks it, and he it it great fool that whips bim-
self. Some yrald ago two men took an
early start and walked over to a geigh horing town twenty wilesawny Hav. mg done thoir business, they walked
atout to see the place, and biot a fellow townstana, who proposod to return whth thers, and invited thees into the beer-sbep; for a strongthening drink "No," said they, "we are teototalces,
and we bave bad onr luncb." But he could net go witbout a priming of ale. At last thoy wore off, and for a while they all kept vven stop, till, aftor somu miler, the beer man began to fagg and at the haif-way bouse, be mast have $=$ bracer. After three miles more he wanted anether, and this ticue it way Fave out entirely and stopped for the gight, whero be was laid up for a day or two; while they walked on bome and the next day were frest for busin osh. Oh , nater, anderds, all nature works on man should do the eame. Take tho water, friends, avd all the geod thingil that go whth it. God's blessing is in

## DOA'T WBITE TEERE

Don's write there," natd a futher to bis EOD, who was writing with a atu tnond on the window.

Why nat?
"Beceuso you cau't rub it mat." Did it over oceur to you that you sre daily writang what you ean't rab out? You ado a rude epeech to your mother the other day. It wrote atseld upen her loving heart and yave ber
much pain. It is there now, and wuch pain. It is there now, and
burts her when she thmiss of it. You wbispered a wieked thought, one day, 1n the car of your playmate. It wrote itself on bis mind and led ham to do an can't rub it out. All your thoughts all your worda, all your aeth, aro wrutten in the book of memory Be carefal The
rub it out

Never a man weat dowa in the gut tor that did not muttor as he went
down that he had too etrang a will to bo a drunkard, Ind.,

The brethren of the Woodbery cbareh, Bebford couvtr, Pa, the Lord willing, will hold their loveloast on the 12ch of Oct. canmenciog at to oclork jacob Bileza. Ta he sagisuw church, Mat, Octrour and sins milks north
Milwakee read
Milwhice read Itc New Enterpriet clurch Bedford eotaly Pa, at $40^{\circ}$ elock.
Of the Reme churct. Hancock county, On a the Uak Erove mueting houty, Uct. 1t, $100^{\prime}$ clech.
Is the Fxeler church, Flleore Co, Neb.
Oct, 10, at 2 o'cloek
Tn the Fioot Piver congregation, Fulmore delock.
Ia the Laplace eburch. Piatt ceunty, 111 . Vet 20ib, commoneiag at $100^{\prime}$ cleck.
fa Callwell county, Me, Uet 8its
In tbo Hear Creek church, Cbratino Co III. Oet lat and 2d, st the bense of brollent Morwostille
Ia the Nonticello charch, Whate eonnty,

In the Stale Ceotre eburcb, Mareball Co owa. Oetober 0 as and 7 tb , seven sed nse Sunth-cast of Stnte Centro
is the Washington Oreetc charch, Doogla
conty. Kas. October 14tb, cocemeresag a
In the Gratot
in the Gratod ebureb. Mich, Oct. 2d, com Is Lat 10 d'clock, a m.
Is Latbrop, san joaquia eounty, Cal
Octeter Sth, sud will contive ose neck.
Is the Macoupio Creek charch, Noutgen ty county. Ill., October 0th.
Tho Lost Creek cburch, at the Freo Spnos
The Pag-house, Oot, 10, at ave o'elock
Tho Paothor Croek oburch, Woodiond ounty, 111. (et. 25, as 10 deleck.
The church of Eli Creek, Johnsan Co In Dixen conaty, Mo. Oet 10 .
In Dixen conaly, Mo., Oet. 16.
Tse the Pcabody elvirct, Marica Is the Pcobsdy cesureb, Mariea connt At the Tearcost meeliog house Ha Here eovety, W $\mathrm{V}_{3}$, Get 161 h 30 d 17 Ch At tbo Bicator Tungueting brume, Mramal county. W. Ya Oct. 22d and 24th. The Xellow Creek chureb, Netober 14th,
in this neve cluarel at New Eaterpoise, st 4 o'elock.
Tse Beaver Crenk cburch, Grecue county,
Tifo, Obtolere of, at $100^{\circ}$ clock.
Tho Howard chorch, Moward conaty, Ind, 10 the acd th, at $20^{\circ}$ cloer
Ie tho Somerset charch, Wabah cousty, Ind, Oct 13ch. at 10 otolock.
Is the Fall River churcob, Whaou cousty, Kan., Oct 5th sed oth, at the house of broth. er Jacob Mahoroy, at 5 o'elock
In the Gietoman settlement
In tho Gieniman settersent congrgation,
Prestou cousty. W. Va, Cet Prestou cousty. W. Va, Cet ©d
In Marioa county. Inwa, Oct, 16ab and 7ith, at 10 and a hal $0^{\prime}$ clock, nt the houne of brofior Johu Erb's, 4 toites routh of
Pleassotville Io the Hopewell church.
Pa, Oet. 12, at 10 éclock.
Pa, Oct. 12, at 10 oteleck.
In the Legan Creek eturchs Logan Co., In the Logan
ohio, Oet 20

| Thio, Oet 20 |
| :--- |
| The Pluma |

The Plum Creek cosgreguron, Armatredg ounty, Fa, Oat 15, as $20^{\circ}$ clock
ct. 10, at 4 o'olock
The Silver Crsek coeprezaian, Ogle
III, Oet. 1415 mad 15 th at 10 oflock
At the rowlence of brother Jesse Stirk, wiles berth-osst of Abiteon. Dieklozau Co. Gasses, Oct fith aod 10th.
In the Pine Creek elureb, pear Walker tos, Idd., Tect. 18tb, at $40^{\prime}$ clock. The Arcadis elbureh. Hamaltou connty, Ind, thoteloer 14ha, at 10 a'eloch.
In the Dry Valley congregation, Octaber 13 rì und 14
Tho Engluth Retvor dlatroct, Keoknk Ca. owa, Oct. 18tb and 141 b , st $100^{\prime}$ cloch. The Gover Creek congregation, Oet 15kb, T \& o'olock
The fravaly
The 'fraudy elureb, Grundy cesonty, Iown
Oct lith and 16 ch , at 1 deteck
Io the Elkbart Valley cturet, Elabart
 Stb asd loth, at 1 o'clock
In the Jt. Vernae
aunty, $V_{a}$. Oet 3 ,
At New Concond, in Rock Itinde cousety,
The brethren of the L'mios cbarch. Marohall conaty, Ind., will hold their loveleast on the !th of Octuber, com moncing at 5 o'clook.
The bretbren of tha Dubcanavillo oluorch, Blair comaty, 13n, intend hold ing their lorefenst on the 16th of OH , commeseing as 4, 15 mi . Services the day followelig. A general iovifation in extended to sill. By order of the
chureb

The lovefeast at Eugia Croek charch, Haneuck county, Ohio, will be hold on the 19th of Octeber. at

## 8. T. Bosserman

Tho brethren have uppereted a love fast on the 15 th of Ottober, in tho Allieon cburch, Jawronce county, Ill.
J. IL Jettisox.

The brethrou and aistere compusing the Novida dietrict, Vernon county, Mo., have appointed their lovefeast on 23 d sad 2tth of October, at Samuel Clicha, ote mile nortbecast ol Nevada. Preanhing on the ovoning of the g2d and continue over Suaday. They extend at invitstion to the bretbren and sisters to be with thom, and crpectally
ministering brethron. Published by equest.

Danikt D. Wins:

## MARRIED.

DEANED-SMITHI - At Ne玉 Parik, Bed-
 Miller, Danlel F. Deaner and Civilia E.
Scullo, of Spriog Hepe, Bedford Co , Pa. Stulhb, of Spriog Hope, Bedford Co, Pa.
, ROHRSK-GLOCK-By Rov, S. F. Myers J. Abert Rolites and nlater Aeale, dangh Mills In Jonn E. Gasier

## DIED

OGG- In the Roat Biter congregation, Filmore county, Mbo., July 10, 1890, wlater Elizateth, consart of elder Johan Og . aged 9 yens, 11 modit nod 10 days
(Buthna it Woul plesse copy
NosLa - Alse in Wankoke, lsfaut da tre of frveud Jsmes nod Mary Crosly

Wn C. Hups
BEASLEY,-Ia the Pleanant hatl clauret. loog sod paioful illogsh, nister Adaboe loog aod paioful inopsh, nither Ndatioe
Beaslog, daughter of brother Jeremiab Beatloy, daughter of brother Jeremiab monthe sad 14 days.
Sbe leaves a hiad bit
be fasves a hisd busband, two childres cral marvites by bretler Samuel Plicld from 2 Cor. 5.4 . fays Bazyos. BROWN-Is Pleasact Hill ehurch, Macoup is eonsty. IL., Augest 17, 1880, afer a long nod teliesus ilivess of convumption monthes nud 9 days.
thonthis nad 2 days.
The subject of tbie nelied lesve a cosmpan-
en sod four small chaldrea with many rela len sod four soal childrea with many rels
tives and frievda to mones bla departaro He oudared bin aflietios with such Chrls. tian fortitutde befog perfeetty resigned the will of God to tan vety last Thono of u zho knew tien will do weil to follew ble example of satet tempeted sutamissiab, thrutb, bobesty and uprigbt doportuant geoveally. that se woy. wha bim, depart thas lifo with belght bopesfor futare blise, Fuseral discooree by brotber Jola Notager asshated by Danuel Vasiman, from hatt $3: 8$,
(Bretaren at FFark plesse copy)
STUTZMAS - le De Eikhart congregatied Elkiart conoty, Iad, Angus 12, 1800 . nuter Lydfa, wife of brother Renjatmin
Stutzmas, sged 50 years and 4 months Stutrmas, sged so yest and 4 montas
Disente, paraigais Ste fores a husban and two claildren to wourn their loss the wes a falthful and cossibtant metrber of the charch for over 25 yeark, aleo akid adod away asother nettm, and the churob bere on sarth bereft of ooe of its fatbiul metabern whese vacaocy is felt. We hope sed trast the fanaly or the redsened has beco eolar:
 JOFDAN - In Fimsire coanty. Net, Nug 3. 1890, Andie Rebecca, cousort of frieed Dabiki Jordan, asd daughter of brailer nuil ester Mismer, wear Now Castle, Is aged 24 yoars, 7 mosthe aad 16 days Faneral ratrises by the undersigacd to very lsrge and sympatbax og cengrecgation of 2 c. A actber warulog for all to be ready
J. S. Smon asnoen

DAVI8 - In the Palat Creck charch, Bour Uan cossty. Kan, July 20, 1280, stiter Davis.
Margaret Dassur, Aug 17, 1980, aged i38
Margaret Dassour, Aug 17, 18s0, aged is
ycsun, a manthia and 9 dayn.
Functals well attended nod very appra

-3uapuotsra0 D

## Frou Hollidayebarg, Pa.

## Dear Primitive

Within the lest fow week 5 our commusity has been oussed to deoply meurn over the fatal accident of two of its citizens. On Friday bve Aug. 6th., Mr. David Robeson and ludy were returning from a visit in Scotch
Valleg. Whoa about five miles frots ther bome tho baraces broko, as they were descending a stoep bill, and the were beth throwa from the bugets Mr, Robesen had hie neck brokes, bis Aknll crushed, and otherwise brassed, Which resulted in instunt death. Mrre Roucson wan so badly burt that it was thought she might dio at any mounont,
was unconaciens for noarly a week, but is boped again to fally rccover. Mr. Robonon daysburg. Baptist chnreb tor many yoars. Was loved and respected by a!l who knew bim. His bedy was conthe Preshyterion cometery amid a vory large eoncourso of friends and relatives The procession consisted of one hull dred convoyances, aleo a number on toot and bersebbuck. He was botn a Biruinghara, Huntingdon Co. Fob 22 d 1815. The family deoply mourn thol loss. On Monday, previoue to his and death, be attended the furoeral of bia grand-son, whe reaided is Altoona.
Another most sppalling accident oeeurrod on Tuesday morn. Aug. 3lat. Mr. Abrabsm Russ, who lives at $Y$ Switehes, about a balf milla diatat lef his bome to perform sotne labor a
fev rode away. fle was walking along arde of the rallroad and stepped upon the track in front of an engine, which was backing tip the track. He was almost doatitute of bearing for many cars, therafore did not hear tho moving engine, nor did the engineor nes im in time to save bis life. Ifes ond g was crushod, one arm ent ofl and chas budly cut. Has wife was almost an oyo-witness to the dreadful soenc,
She reached the apot in tame to see her dear busband breath his last. They hred alone. He was aged about sixty six years. Was a quict and induatrioue man. Nes quite two yesrs ago wo obroticled the denth of a dear daught1. Ele was the fintber of one dear stster, Aunie Russ. He leaves a heartors to mourn their graut loses. One of the daughters and her busband, alas united with the Broth. cturch a few gears ngo. The funeral sormen way proached in the Duneanville charch by Bro. James A. Sell, Text, "Pripare t mect thy God," A oos, $4: 12$. The body Was thon consigned to the tomb in the Brethren's gruveyard.
Dear witer and ebild
Dear mater and obildren, Jesus bas premised to ben father to the fatberTruat in him and be will beal your wounded heurts.

## Hon dithcansvicle, pi

Yesterday (Aug. 15.) was a day long oo bo romemborad by at least some of with a goedly number of friend tewhers, and sehelare present. I wa agrecsbly aurprised to meet my (the infant) claen, numbering twonty-two prusent, more than at aby previou call." The free invitation, "Come unto nse," ete. Matt. IlieR. We use Bro. D Emmorv's Illustrated S. S. Icsson The little folks are delighted with them. We get forty copies, wadsly of Y. D. for distribution, and lately our present Superiatendent, Bro. 1. C Stiftar bas alopted the leseona for adult department as given thereta. At the close of the lessans I detronstrst tire neboul Ho-day Bra. Jaben A Soll made an expranation of tbo icsaon by ins requeat, Sermon by Bro Jamea A. Soll. Thirteen verses of Pretriarch Meram ${ }^{*}$ Thead. Subject,

Abrom, ete. At 3. P. M, the body of
Dovid Dicker, an aged man from oar Dovid Dicker, an aged tuan from our Brethren's groveyard at the charch. At 4 P M, services again by my brothor, James M. Stifler, pastor of the Bapist church nt New Haven, Cona. Toxt 2d Oor. 5-16,17. Sabject, Our adopton thto Chrast. Mony who sat beneath the sound of his roice, know

The Primitive Christian.
proneace, $n \mathrm{~h}=$ cocveninited with God und way barned in the liquill grave, and pre required to hare fith in Gud, arose, we trus., to walk in reweest of bo baptizel loforo yna bere the and fifo Biothren und siaters proy for her 1.it sho may lie a faithful aortabh, Hegbt and shinthg light in ber isola matances, thitty miles from any regular appointenent of the Brathren, t in not easy to stand thue againat the facmations of is wirked worlh. Thus yousec tre are doing what we can in Cbrist prey fur us that by God's grace ed may be able to do more

Jac, W, Beer
A Onaternatios-Sprians Doctrise.

Thinking that it might rouse the eympartly of somo brothren for our aituation end that they may know of one of the many doctrines which we as followens of Jeque hinve to contend wilb 1 will give sketebes of converation which took place beweon your unworthy sorvant and a frend, ws acar verbatim as my memary llowe me to. On Sumday, Ang. 2d, after nermon, delivered by our beloved orotber John Earabbergor, upon the sabpect, "W to are the propor sulyjects or Cbristas baptinm A.
acresting B, There were two pouta made by Mr. Earshberger that cannot agree with him upoo.
B. Bo intod enougb to tell me what
A. Thefiral was that infarts are not anbere, 1 beleve that children are firnt breath
B. Ftay tell me thedefiaition of the ford gin, so that there be nomisunderstandibg albout it.

Sinina riolation of the law of God.
B. Duebiluren tranagress or viohute any of Goul's how in being born?
'The bible ays we are lorn in sta and I helieve the child is a sioner beatese of the sat of Adam.
B The Nors Testament does not Fas Wo ara born in sin I acknowlodgo but wo aro horn in a world where
here is sin, but this doos bot umply thet a ehild is a sinner withous violaing anythothg. Yon say sin is to viohate or tranngress the law of God. In bis? What did Clerast die for? Was s bot to woke an atonoment for the in of Adem? and to mako it poserble shat all who will can tes suved?
A. Ab, there comen the tronthe ford. Hoes do they get that will if lieve be diel to cancel the origisal ews, out I beheve that ehildren are sinuers and that I canvot do anything ualese
God calls me and maliof me do it. I ban't bare myself. I ean't foree my. sell to believe s thing if I don't believe t. I must teel a ubasgo and know that (foll has pardoned my sins for tho irat thing.
B. You acknowledged that Christ funceled the original sin. How thon can an imwocent infant bea einuer? The seanod why you do not sccept the -ommumbenth, believe and do thom, its hoc guse you are willfully thnomant: you are not willitg to do them. you thes to lowe Gud, bat in your work dung bim. God promises to forgive suik on eondations. Jubt no be bat pronained un life ctoroal on the conditrons that we actept hes termis of salvit
ton. Yoa say ghat you unad know that your ats, ave forgiven, und feed a grebt change in your hebrt withont wirhost downg shything that God re(and a elonase! Fecling rood, and hyowing that your sins are pardoned and $\}$ ot ate rated without doing any thmg yourdir? Tho Noripturee Hay Boheve, repent and be baptized ior the reminnlot of ollas, add ye abail ro-

## eo of pardoo.

A. Don's fou beliere that no whe fo baved except those who do thene things that you Dankards are always talking about? I believe there are good and bsd in all churchey, and that thore are numbers of good people in hesven who Wure never liphtiked,
things yun talk ahont
B. Then of what use is the New Testamunt, or any thing that Jesua tuffered tor is? You make bis command. ments of non-effect and clevate your belief abote the words of your Master. God will nover fornc you to do any. thing that be bas bid you to do. Itia power in in lis word; or racher the powes that he ehea to shvo us is in it
You can recept if or rejoet it. Man at accountable only for han own sina, und if we accept the terme of tho Goapel and have our sio + remitted they aro beld against $\mathrm{a}=$ no mone, becaure thoy are blotted ont. If I owed you ten dollars and some kitid friend would pay that amount to you for me, could you bold Wat same amount agninst mo, and make me pay it over as ofed an you nijght foel disposid to?
A. I can't make myself beliove a thing if I can't. I beliove children are annoers when they are born. I am like the little boy who said the hurse was tifeenfeet high, when be saw that they guessed to wha mintaken that be meant fiftoen bonds high, I markeed, "I sald fifoes feet bigh and r mean to ztick to st". I believe if we and if se ure lost it is our own fauh
B. Then gour belief is the means by wbich you aremaved, yon cast aside the Neve Testament, and what the Manter has suid, and sec up your own
faith in ila atead You bave weakened your cauc and tearly provon that you do mon hehere mpeb of the Now Testameat or anything olso.
I thiak it woubl not he nmast to gite one or tho of the pointa of faitb whirls the maniater of Ube congrogation to which A. hetonga tcaobes and whit
geodly wanber of people beliovo
1at. That we can do aothong of unerselves. Wo munt atend stut ull God salle af, forgires our sabs and whangeb as from suaners to Christiaes.
21. Tbat the Bible is not for stneers but for tho lightoons only, that it can do the sinner no good. Neithor by preaching to them for ho gays the prayers of the wieked arall voltang, and that thoy bucome ant Ebonifation is the sight of God. I will ask $y$ ou ac quention uddrossing the congregation: which I will azewor, and one that 1 wisb you to answer. Dud Christ ie to save men? This I wall answer Hodid. Did Christ die to asave all men? If le did why does be not do it? This I will leave for you to an-
Bretiren John IArsbber and SamL Kline, of Rockingham county, camo hore on Priday, July 306 h , and commened a serves of meatings in our new moeling-house (yut avfiohahed) whicb lasted until Sunduy, Ang, 8th, wlien, to oar korrow, we bad to part with them. Brother H. and K. both preach. od with powen, decianng unto the peoplo that tho Giobpel of Jowne Cbrist muet be olseçed. The nubject was the "all thing" spoken of in Matt. 28 Prombed ono sormon on "W ho are the proper aubjucts for Cbrietian baptiam." Five were made willing to enteriato a now covensat with Christ and promis. ed to obry hum. Otbers are near tho ontrance We lave no home minister Keed the prasess of all God's peoplo of lifu.


## Natioe.

Aecordicy to provions arrangement midede bj the committee of the Home Mission mull ulso the church in New

Jerrey, I expect, tho Lard willing, to arrive at Plemington on the Jth of OeL.
'The names of the oommittee are nibters Eananh Dilas, Hannah Hoppock and Curelina Brower

Joun Nichotron

## Notice

Brothroll attending the district mect ing of Soutbero Dlinoia, from the mid dle und northorn part of district, pleasch the enotice and arrange thoiraffairs 80 they oan attend. Being on Saturday after the distriet on Tuebday, w
will be in the adjoining county.

Allion, II

## Distriot Meetug.

The suoond district of W. Va., will hoild thoir dietriet meeting on the Bth ath of Oct., at the Musservillo charuh, 3 raike wust of Jano Lew, Lowin Co, rop Dr Mustor ourl for contil anve Jealy Rabrlive

THE BRETEREN'S NORMAL, KUNTINODOX, PA.
A. HOME,

SCHOOL,

## AND CHUIKCH

for young people of both sesen. Brethren'e childrea arenpectialiy welooma, but all othery STUDLNTS OAN ENTEE AT ANY TIDE. EXPENSES LESS THAN AT OTHER GOOD SCMOOLS.
The patmanare of all, and espeesally of the Brelbren, is respittliuity sorelted. Soad fo Clirculars or onelose two 3 -cont alamps for it Cataloove. Addirche

1. H. BRIMBAUGF, Prin.

The Young Disciple.


CLUE RATES, ONE YEAR

## 

CLUE RATES, SIX MONTES

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 or nooded for Gontfemson's, Chitiron's or Ladios' wear. We mako it a point to have evorythesg in roason that can bu tasked for. Those living at a distanco will be furnetbed wath samples on recopt of request by matl-but we partion. lariy doure thst all orlors for samplos stato the kind of garments the elothe
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Compete in all its Dapartments. sums slamp for circmiar, sod for spectmen
coples of the Laws of Hiakh, a firm cinge woatkly jourasi of health

Address sb above,
ROBEBT WALTER, M. D,

# 㿼 Paimitive ehinistian. 

## VOL. XVIU.

## HUNTINGDON, PA., TUESDAY, OCTOBER 5, 1880.

NO. 40.

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Ehoura Paok-Memorable to the Fam ily of Bra. B. F. Jutuaon, From Rdna Mills, Ind: Monoy leceived in Augurt for the Damalh Mission,
Money Receired in August for Getrerol Missionary Worit.

## (f)

SEVEN REASONS WHY THE MISgIONABY YOVEMENT SBODLD YOT ME ANS翌ERED.

## моомли.

Seven reasons why the Miskionnry thosemeat shoull not bo supported. hutd in the Bible, beace it is withont divize manction.
2d Thu "old brethren" did not sanilion such movements, hence wh
would do well to fillow their example.
3 The gonag brethren are gerrally the strongest advocstes of the thovensat, bence it being unsafe to
tollow the coansel of the young, wa tollow the coansel
thould burare of it.
tha. It will require monny to ac complish its purperes, and ns nowey is -o corrupting and the gospel is to be
peached withont moneg knd withont price, we candot with atear consclence patronze of
Sth Tho Other Sth Tho other deaominations aro
th talatetly engaged in Missionary
speets they are fundumentally wrong, it bchooves us to watch lest we fall into their error:.
tith. We believe that emigration af: fonls the moat effectual nacass for th apread of the gonpel, bonee there is no
aceussity Yor Missionary associstions accussity Yor Missionary associstions
itb. We behere if the misistere now elected to presch would to thei duty there would be no need of Missionary morements.
The foregolvis reanons represent the Atrength of the opposition to Miasionary work in a concise form, and as the
oppesition bas entered the downin of "ruasod," we proposo to let the ligbt of ibrestigation shine for a few mo. 1st Reason. Words are arbitrary signs of idoug, and are in thotryelves peither good nor evil, except at fir as hey are connseted with or designed to represant properor impropor thoughts. Tho word "Missionary" sigmfics one
Whe is sent, bence Christ and the Tho is sent, bence Christ and the
tpoatlos sand all faithfel presehers wore and are míssionarics. No reasorable person mill nourish a projudico againet it thing because of its name. 2d Reason. If wo are following tha Old Brothren and mean to exalt them our models, then this "reasob" upplies with incontrovertible forco. But if' we belong to an association haviog
for ita fogadation Cbriat and the Aposa thes, 'and bave for our book of rule and order the Now Teatament scriptures, it savors stroagly of trenson to exnlt uninspired men as our examples. Their uxamples commond tbomsolves only do far as they are oxponents of
Apestolic usages, and it would be worse than ruicide to follow any body eren though bo be an apoathe or an angel further than they follow Christ.
3d Roason. If virtue or boliness on wisdom is the peculiar beritage of the ged, and andiscrotion und luxity of morals or of faith is insepearable from
youth then this "reason" is na the oracles of God.
But that such is not the easo we
have only to consalt the pares of bis. 'y snd of our own observation. The aged do not olfags understard judgment so esye Job. The chureh to-day end youthful Solcmone, snd and to say there are reany ogod Davida and aged Solomons, and thete are Elihue' and
Timothys and Marke' and Pabln', both gouthfir and aged, mad a mighty bost of valient herocs and beroines whose ami Manter. It is a ain againat God high-hnided rubellion, to sut at nonght youtb. Where sa all the wide ienlm of goyed love, was suth a thougbt
produced? It is born from benentb and savors atrongly of the fumes of the est pharous lute.
Youth has its
fant of experionco indiserations, thd crobarmbsments, that are fraught with pain and mortification but theso frailtiex, our obsersation asxares us, are by ond ago bas sboudatht eanes to moun the doelension at moraly wad intelleet. Youth bas its woaknesses inherent to our fallen vature but toe olten, bad to and confirmed by age.
Age is hoosouble whot it ripena cour judgment, eleminates our imperficetions, and neatralizus aur evil propen-
sitics. Witbout these renults it is a
ment that haa assumed an organized form with the sanction of the bighest tribunal of the ehareb is led and advo cated by the fathere of our inatermity, and among its champions are th purest, ubleyt, and best of our trained sorvants, and with their matere judgments atd targe experience alded by the fresbners and vigor of our youth, we may rwasonably expect cneouragiby reanits.
tth heasoo. It in true tbat it will re quire moncy. It coete sonwthing to thed and clothe the ministers and their families and tu travel. Such was the state of affairs in the dnys of the Apostlea. All through the $\Delta$ postolic the eharebes did eontribate to the necersities of the ministry. No man may controvort a proposition attested by so many credible witnesscs. Howeser ve distidgnisb here botween a
stipulated salary and an ssaurance of an adequate support. The modern iniguity of makiog morehandizs of the otiee of the miniatry bas bot the warrant of the gespol.
The question of eupplying the neces sities of the needy mimistors is one which is to be solvedeitherby the minastor or his bretbrat. His brothren muat bring his bread and clothing from the soil or, he muet do it and preach too, or lgaverthy mrezohing go utider. Is it more just that fifty mea do it than one? Shall the minister bear. the eross or burden alone and all the rest go free? I apesk thus in bebaif of the order of evangelists and not of the local ministry. There ought to be at least one bundred evangelists in the conetant service of the ministry, and the gospel commands that the chutch supply their wants, Our evangelists do not propose to It is essentially a frce gaspel. It wos It is essentialiy a irce gaspel. It wass
broaght to us free, nud mast be offered to otbers fice. Hut the burden of bearing them the precious message must be borne by un who bave been Christ. We thus manifest in a practical way our desire for the salvation of others. It givesemphasis to our prayers for the univereal spread of the
gospel, a conacumation for which all Chistians devoutly pray.
5th Reason. The ficet tbat other denomimations are doing a thing dock not raake it wrong, neither does their failure to do a thing make it right. Thi name mode of reatoniog would top proacbing and singing, and close nutional sad district courentions and geacrally duarganize onr whole sysWe onght to ernulate their zeal for nyreading a knowledgo of the
contitions of oblvation and assint them it the heaven bora mevenent of ex tirpating the reign of idolitry and heathenisen from tho foce of the earth 1 wouth love to ha ablo to ctaim for our denominution a elare of the glory that in due to those who ard davoring
theabs and their lives to bringing to the benighted heathicn a knowledg of the religion of Chnst. If $1 t$ is menn thoso nutions who have never heard of Jesun the only Savior), lot us for constintency's sale stop praying lnowledge of the Lord should cover

6th Reason. That will do partially provided it be more comprohensive But until wo can got a eolony to cmi grate to Donmark, und one to Siberia,
and one to Montonegro, and one to the Sadwich lslanis, nail ono to the country of the Hottentets, and a few to tho ntates of South Ansurica, fnd so on all arouhd. I vould demur to that form of setuling the misesonary ques tion. The fact is, however, thoso who advocate that plan don't contemplate the salvation of any others except on great West. Those in other parts mist be lett to the tender mercics of the Devil. Coune brethren for vory shame don't arge the emigration enterne of ovangolixiag the world Was that the Apostolic methot? country did St. Paul settlo in and open a large farm and supply himaself with all tho parapheralia of a well appoiut od farmer?
Whore did St. Phiif open up an Who extenaive bicep and cattle ranch and established to spatu sur tome sale norcbants? Seareh the histories of those times for tbeso procions itoms 7th. Renson.
(i. Nowon. Now brethren doa't be uggenerons. Don't work a free horso too vigorously. I don'l belive there is a more self sacri6iang body of people in tho world than the ministers of our charity saggests that their brethren help thom.
But 1 aver that a successtal exeen tion of the last great commandment "Go ye into all the world" cannot bo accomplished by a pervly local and socular mibistry. We can go isto a commiswion. A man with one bundred acres of average lund, and a family of Welvo persons two would tike to havo three meals a day, and an oxtra sutit of clothes for Sunday, may make op his misd that he cennot obey that com mand without broaking another, "Provide thing" bonest in the sight of all men") and that is the condition of a large nomber of our ministers. Let the miniaters do their duty more Gaithfully and lat the cburch do its duty more faithfully, let there be a long puil, a stroeg pull, sud a pull all logether, and I thing God our Father will be better pleasod with us and the chureh would be more rapidly ox conded, and we would feel more conIdent of the Father saying to na "well donc good and fnithful scrvants,

THE NEOESSITY OF OBEBIENCE.

The Striptures speak of tbe word of Gud being more powornil and abarper than aby two edged axord. Have you, dear reater, ever nllowed yon mind to consider that portion of Scripture? It id a very beantifal and sif niticant portion of Seriptarc. Before Iusus lef this hower world of Bita and
truable, he said to his twelvo chafen Jiciples, 'Go teach sll nationy, teaching them to observe all things whatso aver I bave cowmunded your." Nuw bas eornis, ded jou think since bo hmars, if wo fuil to obscrve all he has commaniod us it will make him feel jealuus of our worken? Renember he
soys be is a jealous God, Just tbink
of it. If you had a man bired to labor for you and yor would send him out to chop some wood, one part of it pine, wother onk, and snothor, chestout, if that hireling cats the pine und oak and leaves the oluestmet atand; conses and tetls you be don't think it becesary to cat the cbestbut, althougls you told him to ent it, just ns if be bad the power and anthority to do juat as moch as be choosed, yon wonld feel angratefal to him, snd withont a doubt wouhd call him a disobecticot ervant. And you would bavo a per. feet right to do so. He showed a disbbedient dipposition toward you, his andlord, and jest so it is with our landlord, the Suxior,figuratively eqpenk ing. If be commands n to obey all lhings, and we only obcy a part of thom as so many of tho profosaing Christams of this present day are loing, don't you really thonk it makes him, oer dear Safior; feel sorry for me ad for you and every one. He gave his aaly Son for a lost and ruined va. fon, gave hik Son to thond ernet Ropab soldiers to be hooged upon tho ragged crons. $O$, what a cruel and in. uman deol it was! Huwe poe over thouglat how painflal it would be for yon to give op gour only son to be crucitied apon the scaflold, and put to in opon shamo, just for the wiekedaces of others? $O$ cobsider, roflect teat, for one moment if you have never done at, and reslize what your fectinga will be, I know it wonld be a heart. rending scene for us as futhers to mee ur dear little infants thus taten from as, and therefore we shonld foel sorry or those that proless to bo Chmetians and reject so very many of bis compiands, wbile others subatitate some conmand of their own. Even preachors have taught in tho puipit that it is not necessary to obey all the conmands. If such is the caro, why did he Suvior enution bis dieiples before rending then out to preach the goapel aying teach then toobserve all things whathoever I have commanded you. The subject of feet warhing is one onTrely done away with by many. You will read of it in the 13th ehapter of t John. Plosse notice the 15 th verse earofolly and prayeriully. Be bonest ad it aecopt just as. it atands in the book. Do not let yourself be otherwise persiad. ad by some so-called intelligent men that proted to bo proschers. We are taught in the word of divino trath to take frod at his word and I do not thisk it belongh to man to make it therwine. I do not think any man has that power. The Savior did all things well and my opivion is his saymys nerd no amondraents. Again the kavior bays "If ye lore me hecp my commandments." He does not say commandment.
You will find another essential cornmand in the 221 chaptor of Luke. Many of our triende thisk the communion and the Lord's supper are ono that the pame thing. You who havo never noticed this ctinpter plesee do $\rho$ now, and the twentioth werse in purticular. Another command is the kien of charity which you will find mestioned in 1 Poter 5. 14. 1 Thens,
in whels it ie wisiniterul. Cbriat
suid wo thust first belfere before we waid wo tanst first beliere before we
can lhe laptianl. Now, kint friend if an janorent littlu obsld $\epsilon_{\mathrm{p}} \|$ believ phdy you con conetrie the Kinvior wordm iusurb a mamer (if you bave the phwor to dy $4 \cdot$ ) where he says. sulf fortides them rot for of soch io the kingdom of hetwete," why then I hare notling more we suy. Agtuln the way in which it is nimmatered to children ie not aceording to him worl. The way it isadnanistered retumath fev of th man Sivectal onlers lum to perform a peace of werl, bends bim mot to perrionse forgetw how be was told to do it, and thercfare dons it sone way Vaptiang they sprmite whech I hav atoo funkl to fint in the Testanent. The only thing I huve nver kecu nbont
 it signify boptasm an practied by
some of the teromination. Xow, dear friunds, as 1 um about to alnse for
the peeseat, 1 wembli yet in concluastont refer you t. Jumes 1: 21,22 which says, "Whoretote hy nipart ull filthiness with meoknens the engratied wosl. Whith is ahle to shve your umb" "Be only, ilureiviog youmselien" That all fore it in fuvoter a all etermilly too late is my pirtyer

A FEW TROUGETS IN EEPERENOE TO OUB OERISTIAN DOTYB.

After a long siledce I agein reauow ny jen to engeuge in preparing a few
thought for the pres. I was away in tho sanctuary to-diny rin wonsbip in thut temple otibe Loril. Found af grood (ingregations, and bow, ut I thini,
Whe relligion exumpleten, It is a plobsure thas us slibe the real joys of
Cbrestian love enil to reatixe what true
acal godlinesx is. It is a principle that does not manafeat i-aelf in a perAnd while this in thee, ch we often experktutly to be marec atee ful end kindly atvely to be rocroc cevenfal and kindly will be a nisam of mereaking Cbristian boliness and purfoctien, will do good to theusalves and the joy of the Lord ritl be their strength. Cbristians
slould erer study to know ond do thole duty, and follow in the way everLeting. and so firenerve the truth of Jenat frons being evil proken of. The way of trath mas boevilepokes of when Chrintians meet in the esidetusry, and
exbibit lat little interest in their duty in wonsbiping. Ohservations somefinaes teach ns tbat some worsbipers
wonld mether prrene tbit secular in torests then to wait upon the Lord, judging from their worldly bonvertation wbile in the unctuse arraitin caroloneness In our daty rowards tho world ete. If tbe true light is in the be a means of gunididg otbers. Hence the nereesity of boldinjt firalls to the prinejples of $\mathrm{J}_{\mathrm{l}}+\mathrm{nt}$, that ove do wo dis-
henor our reloghat. Esery profersor ef Jeawe slowld ptanly watilly bow he into effect, ami live of jprantint Chime If wo the hinty of too tbur la could do
 en witr

below par as it meet popalar appro-
val, aded the man that dar - to arrike at iopularity or the ems of the day, in Cherestimation of the mar rex, he wight ay wali -step down
Wealth. which is meatly corototus. aren, is bo entsined nimut the hemin of tho ebildren of men leading them into fine or harmless (\%) erime which o theo is atyled ' hormess mornlity tians is last to drive their suppart from the cburcb. Nuch support can not be loat, betue the cloak of religion $\Rightarrow$ dawn a little ela-or around the the worht in getting better, thic stand and of ranala more puro, and tho re vated p'ane If so, why ia nlniost erery firan of entor and wickedness making auch festrul and rapid beadras in on ountry, and elties, thougb, law degee at fivet, but holding ever isch of groand taken.
The funs bosimes litontioushese Suadsy loosenes, puld theater yonng aro holder than ever. Those Muns
must bo met, grappled with ens overrome. Bot just in what way teanatis aro to m-et thom and oversome theth witbont knowitg, the word fail minst sunely be preparing somewhore. It 15 tion canse The church of Climest, tho earbest sint faithenl long for it and will hanl with joy and gladress the dawn of the day
shall be fairly met.
The world looking ayon tho ehure be for parity will alas foree it upon II bence ss it is tho unxicty of thos withont and prayers of tboso withio why not whet tho swoed and on to rietory in the naree of IItm who has said, "I will nover leave thee noc for-
salio thee." Tbe seaton of the fear being at luawl, the evangeliats are go ing out tu their reapeetive fields of labor. May they aspuse to true botineas and proack the doctrioe of Jesis in all its destinetive features no chararteristic of our beloved fruternity, and strike of the Jopular ans of the day that the charch aesy contidne to Cbristien Persman pasty. and its resdera good by , al. lowing this articla to answer as my introduetion to yonr colvmins again, and by tho grace of Giod I may the able wo report more frequently. I sm now on mey way to ongaga in my labors in too mission field, and huably atel the prayors of the churet thine my labor may be in hocor to God and to the benefit of buramity
Dunhurt, 0

## anony yous.

nyo ll datseatua
To "tomicon the little onts" in Ohas.
"This tame Jesen," This antrelio were graing into heaven after their asconded Lord, is for nis to-day, for all saints and all timo, and no leas for all inders. Tbis same Jeras. In white? In what nut? In bimnalf and in his rolations to right und wrong, tho
anme. The ftane teaderness, the wamo inflexibilty. The सums cternul haw for hinvelf and all motal beings. The same su the priaeplo und conditiuas or salvation. His promisoa aro alf Yos almays to the eyen of tho soml. have the colon at 1)ivize bunan blood. Joln "Whatsouver yo shall ank in tuy mone, that will I alo, that the
Futher may lieglorifod in the Som. I yo avk any thing in my nanus, I will
do it." Who bas fnith onsough to tuke It in? Thowe whose tify Alows them
 Thing" Is thuro na limis? Thesu is Ia wy hume." Thais is the trwe
on the great mystery of godmesa $y$ faverite theme, which haw made "riucsted bethert" Is this the pasemund in driving hard burgans, lixing lies money, atal belly nd foppery; and unvestrained prizat atnality" is this the lionest inseripton on ribbons, hind flonnces, and trappingy which find their reason wholly in the flesh, bit awe preposterously claimed as extra ont-croppings of the Holy Ghost? O bow wheh prayer is in appslling muekery. How easy for trong emotion,and a profnciou of tears and fluent dellivery, to ebent the sonl into falso confidenco. "In my name," Thin 4 the only kny that fis the band of aith. or unlock the treasury of tirace In perordance whth thin, the "Hhatrocer" rad "ony thary." ave walimitel). Boundod by the intent of the incams Gun, wo may wa Jestas for all we
 has verse, and topeat it it hrodred Sincs a day; "IVhathertr," "מokk ang W1LL Do IT Cannet Jews b tristed? Certainly; but uhat ducs risat mean? Herv I nu hock sagain in We ola croove-the ideatity of hefi ba Cbrist and the Christial. No on Erists Christ who doed not yiaht th whole of himself to the whole of Chribt This makes ont Inuyer the eximet ex who reneunce this sublime thuth, whil got angry with the for raphing it my constant theme, deverce atir pity 45
 worthy our profoubdest stady: There is to my ufind nothing so uerpeakably dreaditul is to como into tho presened of the eotl-ponotruing, slin-Lating God with mock-puayer. It eurries with it a deoper dampation than boroing and swearing." He that praya and not
 civo the greter dannation." Matt 23. 16. To pray in the tame of Jesns is not lup-uttamnco. Tbe "bfermat be or styat Chaist IN GOD, Areeni truth according to the above empla siking. Here we come right back again to the trath of troths, the Divine ivearnation. Our nind and beart and lite must be saturated with it, if we deeperate work toget the churclu back to thia primitive and fundemental fact but here alone is stability, perec, burmony, and etornal life.
I know not who you are, only that yon uro a poor,deuf, self-sacribuefing siz ter, and that your letter is redolent with Getbsemane, Golgotha, tud beaven Only of rew stamps, yet for Jesos, you ato alrady paid a handred fold, and will be paid agnin with everrecmaing installments of glary through enders age6. Who bas ntampy for Jesus / They bear eternal interest

A SUPPOSITIONAL OONVERSATION BE-
TWEEN BEOTEER A. AND FRIEMD B
a ANyus
Gond morning, triend B. How do
A. I ato well. How havo you been etting slong sinee I saw yen last? B, O, 1 bave been enjuyiner myedli olf better than mast people do.
. Aml what makes you think so? would think that if 5 oh wath at meat-
 posed to so much langer, for you tnow that a man woght not to live as
B. Ah 1 think I will bo as well off
is A great miny that clain to llo whist is sight. Juet loolt ut C. he will do thingo that I won's do, and he nakes great profession
A. Sure ennagl, sas uastat, you be
and east it in our fiscen that are trying to do right and persecnte fhose that are bearing fruit. Why is it that you nerer
B. Becarse I bave no rochus to nay y thing aguinst him, as I think ho is loing what is rigbt.

## Well what bave jul against sis.

B. Nothuyge all. Sho is rather a fovorite of mine. Bus did you not hear that C was at the ple- 1 i t the other day and took a great part in it ond you poople asy that it is wriang to go to such places. Anl besiries this lie got inte a row und got vers thad Whyo is any religros in such n man?

It seems that 3 nit tovid unt eny facurito of joors. And liegin to tell about brutber C. 1low do yot linow ate bothere was tbere?

## 13. waw there aind auw bing

A. And dith ho de any trine than us did?
B. I don't know that he did. 1 udChriolias.
A. Thens
a. Then we as a people ninst be "triatall: It thas we entree But. how tueh worye didt be do thun you? 1 don't justily huu for heiog thure, I sed you bave a
hid that?
B. I hon't know that be wif any hing worse that I did, hut it I maet toll jot what dill it I wos intosicated nd fell agamst the corner of the leace. Jut it irnt't locked at like C boing there.
A. Sure enough, but does tbut justioy yon in yonr way. Aod suppoes hat brotber C. is a bypucrite and 3 on oth continio as ycu now the, will here to any
B. That seems to bo a bard question nd I did not think you was going to by to corner me in tbat way. Of course if I answer as the Scriptare Wackes there will bo do separation. But I confess I nover yicwed it in that ight before. But it secent that I cam. wot fellowship brother

Had you not better fellowath brother C a littho whilo bere upon osith, than to fellowalip lins in mild igbt darinness tbsongbout eternity 1 muat go.
A. Plosse waita little. 1 bave sought an opportanity to tsllk to you for some time, and 1 am not quite throngh yet Tharo arc thonsands of just saeh jeer ions as youse and they are stuading
is own light and nover look at is their ovn light and nover look at thoir own fastis, but alwage look a their neightor's. They put their own but pat theirs in tho buck enul and their neighbor's in front, and ara always tooking at then and can't ece ther own. Let toe advisc yous litule. Ploses change your loud, turn your fanlts in front, and pell the betrio out of your eye and tben you esn see etbar
ly to pull the mote oit of brotber C e. "O consistency thou nit a awel

Thoraton, 1\%. 1
OH DONT LEAVE TRE LAYBS IN THE
OOLD.

I onee heard a story about a shem hers who hired a rhophers boy to ho wos gone oty pleaching. 'Five bos liked bis new honte ruyy well, exectit fig the obl wan would hot the han hon
 schools, lint belierod in tetting ebil. dren grow up to be mun and wathen, and let them learn and get use to the then by his jreachine convere thens to the Lorl.
tho first thing the wanted to know on the boy, wat have you got these sheed weil eared for? Yes, roplied the haty You bave them all well ted hnee you? Yes, repliod the lad, I bave the shech all fed and well eared for All sate io the fold, suid the ofd man. No' no replied the boy. I left tho lambs all out in the cold; oat of doors to get
need to the rough ways of the wiater and cold storay wenther. Ob , bia fard the old ministor, that won't do Why those tender lambs will porish out in the cold; we mast go and gather thom all into the fold. On the next Sabbath mormug the good minibte told the mbophord boy that ho and all their children might go to Sabbath sebool. The elluldren all comie bom to well pleased with what they hat kearnod about Jesus, that on tho nex Sablath, the good old munister not? the good old mothor ull went with the children to Sabbath scbool, and from tho lonst to the grentust all became faithful sorkers in the camso of J Iase by why of gathorigg the tender lambs into tho Subbuth sobool, wid teaching
Thus we ses the influcme this noble bearted boy exorted on the old mininter. Oh Low 1 wish that the Lord might give ate the wisdom of that shepherl froy, that I ruight be the means of more fully converling som of our good old fathers in our district who are satterly opposed to the Sabbat sebool and minnonury danse: and on posed to any series of tweetings ant prajer neetings, those holy and neces. sary instruetiona that are calculated Cbrist. I cbenty jeare and bute aweo beun to aresubbath school of the Brethrea Sudbath soluol of the Bretaron And never in ay lite have I heard sister, or ono ol' our old mothors pray (excepting on a siek bed) and I kaow
old and younic brethren, and old futhes with whom I have nasocinted a great denl, whom I never beard pray. And thoso cold hoarted brets. on, is a genctal tbing. opposed th thono necossary institutions that are caleulated for the good of the chureh I do vet write this out of a beart of ill will. No, no, but out of' a heart of love nud to convert thom if is is pessible. Bnt the next question in,
how to bripg any article of this kind to their noties, samany of tbose brathren take po religious jouraal4, and no papers of any kiad
Narth Marhester, Inct

## SHIP WEEOKED

The Steamsbip Central $A$ werica, on a voyage from New York to San Francia-
beabino the crobs.
The beavier cross, the wearer heavea No croes withont, no God withia; Death, Judgmeat from the heart are driven, Amid the world't folso glare sad cian Ob 1 happy be, with all his loss, hom god bitd beat heacatt the croba Thls in the toachntoae God applies How many a garden woald hs weetikg Enwot by abowere from woeplog ejee The gold by fire $1 s$ parified, The Chriatian is by troable tried The teaviar croses the etronger fisith The losded palm strikes deepar Whe wine joice eweetly issoe!
Whon men hove pressed the

Whon men have pressed the clustered fruit
Aud courage growt whea davgers came like pearls bocoath the balt rea foam The beaviex cross, the beartior prayer, The bransed herbs most fragrant one wiod und sey were al whyt fur,
The enilor woald not watel the atar. And David's bonge bal ne'er been eung, If grief his beart had gevor wrung Tho beuvier crons, the more aspiring; From vales we climb to mountion

The pilgrim of the desert liting, Looge lor the Cacsen of has rest, The dove bere nees no rest in wight, Ind to tho ark eho wings ber flight
The bearief cross, the essier dyisg,
Desth is a fricoditer face to see, To life's decay one bids delyiag. Vrom lifo's distress one there is The cross soblimely lifth our faich, To lim who triumpbed over death. Thoa Cruclied, the crose I earry, The beaviet, moy it dearer be, And lent I faint, while bore I tarry, Implant Thou sucb a heart in me. 11 funth, bope, love, may fourish
thote, thote,
lill for my crose my crown I weac.

RELIOION REDUOED TO FBAOTIOE.

## py Juns a stconlu.

More experimontal aud practical re Ihtor is the vital need. Not more theological diacnsiona, bat moro fants
tho dor thane, but greater conzistoncy in living nut aloctrinc,

Not an off repostod definition of the aed, lut a mose congtant exemphfiution of the Cbretian ep ri). Not moro entical exposstions of tho Bible,
but more forcable iflustrations of ste truth in the life of the individual ilisciple.

In short the great noed is moro conin the pulpht aud in the pen.
It is not argumeat, but practical Romidies.n ghich contracs. It is nut
finency of epecth, but the logie of a 1 boly lite whentic
It is not the pulput method of gor reous urintectiro, but Cbistian clomrHeter whreb is its boet exproneut tbat
 intidele, but falures to act this rellig. tons toachning. It fo not by preachtug ulone that shepticesis may be orer, conne, but by living a pure gonjel.
That pulput sucueds best in then end inbiels bandiee tho purodectrinoor tive goonel in eirpplicity It may not atthact and whune erovila, fat it benors Cbrist and promotes religion.
phat $^{\text {nit }}$ kes dependence io their loud eer mons and wrgo moro the beauty knid neevesity of holnees in oar walk and tonversation, perbaps grontur reanits
for good might bu soon. The time has for good might bu soon. The time has
tome when thurches look for a season of revisal. Sball wo have a genuino work of grace? Shall wo bave real converts? Whut is zeeded io bound morpel preseching. No soneational muthode No Eraogolistic cllurt to
surplement tho work of the paster.

What we aeed, by the bleeeing of God is a pure cburch. The finth, the prayer, the work
buttor the world. vettor the world.
Meroller Mills, Pa

## ADMONITORY,

As yo hase therefore recelved Cbnut Tetas the Lord, se walk 30 in blara" Cod 3: 6 "4) that my pcople would conkider:" Funcly it troald be rery profitalde for God's peoqle to censider seriousty, on Gods prople to censider seriousdy, on
the above ndmonition to the Colos. suans. If we would often sprimaly eontidtor onr walk, and see if we aro no walking it whold ease uk to seo
aftentimes our lack of carnevtrem in sur ellayts to do the will of Goti in all tbings. Oht how sew, who ervince them when they received Christ, get, if we ronsider an we rholald, wo know liat in recciring Him wo gove sall wribout reserve into his hands Are we bu walling in him deat helf and ncifich objects are last wigbt off If
 erer loaing grumen fratend of alvanto ing while if wo woald duly consider We would linore that we buakt grow
is giace or bo goibg back, bechase we know there is no stnoding still with ont lumage giound. Then let us otrave bimh to walk in Clonist wo we reverved
bim. if we no walk our pathoay will ever grow bighter and brighter unto the polfet day, our light will bo such wao reality in the faith wo profech anl that it gives to $\mathrm{m}, \mathrm{a}$ foy and peare the world knowe not of: In sa Walking we cause others to beconn lesirous to know for themselves the blessedness of believing trunt in Goil. cans thiuk of nothige in teaven or eartis so desivable 38 to foe God's
choosen peoplo walking in him as we receisell bma. Then all will bo-pated farnag May the Lord havten that

## LANOUAOES ANDALPHABETB

## uv MEs 3. 8. Thumas.

It is eaid that the various nations of the enth specale about eighty eughe dhtfuront dialecta, but theso dan lo tracied on inve bequilor number of languages wbut ugan are all ieforiced by plan The Jado-Gormasi
Tho Iado-Gormanio emblating us tbue of modern Europe 2. Tho vanstit, noblaracing all tbo variotes us l-tu\% and Aabic.
Ui langoagta, the Hebres in the oldit nud roost portic, the Lation the muat mandes and sonurous tho Gre-k Thic-e thae aro generally callod the dend lnogatazes.
Xoiterill Lutguages-Tlie Chinemen the mont difieult, tho Jualian the wif at, the 'panist the moat pomploas, th and the Engitist the most coptun4 arid energotic. The Paglist voctains 23 etter., Fvoneb, 25, Hobrew, Cbaldeo and Ay rase, 22, Grvolr, 24, Latia, 25
Spanish, 27 ; Italian, 20; Arabio, 28 Apansh, a7; Italian, 20; Arabie, 28
l'ostan,31, Turkish, 33, Gcorgan 3 mi Muscovit. 18. Selevorse 27 Datein, $20^{\circ}$, Etbiople, gis, Lartanima 2.2, Bengnl, Indin, 9I, Bumbuaw, 19

The Fiencls language coantirts of abrat 40,000 words, soul is coutinually
moresigg in atoek. It is aid to cointain ubouit :2H1000 Kiaxon worvle, with If tiow of' Latta or Normaza caigia and abuat 1,5ut of Grcok derivation, tolanush, Aable. Ifebrow, cti: In Enis lish, tho Seicntafie words aro inustly French Greek. (erms of art from the Frencb, Latin and Italian; aud names
of ptacss oud rivers and mont of the of ptaces oud rivers and mont of the
partucles from the Saxon.

SHALL WE EAVE THE B00K ?
To C. II Balsbaugh
Dear Rrathe
I rend with
mach interent and profit your soo searching essays in our periodicals and been wondering whether your tim uting to onr magarines, while you aeg. lect the more impertast daty of prepsr. ing a permanent and standard work for the booefit of peoterity. It is very rare that God coaferf upoa tho some man thoae rieb and varions gifts of mind and heart which cosatitute a great teacher winds of those gifes away on the four againat futare generations
Our books and trions
bolly and strictly pole ure alnoas cbaracter; nad as yen so sbly led too coatemplation of the charch to the bigh ar plame of the morsh ada spiritual veri ties of the Goppel, I trast you will epi tuat the frait of your refiections, so and beourch may porkobs a connjatont mmatable fonplation on based ou thi t am in profonod earnent, my word ceho a gearrsl wast, and you will pardon me for Pressing upon you to give your peat to this much aceded sork
B. C.

## RELIGION IN RUSINESS.

The pressins need of our faith fon not cy ply fatbful erangolists to prochaim its doetrines, but legions of mon conse crating their worldly vocations; wit hersing to thet truth on whith much koptian provaile. That Christianity integral part of a mas, is omsuipotent to keep from bim tho evil, not by sking bim out of tho world, but by making bim victorious ovor it. Bo io a most wor thy disciple of Cbrist, who like Palissy, or Buxob, or Bedgett, or Fortber eshibits roligion as "the right an or which giveadight =its nobihty to what is on ittecif sordid and eartbly -as tho masiuspring of eprnest and atecensthl striving afeer lonier cuds and a purer life-2s the power outsido of and witbin mas, which, hifting up condnet in the linderdual, rases the mond mytical and in activo lifo unattuinable, bigh थT smong things in. afigble; soparato from costact with work day ifo: appropriate to Sabbath
days and special hours, olil sge orat desth-beds. Every mas who is "duli font in buainess, berring the lord," is a sortnon brim full of tho energies of iffe and truth, a mitnees to the coniprehensivenes and aduptability to Christ's religion: a preachor of right conkness in scenes where nono can preach so eflectively
North Brithsh Ievers.

## GIRLS ON THE OARS

Hany parents," observes the Pittsburg (Pa.) Conmwerciat, "must he entire dy ignorant of the manaer is rbiel their daugbters eonduet themaselres ou railrond trains, or they wonld put a stop to their carryiags on The young miss who flirte with the hmakernag on eater ag the car, stalka witb a itntely air toward ber seat, dropes into it as thongh Ethe wero fisint from over exortion, then atures at the passevgers tbrowing sigas to suet as abe ehooses to recognize, and wa she furat opportunity begias to gikglo nd cbetter with eome cowipanion equul y Higbt besded and frivoluns-such a ady is in a fair way of cncuuntering a wreck of eume kroul. She ia iaviting her own dowafall The girl who is aroteat and rocerved to her degaeanoror indecosously froe on the otber-who makes no effort to attract attention atad oucourages no advanees in the way of love-making, sill ulways be safo from annoysnee and proof agaíast seandal. It requiree some strength of character
on the part of yoang ladies to keep
withio the proper limits in regard to this ma'ver, aed if parents are not well
nasured that their deagbtero, are strong evongh to travel alone they sboald oith er place them noder a guardian or withdraw them altogether from the trains."

## MIEPLAOED POLITENEES.

There is no question as to the vala of politeocss sod courtecy. It in the pecking by besns of which much of
the frail erochery of thim world is sared rom atter demolition. But there aro other things in the world that are quito as important as politenese and emooth ness of speech. Pohteness is exceed iagly agreseble in a lapdog, but if we fet a wateb dog to gosed our lives abd ur treiseurea, we do not insist on polite nes as an indispoasable quabication.
In fact we ratber prize the surly grow. In fact we fabber prize the surly grow warna off atrangers, sbowing bis teotb vicionaly in anawar to all tbeir blsed. ishosents, and sttends strictly to the business in band, and delipers up his rost ampjored et the end.
The poltences and amsothness which ronie mistake for goodaeso suld piety, to
rery offen risplaced. It is powed with rait aad trichery with relfinthess with elf righteothsness; and there are persona in whase cars a mooth the sonouls much mote sweetly thea a rough nall bonent truth In the miat grackeus masaner poesible they zoibrepresent, deceive, and delede those wbo coolide in thent, who are astonished that such good mea coald prove to be deceirers at last, when is
frect the only evideacy of their goodncss which theg ever gave was simply oundlebs capacity for " 6 oft solder" mouth telk. Tbe apostle bad to doal with auch men and it was of anch that he sald, "By good words and fair peeches they decrive the bearts of the imple." Human society will bare ba'bed jenmensely whea it fads out nome Diesns of detectiog amonth-tongusd fiauds nod when it learus tbet ror hh when is fort more to lie pridnd thas the deek deceptions of oily toufuet kaaves and Auttering bypocriten - The Chrit

## WHOSE SORROWS AEE LIEE DNTO

 MINE 7U) thon erifing mortal, reprine not Our Fa:ber has pome grest net wine purpore in thas ath eting thee, and wilt thou date murmur m ginet bin whea he removed the idol that he alohe may well thy coancieaco, and see if there ware not eartbly attractions elinging to thy soul, uad lending thee to forget the Creator ia tby love ta the creature
Kulise not thy feeble voice Bgainst the Most High, lest he wend upoa thee a sthi igreater trial is order to teach thee submission. Bebold lis aoble example when persecated by a whole world. Imagine hlm, the God of the universe, atadiog hefore tho Jewiah sanbedrim, condeubed, buffeted, spit upso? One blaxiog look of wrathful indigantion would have exaihiated the ruide rabble; hat with all the besuty and grace of self abeegation, be lowed his heed and praged, "Father, forgive them: they Woults thou they do.
Wuuldet thou find reliof for thy oufferinga ? Contemplate the life of Him who apske as never man spak? Follow bim througb all those yeare of toil aad oulleting. Witeoss hio derdh of merey and love, and then-"Go thou sud do

## PRATIMO AND WORKING

1 hike that saying of Martiu Lather whea be says, ${ }^{1}$ ] baveso mulh business to do to-day that I thall aot be abie to get through it with less than three houra prayer." Now, most prople would eay, "] bave so much busioess to do to day that I bave only three minates for prager. I cannct aflurd the time." Bat Latber thought that the more be lad to do the more be mast
pray, or else he cou'd not get througb
any we underatond it 1 traying of logie, provender bioder no man's jontney," if we hare to stom and pruy it is no mer hindraece thas when the rider bas to stop at the farrier's to bave bis berie' boe fastened, for if be trent on withent boe fasteged, for if be weaton witbont loog bo wonld come to a be that ero long be would conve to a stop of a for wore acrious lind -C H. Spurgeon

## NEW ARODMEYT FOR SPRINELINO

pastor in one of the lowns of Pem ylvana whartued une of the followink as reiated to him lig an old lndy before r deatlis
"About futr çoata ago I read a story aboint bsptiem in the Young Resuper, and it troablod me. I bad beon a munber of tho Luthuran chureh, but began fear I bad nope been conserted. Ifeer Ending pease in the Lord, I was troabied about Imptism. 1 went to my pastor and fofll bimmy trouble, be said 'tut, th! I Ifen showed bim tho atory in the Foung licaper; ho sid it raxu't is it to preven, and then showed hise Romans of $\quad$, ond enid. "You wired 5 won't tear this hoek anal throw it a-ula' What does it mean to te 'Jnanal in Cbrst? He
thought a monent, then msid. I teo you are in emment, so 1 ' will toll goar Tbe truti fiver it Tbe Apostles did baptize by mmornion, but they only ptizod pertsct Caristuades, but it mptized all mortal
"The old lady never conld comant so great at ein, and bunce nover to.

The Brimitio ofristian. ponlenid waskir.
HOMTINEDON, PA
Ocl. 5, 1989.
edizona zln. jaske quintma,


Eld. Daniel Fry, of Illbois is quite ill, and it is thought his race is almont rue.
H. B. B. and wifo and nistor (quintor are out at the old bomentend spending 4 fow days.

Stazen Julia A. Wood ia now at Farin, Somereot county. She is mueb improved in bealth.

Bra. Barber seoms to be baving iotoresting meetingu on the Pacific const Twenty have been baptixed.
Beo D. C. Moomaw informes us that they bave recently bad two addition to their church and good prospects for more.
Bro. J C. Eving, wo leart, has a position at the Lebanon Normal, Ohes, at a ealary of 840 per mionth and Iator only two days in a week.

We still bave on bonde a good kupply of Antual Mectung roports which te will be giad to dispose of. Let us have some more orders.

Bro. Brower. of Oregon, ways that they bave had an unuaual fine erop and favoruble westhor to gather it, 60 they feol that they bave boen greatiy favored.
The bretbren of tho James Creek chureb, Huptiogdon county, Pa ., will bold their lovefesant on tho 1 th of

Bbo. J. F. Ofler pruached at the Betbel school houso a few Sundays ago, at 10 othock. At the clase bereral persoen made application for chureh membersbip. So says the Ad

Ova foreman got the correepondence bead uptide down last weeh. Ho dan't see well someturace and we were not at home. Of courso if wa had beon at bhppened.

We are gratetiul to our contributors for the very liberal manner in whicb they bave responded to our call for copy. Plesse continue and we will then be abde to give our patrons as in. toresting paper.
Beanso Monday night we had quite a reffeshing rain whict secmed to be badly needed, an the noil was becoming very dry and parelbed. The lato sows
grain will now ceme up nicely and get a good "set" before winter cothes.

We are now at work on the Brethyen's simatac. If there are any further corrections to be mande, tbey must be acnt in at onec, or it will be
too late. Also any copy mitended for its pages must be on
cannot ho binerted.

Serzbse of our agents bay they expeet to get us large lista of subscribers this fall We shall feel thankful to all our agentu for all they do to encourage our work. Wo shall try in the mean time to malio
of patrobage.

Bro. Lawis W. Tecter, of Hagerstown, Ind., contemplatos s pronching tour through Iowa and Kanasas some time this Fall. Not certain, however, Whetber be will get it accomplished or not. Ho promises soon te contribut

The late rovision of the Bible in church. She was one of a family of making considerable atir in the roligious world, and it will no doubt be received with conniderable distrast at first. Aa moon as a copy of it can bo bad we thall have somothing more to say about it.

Sisten Eliza, wife of the late elder Henry Horobberger is lying quite lew with typhoid fover. Dr, Brumbsugh was eallod in consaltation with their family phyaician abd we worn glad to learn fram bim tbat be is bopeful of her recovery. This kind family has passed through some eevero afflictions, but wo trust that the Lord will sustein and overrale all things for good.
The late Guthrie oseo eaid: ${ }^{*} \mathrm{~W}$ biss koy is good in its place. Thore is nothing like whiokey in the world for preaerving a man when the is dead. But it in one of the worst thinge in the worid for preserving a man when be is living. If you want to keop a dead man, put bim in whiskey; if yous want to kill a hiving man, put whiskey ab bim."

TraE Qugoon of Spain bas a royal danghter buby, and the occasion has rained quite a jogful breeze through the higber circles. On the sixth day it is to receive taptism, and for the ceremony a vary aneient fonte is to bo the Jordan. What effect the Jordanic water in to have on tho babe we bave not learned, but we nuppese that ordipary water would not purge sia from royal blood. Sueh is royal religion and the less the world has of it the better.

We do not like to say much to our atrone nbout money, but as we can not get along without it, wo muat now ak all knowing themselvea indobted tc us, to make an effort to pay up
 can meet them without any trouble We want to pay our bonest debte and we can do it if our patrona will have the same feclicg. Please square up your acconnts if you can possibly do

Faov the Chrustian Urion we leata that a delegation fron the Protestant churches in Franco ss expected io New York soon. The musion is to get holp to presch the Gonpel in France It : maid that now for the Grst time since SL. Bartholomer's day, there is freedom for the preaching of the Gospel. In every dopartment of France, it is sid, there is a craviag desire to hear what the religion of the Goupel is, and churebes, barne, ball-rooms and thes-
tres are thronged with histeners to the W oral of Lafe.

Bao Alfred Clapper, formorly of the Yellow Crvek congregation, $\mathrm{Pa}_{\mathrm{a}}$, but they have had preaching Nob., eage ance they arrived at that place lact ApriL. Thero are po brelliren nearo chat York county, whero brother John Snowberger preeides. Ho zpoke for ue the time we had preaching. There ought to be preaching bere regularly It posaible sond some of the miasiosary brethron hore. My address is Utica, Seward county, Nob I will give in-
formation in regard to land, kc , if deformation in regard to land, $\mathrm{WC}_{5}$, if de sired.

The following itemis we have just received from brotber Daniel IIayes of Mooren Store, Virginis.
At a reeent meeting in Timberville, Va, 81250 was ralised and forwarded ${ }_{5}$ H. M. Blue, for the deatitute in Western Kansas.
The wife of Elder Somuel Zigter of Linville Creek, wan buried on the 16th of Sept. She was a eistar of Elder Jacob Miller of Grean Mount, and
bad a. large relationship in tho


#### Abstract

conducted by bretbren Kline, Harma


 and the writer, to a large andience.Demana tbe late war aome bretbren who were drafted is this State, went to Springtield to consult with the Gorernor and pecaro their rolenso from the draft. Tbe Governor agked on what grounds they claimed exemption from the draft. They said that an a body of the chareh was conecientions ly opposed to war of any kind. Tho Governor anked if they voted for the President. Tboy haid they did. He then whated to know if it was right to help put a man at the hend of the gov. oremegt whoe itd vory exiatonco was throatened? Tho brethren were relensed, but wont bome winer than when they eswe.-Brethren at Il'orh

Unper the beading of "Our Coctributors" the New York Chratian Adrocate giver a lengthy article this weok. It says: "Some paperd are well sustained io their editorial department but the rest of their contente are dull and verbose; while there are oth. re wbose contriluted orticles are of gech a bigt order, that though the editorial columens are wank, the papers
are lociked for with interest." This are looked for with interest." This
is a fact It in of course important that a paper sbould bave live eilitore, yet vary mach depends upen its contributed articles. We depend very much upon our contributory and we Kindly ask your besilasacce to help ue make the P. C. A lite paper. Let us bave your best thoughte on live sub jecte.

While we may havesome injudiejous minittorb among us we bave a great many injudicious bretbren and siesers, who are in the babit of eppeak. ing two or three times before, they think once Eapecipliy is this the
 goot th sossebody else, is no reason why the ove ateuld be greaily lauded and the eflort of two other deppeciated. The less ability a minister has the wore aid and sympathy he needs, bu it very frequentr bappend that wo
bave just the reverino of thin, and the result is, the mann of small abilities has to labor under great diendvantages. Firat, he bas to fight agaisat bis own dimulvatages, and secoanlly, agatnst the disadvantagea heaped upor him by his bretbren and sisters

In the last Cherik idrocate the queation is asked: "What is the duty of an eldersbip baving a minister in its employ who refuse to be immers. od ?" It may be a question to know what to do with such a minister, but it cocurs to us that it is a greater quey how this man got to be a minibter a clupeh where nothing but immer son is aceopted as bnptism. There wust bo considerable looseness in an nts ite communion and minastry befre it knew that be was legally bapfized, and it certainly would not be fery eneouraging to a congregation o leurn that thoy bad beea beir upiritual food from an unbapuzed pastor.
Is mother column in an carnest enil for some one to yo to Idaho to proach. Will it bo beeded? Thele is a great deal of talk about missonary work, but the abaociation, to our knowledge has tlono nothing. Thero is money is ho treasury, as the report in another columa sbows. Now why not aso it? It seene to us there nugbt to be something dane, and we bope those wbore businesn it is to ece that calls are filled and that workers aru put in the fichat will stir themselves. We believe if an effort was made te do somethieg the contributione would be more hiberal. Three months havo passed by sises
ary socioty, and anotwithatanding there have been calls through our eolumna omewbat sinular to this one, yot no ffort hea been made to fill them. How oryg is It going te take to got this worls started? Wo hope nomething will be done al once.

Srbyka Beckio Replogle, of Water ide, Bedford county, Par, died auddon5 latt week of intermittent fever. Sbe was a student of the Normal luat eas aten, was atout and boarty and prom. ieod fair for long life. But so it is, "In tho midet of life we aro in desth. roted member of the cburch, and was loved and respected by all hor associntes. Her anddon and unoxpected depariure whe quito s sbeck to her many friends licre, but one great consolation wo have, that though she ban been remeved from amogg us, we have
the asaurance that she still lives, and will conticne to live until we all meet on the otber sbore If, at the clote of the term of school it had boen said that ono among the happy and lively hand of studente would dio before an otber term would pass, who would have thought of sister Beckie beiag the one-so eheeriul, robust and beal Uhy? But so it is. Por our livee w all be pronse, and thercioro wo noul mone come we mny be reedy.

Nor long ago a rich man who did not rent a pow or pay for the euppor of the Gespel diod. The family wieb ed the funcral to be on Suaday and denired to bave a particular minibter to condact the services. At their ur gent request the ministor they wanted gave up bik regular appoidetment, hired a carriage, wont to the funeral and satisfactorily conducted the norvices. No one said anything about compenastivg bim, or paying the expanse of biring a carriago. Aftor some time bo sen! a bill of twenty-five dollars to agrez the exponacs of procurieg a pulpiveuphy and the fanily refued to pay. He then brought suit for fify dollars, Jucluding the bill and damages and the amount wat awarded to bim The Christom accocate taken up two columns in diecuessng these two questiona: Did the misister do right as a matter of equity $\%$ and did be act prudently as a mirinter? Now vo don't mean to diseuss these questions but we bolieve if that minister would have bad the epirit of the nuthor of that divine lojunction, "If a mans take thy coat give bitm thy cloak aloo, law suit.

Ben. Garber in another column apeaks of a sister who leods her paper to the poor to read, and supposes tha we na elltors will not bave aby objec tions to sheh a consise Not in the lesat if they are lonned to thoeo who are really poor, but there are those who can eflord to chew from ten to fifteen doltarn' worth of tobacto a year abd yot too poor to pay for the paper. Wo don't want our paper loaned to any of that clask. of course it might not do to aupply all the poor in that
way. We as editors must bave our liviog, and unless we got enongh sub neribers and moncy to atlond us a live ing you cannot bave the Pravirive
The mattor of support mast not be overlooked. We however have so objectione to our patrars lending to their peor neightora when you feel that poor to pay

## THE FOUNTAIN OF OOLD

A fountain of gold is saill to bave been diseovered in Califoraia from which was extracted 81,060 from ton barrel of water, This fountain is venindered so valuable that no estimate bas been placed upon its worth; and none but the rich men of tbe world can ever bope to have any atock is it. The proprietor of this fountain will bo
eonsiderad a lacky man and thousande wil onvy bim or bis fortuno and trieh that $t$ ey had an interest in it.
Thers bas bean anecher fountoin opened that is worth millions of times more All are iavited, the poor as well as the rich to take stock in it ; yet only a very fuw seom to care anything about it. It is the formesin of life in which wo cau have our eips washed atway and be made herre of salvation and etornal hfo. Ho, ye that thrist for the liviog wator, come to this fountoin. Come, buy, without honvy and witbout price.

## BEPOBT OF APECIAL DISTBIOT MEETINQ.

Aceording to previous anuounce rent thodelogates, with brothrev and jetere of Northesstern Obie, met in Unien churcb, Wayne county, Obio, uptember 10th, to consider the sub eet of bolding next Avaual Meetang. The meoting wiss organized ut 10 o'elork.a. W., by requesting the officers of last district meoting to continue in ofllee and eerve upon the present ocen4oD. Brother Josiah Keirs being abent, brothet Noah Longasecker was appointed clork instend
As a number of churcbes were not epresented by delogates, it was docided that all present thould particpate in its deliberations.
the tinse in that direction, and to the best poanible atvantage, and no foel very thing that wo intanded.

To be entirely freo from meatal la bor ean be appreciated only by auch as pase through the experience, and indeed there aro fow that can onjoy an experiesee of this kind. Those who go awny from their labors only to tion. It in only beaping care upoa labor, and the longer they remain awny the more they will bave of both The ouly way to edjoy real rocroation in to leave our labore and cares at homes, and un this ix one of the thange cflorts in this direction a succoses.
On Saturday ovening thero wus an ppointment for prearbing at the Rothel. Though the notice was short
quite a respectablo cobgrogation galh red and were instrueted in tho way of kaleation by brother J. S. Mohlcr.
On Sundsy morning wo again mut t the Bethel for proaching, after which an mpplicution for baptiona way
prosented nand attenled to. In the cyening pronclong again at the eame plase.
Theer mectioge worv all well at tended and quite an interest was mins-
iteited, Brother Moslor preachos there gain thun ovening, and thed koes to Blaw coonty at the Fairsivn meeting ion, wiene be will remain as long as tho circumptances reqnire-bope suc ocs thay attend his habone, ned that pool may be aceomplithed.
Today, at noon, we loturned home, and alenoet the first thing that ealuted


## GOD'S MANNER OF SPEAEDNO TO WEN

A very pretty thought is that God ondesconds to speak to 148 in a way
bat is ietelligible to nes. When Abraham became disecoraged in reforence to the fulfilment of the promises that iod had given him, thano promises celan remarkablo. Wheo he herrimy discourajod in reforence to inleriting be hand that bud boen promised birm aod desired an evidenco of its fulbill ment the fellowing diroctions wete three years old, and a she gast of three feats old, and a ram of thee yenra pigeon. And be took usto bim all these, and divided them on tho midet snd laid each peace one against
another." This was in conformity to so aecloet way of verifying a pormiwe, midst and the pieces were laid oppoforrening. Thos the party pulaking torrening- Thes the party making
the promite woold pass between tbese pieces. The import of it way alas
The parties makiog the corevant in parping botwect thebe ouvered amann withally tald, If I break my promiso
may 1 meot the snimo fate that the animals bave. Wheo the eun was ymbol of God's presence puacd be tween thote pioces which enfirmed the promise that God bul made to
Abrahem? Bat why did God eraploy such means to renow his frommo to Abrakuan. Simply bectuso thoy wore thanaling hod no othor meare wonld perbapos, so fully a aodsatisfuctorliy worWhat a prompiso to Abrahain's minad What a glorions thonght it lo that God that they com understand. Athough God is to infinitaly wiso and so fur
above us that wo can bearecly forma abose us that we can bearely form a woo are faithful to bira be will rovesi himbelf to ns , end give exprossion to his will concernaing as in such simple languago that we chn understand. Wo have illustrations of this giorious
trath throughout tho saersd pagtes.
"eytatlowh hia kipgdow and commounicate hio will to the rhildree of mon, ho conderiended to wioglo among mon of low catato. He would eas with publicane and einneres, and in deliver ing his mesesges of truth bie slwaye omployed such illastrations af wero When to addressed the farmor be ased tho parable of the sowor, the tares anongt the wheat, and the groin or mustard seed. Thon tho, the Poas of great prico was wlapted to the
merthent, and the not cast into the wen to the fiabermon. In all this we bolold the grodnass of Got in deliver ung hif mosasge to us in a way that wo can understead in. Some persong God's nord. This ien a mistniken iden. fiud nevor spesky to tes in a way tbat is beyond our comprebonsion. Sompe
 get the meaning of their parent's re quests, when a complianee to thera would involve a little self-destal. Abrulabu when be was called upon to ofter uf bis oaly son, nigbt huve inquired for tbu reason of sucb a demand. In his need wore all the nations
of the tarth to be blest now in this adrauct yoars. If God moant to fulall his promiso, tualy bo woull not now bave but destroy him. That is about the way mary people now reason They dam that they cannot under cand God's commands. It may bo Wat tho chosiga is not eo apparent, but We all can understatd that we should
oboy, wind like Abrabam and all the obediont, we will resiize the reward by and by. God epcals to va througb his Son plainily. He does not give us the "mhese" ned "wherofores," but as just what he commande, bie word will no longor uppear bard to undorstand. If so aro employed 10 do some work it is our duty to do it the way we are
disected. That is our daty. We may bot understand wby wo are to do the work in the way we are directed, but this does pot monke the will of our emplayor bard to understand. So it is is pule 14 known in clear intellyigible language, languayo adaptod to the nost illiterato, but bis design or parHand. It should be a matter of re. being to us tbat we can know his uch eveesding great promises.

## HOW WE SPENT THE SABBATH

Sabbatb last, Septembor 2t, whs a dyy of more than antel intureat to tho In the morniog we had a stirriog seroon from brother Quinter, from Pralmy 14. 12. Our headios will likely bave the privilege of reading it next weck
In the afternoon at 3 octock wo hud a Is the afternoon at 3 octock wo hud n
Suaday sebeol lostituto Thoso mett agg* we bave been bolding oevarion. Why for the last ycar, and bave fonad As this neeffing we bad thee ques ficest fir drecustion. The firat one wis thu meace to sucaro regular uttend
ante at the Subtath echool It was anto at the Subbath echool It way
discosset hy Mr. Glargow, of Il whum don, and le male the fallowing point In order to ewthe asgular netembance the ehool sbould be propectly argac. Well, that is, it should have prope to ulaptul to bis 1naition, sloould be wetive, have a propor tedes of bie work, bo kied ensi fontable, and should haber to make the selboul attractive. The work. They shouhi love their pupils Love begets love. If the oflecers and eachers of the sehool posersed theno gunaicintion it war mantaiaed tha the chastren woul
The next quest
The noxt question, What ought to

Sabbatb echool? The diswarsed by of has pointe Tirst Ho Ahould superto the the Mo relation to the aperintendent of publie works. It is not bis businces to work bimself, but to plan and see that bia handa work. In liko manner it is the apperiatend onts duty to direct. He should not teach a class bimelf, as it will interfere with a proper oversight of the school. Second, He should sse that hie directions are carried out. Third He should alwsys bo at hie post-ai waye be present ponctually at the ap priated bour. Fourts, He ehould leal in prayer and invite all to pray witb
bim. Fifth, Procure teschern for the lassor, and in case of abserice sce that their vacancies are filled. Sixtb, See that the teachers are not ioterrupted in their work. Seventh, seo that the oachors do their work propesly Another question, The result of suc "easful Sunday echool work" was die cusued by brother W. J. Swigart. He namod: Firat, Anything good originat ing from Sabbath school work sbould be regarded as a result. If childron by means of the Sabbath echool are kept from forming bad hnhits, such a lying, ewearing, smoking, etc., it is reault. If the childress instead of
playing on the btroets or wandering over the bills on Sabhath momins, ar yathered into the Sabbath sehool it is resuit. If they locome intercoted in the Bible, or reading religions litera ture it is a result. In short anytbing growing ont of Sabbath school work that bettors the condition of children or adults, may bo ragarded as the ro sult of nucccssful Sabbath sehoo! work Socood, The resulte aro of two fold We bonett otbers and wa aro bencfit ed ourselves. There is much is thie thought, and we wish our brethren generally could be irapresed with it. Thero are many yoang bretbren and sistors in the chareh that would grow nod become much strongor if they bind sometbing to do. It it by exerciang in Cbristian dueg's shat wo boome strong, and this is one of the good rasults of Sabbath achool work amony our young bretbren adod sisters I giveo a chance to work. Ochers are made bettar by their work, and they thembolves, ave made stronger. Another olvsorvation was that wo sbould not
look too soon for the results. They muy not at once be apparent, Our laborb may be as bread cast upon the daye thence
After the discuasion of theee ques tions, querses tlat bacd been broded in and ussigeed to difterent partics were answored. There was quite a mum ber of them and the answers to them seceued to be an interesting fcature of thv mecting. Ono of the queries wns To what extent are wo responsible to the people in oar community who do not attend churcb, and are indifferent to religioo $\mathrm{T}^{+}$It was answered by $\mathrm{B}_{1}$ a.
Quinter in a pointed manor. The following are a fere of the point a Firat, Wo are reeponeiblo in propor ton to our inflacnec. Second, Lot our ght shino. Third, Be eoriable with peoplo and invite there to chureb.

The atteadanco wis larger than eny previous nectiog of the kind motion waa made to hold a similar ioveting io four weeke, but it was
amended by making the appointinont in two woeks instead of lour, and it arried This of courso is oftener than wo expect to hold them, but wa have not bad any for sometimo, and as the interest ecems to be no good, we cannet purhaps spend on cecarional
sabbatb afternoos to a better advadge. No one who attends these mectngo with a desire to be benefited can bu disappointed.
In the evening we had a short and poidted ecrmon from brother'swigart Irom the text, "The law of the lord is percect," and thus onded a pleasant and profitable Snbbath day's seryiec.

Q

## ELDEA R, H. yullek, zDitor

## ADoos, 1 IND.

We shall atart for bome is a for daya. Direct all letters to us at Lado bo, Ind., until further notico.

Don's blow your own trumpet, let othery speak your praise; it sounds better and connts more. But praise given in our presebee enly counts half as macb as that giron io our absence.

Stuey well your own macher of preaking, your own geatures, and your ory look; for if thero is a harsh, rough, offenaivo style in the way gou onkens your powor, and injures the caneo you adrocate.

Ous committeo work an the oburet at Lafayetto, Ohio, is done. It pansed of an ploasanaly us contd bo oxpected and was nocopted by nearly all the will accopt it 05 they were not much interested as parties, and oot conderma ed by the report

Do not speak nuch of otber's faultes and when you do be caroful to ropre sent them in an good a light as their
case will admit. If you must toll the faulte of others plainly let it be wath it manifest aorrow for them. Stop hight $y$ ob the fonlte of othere; it may wound an aching beart decply, end do no real grod to any one

To advodate the cause that pilf asite and barmonizo the views and labore of the brotborbood, is far better than to advocate an extrome that will enuse division, and; oripple the labors of the brotherbood. There is grest duvger that our papers may work for fretion, becauno they may get ther upport from a purty
We ntopped at the home of brothe O. V. Yount, in Tippocanoe, Obio But dud not see him as be was absent, having $g$ gou to Indiana on a preaching angar here out of eorn io Miama Valley That is much bottor than making it into whisky, and it is a goorl locality for such a business

Tue highese ty pe of Christian chursoligious papers to keep it above party and its pages devotod to the good of the whole body, that no seltsh intertost, $n 0$ laction of friends, no paudering to pregudice lend it away from the privitples of truth, which make the good of all tho grent object of it tro.
the purpone of condeming triune mamersion, bat it is proven by the command of the Sav or 10 the commasaion, r ot by any par fieulan views of the trinity. The com mosion is all tho proof necded to sum-
tain trine marecrson, if it is fully understood tho parts of eprect used an it, require throe actione in baptisu and no doctrine of the trinty is correct which does not egree with is

Ora committee in the Sugar Crook cburch at Lima, Olio, have finished their work, or rather they went there sud the parties faished it themselve by mutual agrocmeat, to the commit teo did not need to make a decieios in the cose, but it was so arranged that Jacob Farly wus restornd to followship in the cburch by unanimous coneent and wo hope the mombera will try to conduct themeolves in such a way that peace and prosperity may abound among theta. After troublon are net thed in a church mucb doponds upon ing it settled. It is sombers to stir up again that caution is needed contio
unlly to inaure a permanent poace.

Whene overything around is driven by afl the apeed steam and lightning con give it, and atl the cnergy of mas pst fortb to dematiled that a corresponding eflot if not a greater one, be made to epreud if not a greater one, be made to apreud
the goeppel and establish itr trutb ho goespel and establist its truct
Shall man exbauet all bis enorgy on temperal things, and spend all bat tive for thens, and do little or nothing to aproad the truth. Sarely man's duty is to do as nucb for the menal, intolleotual and spiritual wolfare of the world as for the termporal. The mai tho worke so muph for teroporal thing and but little for the apiritull, is serv ing the world too mueb, and serving God too littlo.

## TAEE OABE OF TEE OHILDEEN.

Because they aro of moro valmo than all other things around you. You will hikoly bostow too auch paios upon their tomporal wente, to tho neglect of their moral, mental avd apiritual good Tbe mont important wanta in mind and apirit should to your, greatest
 stowed on them, while the mental and spiritual wants of tbe sona and daugbtors, worth incomparably mora, are gotting too little eare. Get religious papers, bookn, and tenching to feod boir minde as you would feed gour herd on beaithy food, Gaard your childres from the dagerors of temptafion and sin, as you would guard your stock from the poisonons herb, As you would feed the body every day with whelosome food, to the mind in all ite powors needn to bo fod with wholenote instruction, and the apirit cultivated and trained is all its soblo

The Primitive Christian.

##  <br> boys and their teacherb.

When I was myttoif a very smalh bild, 1 wont with my mother to visit a porsou very famous in ber day, and
of known excellence, Mre. Hanoab of known excellence, Mre. Hanoab Moore. I belioze I was four years old at the time, and I remember that rise brooke, nol unintoreating for ebildroth, and the told me she gave me the gif becauso I bad just come in to tho world and she was just goong ont Sho was then very old The felling which comes upon people who are advaticed in jears in that they really wish that they could eay something to enable you, who aro now very young, to roal. ize in your minds-to get practica! truthe that you will learn in the couree of experionco, in ordor that the learning of them may be more oasy and the less bittor
There in ath mamense importace an importanco groafor than voll cus ing; and thus day on which we met together for a singlo hour, or less may be-who keows?-a determinilig day in the lifo of somo of rot. But what
is yeally wanted is to lighs up tho apirit that is within a boy. In nome sense, and in mome degree-in some offectunt dotisl of gead werls in the wordd, in every boy, not only in thoso Who aro brilliant, not ouls in those who ere quik, but to those who are
solid, and even in thoso who are dull, solid, and even in those who are dull,
or sears to be dall. If thoy bave only tho grood will, the duliness will clony away dlay by day under the influonce of the good will. If they will only exert themsolres they will find that every day's oxertion asier and mose delightul, or at any rate less painful, or will to its becoms. ivg dolightful in due time.

I know from practical experience that the first beginniag of eflort, and the reward of effigt, is a most impluortant event in life, I can recolleet from experienee. I can teeollect the firat
occasion. Perhape it was according to the fashion of ectiools at the time Whon I was a boy, but at the aclanol Where 1 Whs we wero whll tanghe to bo don't recollect that any effort of any kiod was made to estalishas dintince tion butweon us; bor do I behere that
anybody was puch letter of mueb wored than the ycsh. But that was a sloupy method of pursatt Well, now, my frionda, yon are in thore happy cirhave takeo place, not only in tho labors, but in the energy, and care, and affiection which
work of echools

It is imposis ble for gou to bo too gratoful for tho phins bestowed ypon work of teuching. I adriso you, and I hope you will contribute by your
own etforts, overything which is in own etforts, everything which is in
your power, to lightes gour teavher's labors, and show him that thoy are ap precrated, and that you wibh to mako bim your iriond. Show him that you your good. Again, I say, do all that you can to belp bita, and it will he an
immenio conimlation to bim, it will immenaio coniolation to bim, it will
tend to remove that feeling of frissomoness which is insoparable from
tesching whon tho boys are unwilling to karn. Thero aro fotv things in the world moro beautiluil and catisfactory than the kiedling of tho connection that grows botween earnest teachors and willing boy, it is not only the facility, with which a boy worke, it is the will. Thore is not one of you who hus not
got it grontly in your powor to angat our friend, your teachor, in this work, and depend opon it, if it wero noces. nary to reter to selfish motiven, tho
more you lond him that assistance, the
more gou yourselves wilt take the bea- jatt the contrary, all throagb the hitle otet from bis toil.-Mon. F. E. Glud. vein of bucsor that cropped ont to the surface. Some children have a peculiar lungs when they are reproved. does juet ay well ofentimes to laugb thinge off as to scold them off. Laugh. cr is better than teara, Let ue have a little wore of it at bome--Manufae twer aud Bualder.

## "ThE OUEST OF THE heart,"

"Ye are not your own." Your bodies are the temples of the Holy Gbost. Is that an nomeaning metaphor or an over werded exprension? When God eater6 the coal, beaven cevers with him Tho beart is eompsred to a temple-God acver entere wibhout him atheadaata, repentance cleanses the boase-failt providea for the houso-watchfulsess, like the porter, takes care of it-prayer is a lively messonger, learas what it wanted and then goes for it-faith tells bim where to go, and be pever goes is Jsio.
Joy is the musteran of this temple, taving to the praises of God ned the
Lamb; and this terrestrial temple shall ho romoved to tho celestial world, for the trumpet ehall pound, and the dead sball be raised - Pros. Bounr

## INNOUNCEMENTS

In the Saglinaw church, Mica, Octaber A mae riles north of Oval, ou the Detront asd Milmakee road.
Of the Yelloz Creak church Oet, 14, tu the Now Eaturprite cburch Inedford county
Of the Reme cburch. Hancock county, O. a the Onk Erove meoting boase, Oct. 16. st 0 a'oloek.
In the Excter churoli, Fizimere Ce, Neb,, Oot. 10, at $2 \mathrm{o}^{\prime}$ clock
In the Noot Itiver coagregation, Fillmore county.
s'elock.
Is the Laplace chazch, Piatt eruety, III Oot 20th, commersog st $160^{\circ}$ cleck.
In Catdwell enuuty, Mo, Oct, 8tb In tho Moaticello elmareb, Whine convity, Ied., Octobor lith, conumesciug at 4 o'olock $\mathrm{p}, \mathrm{m}$.
Io the Washiagten Creek oburet, Douglas courty, Kan, October 14th, commeneing at

Io Latbrop, San Jeaquia cotusty, Call
Cetober 8ih, and will canthow obe weelc,
The Lest Creek church, nt the Froe Sprivg
Tho Psether Creek charch, Woodr
Tho Psether Crek ounty, III. Oct, is at $100^{\prime}$ clack Is Dixon reanty, Mo., Oct 16
The Dulameay charct, October
The ralameay cturct, October 10
At the Tearcoat mecting-bouse, Hatap At the Beaver luas muctiog house, Mineral county. W. Yat, Oct. 29ad avd 24th.
The Yellow Creek church, Oetober 14th, their aew ehurel at New Entorprise, at it 'clock.
The Hew ard charch. Heward cousty. Ind et 12 th a aid 13 , at $2 e^{\circ}$ clook
In the Somernet church, $W$
Ind, Oct lath at 10 o'elock.
In Sation conaty, Iowa, Oot, IG1h and 17th, be 10 and a lasl o'clock, ut the hoasd of brother John Prbes 4 miles tooth of Messadtville.
In the Bopewell charch, Bedtord conaty FA. OoL, 12, at 10 a'cloctk,
Le the Logsa ''rees charch, Legaa Co

## Ohmo, Oct 20

## Tho Plue Greek congregatica,

county. Pa, Odt. 15, at 2 o'clock.
Oa Alised Framo, Lawtenca county, Int.
et 16, at $40^{\prime}$ clock,
Thas stvor Creek congregation, Ogio Co IU, Oct, 1 dth and $15 t \mathrm{~h}$, at 10 ebclock At the reciloper of brother Jesso Sbirk, 18 Kansan, Oet. 91 b and $1 / 6 \mathrm{~h}$.

## ansas, Oct blb and thtb.

on, tud. oft 13at, at 4 otolock.
Tha Arcadia church. Hocmith
The , Ootubar 14th, at $100^{\prime}$ clock
to the Dry Vulley esugregation, Oetobe 13th ind if
The Englist River Alstrict, Keetuk Co.
Dowa, Oct, 15th and 14th, at 10 o'eleck.
The Clover Creek oengregatioa, Oct. 151b,
Aeclocie
The Gruady church, Grundy covety, Iowa,
Uct. 15th and 13th, at I o'clock.
In the Elkhart Volley chureb. Elktart county, Ind., Oet 10tt, at 5 e'eleck.
In the Duflas Center church, Lewr, Ot th and toth, at $1 \sigma^{\prime}$ eleck
county. Va., Oet 0 .

At New Con
F. Ock lat
In tho Union church, Marthall coasty
Indiasa, Ootober 9th, at 5 p II.
In the Dasespavile churot, Blair county,
Pa , Oeteber 16th, st $4 \mathrm{p}, \mathrm{m}$.
In the Firodbery charob, Belford eosaty,
Pa, Oetobar ISch. nt 4 o'clock.
In the Eagle Cretk charch. Hancock Co In the Allitas church 4 p
If , October 10 th
II, October 10 th
In the Nerads
Mo, Octaber $23 d$ and of, Vernen connty obe mile north east of Nevads
In the Aatiock claureh, Iad, Oetober 94b t IO, in, m

In
an.
The brotbron of the Aughwick congregation, Huntingdon connty, Pa , rotend bolding therr lovefeast on the ath of Oetober, in the IItl Valley oeeting-house, commencieg of $2, \mathrm{p}$. m Mceting to continue over Sunday. The asual invitation ts extended

## Jonn Spanoule.

The brotbete of the Covontry charch, Cbeater conoty. Pah, will hold thoit communion racoting the Lord willing Oot 16 , commeacing at $3, \mathrm{p}$. m .
J. Y. Bルहssexho, Sect'y

The brotbren of the Wecpiag Whter church, Casa county, Xeb, intend hold. ing their loveleast on the 234 noll 246 ol Oct, at the buuse of brother Mosen Keefor, \& miles sontlienst of Green wood station on the B \&M. R R commencing at 10 o'elock.
Y. Heckreh

The brothren at Plun Creek, Arme strong county, J'a, will hold than lovefeast on the Iathe of Oct, ht 2 P Lewis Kivalio
The bretbren of Mc. Etba. Adame county, Lows, will hold their lovefoan
Oct. $9 t$ h
D G. Conser
The liethren of the Milmine chureb III, bave appointed their loveleust on the 16 th of October, commencing at g'clock. By order of the churel.
S. Miz, er Clork

The brethren of tho Buffisto Vislloy clinech, Union county, $\mathrm{Pa}_{\mathrm{a}}$, will hold their lovefenst on the $19 t \mathrm{~b}$ and gath of Oct. The minal wivitation ix extendef By crder of the churib

Adam Brayez.
The brothron of tho Spring Ran congregation. Nillin county, Pa will bolid their lovefonst, the ford willigit on the ISth and Itith of Oct. Pulatio preathing at i p m . of the I5th. Invatation to all byorder of tbe elamele
J. C Swioakr

Tho brethren of the Berha congre-
sation, Somenet empnty, $\mathrm{P}_{\text {ia }}$ will bold fhour lovetemet on the 17 th of Octoler

JACOB Bioctils.

## MARRIED.

FYOCK-4EESE - At dew Paris. Bedford counaty, P, A0Finst 25 1880, By Jalan B. Millor, Hoory Pyock, of Bedford conaty, | t El |
| :--- |
| Pa. |

## DIED

RUSH, - Is the Hepswoll church. Beatord county, Pa., Juee 13, 1580 Gearge $W$,
Rush, aged 73 gesrs, 7 enoutha and 12 days,
Fuberal cervices by cliter Jacols Steel and
0. 8 Clapper from Jote 16 - 20

TRALLIER,-In therame church, Scpt. 1t 1sse, Darid Braller. aget 82 yeane, 11 montan and 2 day
Foneralserviese by rliker Jacob Steel atd D. S. Clapper, from Hiebrew $=2-1 \mathrm{~B}, 10=$ atge coneourta of people
LAPPEEL-Also, is the same cbarch. Sept 17, 1880, Samuel Clapper, aged 16 yeara, 11 noootbs and 3 daye.
Fueeral services by elder Jocob Steel veid W Rlchey from Rev. 12: 14, to a large con cobrac of peopto

## Hexdi Clappan.

(Bretaren of Work please copy.)
CLAAR,-In the Clasr church, Woodbory
coogregathas, Medford countg, tra, Aug.
Sth, qister Jane Clase witc of friend Mtol
sel Clany, aged 37 years aed 4 montha
Bhe leaves a earrowigg husband and three
nenall esildrea to nouro thelr hoss, but they

Sister Jaue the a coosistest member of the charch and bore ber lingeriag illaess whth with wht her luthe chaldros, tuebind and masy tha will of $\theta$ motoly submilted her will to ho wial or God, asd olatiged her friends to bring up ter chlltrea in the fear of the Lord and wa gaed ber dreatu to bim who gave if Fuperal eccuiton improsed by oteranl gath. diager and Jacob 3tiler fon Hena S. Hel

M M. Cusin
JORDAN -is the Excter chureh, Fillmon county, Nob, Aubs F, wife of fricked Daniol Jotdss, and daughter of brother atd nitler 3isecor, aged 24 jears, 7 mes and 20 days
Fuberal acevves by bretbren 3.5 Snow herger and Joseph Brabaker, frora 1 Peter 24.25
daughter sofe church, $A$ menada Rebecca, daughter of tbo shove named pareeth, aged by Joseph Brubaker, from discouse
bswns B, Пtaxy
dantowa congre getion, Sept. 12, 1680, Fratices, daughter Praul and Deblish Graghooar, aged Io
years, 11 moothe sad 8 diy
Alsa, In the same place, Avg. 25, 1eso. Mary . denghtor of tho shme parcets, nged yoars, 6 monthn asd 7 dkyd
Iisa, le the satie place, Auggust 21. 1880. Lomis, sas of the menie parents, aged 5
yontu, 3 montlis sed 5 duys This matea threa iosile of oue month

D P, Ranar.

## dorrespondente.

From Rackiogham Oenaty, $\mathrm{Fa}_{\mathrm{a}}$.
Dear bichiren : At the request of chler
Jawoh Miller I attended the commun ron meoting at liteon Nomet, Rock iegham county, Va, on the IFich of Saptember. Hero wo met brother Asa Harman, and brother Goorge Arnold, of West Virginin. The meoting was a plensant one, and we had another bap: py eesyon of Christur tellowehip an comrumion with God

Green Monat is at the head of Lin tillo Croek on a beaukiful ominenes and the metting. house in a fine 日truct uro of solid limostene. At the weeters bate of the binlim one of thosa celebrated limestono apmings towing out कrth a curront full und strong, amply auflichent ber run a flour mill a shor Distanco below. Hure is whero older Borjamon Buwman formerly lived ani] labored. Elder Jacob Miller is hib ano-inlaw, and suceceds bim in the church. The brethren bere here pleat ant bomee a good twighborbood, and good eociety. They have notne peace able Menonnitos enist of them,-Sing or's Glen famons for Note Books and ong near by, of yot in thelr midst, tine wersherebip. and a zeatous and efficicht ministry, yet the breth.
rou bere sis elsowhere have bud their triala During the "Thurmanite" troubles on the Valley Jacob Spitser ti hasbeciate in oflico with eider Jacot Diviler, mithdrow frou the charcb and some others with him. Sume of them bave since roturned, bnt Jacob $8_{\text {pilacr }}$ and a few othets to whow bo preaches ht the lovefeast and acemed quite fisondly, and upon miyuiry stated to no that be bad notbing ngainet tha hurch, yor ho stuys outeid
The brethren in the Valloy compusA largely of the Germaso oletont, and cals and thoroughly arabuod with the prisciples of the Gonpel un taugbt and puacticed by our forefathers, wre nut progn vacion thay corliward, thshionward, sad ultimetey dowoward. Yot the brothron hare fre monigg oeward, and. Paul-fiko, upard, toward the mark of the prize of the high calling which is in Cbris Jesus. Tha bountuins and valiey and rich hille of Weat Virginis bas long boen a missionary fiold for the Valley brethren, whio some of tho bost talent of tho cburch hay been and is now carrying the Gospel in word ind practice accoen the Blue Pidger
not eflocted a permanent footing
among the ariatooracy af its boase. Notanong the ariatooracy af its bast. Not be that goes atout as a roaring lion 'ho that goes atout as a ronaing'
seekiag whom he may devour," is in seekiag whom ho may dorour,
the Yalley of Virginia too; and the lirethren find (in the lapguage of a brother in Obio) "wo need as much now to labor for the purity and stead-
fastness of the fathfol as for the incrense of the church.

Dasiel Bays.
From Hollidayibarg. Pa,

## Sept. 18, 1880 .

Dear Primitior
On Sstuday, Ang. 28, at $10, \mathrm{a} . \mathrm{m}$. We met to bold our regular churrb. Quite a namber of membera presont, and the meetiog was a pleasant one. The proponiton was to di. vide tho Dancaneville and Lamerarille
into reparato eongregations, buf it was thought heat by some not to di: vide Next, A proposition to dig a well
ut the cburch. Tbe angention carried and abunt 825 collected for that pur. poso. A lotter and an appeal from the Tumes A. Soll, and orer 855 ware raised. We concluded to bold our
lopefenst on the toith of Octoler, coraEnvocing nt 4 o'eleck, po m. Also
proweching on Sabbath Brothor Quin tor in nexpoted to attend, no providen-
tal inturference. About 830 was raised at thin n ceting for variona purpones. Closed by uinging and proycr. Or cur fuaro homo wo were agree who vame to rel- ain over Sabbath. On Sablath morning he addressed the congrogutions from kive. 20th chapter
 Truerrections, firat and last. At one or the other wo mulat all como forth. A puble collection was taken up tor tho taliving over five dollars. In ull the ollections amounted to abont sixteen dellars
On account of the rain but a few of
the ningigg class met, and that for the the ainging class met, and that for the
last lime undor the inatruction of broth. L. C. Stiler. Such scasoup of worsh if are truly pleanant to the Chrastian. We think of the many dear bretbren and eisturs who aro wholly deprived of these blessed priviloges. Muy God aburdantly bless them in their isoln.
ted condition, is the prayer of your sister in Christ.

> Emur. R. Stiflea.

## From Ohiosge. Di

## Dear Primatite : <br> Sopt. 20, 1880.

vention of liquor doalers will moet in this city, to deviso more siecessfal means for carrying on thoir nofarious
trafic. In view of thia fact the Ladien Temperanco Association of the State of 11linots, will mest here the eame day, with proyer and fueting from $100^{\circ}$ clock a. m. nntil 4 p. m., For the abolition of the whisky finnd, A bend that han bligbted so many proapecis, eruabed and made so many criminale. It in in docd, antoniabicg to bee to what a dogree the businees is bero carried on, and whee this is once known cannot belp but arouse a fecling of righteone indienation within the hearts of overy one who bas any sympathy for his bittle difference noticed betweon werk days and Suadeys, oxcept that tio thoroughiares aro not no mech erowd-
ed. Nearly sill the stores except wholesule, are open, and the most promfewat aro the whith.g holl.s. Muy the ladies of the Temperanow Atasciation of the Stafe of Dhanis, be buecessful in venderivg overy effort of the whitky dealur fatile, on uest Tucsday, earnest fruyer of the subsciber

Finaternally,
T


Netes frean the Mt Vemen Congregation.
Avguta Conaty, Fa.

Sept 11, 18411.
-Oar lovefesst will be beld the 9th of October, sad at New Coucord, in Roekbridge county, the let day of Oet. vat arma of the churcb is
-Oor elders, Gee. S. Wibe and Jobr A. Chine, buve a large lerritory uader their superviaios, sown of the members being considerably ieolated from the main hody. This cousea a grest debl of Labor for our ove
-The spiritaul bealkh of the Mt. Ternon congregation aeene to be tolerably good at present. Althongb we have bud no additions for same timus, yet we look forward to a tume whec tbo
the apirit may operate with power apoa the muads and bearto of some withia oar boundary.

- Af odr laat quarterly conacil the obacco question recerved some uttedtion. The iden was advanced that those
who bave cuatracted the botit of ubing tobucco, and eamnot quit the ase of it entirely, elould dae it as moderately 49 posaible, but every eflort sbould be exrled to provent the yonbg and rieing veperation from usigg it. Whea in the et of toking a chew ask yourbelf the quection, "Does it become s Cbristins to ebsw
do ?"
-A abort time ago a sister aiked to for as explanation coneeralig the Poor Fond eavelope and slip. Sbe then wished to know if what the vas doing for the poor was not enough for her. She eaid she losoed ber paper, the R. C,
to oma half dozon, eome being ootaid. Co soma half dozth, kome being oothid.
ors. Editord geaerally discourage the ors. Editord generally discourage the
den and prsctice of leading papers, bat roasideriog tho cireumatances consected with this we lheaght it both eommendable and beserolent. We think our editors monld agree witb as, and ooito in withing 'besven's cholecat blensiogr to
-Oar Sabhath-echool is progressing finely. Ono Sabbath morning the Eebool contributed to brother Hope $\mathbf{A}$ littlo boy vear foar years of age walked up money le bia hand saylog alood, "Here a some moacy for brotber Hope. "1 Bow grand it is to toach ebildree a good, Parente, where are your cinldres on the Sabbath? Do you talie them witb you to preaching and Sabbath achool? or are they loft at bome to raosack the boildiegs and farmes with such company they may meet?
ara ia bopo of elernal iife.

8. W. Gabiea

Stuart's Draft. I's

## A Nem Otganiasiga.

By requect of brother Joshua Shbiliz od myself we met the dear mombers in Codar county, Iowa, on the 3d of Scptomber, to axsiet in organizung a church. There was quito a full repro-
sentstion of members present. Tho sentstion of membery prosent. Tho of brother Jostua Sluite as presiding older, brothur John Zuelk choses forsman for the cburch; brothor B F Miller adtranced to the socond degree in the ministry and also appointed oterk, brother Noah Rudy was chosen In deacon. The meaberas applied the
ery upprogriate natme of Plensant 'rairie to tho naw organiantion.
They now bave a menbernhip of thirty eght. Including tbree ministers Thoy second degree and two deacons anceess, as ove roadtiy notues they onoy the contidence of thoso withent hud, if itu Lord will, by conntitent
livea and an tunwayoriny, mingateliot livea and an tuwavcring minigstation
of the preached word, they will sute. cooh in thilding tip a prosperouns church nid win many gonls to Cbrist. May God bless and proxper the Pleasart Prairio chorch.

From the Bulver Oreck Oharch. Otio. Dar Primitue:
Allow me omez nore to A6 you foricit four valuable pa will try to zive yolla piece from thi arm of tho church We bave meeting here overy lour weeles by our bolovod older Jacob Stanout. I am sorry to say that I bnve net been to meeting Tor some time until last Sabbutb. Bro Jacob Kisor prenched 1 bare a desiro to go to metting more, but ill bealth proventa. There are threo of my famny down sick. The brethren and aistera intend, the Lord willing, to hold tbeir touncil on Saturday, the 95th of the presont month. There linve been no additions to the eharel ainco lant June We have a memberabip of alont two bundrod, with ten deacons and two eldera, namely. Jaceb Shanour, David Itittenbonse. Jacob Moorre, Jesso Long and Jucol Kiser aro onr ministers. They are all busy overy abbbuth, standiag on the walts of Zion to warn the childron of men of their danger and to proclaim the glad tidings of good newa that tho blessed Savior if come to save the sinner fitom the error ol his waya.
Wo live some vieven milem northoast of the church, a long distance for one who has to go to meeting on foot.
After our coubcil we will send yeu some notrone

Tours in Cbrust.
Johy Mha.els

## a sad acoident.

Died is the Nottle Creek congregntho, Waype Co., Ind, Sopt. 13, 1880, Aaron S. Hoover, eoa of John and Eliz, abetb Hoover, aged 19 jears, 11 months add 23 days
The sabject of thie notiee came to bis death as follows: $\mathrm{He}_{\mathrm{e}}$ was in Bugerstowo on Monday the 13 tb, with a two-
borge teama -a distance from bome of borse team-a distance from home of to eome botheers. muintapstid when done got on the Wagon to drive, and attempted to atep acrose the seat; ; bis foot cangbt ead strew bim from the wagou. Ho etrack the solid etreet with bie bend sad aboolder braiting hum vory zurcb, bot be got up sad clumined is to the wagon agnii, and drove into the noath part of town to the mill and got a load of feed; then atarted for bome. Wheo be had gone botween tbree and foor miles, be bogna to get vety alck, and was takon lato a housa acer the road. His fatber was mees for. and wheo he arrived Asroa did not reeognixo bim bat sank awny sad died in about fifteen or twenty mis. ducted by wr Fuseral serricos con 12 , to as very large and mympathetie concourse of penple.

Thas one after abobber breathes out the liff whied God gives, for no otber parpose bat to glorify Him, by proparpog to meet Him. Tbe deceas ed was in perfecs health, of a fresh. roay countenance, one that all wrould auppose likely to arrivo to a greas ago, bat Dotwithatanding an that can be Iruly ratid of birn in faver of leng life conld not ovail. TOTHE GRAVE me must go, and thene is no DISCLAARGE YOR EXEMPTION N THIS WAR.
Youeg frieads, and comrades, is it not euongb? What muat tobe place if your preeence, and in your midst hefore
you will be perauaded to give youreelres to Jesua? Let the abore ibeidiat notre as a monitor to give you the timely warcoing, that you are now stnading upon the briuk of the grave, and as the Juss of death.
Hoozer would bare 1 ane if then known two dinys before, that la three days be sbould be six feet under the surface of the earth? Wby, I will tall you what I think be woutd bave dowe.
He would bsve campliind with all the conditioss of salyation, that be might "Hee the wrath to come," that ho might have Jekuí for bis comps nion to walk

1 sbadow of destb, and necare a "rigbt to the Tree of Life," and he able "to and elaim bia manaion there. Bot this be neglected while be might bare attended to it, juar like you aro deing now, and na be was taken, to you are lisble to be taken at aby moment, Whetber yod
sion or not.
Traly Aarua was an obedient and dutifal noa, so far as secalar matter were concerned, and bis place cad eeareely ever be filled in the broken fantily. And for the sorely stricheadown parente, bley

Lawis W. Texten
Notes fram the Mt. Veraos Olarab, Augusta Onontg. Virgria.
-Our lovefoast will bo hold on tho vening of tho $1 / t \mathrm{ta}$ of Ot tobot.
-Tbe mosther with us at present is yuat a little eool. The corn choppere aro busy trying to excape the flost. Seoding is now being done smong un ond old.
-Last Sundsy we had Sabbathachool at 9 o'eloek, pronching at 11 , and athging at 1 p . m, while away a fow miles at the same bour wo had a pleasant meating in the grove.
-A bolorad brother of our hitele Sunday bad ber among is for the firat tima. We weloone atstor Right amonh as for wo think her a good member.
$-\mathrm{I}^{\prime} \mathrm{m}$ wanting a settlement with the more anslours and supposo Hope to bo aracng you belore long, when it can be done with entire natisfiction to both parties.
If life und heatth ers spared 1 will be in T'ennessee by the int of Oc . tober where 1 will remain for a abort ime, and then roture and go to Pendgivania. Will bo pleasod to s:op with uch of my echoolmates and brothroe who may not live too distant from the Cumberland Vallog ralrond, ovor
which 1 will pass. Probally tho D. A. O. R. R. brancb from Wenvorton to Hageratown. If I roevivo no requast I will pass on, thinking it easser to travel thantotry to proach. Mg addrons will bo Johnson City, Eant Tennessee until the 10th of October, then Fisbraville, $V_{4}$, until the 23 d of sam menth.
-last week wo bad a short but
very pleseant visit from our esteemed nibter Weukleg, of Penusylvania. We onjoyed ber V mit so mucb, un nhe could tell us many things about the sechool and ewhoolmatey, the church, with its
rarions uxerciee of worshup, and his. Tarions exercioes of worshyp, and hisdrod subjects, all of wheh Wus of in-
teress to me. We wore sorry that hor atay was no short. Let na bare a re. port of your vigit, sistor Weakley through the P. C.
E. D. Kemena

Foshersentle, Jit.
E.

## Froan Recky Bar, Idabo.

Sept. 3, 1880.
Brethera Eidor
Should love to address you as brethron, bot as 1 have never bad an opportunity to unite with the
Brefliren, euppose I cannot. I know nothing of your churoh antul a few months ago, whon I bocaroo a reuder and butscriber of your most excollent papat; through the Kindrese of your aister, Mre. Cati. Higblargor. Sho in bere viaiting me now, and 1 coneladed
to write to youl, hopingis therehy to accure the acrevice of a brother that wo may cnioy tho blossed of privilogo his. teaing to the plue Gorpol. Oh, weare in gruat meed of a masionary. Wo with do all wo joassibly cin towards defraying his exponses. Our house in open to any brothor whe will cokis, and thoro will be no trouble nhout raisi
unde to delray hiss expenfes home.

Boise City; witb all its profossing Cbristians is in as groat nead of a mislining camps. Mrs, Highbarger bas ber bome thore and sho 19 contident. that if one of tho bretbron would only amo, be could huild up a churob thoro at once. Oh, it is our daily proyer that a brotber will conte and eomo soon. Wu bavo a good bualtby clirate. Mrs. Highbarger oxpeots this appsal to come before the brethres, and wisbes to by rememberod by all her desr bretbren and sibtera, expecially those of the Maner obureh.
be aister in Cbrist.

## From Moscom. Idalo.

Dear Brethron
Auguat 29, 1880.
we lef the Bethel congregadion near Ladoga, Ind, on the 2lutb of April, bound for the Parife cosst, and wo aro wow located near Moscow, Ifrho. Bot alas, on the way wo wero beroft of
our dear little Daleo Helle, the danghter of Siamuet and Syent Pelley, aged 22 monthy hess 2 days. Dieause, scarlet fevcr. We buried her at East Portland, Oregon Stuofaiterve by tho wayside, and the angele toolk ber home.
prints io usulatakable lises upon hin coustonanco. Wo found brotber Stu dobaker overtared ta mivistorisl labor and providiog for a largo family. We preached ance while hero th a congre. gation of atteatire bearers.
From bere we went to Cofico conn. y) Preached once and took a vien of the eountry. From thesee we went 10 Osage county. stet many oid acfuntances and formed some new onenPrearbed once, and received an old tuly mito the clbarth. After proppect isg s weck in thre consty, wo took the stage on August 310t for Ottuwn. County seat of Frauklin cousty, is dis. tance of twenty eight miles The londs were foomning from the west and thrantened an appaowhing atorm. We bud-scarcely gone one third of the say extil tho ruis bogen to come down in lorionts, accompanied with consed otsble wiad. The rain enstinned to potir down antil we got to Ottawn and verything was flooded with water Wo boarded the train for Olathe proparatory to starting bome, but soon onnd we were olected to romain at Ottawa over night, caused by the washing out of veveral tridges, but by det of hard work the conetruction bunds hud the rond is rouning order by next morsing. Wo visited brothor Frask Holsinger ch September 3 d , ant oon formed bis acquaiatance and that of bis 1 lonsant frmily. Bróther H. in sueccesful horticalturaliat. Living adsa roady sale for shll lus fruit at reumerative pricer. In company witd brother II. we took a ramble over Kanane city, which is the metropolis of befar Weat, haviter a population of 69,000 . On the evening of September hd, at 930 , p. w. We left tho city boracward hound, over two bours bebind fime, and oving to being bohind timo lrougb. We thought of the many ouls that are bebsod time on the cars of eteroity. Therr conecection shall be and and too many will bo switchel of o the ioff hand.
Wo arrived as Lome, A ugust 5th, at a m. Pound all well, for which we ary to be thankful to tho Giver of all grood, In conchusion we will say, wo have not yot dechled to wako Kanoas city our futhre home, while we fonnd many things in the State, that go far makion it a good country there are still some lacking. It has veitber all the good norall the bad. We wish to apeak of one thing that is very commondable, and that is the profanity, and 1 can not call to raind fingle naloon, abd I didnot soe a siongle ruck mad in all mig travels. Tbey will vole on a probibition araoudment otheir consunation this fiall, avd 1 ras creditably informed that the proppocte are favorable for ith adoption. ata word of advice we would eay to ill, bever locate is Kansas of you bave no thoney, luither wove there until iraternally.
W. R. Deeter.

Mewarable to the Fasoily of Bretber B. Y. Jativac.

It bas latoly beeb the ead misfortunv of our congregation to lase one of ite leat nembers. August 54 h , vister Aun C, wafe of busher B. F. Jumison de. parted thas hite, Sbe was an smiable wifs, a gonsle and utioctionate mother in exemplary C'bristan and a quiot preacanblonergbor She leavos a thuo and and three childran, whoso sileot wotron bespoust their lowuliness. Thoy cror dwelt whetber with ten. durest feulings of fondness und affer bun. Bra. Jawison is kpown among bus a a pastent and jost roan. His par culal reuderves it mat with the Wratict feotrugs of fondrens and apureciation by bia attertiotioto ebuldreo who greatly dephore sbe lows of their multact In thes atil tion theg lave the detpest foelings of bympathy of the churchand tie e wiomunity at large
for all liave wensibly folt tho stroke, | Rebecea

The funeral ecrvice wero condteted David Buchtelheimer, for Sovas. by the bretbrew. Tbe bereft monrn
topel,
H. H. Slumagk, Mo.
find repone is the thonght that their Eiizabeth Myers, Vis. depurted bas exchanged the trials of lita for a crown of rojoicing which fad. ath not amay.
stouts M. Mils, W. Tiv,
C. W. Moss.

From Edes Nille. Iod.
Dar Primititior

## Sept. L, 1880 .

Eldora D II, Miller and Heil Hamilton preached for wh last Wednesday evening, and no Thureday they, with others of one adjoining eders, attended meeting st our old Gurch. The first hisidees before the meoting was the petition bueinest It was diepposed of to tho eatisfaction of at lesst nearly all the members. We beliove our mombers will be more eareful in the future about circulating potitions witbout consulting the ehureb Brothor Millor gavo us a good deal of very good advico, and 1 hope wo will all accept it and try to profte by it. We bave sonso trouble to sottle up yot which I think will be sottled up nost Tbursday, aftor which 1 do bope wo will have better times in the church.
Jobs E. Mexager

Maoty Beotived is August for the Danish Maston.
(From the follomig eluerbes and persons.)
Geo, Lorensen, Central Point, Cal. $\$ 100$ Sprivg Run church, Pa .
Flat Rock
E. S. Holainger, (for eevernl por
sons) Baker's Sumenit, Pa
3. Hock, Sbipponaburg, Pu.
E. P. Petily, Gonhen. Ind,

Sundsy scbool
South Buffalo, Va
Maboniog, Ohio
Sohn Shaw, Buchanos, Mich. W. G. Sbrock, Pertio, Pa

Sister J. H. Stifer, Hollidayeburg, Pa.
Mt. Zion, Ohio.
A Siator, Obio,
Mary Heleer, Hilliard, Obic
West Nimisbillen, 0
Canton, Ohio,
J. O. Cullor, Milford, Ind.

Cavlob, Oblo
Sarab Spanoglo, Lewistown, Pg
State Dentre, 10 ws,
Beaver Craek, Md.
Berien, Mich
Pine Creek, Ind
Hudson, Ill.
Koob Crask, Tenn
Arbland, Obio,
Macoupin Cretk, III
Jaze Perry, Pleid, Iod.
Betbel, Mo.
Haple Grove, O .
vingtor Ohio

## Noztan

Sbelby Co
Silver Cruels,
Aughwick,
Pa.
Grven Tres,
Chiquan Creek, Pa .
T. A. Robinson, Chandlervillo, 111 . Loudenville, Oblo,
P. Fabruay, Chicago, Ill.
E. P. Dickey, Hooversburg, Ind

Joo Lewas, Durkittaville, Md.
M. A. Bowmat, Auburm, IIL

Logar, Ohio.
Grady, lowa
Owl Creok, Ohio,
A Friond, Everet, Pa
Stony Croek, Ind.
Limestone, Tenn
A siater, lad,
Puabody, Kab.
Waodlund, Mieh.
Sunfeld,
Wm. Adzine, Soath Band, Ind
Charlotes Adame,
Susanas Frarao.
Sister Gift,
Mother Stadabak

## Total, <br> J. Qrinter Trogair

Mocty Reoeived fu Angust for Oeberal Miswhosary Work.

From the followiag tburchet and persone ) Middle District, Miami, Co, O. 545 Magd'o, Hock, Shippeneburg. Pa 100 Ceveniry, Pa
Hacoupin Croek, Ill.
Farciew ehurch and friends, $O$. II 0 Stannon, Ill
Pleasant Hill Ill
Jon P. Bmmert, Waspesboro ${ }^{1} 15$
Chorry Grove, Ill.
A Friend, Bveret, $\mathrm{P}_{\mathrm{a}}$
Kpbrata, Pu
Tots $1_{1}$ J. QCINTER Trogaurer
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sohool,
AND CHUHCH
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## Svanta Pahk-Finn Narysville Kan <br> ar-Mom Rame stimat

## Sermon Inparfment.

TEE PIOTUEE OF $\triangle$ HAPPY PEOPLE.

## Eertian by Elder James Qounter

bave beod reptrebteit to preath firm tho 11 th and 12 th ver ers of $t h$ 114th Pealm, and will try and do Fet I will read the remander of
Pealm; as the vensed wbich fullow text aro s continumition of the pise nubjeet. "Rid mow, and doltser uso from the hand of strange chlhtren, whose month speaketh ranity, and their right band is a rigbt-band of falevtood: that one sem $100 y$ bo as
plants growa op in ther youth; that polisted after the sionifitule of a palace; that our garner muy be full, at fording all nantiel of store, that our ehcep may bring forth thonsands anal con thonsands 10 imir atreets; that fur there ha no breaking 14, hor goang out, Cliat thare be no complaining ia our atrecte Happ is that peoplo, that poople, whoas God in the E.ord."
bapy perple. Reforence is not nade to an indixidnal, but to a body of puor-
pie. "IIapry is tbst people, etc." Aral it will apply to a franily, to a rumbum 3ity, or to the eratire body constitatage
tiod secular peonde. Thore is a penpriety in reforring to a budy of peophe shen their highest enjoyment is duseribed rathor than to an individual. Man to to perfoctly lapppy, or to at. tuin buto the highest enjoy arent the in
true, bo ean be very bappy alone. If a belicser has Chyist in, lase heart, and
is surrounded by the preaence of God, bo may be very happy. But nevertheless, wo think our position is true, tholess, wo think our position is true,
that to attuin to bis bighest enjog ment, fuall munat be in sopiety. And we conclude this from tho fich, that ho is a soctai boing, and designed for socicty. Ho was originully created with in want of society, and an adngta tion to society.
In moticing tho diferent grobjes which constitute tbe pieture of a happy peoplo, wo will first notice tho youth in the pictuncas a very promi "That our sone may bo an plants growa up in their youth, that ons daughter may be at conner atones, polisbod after the similitule of a pal ace." Our youth cannot be neglected or overlooked if we wonld have a bappy commnnity or nation. "Our soos" aro first referved to. It is desired and prayed hy the patriot, King, and
father, that oar sons may bo as plants fatber, that oar wons thay be as plants
grown up in their youlh." And what is ment by this? It is not desined that they grour up as fops in pride, in idenesa, nud extravagapec. But it is desired and prayed that they grow up in manliness, and that there be a full derelopment of their manhood. that
thuy mrow as the piant grows, that thero be hfe, and growth and fruitial. nd, then thowe aremul thom nusy be volresbed nod blessed by them. Ant on nttaining to the fell dovolopment of their mankood, there must the a sentloy colture of theirpolysiend nature that it may Lo filly dorshpred und developmont of their intellectual in turc. Tho mind must by no tocans bo neglected, as it is a vory importand olemont in thar manhood. If wo lorih ixed stater, wo seo in many iustonecs a depprtments of bis nature ure not do departments of bis tuature ure not do-
viluped und bence in bae wild or unisslized atate be fis far from lising a perfect apectiruch of humanity, though thare is a fine phayenal developescnt. And our mons th gras up into perfoet manhoobl, roust "the give attention to Lhe inlture of teme moval or spiritual hathere. Thel'u is surely buch a natur his inth, and to flevalop in property, mal calewathon than it dues to Euhis. ruto our jbysicul and intelluetnal na iture. Thisecan be no doubs thet tha Dasid in theroge and prayng tor tho slla unas daugaters of bla people in ired for 4 om those of a relagion on aphatual haracter. Theos conblitut
 acterntany matu or of sny wowan is sery mperfect that doss not itnbrace therwhions elcanent in it.
the religious elensent is recog in tho paicturo of a bappy jeopla from the conctionion of the sol "liappy is tbat poople, whow the Lord Tho religrose whar ter rell tongnin, but we refer to it ber to show that it wits a part of tho berns titul aceenplinhaneety desired for th yunth of the Jewish commonwealth.
and mast finn a part of the young evergwhere and at all times, or thero will be but a veryimperfect dorcior ment of their character.

There is another idea in reference to "our sons" in tho mabject that bas
strack our mial very forcibly. Tho desigo is that "oar sons may be as plonts grown up in their youth? What is romarknblo is that they should be desired to grow up in their youth. Tbo way we commosly look at the oung, we consider they have pasect ont of tbeir youth when they buva reached their majority, or when they re grown ip But David's languago sould keem to imply that in a certsiu Goneo they may bo grown up whilo in heir youth. And thore is whioh onr boys कnd girls may bo men and women while yet in their yonth Boys and girls somotinuea slow a dis
orotion, a matority of judgment, and teadiness of contuct, tuteb beyond their age. Anil we say of atech that they are manly and wommly in ther belavior. There seenat to bo au illos tration of this in tho case of Thmothy Puol in addressing him, 1 Tim. 4: 12 noy", "Let po man despise thy youth wat be thon ar example of tho locher ors, in word, in conrekation, in char ity, in apirit, in faitb, in purity." Hore Timotby is bpoken to as a youth Bat
a onother part of the eame epistle When the ppoatie is admonisbin bim to grard agamat cortain temptations to wheh bo was exposed he nove the following languago "But thon, O Dosth of Gid fleo whese tbinge and fotlow of er ent or on men, sodif noss, tilith, love, patipeco, necknees, Tim. 6. 11. Su bu wad both a y youth in years but a man in charac tor and eondaet. Min fou, dear youth may be mee anil womed, in pollot har notor and discreet behavior while you are yet young. This in vory desirable And to this we sdmorusll gou, bul for thiv we pray. It was this munly and womunly babusior that Davzd doshed to see develpyed in the yoth of hio people, and bewee the langoage of our
But re pruced aaxt to volice what b dexired tur "our daughters" "Tbat our daughters may bo ns corner stonef, pollisbed after the similitnde of a pul. ace." Dr, Conant giver the moaning of the niginal thut "Ont dumgtern us comer piliars, eculphited nifter tho arm ture of'a paluce. And Perowne olgioul thus "Our davabtery ta eor ner pullars, feulptared to grace a palIIfov wo bsve in figntative ard phetical language, "our danghters" compared to corner stones and teanii. tul pillars. And tbe two leadang ilens 120 stiongth and bennty. And wo a) plante thas aro joung and teniler bulo our daughters are complared to eorner stonca and pillar. We mipht thenk that the Hgores shambld bo sevorted, aral "our wons' be compared ta the curnor howst whil pillars and our dabgbtera to plants. But wo presumd the Spirit of God know what it Wan dinitg whea it diented the figares and upplied theim as it did Thew it grent strongth in teroule clinguter. Ob how math patrer is thero in the gentlenese and affection of a womars pune leart The strength of their yiffection lase thot man susercly tried nind in the Whifested glest caturazace ount
Whather's stirn com. mand, whd mother'a totrenty tras failed to keop the young man from zonse
hamat if yiee, a sintors nums in warn hantat if viee, a si-tor's nrms in warni
offection throma around his necle, with
bor tondor appeuls hassecompllahed it. Oh if the powerfal infloence of onr
young women was menctifiod by the yrneo of Goil, and conseetated to bis מoble causc, what wondera would it intomplish, and twhe a powerfilfacor for doing hood it weuld becomot In the martyralogy of the carly chureb we bavo moble cases of fomale endursuce in suffering for Christ's satio Tonder girla wbon brought to tbe severe trial of either ronomncing thuir Ctristian prinesples or of meeeting fiath in its most terrible torm, chose the lattor.
Aad then tho idea of beanty is associated witn our danghters as we have them presented in our text. Perowne's roading in, "Oar daugbters as cormer pillars, ifuiptured to grace a pulaco" But it is not the boaty that so many "oonr daugbtors" cultivnte, and which is admired loy the curbally monded-a benaty which consipte an a beautinal form of the body, or the the adornments of jowalry, kitk, and velof with which the body is adorned, that in here desirud ated prayod for "our luugbtera." Grate and modesty benutify femalo character Gensleness of diaposition, tewlerne 44 of feelinges purity of mind, sympathy with the suffering, and as ducure to be uoofsl in romoting the happiness of atl classosareadormants more to loe admirad, and bighly valned, and nougbt affer, them tho nehert xttion nad tae man the fashonable ladies of the world woar. The polith and adormment thin honll besutuly "onr dagghter"," and our raothor's too, is that refivered to by the apostlo, whou be says in spealcing to Corintain females, "whose adou aibere of it not bo that outward adorning of plontang the hair, and of wearing of gold, or of puthang on of apprasel, buc et it be the hiddon man of the beart in that which is not cornuptiblo, ovon putit, which is in the sijpt of Gode reut prew 1 Poter 3 \& 4 Thare is a pad mistale committed by young wotmen whon thoy euek the sdmirafion of the uther sex by attractions whec uppeal to their earnal fuoting The ben-wous may lo attracted by weh attrax tions. But when the hand of is yomly women is sought by in ycung vath, becaum of her wenith or ber exturior utrections, if the wealth Dot whint is was expected to be, of The attractions do not last, bis atton sum the is muylersed, and perhaps dien roken bearted.
We wero present mett loag babce ber in converation touk ptuco about young lady of whem wo bad som knowledge, she bad some weath and soote permonal utirnetions. The fuction was aked why bhe nover married The reply whs, "Sbe whe rot agreastle io her manaers and despasition." It istane, theve are not alतesys a barrior to maripge But they ard to the disereat athid obsorving Pinf. Tpham, an busthor orell krater my*, 11 hare eeme to the conclusion, colize tho full pown of peranal beal ty, in ranst to by cberiabing troble wolses and paryouct. ly having somethags to ale, unt sounething to live for which ia wortby of hamanity, and which, by expanding the eqpacities of the noul, gives expansion and symmey to the body whicla contains it."
We pass finm the young to the old
in our picture of the happy prople. Wbile tho young trines to holivest and uac fulness, form at important element in
the pieture of the bappy people bofore is, given ue by the pealmist, we ofl are not toft ont. Their presenco is plainly diswesered. The old are char neterned by a very strong solicitude for tho youteg. Who was it that de ired and prayed that our sons and dunghters onglst bo all that ie impliesl In the bigh attaimount that io dosiro for thom? It was ono of tho paronts in tho bolly of happy people. And thin is the charactoristie of the aged saint. "Father" ${ }^{\prime}$, provole net your children to wrutb: but briag ther up in the murture an 1 sdmonition of tho Lord." $\mathrm{Eph}_{\mathrm{ph}}, 6 \cdot 4$. Such is the dutty eajoined чр thoy labor to porform. And it is sery satural to auppoes that while the paront= and the ared, lishor to promoto the piety of the young, that they will not negleet to coltivato bolivese in themselves. And bo it is a marceteristic of all is a tridy bappy preoplo, to labur to alo aigbt nad to be boly. Aad is is their surcess in ench lahors, that. makes them the happy pespto thoy are.
Th Ficure boxt thing wo notice in the ecular prosperity. "That on equmera ossy bo futh allording all manner of Atore; that nor sheep moy bring forth onmapeda and twn thousands in onl atrovid: that oter oxen may be atrong In Inbor: that there be no breaking in, or going oat; tbat there be no complaiong in ourstreets secular pros. penty has considerntio to do with our happineys. We Lave bodies to proide for and onr bodice sue carthy, and through them we are related to the narth, athl in a measmre deperulent on t. And our lughor mataren of inteloet and mivit, are clowaly conneted rith our pbysical nathre, and more or fess influeneed by it. Hence a bealthy stute of the boily is reny desinable and mportant. And while it is tume tbat a Chrntian may be bsppy in pororty and want, is is huppiness enjpyed muder disadvantagen und amaid temptar thon. Poverty and want aro unt erfmes when they do not result from our impromblene or auglect. Bot thoy are very inconvonient, and ofton a gront barmer to our asofilnessand charity. The inconvobiche of want, and its inCutrelve with bajpincss, aro known at this time by our brethren and thers in Kaness. If they could at bis bume experience the seculary prosperity contniaed in the pieture of the bappy people of our text, it no duubt would uld greatly to their wojoyment. To sceular things too much attontion and fulurtwre given by nome While others are two dilatory and peglestfar is their secular busisesa. It is desir.
paruphrases these worde, thus: "No/ orer wo ean do them a favor wo shouid
irroption of aliens into the comtroswealth, tor emigration of inhabitaste to foreiga countries, by eaptivity, or otherwise." Such blensings and such prosperity God promised to his people Inracl upon condition that they kope bis lawn, 'Wherefore it ehall come to nasa, if ye harrien to these joidgments and keep and do them, that the Lord
liy God shall koep unto thee the corhant and the merey which be eware nato thy fathere: and be will love hee, athd blesi thee, and multiply hco: he will atbo bees the fruat of thy corne, and thy viae, sed thine oil. he increase of thy kin, sind the focks
ho if thy shecf, io the land which be aware winto thy
Tho last partionlar in the pucture wj Th happy pisple contained is our Hapry is that peoplo, that is is who ac casc: yea, hryPJ is that peoplo
whose God is the Lord." "Inappy is hat prople that is in such a case, What case? The aso of a peopio olicitude for their suns and daughtera growing up in holinens nad uscfalnesa the caso of a jeoplo enjoying in a bigh degree reculat prowpority", the case of heir God $A$ prople in such a case or ondition is a hrupy people. Their teligious eluaractor is thanly seen in
the faec thut they bat a Gool. Ind be suffieneacy and correctuess of that roligious charactel are asbuned trom the fact that Jehovib was their God. No people cat be a bappy people with to the state of the Epbestian brethren, says, "at that thee ye were without Christ, being aliens from the commonWealth of Isruel, wad stringers from tope, and witbout Goul m the world Eph. 2: 12, Aecording 10 thas lanwithout hope But if we have God and Chist, We bave a bope, and wo
are aafe and lapiy?. "Happy is that petple, whose fion is the Lord." There contiming pfter the langtage we lane lant quoted, There is but one God." find, sud the God that manifests hamtelf in the thioe clasa ters or persons, Father, A on, awt Holy Sparit, into all
of whon belierere are buptuzed. And being baptazed into all. they enjoy the power and oflices ol all, and, consequently are a happy people.
tuxt is tbis: The people who hace the Lord for theit God, atd who serve
him, und who are happy in hisenvice, ase in danger of being injured in theit
character und pabciples from the unkodly in the wy tha to whose infliobce they aro exposta. Therefore David
prays,
Hith the, whit deliver hue from the land of strame ebildren, whose mouth sfienketh vanity, and their
right hand is a rizbt hand of falsehood." There "strange childiren," are
the childsen of the world as distin guinbed from the thilltren of tiod. It
is not to be coutined to the young, lut it rofera to adult, as well. Perowne
trunslutes it "kons of the allicti" Their troverantion tras vain, and they were relable. The thpostle Feter refend to the nuase persona sul to their intu-
once upja the good as the followiog langhige: ' Whon they speak great
nwelimy woulson' tabity, they allure threagth the laels in the fesh, throngh buch wantonnes, thooe that were
clean cseapest itom them who lite in crion. Whila they promaiso thear lib-
 Core lians, tnd coperiully young Carise
tians ghould be very careful what kind of conemations they onsochte with.
We are to "bonor stil men," and thow kimpuse to the woylolly, and whem-
do it. We do not think that duty required us to withdraw altogether from the society of the angodly, bat we hould be very earefal that we do wot miso onr Christian pribciples, or permit onr Christian character to become contaminated by theirs, siece "ovil commuzications corrupt good man ners."
bocone litesion wo exbort yon all wo pictaros wo bave had before un, for "Happy is that peoplo that is is auch case, yea, happy

PERHAPG.

To Bro $B$ C. Moomate, of I'irginat
"Of making many books, there iv no end, and mueb atndy is a weariness of tho flesh." Eed. 12: I2. What would be the consterantion of Solomon were he alive today? Compared to the
preant leterary inundation "many books" of bil time were move nursery colloction. To write book has become play. Fiats nad notions about facte, are no plenty that hooks spring up like maukroomas, and are as noft, insipiel, and wortbless. If alf the booke that aro insultung to God and His Chriat, wratten in the mame of religion and sciepco and philosophyy were put on one ple it trould equal in beight nud breadth the loftiest monatain posk. add if set on fire would ost blazo the confliggration of Chacago I havenever lees ambitious to bo the author of a book. To atuily, to KNOW, to BELIEVE, is the root part rapture of ny lite. Meny thinge cab ont atuds, but the beys helieved mithat atady; but the bess and highesi
of all wiodom can. Tho gonelic ro a sill wisdom can. Tho gonetic ro-
ceptivity of man whutivo to the higb est truth demands farth, not reason. Nob that faith is pussiblo without rea son, but may be perfect where reanou is blied and duwb. The question is we believe? No underatand, but tho
wo fuly prebuoded, but God. the pobound. at of atl problecos, is an ensy Gabriel of the satoror mondie of his heing, Gabriel may linow more than a two-zearing on the motbels lap, but of \#lis ussubce, of the eternal, a adical ry und the stemmerang babu, aso on equal terms. Fath is n* necoseary in bnay, but faith uver reats. In all my writuge I hnve but one atm-how eal no find God, or be found of bam, and bave Mour life bud with Christ in Hin?? Whas is the real atgeiticance of boing reated in the mage of Got, of the Cruciñion, of the ministity of the Holy Ghast? Havicg mudo theso nab line tutba my lifo and otody, and linding in then onough to oecupy not
only angels und eainta through etorn. it $y$, but Gind Humself, se it it marvel that I Bbould sometumes deal hard and shvering blows to tho poor, blind reatores who elaist that the denial of huse curdian
puth of religion?
Thure
There in no science that doce not vothet aflunds the thistianity, and not onothet aflinels the tbadow of proof in
furor of the empty twaddle that is furor of the empty twaddle that is
now flannted ne progrenawe Caristrany. Conlt wo see it, wew we lleep enoogb is the ibrigbt of faith and ove, all the contents of Emmanuol Chuidetinn belf-evident throwgb the Chistian eoncioumers, No mosa cin
corvinet me that I am not living' to ne the fart is as patent as God's begg is to Him, and yet I chanot provo that I live by an exporition of the philonopity of vitality. So long us we the Holy Ghost to ferify Ifis preaence
is the natural inbreatbing and unfolding of Jeans in the internal pracesees wo must needs wrengle of our life, may do as the wond does in anything that roprosents specifically the csrosi mind in any direction, 18 a quention
that betrays hamiliating ignornnes of that betrays humiliating ignornees of
the findsmental idea of Christianity. If any book is to bo written in the Brotherhood which is to ropresont Jesur sta bo the utlerance of the Holy Ghost, this must be the charac ter. That the consolidation project God failed is to be regretted. All that in reading, might well be condenked in a ringle puper A Christian boak, or paper, mast rake itself in an organic way as any other life product. Our conjunetion with Christ mant be an real as the arm with the bolly; and Holy Spirit as absolute a fact as our respiration and the beating of our
busre. Such a lito forme its own ox terior, and at will necesearily be Cbris lian. Its law lies back of eceleniastilway berce fos exbibition whil crushiggs spirit exalting principlo of
$I$ have
Complicetion doubt that a jadicious omplication of my easays and letters would be helptat to many sotts who
want to "know nothing but JesuChrist and IIm erucified." Conid 1 find a aympathiziog nature fully conepetent to ontor into my the of thought- with time and moane at commend, it would cortainly be done. But it is not probable. Had I the a enns to put mayeell for one yeur nn der the benignigg influences of
strictly hygienic regimen, and be mal atrictly hygienic regimen, and be maompt in fresh polume on the ensontial cruthe of the Goxpel, viz: the Incarna fon of God and its noceseary corrolawex. This is 'the trath as it 18 in maniforstiy to of God in the manifregtis to of God in
Nor the type of Eamantio
It is not likely I will over mite a rook, but it in not impossible. I an I caunot sond onit a whole loaf a onee, I will koop siattering crumbe tll deahh anclaspe may fipgera and compelin me to drop my pen, that is, if God's ravens do not miss "the book Cberith." I amnot, thalk God, weary in well-doing, althougb I ain "mado as the filth of the world, and the offscouring of all things" by those who chim to be "the iatit of the carth and the lumunnies of progreas I know that
Jestus is Jeans, and the living of hits Jefba is Jebus,
lifons enlvation.

HOW TO ANSWEE IN THE LAST DAY

It is neceseary for us to ba posted so we cas give u correct anawor to that great judige in the last day. So e will just try a cane as our protebsel? dee, bow we come out.
Judge. Are youn Chriatian
Appleant. Yes.
Did you repent of your suna? e of heast.

## Do you know wbat repentabce

Yes, repentunco to to pray ask od to torgive yon of your bing
J. Did you notrend in 2 Cor. 7: 10 .
For godly sorrov worketh repent
ance to salvation wot to te ropental
Yes I saw that but we bad a good ministor and bo explained to u* chigion, pray and bo happy

Paseing that, I will nust
Pray and bo happy.
Paseing that, I will usk was you baptized
Ettle, they I was enpinkJod whon I wne
thet was all that was neceseary, and
he was a well eduentod mate.
J. Did 1 not teach you by

Where I was baptized in the riv or of Jordan a
water?"
A. Yes I saw that hat I did no anderatand is

Did I not explain to Niohods mus it John $3: 3,4,5$, What beibeg
boro sgainwes when heakedme if he boro sgain wis when beakked mo if he Did I not say unto bim except a mab bo born of water and of the epirit be cannot enter ioto the kingdom of God?

Yos, I rosd that but our elder aid that eprinkling was boing bori gain, and that old logyier bad all plaid out, and that he was bot going mo tho water to got all wet when there was no 490 in it. And if ho was
yon.
J.

I told yot not to put your trust in fleab. Have you not hat my lawe in your houso whoro fou could rad
thera at your loisare, telling and explaining all thosetbange? Insve yon not beon ondowed with wiedom to nu derstand then Why have you, being whrod ay you wore, put your kuntin 15 , now secing you bave neither repented aor been baptized? Have yon aluted your bretbren with a' Holy Chey, 5 : 96 , apostle toll yoll to do in Thes. 5: 26 :
A. Woll no, our munister said that was only a custom they used to bave then peoplo were not very emart, and ho naid it wan fot necessary now - it looked so foolish, it mado peoplo

Did you wank your brethred's feat as I told you, you shotild do to others as I done to you in Jobn 13: 15 ? A. No, I dud not, for our ministors aid in those days lant got ded not cet were dirty.
f. Did $t$ not tell Poter it I waeb thee not thon hast no part with me? Now you bave neicher repented, peap bnplirod nor hept my commandments how call you ask a reward? O ye goneration of vipore.
Now kind reader, if you have over onversed with any of our great proessed Cluristísns, who suc ao prond hey eavnot oboy the commandments their atgument. But we find tbat Ood's word sball judgo ns in tho lass way, whed if I bave given you God's word how can you dispute it, or what will gon say when wo are called on to nstrier those questions on the last day

## LIVINO FAITH

## BY DAXIE LoNuKNECKER

Wo have beon asked to show the difforence between a dead and a living laith; hotween a epurions birtls and prayer. It is not faith alon and savex, for many believe that Chriet is the Latab of God, who taketh away the uide of the warld. They helieve With their lips but bot with their
hearta. But that is not courorion hearta. But that is not convorsion,
for thete is no thange of heart. With all tbeit professad faith, withont the practical part it is 45 dead as the body Wetbout the spirit; or as tho taith of devils, who beliove and tromble, and are devils fitill Yet the great defaith, instend of trustion for salvation in Cbrtat, wad so taaking as Savior of their spurions faith.
Many truat to thoir fepontance, ceob whes it is rot of a godly nort, or Tbo ger truit or roformato Tho gospel givee no assuradice that all of only a part. Neither can wo obtein salsation if we accept only a part of Cbrist's roligion. Surely Obrist wants the wholo beart, for what com-
munion hath God with Belal, or light with darkness or the temple of God with fildol. It is so with prayer. If
bearte are far fram Chriet, and per will do from the lasgoago of Paul who
says, "Whosoover shatl call on the name of the Lord, ahall be saved."
But Christ esys, "Not all those that tay Lerd, Lord, shall onter the kingdom of God, but they that do the will of my Father which is in Heaven." True and living faith in Cbrist will mako sinners alive from spiritual death. Will mako them diligent in God's service. Will fill then with Lord whirit which prompts thom to say,
Loilt thou bave mo to do ?" Lord what wilt thou bave mo to do Gospel rith temebes sinners that whols ro still unprofitable tersants and must get a right to the treo of lifo aud otor the gates of Heaven by grace at lact. It in wrong to truat more in What we bave dobe, than in what
Chist bas done by his atoning blood. This kind of faith will make death Welcone, and whon we get to Hearen the biceabing song will bs glory to


SINNING AGATNST THE HOLY OHOBT

In I'. C., No, 9, notice the above, with a request for an oxplanation. Sinning
againat tho Holy (ibont is conmittel in various ways. It mby bo comath ted Ly turning a deat osr to Hie calla to the sinaer, or tho professor vefers ing to be led into all truth, which is in part of the ofice of the Spirit to the beliover; or by ecoking comfort in
angbt except that produced by the coanforter. Theeo sins, howevor, are ath pardonable.
We preazame
a, inverer, that the bore refors to an explanation of that on which is unpardonabio; and to (bis I shal) confle my remarks:
By reading Matt. 12. 26. you will potice that the Jowa acenped the Savior of casting out devils by Beolze. same time be cast them out by the Holy Gibost, thus calling Fitm (the Holy Gibost, thus caling fitm (the
Holy (ihont) i devil, wbich is blanphentmy againet Him, or speaking sgainet Him ; for which there is no remistion, "nother in this world nor By reading the 31
tice that, "all and rerde yon will
 hasplomy chall be Forgiven unto tach, Gut the blasphemy aguinst the Eoly Ghost shall not he forgiven unto The 32d shys, "And whosoorer apeaketh a work againet the Son ol man, it shull be torgiven him; hat whosocrer apenketh againht tho Holy

## The Primitive Christian.

## HUUES TOP BELIGIOR <br> er a. A zoos

I ance read a truct, founded on the oxperionco of an old negrees. Sho poescosed a wonderful degroe of Chris.
tian enjoymont and eheofíalness. tian enjoymont and eheerfolness
When anked by forme, why eho was no lifferent from the most professors, she roplied, "It is becauso I lib in do house top."

That is, tho moved in a bigher plane of Christian eajoyment, than wh done by many porsons. Roligion in beautitul system, which all may orjoy if they will. Reoryhody ought to be happy. Religion will make un so, and if we aro cot happy,
There nre men and women in the Torld, who aro moral and activo in ro ligious ceremorios, and strict in performing Cbristian duties. Yot they wive not happy. The world is fill of misery, sighs and gronps, oved amang
the bottor classes of people. How ufeo wo seo individuals whoso cheerfultues and secming bappiners, wo ul most envy, while at other tumes they ara cast doxn, will is caro wora and not nllow theraselves to bo cast down to andh an extent that the beanty and densings of hifo are entirely forgotten Thowo who see nathing but dixappaintment and evil in hite are mest
wisemble. it we cet away down into the basowent among the rubbish and tench of tho wotld wo nust olways move in a bigher eloment. Got out of the cellars and basemente, go up to the boued tap, up to a parer mimatphoro Look at the bright aide. See maro of God's goodness, and less of the world's as they come and ranko the best of everything. It is true that tempernment han much to do with ant misery or bappines. what ore bavo to encounter ns the effoet it has on mar minds. Ent tomporament naky be controlled. True relig. us for a bigher life. It diacciplites and trains ns to accept the rulliggs of ProvThis werld is mand to bo complaint This world
corruption.
In une sense it is, bucauso people mako th sa. Is it to bo supposed thas: God created it to tortore and allicict mackind. Did be make a mixtuke in creating the world, whee be saw that
it was good?
Lot us attribate eserything to ito proper source. Sin originated is the of their owa nisery. Great trobles often epring from imaginations. Truly tife is what we make it The warld pobecser enough of beabty and bichs. whother they bo po or happe, und largely if whe wholly how thiogss uro looked at. If we brood over. and feed apon the distreses of lite, we will surcly bo miscrable. But if we can say, Hko Pant, "I glory in tribulation," God. Persons who complain and marmur sill their lives, bhow a great deat of selfishness Wby not nccopt such thinge for our good. Our dieiplinc, our bsillaing op in the faith, ne they truly arc, If wo want to bo bap.
py, we must aceept the wortd as it is. and mako the best of everything, como out of the low atal graveling atmotPhere, nnd movo in a bigher plano of joyment.

## UNDER TEE FLLE AND RUBBER.

Wha wister M. is, in whove 'seet benkey" are mixed so weny germs of tratb, 1 know not. 1 do not read all ofter ander cerebral eppreesion aso terri-
ble that I am as shy of types as a by-
droptoble of water. At ove tume I wab onable to rend a ehapter ta the Teste ment for over four yourn.
1 suppose 1 would have minsed your fragment in No. 87 bad not my attention been called to th by an earnent bater of be trath to which we are both devoted. Sucb "costigation" should not tooch us savo in a way of profoond sorrow for those who "take pleasure in anrighteons. nese." There ie no limit to Christian forbearance and endarance. But when Christ haw that all hope was gane of reclaiming those for whom he labured, He broke forth is blightiog anathomer and yet wept cyer the doomed city, and braje bis hands snd feet from minielries of mercy. It is a poor Christian, if a Cbrietian at all, who canaot "bear all things." This is asother cesseatisl fee core of the lacaration, which eome thank I make a hobby. Glorians babby 1 wisb it were trae in the mont abeo-
lute sense. It is the one idea of Goul, asd uy prayers sad atruggles and teati day and night afe thaticnight be nue Jesas Christ proclaims Himwelf se the Alpha and Omega Mark, Jesus Christ. Who it be? Prior to the oreation of was do oue to save. Tho "1 $\mathrm{A} \mathrm{M}^{\prime}$ " at ways wse, bot He waa actiber asmed nor krown ss Jesus Christ until ther were beuge whose redemption ealled for the Incaration of God. Hie Word or Logow, wue lodged in the first two complementing aonla as a faint prelude, a dim forepledge, of the pertooal interb. og of Emmanuel. Thia proves the Ia caruation to be the one all comprehenil ag fact of the Universe. This is eme phatically termed our life, ood if our ife, it followe os a matter of etringent loglo, that all manifestations most bave Lbin as their root Such looee idese of religion pravail, tbat people think they aay do a thoosand thingo aut relerable thy indwelling Cbrieh Pitifal, noul. pollatiog, sonl-dambing delaeion. Can ayything grow on any form of animal ar vegetsble life, whicb is not tho astarel produet of that life? Propasterons. Bota Cbristian may amoke and chew and alabler tike the world, dress like the world, wraagle and covet and pinch or money like the world, bunger and thirt for gold and boact like the world, be as false and malicious aod vindietive io texptation und trial oe the world, and make the conjugal reltation as an conete nid bestial as the world. Sacb a religion is a dry, mouldy hank, a sool eheating megation, an awfol, God.for nien sold $A$ way with it and datkuess, from which it sprang. A a Christ. Less that this is not balva tion- At
contrary.

## BEFLEOTIONS.

## wy sotonon kepmea

There ste those who are learned, and ould be considered wise, who toil ard hate and early to secare means by which to decorate and keep their pees. aat habitation is repsir, who seldom, if
ever, think of the soul's destiay. Tbe net tbat the benutiful aod fascinating butterlly, sporting on the mivg, from tower to tlawer, emnanted from An an sightly and louthsome worm, is to the thougitfol a sabject for profitsile reflice ion. Io it we bave in miniataro, eome blag hordering on that whict Pecer Trosefinuratitessed oo the Mount of Troasfiguration. As the power sod wis
doa of God is palimitrd, bad the love Soe his ehildrea maboveded, who moold not mako bis 0. quatintance atid socure present peace ond confort and sbare la the treasares laid up in tho
mansions of bis boase? When the manst of Gabriel'y trump burste apon our ears, or the ebilling hand of dnoth is laid apon as, there will be no time to enter upun a worl that requites times, dilligence, labor and oxperience to eva. summate. Gain in kuowledge is lom to dance. A e oor love lor Gad inorrases

Thise aho love biam, love to think of him and then, in our thougbts, me are safe, andor the most trying circumatsd and wledom, in our datly broad, his love and merey ; in Jesas the hope of peace and mercy ; in Jebas tho hopo of peace and re
varta.
Tbose who messure thooghte, word sod actiona by the Golden Rale, Kad the exercise of chatily mare proflable than criticiem.
Hypoeriten prearblag the Gospel to nianefs, is
immocality.
moorsility.
Hospitality is an excellent trait, nad productive of mach good, when the por are ita antjecta.
The tempting bait ooncoaled the dargeroos hook that coast the fieb hie life. Likewise the coveloua leap at proft, without consideting the reward of covetonsuese.
When we bear the coolk crow woild think of Peter aud oareelves.
When tempted to scold, thisk or say hatd things, we abould think of Jesus. Thought is unuritten language that God reade.
Shoold an intidel be able to prove the Eible a fallacy, beyood the abadow of s doubt, I wonid then blees wey ntare for the decoption and fate that brought me uader ite afluouce asd tesebing

## THE UNBELIEVER SILENOED,

A yonog preacber came to the hones aroned the table. He wae introdaced to the guesta, and invited to a keat op porite an olheial whose red face told of the thinge of which be was fond In tbe convertation this officer reamed to take the lead, and he induliged freely is frivolons, unbelieving and godless talk. A young lady who was present bsppened to make aomewhat enthrisiastic men tion of a eermon sbe bad lately beard The official inatantly attacked her, remarking, "I am earprised that you fivd pleasare in those durls auporatitions. In these deys wo are ${ }^{5}$ no enlighused to eare about the siyinge of preachers
concerniog God. Thuso is ac God; and a young lady like yourself had better talk about plays dantea, and other gaieties than about such stapid thinga
The hostess was mored with sem aoxiety by this ypecoh, end for the purpose of giving the reoffer a friendly bint, Bbe asid, "My deat wir, yon are
very severe; you seento forget that my brotber here as a mibister of the Gos peL"

The man, however, did not allow this preacher be, but turning to the goun preacher, be continued, "Oh well, my I feel confdent that yon ach oth of culture, will assent to what 1 eany. You present the old story merely on ae count of your olice, and for ignorant penesots it is well eoough. Hut sfor all, yon yoaraelf reslly agree with medoa't you uow?
For a monaent the elergyman quietly whed at the unblushing quastionet, and hen began, "Hlofote anewering I must ask you thrab questions. Xou say
Thers is no God. Accordiagly you are an atheist Such people have alway oxrsted in the worid. We may distia Enibh three kindy of athsiels. The frat are philusophers and thinkers who have earneatly sought the truth and have not foand it. So, atter wack thinking, speculating aded groping, they have at last fallen ioto despuir and said, "There ie oo God. Hast tbis buen your experi
$\mathrm{Ob}, \mathrm{Da}$, " eaid the man with a derisive leagh, "I'm not a philonopber. Think
"Well, then," said the minister, it sometimes becomee fashioanble to apeak frivaloutly of God aid faith sod doetrine. Now and thea infdelity has
vome quito able defendera. Thewe mea deride and attoek all old landmarkn of faith that are the cbrrished trosaares of many hearts And sa they parade thembelves everywhere in speceb and
writing, it beoomes fasbionable among the maltitude to ende with them, sed bliodly accept thoir doctrinca. Io this Way it happens that hore asd there a the seoks bis own glory by deriaing and lightly of sacted things simply because it is the ntylish thing to do so, whils after all ia hls inwoet beart bo atill elio
eape ?
?
"No," replied the conngellor, thia time not with langhter, but with the Ganh of irritation very visible. "No, I amn not a blind followur of othere. I echo the doctribes of no ove'
"The third cless of atheists," quietly continued the clorgyman, "is componed of poraons who have loug tollased the desire and pleasere of this hife, and wallowed in the mire of ein Bat at leat comes a moment when a bely Goc ronchea the conacience with H is tonch. They try to drown the unweleome roles, they want to tid tbembelyes of death and the judgment; and the shortent and easicst way of doing all thill is simply to eny. There is so Godi ; desth cade
all.', all."

Thie time the clergyman did not ask, Ia the yonr case?" The meafer, Bibut and confused, ventared no reply. But the eycs of the guente were upon him, and their grave demeanor was a cretimony that the preacher had made a hit. This mas who had blindly shat die eyes $\omega$ his cwa sintal taste, and had tried to evade judgment and condempation by deaying the existstice of God, was a ifing comment upos the words of Haly Writ, "The fool bath said in bie heart, There is no God." Pa xiv.-Kumday

## 00NTBAET.

## BY I. N crosswait

Wo sec, at timen, a manifentation of rue fooling for the sufforings of the needy, viz: When we be bear of thoso whe are storving for food to sustsin lifo. It cause tho bumane to lebd a betpnes hand, oven to send aid to thoso far away. This is truly a comDendable spirit. Very few could see their Jellow beinge oll around, is ac(unal want of food to sustain life, but bo we net realive that full aromend u aro those whe are perishing for tho broad of hife eternal? If we lail to ace i, it is becanuo wo aro partially starving ourselves. If we onjoy roal life in Christ, it canses nos to foel for those in whose breast we know there is at ack-
ing vold that can only be fiffed by apiritual food. la it net far worsa to starve and porish for the food tho sanl requires, thas the body. Wbich is tho moat dreaded when looked at from a ound and proper etandpoist. It musi bo conceded, (although homiliating concosvion,) that, oves those who bevo tastod the joys of pardon of sine, aro, tholr frisnde and atbons from bad. ily starvation than souls staving. why should we be 50 nogligent and become so dead to the great responsibility wo aro undor to God and our fol low beinga. It may truly be said that apiritual food is rofused by thoso
elarving for it, bite admitting the fact etarving for it, bist admitting the faet
I would ant, do we recemmend this food «s wo abruld? Do we oridene that spiritual growth in grace that is walculated to ebow forth the joyn of fuading on the bread of Life? My most sincero prayer is, that all would bo in earnest to save starving, perisb ligg aouls

THE SHINISG OEUROR
The charch alluminatos the world by manifestation of ite pioty. Its pawr to fulfill this, its most peculiar and sbential funotion may bo menare by the feith, zeal, and holiners of ite members,
A church may bo wbat the world infloonce. $A$ church may be mode up
of men of keallh, men of intelloet, mon of power, ligh born mex, and mon of rank sud fashion, and being so cotaposed, may bo in a worldiy ection a rory strong church. There are many thivgs that such a church can do it cat launch ships, and endow seminaries. It ean difiuse intelligenco, caf upheld the cause of bonuvolence, can maintata 5 n imposiag array of forme and roligious activities. It esn build splendid tomples, ene rear a mbgnificent pilo and adorp its Ireat with culpteroy, and lay slone upen utote, ad heap ornament upen ornament, till the contlines of the ministratione at the altar shatl koop any poor man from evor eateribs the portal. Dat I will tell you ono tinng that it cuosot io-it caunct shine. It may glitior

The Primitive Christian.
©he grimitiva quristian.

uentinsoner.p
Oet 12, Isso.



The copenios of A. M. will not ex ceed \$sunfo.

Bro. Silian Hoover bas returbel from his trip to Illinois
One nddition to the Lawork cburch
on Sabbath laet. Bro, D B. Gibson is bolding series of meeting in Altinois.
Bro. Allon Boger, of Lena, Ill, is in Nebraska and experta to attend the ovefenst at Beatrice
WE still have on hande a good anpply
of Reports of $A$. 9.96 prees indoxed of Reports of $A$

- oniy 25 centa.

Breturan Esheltman and Harriyon are to be with the brothren of Linn 14 tb .

On account of moio than a nusual amount of mattar of onr own, the short.

Da. Eax, of Lanark, brother of Eld Enoch Eby, bas bean ill for some time and bis condition still romains un changed,
Tui. Brothren's Almaune is ander Way and will be ready in good titme. We hope to make it wortby of a place in every boaschold in tho brotheriood.
$1_{1}$ in a precious thought to the humble Cbristian that though he knows so little of God, God knows him well, and will take the most favorable view of admit of

I $y$ all Cbristians would matre a mor o judicioue use of Gods blessings, and
mnko them pore sabeerveut to their make then wore sabserveut to their
uscfulness in sorring him, they would recolve more of then, and consequent. ly both their power to do good, and their enjoy went twould be merensed.

Eruza Joln Fornoy is now in Californa. When he arrivednt San Fran. cisco, be trepped at the Intermational
Hotel, and whe and Hotal, and wus unoxpectedly called upos to prench in the eitling-room a
$11 \mathrm{~h} . \mathrm{m}$. He had an attentise ald ence.

Bishor Simpeon, tho foromont orator of the Methodist charchl, nuddenly be came very ill while preaching in the
Powell.Street ehurch on Soptwober 10 Powell. Street chureh on Soptwomer 12
in San Francime. $\mathrm{H}_{\mathrm{c}}$ is now bether in San Francisco. He is now better corery.

Bro. Martin Myers bas bee a preaels. ug in Adame and Mcllonougb coun. ties, Ill. In Medonough county ono Wno rechaimed, three baptized and two
awaited baptism. Quite an awakeoing among the prople where be bas been prouching.

Wa bave juat rocoived a lettor from brother Eananuol Sbovts, of Ure Kinob, Afbe countr, N. C., in which be sisy
they uro now reliesed from a lobg they wro now reliesed frovi a lobg
otanding dificulty in the eharch. He thioiks the difficulty is permanestly settlod and asks the prayers of the
cbarch in their belaalf.

The menant of the life and power of Cbristiatity which a person posceases, may bo measured protty well by the patiente and week pees which be mani-
festis when requirod fosuffer for Christ's sake, and by the tenacity with whiel
be holds on to it when tempted to
Bro. Archy Van Dyke, of Beatrice, Nobraska, sayn, "The charch at thit place is gotting alang nicely. A great many menbers aro moving here from
1llinais. A spenker by the Miller has bought not far from va. This makes three speakers within meeting and I dont Sunday wo had was in the bouse."

Iv the Queriate' Department of the
Christion Adecate the following goce Christidn Adencate the following ques
tion io asked; "Ie the wearing of gold bosom stadk, gold and diamond wleovebuttons, gold wateb- (baina and fingeringen a tiolation of the rule of discipline which lorhida its members 'doing what they know is not for the glory of God 7"" The asewer is, "It is,"
tocording to tbis anower a great many of our Mothodist bretiren must vio late "the rule of Diecipline,"

We are glad to learn that thore is a gencral intorest being awakened in improving our clarch masic, and that
our new Tune and Hymabook is bo our new Tune and Hyma-book is beog rapadly introduced. As a reeult, we have improved sioging in ull the
congrogations where they are jotrodaced. Wo bavo a good aupply on hande and will be plened to supply ail charcobes desiring them. Whon wank. ed to put in meoting hounes, in quanti-
ties, we sead them at reduced rates,

The National Upitarian Council hold ite seesione in a Methodiat church is Saratoga, New York. The editor of the Christicn Adrocate thinke that a denomination that denies that Cbrist is God canhot be regarded as $n$ bruech of the Cbristisn church and that the membera of that charch diasobeyed the
directions of 2 Johe 10 . directions of 2 Jolin 10: "If there
come any unto you, nad bring pot this doctrino, receise him not ioto your bouse, nettber bid bim Gold speed. $\mathrm{H}_{0}$ ig right.

As God observes reny littlo thiogs In his providence, as he sees the eppursoucludo to aleo kees fittle things in our moral conduct, both good and neournge us to do of this shoukd may be in a very bumble way, sad in a small degree. A romembrance of 1 obould also keep us from dning what
we may contider little sine. Our good worits and oar evil, deeds whethor great or sanall uro seen by him. Tho panisbed.

In another column we have a letter from sister Mary Funck, of Netrinaka. She is a duughtor of elder Joho Spanogie, of Hill Valloy, Pa , and was a felv yeara nyo a Normalite. We are
glad whear from hor nod to have sach a manaifentation of intervet and zealior the churcb. She does not
avem to have mauch confidence in her ability to promots the cause in the town of whach abe is now a ottizen, but after all she ean perbaps do moro than she thinke. Sister Mary, you ean jet your light shine and that sometimes preaching.

A 3 A as whone heart wan purgod from noffisbness and filliof love on bis death bod exclaimed, 'I loog to band a cay nutl of bappisess to evory human bo-
ing." If every Christian was poesese od with this feeling wbat changes there would be in the chureb and ir society. How it would change thingy ainasibess volatioos and in the family Gishnesa! cord, ill-will anilenvy. Happy are wo if wo en truthfully suy, "I long to
hand a cup full of happinces to every

Tue power of belfeontrol is of grost/the wxhortation Wateb ye, stasd fast importaneo. When we become vexid
it fo so vory enaty to uso harel) lan suage. But this is an oridecee of weakness th is mach easiver to may Gharp and litter things when we are wronged than it is mot to say them. Whe one that can bold bis tongue power of sulfccontrol Solomon bay ${ }^{H} H_{0}$ that ruloth himeelf is greater than be that takoth a city." It me
try to controi our pabiona nod restrain try to control our pabions und restrain
our tobyues wo can know sometbiag of what Solomon meant.

We would prefor that our correependents woutd not writo to us about their charch difficaltien. It is not odi. fying to our brothren and eisters and it is by no means prodent to poblifh our difficulties broadeast to the woild. If there have bsen dificalties in the obarch and peace bas been reatored, it in, perhaps, woll to let our brethren knowt it, bunt is not, wo thimk, well to pablish the origin or naturs of the trouble. This is the rearon that ww have withheld sowe correnpondence of
of this character. Articles of this na. of this character. Articles of this na.
ture bave beck publiatiod that we ture bave becn publisted that we
afterwards rogrelted that we did so, and will try to be more carefal in the future.

Thene is a Jowish proverb that difiwes those who hear the wiso, into the filter, and the sponge, the faonel, swallows ap evergthing, the fanae! allows that to escape at one end, whech it recoives at the other; the filtor al lows the liquor to secape, and rotains
the dregs, the siovo rojeota the chnef, and retains nothing: but the whoal. How well the will apply to the maltatade that benr the Gospel. There are sone to recelve everything they hear hake the eponge. Then thero is a class of bearors who pap so bitto attention $t$ whas they but that it soon pabses
out of their mind ab water throwgio a
 critieising spirit, let all tho best pointa in a diecourno pass forgotten, and only rotsin wbut thoy took ${ }^{2}$ a dellike to either in the ramner ol mater of the distourfe. The othor clans, thase compared to siovo, rejoct the chaff, and kecp ools the wheat The reader moed not
told which class the fhoold inutate.

## OUR PROSPEOTUS.

Our proapectus will bo nent out next week. We notice bomo of our papers
have theird out already. It is a little have theirs out already. It is a little
carly yet and we are in no special burry. We thenk our patrons know that the Paiminive will continue to be publisbed, and we euppose whon the time comes for them to renew their subscription thicy will dy to. We,
bowerer, desire to have our subserip. bowerer, desire to have our mubscrip-
tion list incroased thin Fall and our frionds nad agents will plense look af ter our intereats. You can commence praspectue tune wbetter you have a tho bold and think whomipht taket Prinitive this year that did not take it lant, and theo mekt them to snbscribo.

## STAND FAST IN THE FAITH.

The apostle Paul told the Cormthine brethren to stand fast in the fisith. What fintb? The fuith of tha Gospel,
tho faith that accopts, and adlierca to tho faith that accopts, and adlueres to
the iruthe of God's word with nnwneoang contaney, Ia 1 Cur. IJ. 2, the brethron of Coriath are exboited to kerp in memory what be, Puul, had proached to them. The proaubing foforred to wass, doubtlese, that of the loctrine of the resurrection from tho doed. This doctrine met with opposi thon from the enemies of the tristh and by yubtle qucstions eome of the brethren lual beeotro perplexed wad per-
baps a little weak in thetr faith. Hence
in the farth."
There are none of those whe had onthraced Claristianity at the present day that bave any doabte in referenca to the doctrine of the resarrection Aoither is there perhaps as much din ger of beidg led estray as those was in
the days when the apostle preaeber? the days whet the apostle preaebe'? But there is ntill very great danger of dequarting from the doetrines of the gospel, of losing our faitl in there and
fablea
Lot
wby w
we brielly look at two reasons why
faith.
Lat Becasse God'a word assurce to that bome will depart from the faith. Panl givea Timothy the foilowing warning. "Now the spirit nqueakoth axprcesly that in the latter timace some seed to part from the faith, giving of devis." Pong dipits and doctrite of devis." Paol did not porhaps mean that this would oceur immedintely bie fore the end of the world, but at the and approncbed, or before the great and notable day of the Lord the deAro we from tho trath would occur apostlo refers? We thimk the aignes of the timos indicate it. Then is con taiuly a departure from the faith of the gospel. Men and women instead
of accopting the truth and obeying it follow theories and doctrines of their OWn. Some of these theorics seem very pluasible, and aro calculatod to perplex hooret, trath-loving nouls if the faitb," It is claimed byotd fast to bapsisun is net essential to some thation that it is only an ont onard form and annot effect anything. Poter did pot no understand it, for on the day of Pen. ticoet ho told the iaquiring souls to repent and be baptiaed for the somission of bins. He did not, of ecourte, have tho idea that water would wash away the sitan of the peoplo, bat through obedicncy to the benven ordained or. lisaune their souts would bo purfigit.
That is the result of obediencu. It is not the water in baption that parnies us but the act of obellience. But the adroeates of error are spending thue and moncy in opponing the denign of this orlinaued and the sophistry that such us is calculated to mislead if we nre not stasoding hast in the faith Then ugun there are those who tre lead from the trath by eoduc ing epirits. These rpurita lead ua into error, Tho apirit of God loads iato the truth, -10 the oboduato of the truth. A goniletime bo folt a very leary loall resting
tita upon him. There wore certain commadudrents in the Bable, or what than appeared to him as ruch, with which Lotd fo tall him and on a cortain owrasion something told hitu all was well-the spirit spoleo peace to his noul, and that too, without obedicace to Got's word Did not
that man give heel to a sodutinit that man give hed to a soduting
apirit? If the spait of God bad inla. eneed him, it certainly would buro led lim to the obedience of God'k lam. The ulied of the spivit of Goal is to or 36 or nato all trutb, not only a part with our fiseliag or fibclinations. INold fast to the fath, the buith tbat work the filith that prompts obedionce.
Id. Aunther reoson why we thould need it to withstand the influonces that are brought to bour againut as wad the charch. Tho church assy be conuparod to an amuy, und the hosts of Satso ure pressing lard ngainst it. The members of the eburch ne soi-
diens, aod in the prosention of du'rs, a.od in the prosesution of our
dufies, we sio frequoptly ruct by tho foe Then is tho time we aeed to be tirm. The soldier thet will throw dowa his arme and eutemader when he thing To bo a toy is not worth aDy thing To bo a grood soldier be toust
boldiera of the cross, wo muat do liks. wise. We have the jopular errors of the times to most, and to do thaue cessfally we must stund fast in the faith. Wo must be rooted and ground ed and be ablo at all times to give an anewor to bum who aske nsaf oni isith. Aro we, Christima roaders, ebl oo do it? We fear that thero an too much wavering, that tbo princeples of our blessed Christiabity wre not deoply enough implanted withio us, and as result, wo are too reitdy to compro. mise with the everny. The spirit of compromise in very great in the world at the prebent day, and if wo aro not firm thero is danger of leing carried wray with it, Let be therefore prove all thiags and hohe fast to that only thich is goorl.
Befirm, be bold, be ntrong, be true Add dare to stand alone
Though belpers there be pone" . I . n .

## PRINOIPLES - NO, 1

Wo puypose to exumibe the plineiples of some things upon which a dos: oronce of opinioa oltains among our brethran. Our objeet in to aflord what. verer light or help we can is oader tbat we may form a corrvet opinion in regard to those thinge, aund have, if pos. sible, more unanimity of sontiment in our brotherhood concening them, The first anbject that we shall notice that' of odueation.
Reverenciag, as oar Irethrea justly do the Holy Scrupturek, anil regardiog tham ast the proper standard of oun faith and practice, enil findong in the Seriptures, and especially in the Now Tostament, passages thist seem to spenk dieparagingly nad evea condem nutory of knowledge, the iden las nutory of knowledge, the iden las
becn receired nad his provalied to a becn received nad has puovailed to u
considerable degree among us, that od. ueation, equenatly in its bigher gradon, is not in barmooy with tho trae snd gemnino Chrlatinnity of the Now Testamont Tho following pas. shges ara a surpple of the apostle manner of sposkiog about a certain kind of knowledge. "Koowledge puffth up." 1 Cor. 8.1. "Boware lest any man spoil you shrough philorophy and vain deceit, after thie tradition of mon, nflot the rudiment- of the world, and wot after Chilst." Col. 2:8. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the peudent." Cor. 1. 19. In thete pastages the erms knowledge, wivdotn, und philos. ophy are uzod in conncctess with ideas Wat aro condemned by the apostle. And in relation to the meating of

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 and recelved the conderumatoe of the apontle Paul that it did. The careful and candid study of thase poseages of Seripture that seem towondemn knowl. atatement, we believo will have strong tendency to remove muth of the prejudice that exists agoinat cido cation, on the ground that the Cliristian Soripturce condsmin it And to that it was knowledge corropted by buathen idolatry that the apoatio condomned, and not the knowledge that may now bo aeqoired under the light and intuence of the Christian sge, off 1 nome testimony
of Alexandrin toatimony of Clem ent of Alexandria, one of the most the Chrintion fatbers He lived ns carly at the close of the second and the brginnieg of the third vontary In plamness of drose, and non-confor in acmpathy with nur brothorlooud (bd in oshor doctrincs as well. He studied plolosophy extetinvely before be becatoo a Claristiad. In no (tng what phiosophy it is whel the apictile bude the to flub, with many coference to what the apossio say about philosopiby; "I bear slso those forde of his, 'And thene things I say, ntieing words. or ote atiould yon with "poil you.' Col. 2.4.8. And arain - vpoil you.' CoL 2. 4, 8. And again,
lusware lest any man apoil you brough philonophy and ain deceit, N-ur the tradition of men, aftor the diments of the world, and not after ilosophy, but tho Epieuroan wbica stles, Acts $17: 18$, which abohshen sates, Acts $17: 18$, which abohshen
vidence and deifles plensure, anil tover other philosophy honsors the raents, but place not over thern tho firient cause, nor approhonds the ator. Notice that Cloment mays apostle doen not brand alt philosobaractor and government of the the frod-the God of the Cbriatians. The 1, pp,384, 383. In anotber tonnection berays, "But the knowledge of those who think themsalves wise, Whether
tor barbarian eocts or the philossphers ong the Greoks, according to the athe, 'puffeth up,' 1 Cor. 8:1. But t knowletge, which is the seiontafi ding to the true philosophy, is rided on faith. Now, we may my
$t$ it is that process of rcaeun $\%$ tic tit 15 that process of rcasub thici
on what is admitted, procures fanl what is disputel?" Vol II, p. 30. Irouactas, wuother of Christhan Fatb. , and ono who lived and wrote me time heiore Cloment, took the rae view of the hnowleldig condoman-
by Patl, that Cleracnt took. In by Pabl, that Clement took. In
aarkieg npon 1 Cor. 8: 1, "Knowl. re putfeth up, but charity edificth," sayen, It is therufore leter and
re profitablo to belong to the simple 1 unlottered elats, and by meana of to mttain to searness to God, hann, infagining ourreives learned and ] blauphemous againat their own d, inasmuch as they conjure upanWher God as the Father. And for
lis reason Paul exclaimed, 'Koowl. Bis reason Paul exclaimed, 'Koowl. bat ho mennt to inveigh ngainat an fue knowledgo of God, for in that cuse be would have accused bimself, is up by the krew that some, puff fill awroy from the love of God, and fowsino that they themselves are perfect, for this reason that they set
forth an imperfect Creator, with the lew of putting an end to the prido ulibeb thog feel on uceount of tnowl-
edgo of this kind, be says trnowledgo
eut, it is not any kind of true knowi the knowledge of auch an would bot jure ap atother God, and blanpheme the true God; or, in otber worde, it was the conceited knowledge of idole

## SUNDAY MEALS-HOW TO SPEND SABBATH AFTERKOOHS,

4The etomach is a great hindrance to the progresa of Goepel trutb, and of aby other truth. Sunday is the great
feast day with many, eves Christians, They neo their rest from other itabor to They neo their rest from other tabor to
deviso estra dishes and to gorga. This is doubly wrong. Proachers munt praneb to a dead weight of rich cakoe, proa, biecuit, porid, proserves, etc. Ono minstor used to say that be beil to preach sunday afternoon to about two
bubhels and a balf of biket boen na Many congrogations a beavior louil und a worso one. Is it any wondor reand, is understood by bo fow?
long as peoplo livo to eat, thoy cannot well listen to hive; and what a aclemn thing to eot under the truth and yot live ${ }^{1+}$
Tho above paragraph we clip from the Christuta. We buve oftou boen
impressed with the thought that there day much feasting on tho Sabbath day On Sunday morning wo have a big breakfast and as 4 reselt, when we drowsy and do not onter into the aro viecs with that zeal and warmith of feding that we should. Then when wo go bome from servioas wo bave a lig ditnor and with our stomache crambed with rich food we do not feel Wer reading or atudy in the afternoon.
We perhaps sleep inscosd of eneding We perhaps slecp inscoad of spending the time ite atuly and meditation. Traly the abeuse of the stomach is a bindrance to gespel truth, and the sooner wo re nove the cause the botter. Io 1 Iway weals be plain and smple, and indeod wo beliove if would be an adrantago house of worsbip with a ele go to tho bouso of worship with a elvaror brain
and our miristers would boenoouruged by uar closer sttention and bigber appreeation of their labere. Wo oughe to propare oursolves for the services.
How roany ministers baye purlialls ailed many minister's bine purtially dilleront hearer, all of whech might be raced back to the indulgence of appespecually, the suntry congrogationa especually, the Sunday dinner is quite
an extoasive aftair. As a general An oxtoosive affair. As a general
thing, thore is about twre as much food pasparel as is necessary, and the women are obliged to spoed a large pirnt of the day in properang it. Thie es pot as it ehould be. The Sablath is iestgaed tor a day of reat from beeular a-ked, how cen it bo bulped? Many of the brethren and bututers comes distance to uttend chureb and Cbris. tinn hospitality deraneds that they abould bu provided will rotrealimont, This mily be fo, but it is not necessary tbat a fuast be provided for thom. Tho great part of all the foou that is really naecessary ouald be provided on Satur-
day, and thus a good deal of tho worry day, and thus a good deal of tho worry
of cooking bared. In nlert there abonld bo more altention given to the tuber man and not so much to the reading and in cumperamoro on telis loud aubjecte. In many congrogations, and indeed nearly all, thore are Sabbath bethouls. A rory good way to ceson. Thas is edifying. Wo get thoughts and then during tho weel we bate time to mature them, and are
thus botter properad for oar work in the ichool the next Sabbath. Tbinls of this and be sure that the progreas of trath in our own hearte and othora bdul nope bindored hy an execsnivo iddulyonce of the appetite.

Edutational Department.
ar п. a. D .
Nkw stunests are still and old ones rotiring. Everything necms to be moring quictly fort

The Eant Pa, Eldersbip of the "Church of God," have oalled an "Eincational Convention' to meat at Harrisburg, Oet. 19th. "The primary objeet of the Convention da to deliborato tution for the Chureb educational insti-
for the Church.

Bro. F, D. Kendig, one of oor early Normalites, is out on a proaching tour and is trying to labor for the promotion of the good eaveo. Wo are glad to losera that his soxt trip will bo tow. ards Huntíngdon. We will be glad to welcomo bitu among ba agait,

Orr Sister Phobo Woskloy, is off a lew terms for reercation. Lately, who has taken a trip dew a througb the "Old Dominion" and we are glad to lears that abo onjoyed it and felt that is was good to be there." We bave "
very vivid recollevtion of a similar trip down "heroubouts," and it atill maker us feel good when we think about it.

Bro. Walter B. Yount, ono of the late graduating class, has been elocted to the minsatry sinco bis return bome Brothor Walter made the good colfeh sion wkile with ua, and we are glad that ho took his education and retigion home to Virgipia in such an way as to reeommend him to the contidence of bis bomo eburob. May God blesa all his efforts to His praise.

## EDUOATIONAL

While the doaire for better educational faciltice among us are atill grow. ing, there, nevertholess, remains among as some who are pandidly and ennsci-
this leind may prove detrimentisl to the proclierity of the church and the promotion of the culuc, Towards such have the kindest fueliagt, becuase e believe that they are honest and act onls from pure motives, But there is anothor class whe practirally boliere a higber educatios to be a good thing, ati for merookthesa, try to make believo that those rbo advocate it are runing wild, deryting from tho or
der and principle of the church de. der and principle of the church de
Sueh arguments lok the a lect Sueh arguments lok rike a "sot up
job" and are only pothced for offeut One of the moot emplo defivitions of education is, a coreet knowledge of our own languegt ated this is just what onr aecient tothren eontended for and fudeod swe of thent wera men of thore tha average whility. Maek ras a goo Gernan scholsr saur thas an edit, a pablifthor and the leading schocnen of Pliladel phia. With all of tar alsanecracita our schools and or proswes wo are an to dky, nble 1 publiah a Biblo and yet ose amol the first Biblue printed in Araorictwas published by brether, and stilome would try t wore opposed to andepreciated educo fion It is true it they ton It is true tit they-sonwe of
thom-opposed bis sehonls and col leges, not beeanse (their avoraton to odncetion, lut becse of the ehprue cr of these nchooland their tenden. ies, and fir thery eamse reasons hat they then poned them and hought then mas places to send their children woould still oppose
them, and to avosending them to schoole of this kinda are now entablishing sehools of t own where our ebildren ean tho fomilly, without onangering thom ber morally piritually.
Indoing this, we no way, deriate from the establimborder and priaci-
ples of our churelWe bope to the
able to show that . work in this tion
roution. is not ouly in baranony with
the tweepted phineinhes of the chel
the areepted pineiples of the C'bureb;
but it in doatined to be our greatest but it is doatined to be our greatest
heip in perpetuating these principles. beip in perpetisating these principles.
Why is it that cur most intellectual and educsted brothren hare alwaye been ehosen to the ministry in prefireace to thase who did not lave these athain
ments? It was, and in are supposed to be the better qualifed to stand up asd defend the truth as mo defending it practice it. And by than defending it, is it not also perpetmated
Erorynnbiasod artal must adnitt that Che perpetantion of cur primitive prin. eiplos, op to this time is Iargely, the detenders, and our groms aeed of to-duy is abiLity, andsa the day of miraches i passad this abslity most bo attsined in comacetion with
If we expect the trne gespel charch to be perpotaaled we mast bave strong mon of acknowlodge ability to lend the mean oducated mon, but to bo oducuted mea in the truo socso, it is hot alwa) or Colloge. Sonse throngh a high tebool re sett-man mong otir best men till noro undul hey might anvo beed oprortanitive aftorded them when roung. The intention of Seloon's ane hot to oducato mon and women. They nust he cousidesed only us holps, but theso belps are very important and bo push and porseryeranco to sucioed.
Somo metb, with a dietionary and a Bible can nttain to a pretty fuir educuon, expecially if they have aceese to plenty of tho right kind of reailing mattor. Our ministers sboold be men of tery generol information. Thoy mitrat bo well versed in tho Soriptures, and to le this they must have a liberal knowledge of meient history. This preach tho gospel, lat oren this is not ehovgh in these days of ronk upirer
 must not ouly be able to preach th grispel, but they mist be ablo to defind brar araiget it ofiections brought to anderstand the philono this they mush pections, to probe their rottenties to he core and thon divect thom with the $5 x$ ord of tho apirit. This requiron atall, itrequires culvention, and there is no ote foeln this need so deeply as the poor minister uniess be is too igmotant to grasp the responsibilitice that are very turn. Oum and meoting him at retically indiferant to silthough the aresto, always felt thas need and wo appese it was on this secuant that won hrothrea twere neeled for tho ministry those having tho most liberal possosaed thero chozth, provided they poseosaed the otbernecobeary qualifera Ilust Has cruth we bavo practically ind ruted taroughout our brotherhool vidence be secopted as proma fucia of our butter ednation that thoy are no doriations from, and anciont principies of Christianty.
To sot up the argument that to introduve bigh Schools and Calleges nmone as is running aftor the world, to all Spelling book and outr elementary the ors, Aritbmetics and firamemars, we do the vory mame thing. It is book ellucation, and that is cxacely what weget at high Seboals sud Colleg s. Our Common A hools differ frow theom only in grade and dogree, and if ono is wrotg both and all are wrong. It is to loarn Gernutn, Greek Englint as it is just as worldly to learn Helrew,Written Arithentio arn Montal and Muren Arithmetic as it is to study ence is that semetrg. The only differance is that some of these branches of cal than others, bere niversally practi cal in their place, and su those no called higber branches eannot he attoined to
sitated to go to sisigh Ny Wools and Col ages to sebdy them and and Cal query materally comes, why not the seluola of this kiud of our on $n$, where our ebildren cau be sately edwatod wathont endangering their welfare, pither morally of npiritaully? This query is beib ${ }^{\circ}$ answoredat HuDtiogdon Ashiand, atd Mh. Murris, uted we hope, by the bicasinga of God, it may bo answered in such a way as witl be conFibeng and prove in the end that onr slucational outerprine's will not lead as row our entablinhed priociplem, but more fully confiria ed in them.

## 栬estern Eleparturent.

ELDER R. H. MILTEE, EDTROA.

Kindmes to thoto who do not merit tin like God leale with you.

It is not right to indict panishment olf an enoniy after be is conamorel

Is will make us better to talk of the good qualities of otbor people, as tho mind grows hy hestuly food an woll as the body Tho mun never growe. betrer who 36 al way a talking of othe pooples fauits. So, too, the paper that does oothing but find fault and
pall down other peop puln down other poople, will nover
mako a gond mas by reading it. Teo much food ot that kind filly the mind with projudeo inatead of wiedom, atd makes ono worso instead of botter.

A fleasang ride through the town of Tippecasoc, abowed ita induatric are getuing orer the cffocts of the o? The thelorios that are gone down. The thrivisg appearance of thiogs Chows that it malkes a pleasant bome for brother Yonat and family. Tho execlient school building ahows au interest in education that promices well for tho rising geseration, bus we sup Yount to to not what indur od brethes

## The Primitive Christian.



## THE FIBET BAFFLE.

## by monert jo masos

Thero nre noma pbases of modern hife, whone beginning may be found in Holy Wric. Murder in bow, if not a fine art, at least an ovory.day occur-
rence. Go back to the first one, and you find that the viotim was ongaged in a soleman act of worwhip whes be lifo went out. Wsit, as the years go by, and the first drunken rcone is on acted. Rigbtoous Noab maken bim. oelf go ridiculous that a garmeut rian
be thrown over bim to cover hia be thrown over bim to cover hig
ehame. Would that a mentle of charity could as casily bo thrown ovrr tho modern drankard as the concoaling garment was thrown orer bim
Leap now the chasm of the centrries, and atand before sho Savior of
the world in bis hour of agony, and thon wait a little, and you sball see coareo men easting lote for bis vesture. The elemeat of chance entered finto it and be who was lucky bad the garbly There is eomethivg indeseriba bly rovoliag in tess to the last dogree
to. 1t is beartics I have often thought of this pieco of gambliag, Whon I bave eeon the church -tho Bride of Cbrist-the Lamb's oy for the prencting of the gospel; and I bave wondered if he could ess of a cburch when so doing, "Many biave done virtuously, but thou excel. lost thera aill." Probably few who el.
gage in anch entorprises over connect their grab-bags, their cakes witb ring bidden in them, and their bed quilta, armechairs, and otbor goods too namerous to mention, for which drawing. tickots are sold-probably fow botice the connection between the scene they enliven with theit sunny prosence, and the one in which lota ware cast for the garments just stripped from the Re-
deemer of the world. Periaps that rafle was sgrced apon while the clothes were etill upon bim The same principle was involved in both trane as the other. Wbich of the two in the sore?? The mso who gaubled for the Saviorss vestare did it for a puredy selfsb purpose, and we buse a right
to euppose that they bad no clesr coneeption of bie divino character and mission. His followors todday bave the light of almost ninetion Chriatian conturion to guide them, and they ought to know bettor than to gamblo in the name of roligion for the support of preanoing sed the adomment of a roflle where the proceede wore to be used for the purchaso of a corsmunion eot; and, if that is a perfectly right way to raine money, wo one ougle to association of ideas

A Christinn woman noce excused berself for being overdressed, on the ground tbat, as sbe could thus sanke a bettor appoarance, She eaid she did it all for Cbrist's sake. When the active epirite in church financial work esy they eell (igare ated lottery ticketo for Christ's sake, some one ougbt to sas to thom, "For His sake, don't."
Christ did eay of those who took his life, "Fatbor, forgivo them, for they know not what thoy do" Looking down from the temple abovo upon some of the shureb fairs conld be say fit of ho saw bis buttorly followers nit. ting abont to sell tickets for the coming ralla, "thoy know not what they do ${ }^{\prime \prime}$ ? The sasse epirit that sent him through the temple at Jervealem, with
a whip of emall cords in bie band, wout cry out agniust all buch irrogular and dishoncst cuatome, no matter if they aro covered with the gold.laced mantle of the bighent reopectability and social standing,

## AK AII IE LIFE.

## ny EnALE whitr.

It was the cbence of the writer to overbear recently part of the conversation of two yong men, who were walking together down one of our lest frequented atreeta. "I pboold like to bave some ala in life, "eaid ore, with s conch of contenspt in bis tonc. "I have al. ready eaid," the otber answered, "that my aim in lifo ls to be a acholsr, and Scbolarship-pahaw b" broke in th first, "wbat is acholarebip? Ae for we, intend to get money, and I'll get It by y raeads I can." Tbat whs all that as heard, but it was enengh to set the involuntary lintener a thinking.
Nowadsys wo hese a great deal about the importance of baving a defivite sim in life Every young man ie adviecd to set before bimach nene dissioct purpose fil, if be wiabes to eave himself from he exceedingly anprofitable exercies of "besting tbe air." Nor do we object to bis advice. We admit ite naefulnese It recogsizes the fact that every one of os Bheuid bave in thia life sometbiog to do. But yet wo thisk it defective For it suggests, and lesves unapawered, goestion of bigher importance, the It is better to bave no sim at all, than be devoted to a degradiag aim.
Fin, that the merality of $\mathrm{life} \mathrm{e}^{*}$ will de apon, that the morality of life. Will de pend to a very grost extent upen the antare of the cbject wherd which his effort are to be directed. If we hetrive sffer wealth for the eale alone of wealth, the oul Gahoes of the ain rencta with deadly force upon all sweet and tender heart bloksoma; sad a beart, which migbt bave blossomed like the rose oada in the arid dendaess of the desert. So it inw all sims that are porely selfish. Heace the touch vanited oim, "Colture for ita onn eake," faile when tried on tbese priaciples The persait of coltare for try own sake he as ulugruwta ituar her If you will, bat still selfishnese for an that. The elfish porsait of cnltare is muet more in barnony with the splatit of heatheniam than with that of Cbris tianity.
There are sims which we may call rood, becaute they, on the whole, are in bents of noorelity. Bat the bighest kiod of aim is that whieh, while moral y pare, is groanded on tho naselfish destre of doing good to otbers. The writer once saw, writyen on the ly-lea! of a Latin dietionary, which bsd form rily belonged to a theological stadent the words, "For God and eternity. That stadent had at lesat a noble an We rasy not follow bia example, and embody oot sims in mottoes for on bouke, but why ahould we not hold, implicit is oar hearts and explicit in our lives, that noblest of all aims and moot toes, "For God and bumanity" ?-Simday.School Times.
A LETTER FBOM A EATHER TO HIS BON. bo exeusing four acknowledged world liness, by urging this or the other ros bon, such as your bituation, your comphoning yort by theso inquirien
What does the Bible say? What has God determined? $\mathbb{B y}$ what rule will the Judge of all proceed when He itteth on the tbroso of His glory? Put theso questions fairly and honest$y$, aol you will be convincod that conformity to the world is but another and ask grace from the Lord that you may bo one of thas separated people. A Christian should be sutisfied with will say that woridly pleasures sat will say that woridy pleasures sto botb insocont and necemary, Try the following questions :

Have you any autbority for oxpect God witl sanctify them to your soul? Do you actually find the eheoring preence of the Lord witb you while you are partaking of them? Can you It the society wuth which you then wingle apeak of the glorions goepel, of
 rodemption, of a Cbrer'a inheritanco? Can you, and do you retire from these amusements with a epiritual mind suil od to prager and praiso, dispesed to bold followship with the Father, and with IIis Son Jesus Cbrist? Do they preparo your soul by cherinhing holy and beavecly uffoctions, for the joys of the epirits of tho just made perfeot? If they do not, ob: how wortbles you ibel while joining in worldly plensures. Now, my dear BOB, anBwer
theae questions solemaly as in the tight of God, and then they will be answered honestly, and then say whother the plossares and amasemente of the world are innocent or not. In proportion ss the beart is filled with bem there is
God. Friculd
Rerleco.

## fingino fault.

Does it pay to find fault? Yon who are the wise keopers of heases, end the desr keepers of bearta-does it pay? There are henvy burdens to bear all day landere made by etting of the sun-blanders made by many a thing to annoy, bet don't moke cold ond cheerien the bome atmespbere by fiodiag fault. Tbere is no bligh nore deadly in its tendency-notbing bat can more earely dieturb the barme of of home-netbing tbit will recoil wace quickly upen yoursolf-than tbe babat of fault fading Not that errere shonld go narebaked, or mitatskes nacorreter; hat note anch dowa in your memory, and when the work and care
ond tomalt of the day are all over, then coll the little onen and larger ones bat kindly, of the wrong doings, and see if you are not oraply repsid for your for bearance by the brife and the tear, and the little word of contrition and promie of ameedment. Yon will be a thonesad timen happier whes you lie down to sleep, and a awnet forgetfolnesa bas hel led over your litie flock, than yon woold bive beea had the bloe cyes nom doged boen filled with bitter tears that overllowed at nalind censore, or had the little golden bed drooped under the shadow of joor castant frown. How farr and sweet and satiarying life might be to us all if we *onld forget to fret and Fad fault ad complain. Don't atre your words fic praise sod apprecinfion natil it is toeste. Yoo love the childrep-the deadittle childrea I And if they do speak ind, and leave doors open that ebonld b ehat, and distart the order of the hase, don't find fault It won't pay.

Many refined at respectable people like to ehut their 10 s to agly facts, and their eare to bearooding cries that diatorb their attapts to lull tbeir conciences to sleep. "Am $f$ my brother' keeper ?" "Cas bot driak wise or beer, or spirite alome
sad live up to thall doty of a Chris tian who is to de zelf for the good or otbera.
AB long as theis foul in the beart for a temptation,s cannol be recure, noed to beep far +ugh off from aparke - Brools

Tho faet that lividuals fear death, ofton makes as to for granted that it ie dreaded the race. I do not bolieve it is. Is regarded as the great conclusios hich wo foel to be wated. Thonget bo an enomy, I beliove the han race inslinetively foels that it connot do without it, tion. We ratheibb fer more in life than. for more of

ANNOUNCEMENTS.
Of the Yellow Crook obarch, Och, 14, in Phe Nem Eaterpr
Pa $4 \mathrm{e}^{\prime}$ olock.
Of the Roms eburel, Hancock county, O., In the Oak Ercve meoting boets, Ool. 18, wi 10 o'olock.
la the Exeter church, Filimone Co., Neb., ect. 10 , at 2 o'cloek
In the Monticallo chureb, While county, Ind,
p. 19

In the Wrablagten Creek oboroh, Dooglan $50^{\circ}$ oclock, D. th.
The Leat Creek church, at the Free Sprfug Teeting boune, Oot. 16, ot eno o'cleck Tbe Pabthe: Crook eharct, In Dixen coanty, Mo., Oct. 10
The salameny church. Oclober 10
At the Toarcest meetlog benes, Homp tirt county, W. Vs , Get 16th nod 17th. At the Hearor Bua moeting beuse, Mluer county, W. Va., Oct. 28d asd 24th.
The Yellow Creok clureb, Oetohor 14tb a their pew ehorels at New Eolorprite, at 'cloth.
The Howamelcharch, Howard county, Ind. Oct, 1214 and 13 , at $90^{\prime}$ olook.
In the Semeract chureb, Wobesh oount Ind, Oct. 1sth. ut 10 e'elock.
In Marion seants. Inwn, Oet, 10 L and 17 th . at 10 abd a ball o'clook, st the houe of brother John Erb'a, 4 miles south of Pleanantrille
is the Hopewell cisurcb, Bedford coutety,
Pa, Oct, 12, at 10 o'clect.
In the Lagan Croek chuleb, Logaa Ca Ohio, Oct. 29.
The Plum Crack congregation, Armstreng onty. Ps, Oot. 15, at $20^{\circ}$ clock
On Alleou Franic, Lawrasce county, tll , Oct. 16, at $40^{\prime}$ elock
Tha Silver Creek congrogation, Og lo Co ., c, Ocl. 14ts nad 10 th , at $10 \mathrm{o}^{\prime}$ ciock
In the Pino Creek courch, near
The Areadsa chureb, Enemillo Thi, October 14 th , at $100^{\prime}$ cleek.
In the Dry Valloy congregation, Octobet
th and 14
The Eaginh Fiver district, Keaknk Tbe Clorer Creek coegrogntien, Oet. 139h 4 o'elook

## Tho Gruady otaurch, Grundy co and $16 t \mathrm{~b}$, at $1 \mathrm{o}^{\prime}$ olock.


In the Duncosivilile ebures, Mair conety,
Pa . Oetober 206h, nt 4 p , al.
Is the Woodbery charch, Bolford coasty Pa , Oeteber 12 tb , at $4 \mathrm{o}^{\mathrm{c}}$ elock.
Ia the Eagle Creck chareh, Hancock Co Io the Alisen ehth, st 4 p , im,

## IJ. October 16th

In the Nevada diatriet. Varaon county Mo, Octeber 28d sed 24 , ut Samevel Cliek' one mille northi esast of Nevads
la the Ceventry church, Chettor county
Pi. Oetobar 16, st $\$$ p. m.
Io the Weeping Water clurch, Case Co
Io the Weeping Whi 24 cb , at the heuse of

At Plamb Creek Aarmatrong, conaty, Par, etober 15, at 2 p . m.
lu the Milmine Church. D1., October 10.

## 3 o'olock.

In the Butiale Valioy church. Uniea Co 3., Oetober 19th and gotb

In the Spriog Ron cangregation, Mitite Foly, Ps, Oct 15 th add 16th. nt 4 P . ma. Io the Bellia coagregation, Bomertet Ca ,
Pa, Octobar 17, at lhree and a hail $p$ ar.
The hrotbred of Bototourt county Fa., will bold their lovefeast on she 0th of Outober, commenemg st 11 cloek, 6 th. The usual invitation in hereby extended. By order of the
chureh,
B, F, Moomaw.
The loveforet at Summit Mills, Som. orset county, Ps. will be lield on the ifith of Oct. at 4 p wh. A general in vitation as extended.
S. A. MAusz.

The brethren of Longmont, Colo. will hold their lovofeast on the 19th of October. J. S. Flosy.
The brethren of the Misgiesinawa
ongregntion. Delaware connty, Ind, will bold their communion moeting on the 22d of Ootober, commonting at 10 clock. Geo. W. Scodebanea. The brethren of Paint Creek eburct Bourbou tontat $\vec{y}, \mathrm{Kan}$, , will bold their Wresest at the bouse of brother James Wray, Oet. 21. An invitation is oxtendd. Mecting to commence
order of the chriscb.
A. C. Nemps.

The brathren of the Turkey Creek diatriot beve appointed their lovefosst on the 15th of October, in thear cburch at Grevelton, commencing at $10 \mathrm{~s} . \mathrm{m}$. Gravalton is a railread point ou the Baltimorn and Obio R. R. in Koeolusko county, lad. A general invitation is given.
J. H. Milleke.

The bretbreu and sisters of the Beevor Dam cburch, Koa county, lad.t

## The Primitive Christian.

## Correspondente. <br> From Pleamat Bose, Oregan

## Dear Promititec: Sopt. 16, 1880.

reaches rae overy weok, bringing goo nows from all parta of the brotbertioed The sermons on the first pages are truly pleanant pagee from which th hungry nouls cun gather crumats. Our privilego of attooding prouching is very limitod. Our beloved elder Brower
in the only minstor we bave ever heard declare the Gospel in this part of the State. Two ycura have elapeed since he first came bere to preach. He vinito rith preancbing can, and fasorn us vast held fill, His placo tanst bo occupied it eministry at botno
The first Sunday of this month we mot in the adjoining county for proseb The whest and the tares. Hest. 13 . th the true principles of the Gospol ite beauty. Whilo our number is ry amail, only three bucmbers pros t-a large andienco, our minds
so carried to the futaro barvoet of world with the beautiful thought it whee we aro freed frona this world strifo and tomptation, and bo gatb. d bome with the humble asints of a if we aro bat faithful to the ond. pisma at that meetiog. which bilts souls with joy, to hoow that tho d word spoken foll on rich groused
d was not choiked. Many ara ansnhd was not choiked. Many aro anx-
noli to know our doctrino, who aro ievbat puzzled to know if wo aro hat or not. Many difleront doe ny who ere willing there, that thy who are willing to obay the onough to become futly neqquaited int. How wuch preaching efnonnd we ped in this far North.
We need mere practical relag. religion that carrics as through
rom day to day. ${ }^{\text {F }}$. from day to day. Wo want to ace cmplitied it our lives daily moro and
of thit the world which hes io wickTouss may bo led to sea the reality of Ulfgion in ita true state. If tho pare
inepel was put forth and practiced 4s our Savior has maid, the world Muld sce more benuty in religion. liat to our sorrow, ofttimos our Sav-
in than is put to thamo by folso lera who aro asbamed to obecy thast Trio of doctrine which clevates and rrow. Can't some of our people no and belp us take part of tho berIn off of our doar elder, who in ad
an ing in yeare, or shall we stand
fill benceforth? Wo have bad threo ddinions by baptism since spril ruy that our little band in the fur in tho hoven of rest, is the prayor and Woh of your bumble sistor lin Cbriat. Jemwie A. Stetena.
Beport froas Eolivar, $\mathbf{P a}$.
Sopt. 13, Jssu.
The brothren bure cona-
wrod $u$ norice of meetings on the onse of Indiana eounty, Pa., anid chdo of Arastroag oounty, Pa, and were roinforecd by eldor Joseph
Herkey, of Shide Herkey, of Shude district, Somersot
County, $\mathrm{Pa}_{\mathrm{a}}$, who county, Pa, who bas the oversight of
ibis, the Ligonior district. The moet "isis, the Ligosior district. The moot-
'9094 wore hold part of the timo in a 5rove, where propazations were mado to accotatoodato a large andience. The nood intorest manifested thronghout. On Sapt, Sth, tho church held an clection, whifeh resulted in the call o
(uethrou Jacob Dell and Duniol J lisfler to the minisery. Theso breth are both realloue workers in tho bareb, and we lave roasoors to bopo
for a strengthening of the isboring force
which in much neoded Which is much neodod at thim place
On Sept. 7 th, brothres Smonve and Horkey had to clope their labors with nd
for thistime. Brother Pollerd could atay mo longer than the 8th, though bo interest was good. Tho brethron desiring to contioue the meeting, call. ed for brotber George Hasawalt of
 of thia eharch. He ecnduoted the mectinge untal Sundey ovening. Sept. d, when it closed चith still an increas igg interest manifented. Daring these meetiog two mouly wore added to tho humber by baptiem and one reclaimed. The chureb bas been much revived, and a large number are counting the cost, and are favorably impressod. Tbanke to the dear brothren for their eacrific igg labora.
This district is altunted in the ear torn part of Westnoroland eounty, $\mathrm{P}_{\mathrm{a}}$. The brethron aro scattered is thrco Fana, viz: some at Watorford, some 4 Fairtield and the greater number at Wo bave now four midistera and four deacons. Our mombory sro is good bopes for the future. The brethred ontemplate bullding a meoting houso at Bolivar next summer, if the Lord are und prospora us.
This district is, with tho excoption of 14 few membera ut Waterford, a now oponing, tbero being no membors at
Bolivar or Fairgeld unthl withio firo Bolivar or Fairfield untill within fivo
yoare. Brother Solompn Becka Brother Solomon Bucka lew, of West Virginia, introducod the neigbborbood called Willeate and sards brother Buckalex, ater brother Hanawalt and others, bold the irst lovelengt in this distnct Sinee hen we bave bad Stepheo Hildebrund of Conouaugh diatrict, S. M Wilt of
Armastrong countr, to cail with on whowe labors wure blessod, und that the eburch bas been built up
S. G. Miti,gr.

## The Lavefcasts in the Upper adid Lower Fall Oreek Ousteteas

Dear Proutitive
$O_{D}$ the morsing of Scpt. It, in eompany with elder G. W. Sta dubaker aud his companion, vistor Ada Gump and my compumion, I started ton Honcy Croek meetang honso to and a lovefoset in this, tho Upper Foll Greok chareb; situated in Henry ounty, Indiana, a distance of IG mites. Wo found a full corps of manvistera in Wetondace.
The corps of minoistera in
andion was attondubce. The congregation was but good interest was manifested by lhuhe whe were prenent This arms of George Hoover and Murlin by elders It beare many of Ubo marks of our an cient brethren During the movtion one soul was addad to the bolievers by the ordisunes of buptismi. Sept. 15th tho belanea of our company returied home, and your correapondont wont With brother Goorgy Fesker to the Hadison county, where 1 tricd to preach to tho $y$ eopla, each successive sonvening untul the 1stb, when the brotbren bad arronged to hold 4 love Hero we mett a very largo congrogathu of peoplle, who manilichted a deep intorest in the meeting, and it is due to the pooplo bere to suy, that the on dor wus txtruo
As elcetion was aloo beld for a minister and un elder. Brother Jelloisen Dusie wab shosen to the minisitry, sud brotaer Georgo Fealer to the eldorship.
Thay wero duly installed on tho morn. ing of the 19th with tho usual solem. Hopy charucteristie to sonb occavions. Hope both the brethren tay bo workww but responsiblo callings.
We tried to preach for thera morngatd ovoving patil tho evening of
roturnod home. Baptized two at thono
meetiogg. This meeting closed with good interest, but wo wore somembat prostrated on aecount of the labor we resh.

## "Hold to Yoor Claims."

Held to your claims is the adrice Which comes to ns from tnost of our true friends in the Esast, ever sines the boginning of our destitution. Others sag, "Hold the fort in western Kansas; God is able to eco you through." These friends bave invariably come to our nasibtenco with prayers and this world's goods, avd theruhy haye aided us in our efiort, 50 that all who were willing
to stay bere could do so; and just pow we very scnaibly neo God's power to protect bis childron in the effort of planting the good seed in the boarts of rontier settelers. The grean Eolds of corn which wo now buve on our 6ne prairice are an ofidence that wo will to winter pone cattl fodder on which the wreen folda of rye and wheat, alresdy givo ue a proapect of raisiog on read staf' ty next sosson. Much will yet be noeded to provent actual saffer. ing through the appronching wiotor though our proepocte now are far moro hast yenr. Vegetables any timo in the tast yenr. Vegetablos, wo will raiyo
mone, as our good rains camo too late, mone, as our good rains camo too late,
and this is a kisid of food that might proveret doetor bills.
Wo pray you dear brothret, continue to eond us money, food, elothing and od cothee, and trust in the living God for a ricb roward. We think you your hibernlities are the meanse of drawing soula to Chrint. Many of our oeightors bave alroady expressed a desire to unite with the Brethres on
seeing the love we mave otber is timos of troulbe to ano anthat you will glut as with daintres, or laden Le with supecluities, this io pot what we aro trying to do. Wben ary of you wish to send ua uny goods from west of Chicago, writotto M. Lachts,
Beil, Nortos eonoty, Kansas, for sijpBeil, Norton eounty, Kansas, for ship-
ping justructions to got free rato wheo you send monoy, adaress, B. M. Bluc; Boll, Norton county, Kan.
Yoars in hope of a better hife begond
M. Licatr, Cor. Sect'y.

Sept. 1, treo.

## Oar Trip to Virgitaia.

## Having long desired to

## peop at the "eame south," fue

 opportaoity recantly presentad ittelf Outhe afornoon of Aug. 25, wa jef our bone in the verdant valley of Cumberlead, bound tor tho "Old Dominion." Swifly aped the "iron Hugorstown about 7 p . m. Hors oremaleed untilMora waked by the eirellog hours
With roes y andl Unberred the gatea of
When wo prucoded to the B. \& O. train and
pouthward.

## Many obs.

Many objecta of intercst aro to be cen on the route a harpor's Ferry Joan Brown'a tort" still btende, etern
 Wiocheiter is remeenberod as the place Whochenter ia rementerod ns the placo
where Sheridan, mounted on "n pteed Whore Sheridan, mowntod on "a neotd
an black as the stoeds of night," start ed on bia twenty-maile ride, dering the aaddest period of our nation'/ exist cnee, when brother warrud with brothor, and this fair land wan a dhamofal scene of atrifo and bloodsbed Dut may twe se terriblo simes aro past, and ilar charactor:
Whar chactor:
Wo arou
Wo are arouted from our reverio by "Fort Defiance l" "I andouncomiont-
of the window, we immediately rocog
nize the familiar form of a bighlyeg teemed ox-litoroture pupil: Walter B. Xount Alighting frothe train, wo rereaive Aluch tighting from the train, we reraive such a cordial groet
ing that we no ing that we no longor ronlize that we
are "a Atranger in a -trange land" are "a arrangor in a -trange lind, "and
oro many minutes siapes, woare eofoying a buggy-ride over a road zuch one often dreams of, but seldom sees So dolightfully cool and abady is it, that we almost regret baving reached tho "Night journey, althongh
and the tronquil ttars brigit
apen na, as if brentais brightly bean apon ast, as if breatbing a silont beno dietion, beforo we are informed that
"Green Blufr" stende "Green Blufr" stands just before ns. A hearty welcome, an appetizing suppor and a precious season of dovotion boïng much refresbed and noxt a. $m$. make explorations. To the caves we $3^{0}$, afght or ten milea diatant. "Woy r's Cave," discovored is I804, is larger and more noted than the "Cave of
Fountains," which was digeorered Fountaing," which was diseovered about 18ss; but we think the scenery romer bain mis sorpasaco that of the Benaty and abbltmity aro everyw bere riablo, want of time forbids us at tompting oven a partial elacidation of the wondrou* ncenos of cruveland; suff
fieo it to say that wo nover belore so folly rosized the utter insignificusuce of mand, and the omnipotance of Him in whoso sight a thousand yaars "aro but an yoateriay when it is past and as \& watch in the night." Had our would have felt amply repaid for time pent; but many mora plonsures aro Alore for us.
The following Suturday wo are con. Veged to the bome of brotber E. D. Kendig, whom tmany of our readers will remetn ber as our former preacher pupil at tho Huntingdon Normal Southern hoapitshty bas long been od very lindly and pionanantly. Bro.
and David, in bunny dugk of gore over as L.0 post of duty, has ovidontly lost Master's service purtic seal in the Master's service, our beart is made glad to fod bim ntrong in the fuith, carnestly prossing "toward the mark esus prize of bix calling in Christ Jesur." May his lifo bo happy, bis and his cternity grand and glorious
Our next mojourn is at the hone of brother Jucob Forror-a vialt long to be remombered. His oldiost daugbter, atient eufferer on a conch of pain Never shall wo furgot the deep itupres. sion produced apon as by her ebeorful rosignation to the will of the Father. "Tbougb He slay me, yet will 1 traet Hine." seems writtod in legriblo charanters on the pelo brow, and st tition the face lights up with a smile bolding oweat wo know hor spint is Prince of Peace. Sultering mstor, bear up bravely yet a little while.
Toe earlys of push that nif mult what
Toe early pressed last mblught hoir,
but soon 'twill bo oxthunged for "
crown of giory that fadeth not away crown of glory that fadeth not away
you thall foraver dwell in a rcuina blise and beatuty, "and God sball wipe awny all tears fron vonr oyes; nd thcro sball bo no more death, pelther arrow, Dor arying, neithor nhall thore
bo my more pain, for tho former bo thy more phit, fo
thing are passoll away.
Lat wa who aro blessed with at least roasonable amount of bealth and trength, evince more gratitude thorefor, and more curnestls etrive to lesten the manifold woes of humanity. Ay, let evory day in tho gear bo a genuido thankegiving day:
Scarcely hud wo set foot on south. cre moil, whon wo wero met with) the intelligonee of the olection of our young brotber Waltor to the ministry. Fatber nad son aro nuw both "ambas. cadors for Chriat"" "How beautiful apos the mountrins are the foet of
publisheth peacel" God grant that they many bo inatrumentol in turoing with to righteoushests, and, when done with earth and thinge earthy, may thoy bo pormittod to pass tarougb tho golden grates of the Celeatial City, and, Tith the boly best above, shico "an the stare forever and over
Oh, that our ministorial ranks conld ho epeedily swolled with young, zool. ous, elfrected brothron. Our inatitulect and ourning are designed to collect and utilize all the talent that oxraty in tho Brotberhood. The aim is a noble ono, and we trust God will continue to smilo upon these carnest workers, whoso lives are self-eacrificmg, dovoked to the montal and moral improvemont of the youth of our Fratornity. We bid thera a honrty GodKartbly bappinos,
tas, howevor great, halice of joy the drop of rar chaste the pearly purity of its content Somewhat isoda ed from tho Brothron when at home, at id eardontly tonging once again to part uipite in Goden wortbip with them, our desiro was not cratified. In mang places througbout ho country, rehtionis bervicus aro nol held every Soblant How docply in have a moflictent nai ber of minoistors to preach the ward $n$ overy plues of Worsinp at lonst onre o tory Lurd'e day May the glail be the cay apocil ify dawn whon duplayed on the part 1 nevery ebild of God for the protaction of $\mathrm{H}_{13}$ caus


# g- PIMITIVE AHISTIAN. 

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Maplo Grove And Fociety From
Rapill City, Dukotn.
olf 55 al
NOTES OX TEE EXAMINATION.

## Is the acason appreathes for holding

 hrecomes aniwently proper to glve -preml and mereasell cornderation to tho wo duty more importunt snd wmera-

## wive of the fuct thint wembat approach

thine buly ceniblems, nod that at snch
$\qquad$
ing cye of Disine rilchteousiwss seurch
ing the reins and hearto, गon otber sta
son is fraught with surhtremendou
of ansiuty and cure. There munt be,
ligbting of all the candlow of inikerma. tion nuit a thorouph awarching of overy noole of onr spiritusi houla, fione garret to cellhr, unt eveyy corncr ther bur nay lurhing remains of the old lenven
of sun. Wo will hy down the proposi tian, that the condition of "sworthuicss"
 foatible that this worthines, so ussen tial to our sereppinnce, ens, bo foand
whero bit in the stigbtost degre can he mpated. Tho ooul muts to frue of all guiles und spoticss, atid ts sulations

 thore can be no perfect eonimunion. These propostiona aro self-evilcter tund
necd no demonstration. Thorefure, wo pass on to the examin-

of our faith. We want an intelligent Gon of the vital principles upen which rests the hope and ansarance of ealvation. A perfect fsith, which does not presnme to discriminate between Skriptural obligatione, according to the die tates of fleshy wisdom, j ilustrated in modern theological siftugg but which acceptsevery duty imposed by the Goschading the lesh mortifying doe rines, as well as the mote populay and fundamental. A living faitb which re evivea ite exemplification in the daily walk and ronveration. A strong faith, which rises to the sublime exaltation of perfeet asburance. We mast not forget the fanc, that looking to Jesas, and sesuritg an interces on His utonimg blood, is the most central and conse quently the mont important doctrine of or Gospel. It was "the Lamu slain Antediluvian, Patriarchal, and Mosaic ages, took away sun, nod it is the reny soul of the Chvistian dispensation.Christ crucified, in the universal means of ealsation for all times anil all etor-
nity. But we flind that this grand doe trine involves, by impiliation, in malth. tude of othor dectribes and prige ples. ruich aro stoted tbrong hout tau serif physical, moral, and spiritanal, and all fraternol
We boxt infuire into the walk and convorcution. To make a eimple pro
fession of faith is essy enougb. fossion of faith is easy enough, but tbe
dally lite we live will demonatrate whether wo are hypecntes, fukcoparm worldly-minded, woner-grabbing Lao diverans, or the patient, faitbful, strug. ghing iullowers of Jeaus, If every act of our haves was gailed, overy word
detntel, nudewery thought soggester hy tbe Holy Spurt, daily Invoikel to that purpose, there wotidi by loss need
for long polomic wars to cstablibl the huperaatural anil avangelical chams of tho Chureh. What is a doetrino or
the daily lifa of its professor" hed liuse principles of tbe tiaspel mont bot
rasil and eclesinetical law, but mrust cge, and desttuy the rer Wo $\quad$ oust also impnire whether in all our traossctions, the exnt me-n beo of jnatice, hunor, and intugrity bre beob mantaiaed, and the claisas of
Cbistian chants and benerolence ro ared dae consuleration at oor banilk with salk, roisistering grace unto the hearche, or are we compelled to biour. tong list of vuin fand tdle words Werch bave brought dishengt upon our protehsios? If therv is one sim common to the professors of Christion roligion one preval to swub in oxtent among the brothres us among others, biut all ate possibly tainted with this usidence If' a vain and idlo mund, and it soul mevasurably devord of the grave solemsaties of a sanet, itied life Bat thore is mong us, bearecty less pernicions to the interests ol' oer conis, and grievious to the Sjurit. The almanition of the A postio was, to have our conversution modera Cbnstisus is "bueizess and politics" What reanl, of the increas ed facilities and opportunities for acenmoliating wealth, is roore prominont,
than the fact, that it bas producod a woridly bubit of thought in members
of the church, ond tomporalized their talk. It was by this insidnoun and planible metbod of approacb, that Satan robbed the Laediceans of their spiritana wealth, and anade thom
W in the mitre of luere and lust.
Thare is another important po which tuvolves the gravest rasponsital ty and that has reference to the junor clumbors of the mind. Every thought must be raade sabjeet to the will of God and brought under the influence of His Holy Spirit. It can only bo koown to each iedivsduat soul, and to God, whether or not the linlle of imagery are pol Juted with the Lreath of Katan. Wo cannot hinder a bird flying over us, but we tan provent ifs lighting and resting upon our heads $\}$ so we cannot prevent Sntanic whisporings to thecon scous car, but sfanding on the thresh hold of the mind we can forbid their gaining an entrance and lodging in ita hambers
Let no man thiok himself worthy of place at the Lord's table whowo mind and soon is polleted venth unballowed thoughts and rala imaginations unre waked and uniorhidden.
We mbst go deeper yet into this exe mination, and sean the atture of ont motivea. Do we serve God tbrongb fear, tho the slave his master; through policy, like the hireling; 'or by love, like the dutiful onil adiont son or daugbter. Cbero is at turld of diffor nee between thom. 'Lhe firot is devon
of that chanty uithout which all is hke the tinklingegmial and sonading brats. The sceotnd a selfish and un faithful, morely put ing in the time with the falas and fatal notion of eaznag hia 6 wn palsation withont any care or love for the emil cf others, and indifercet to the inot of mifsioes, by
wibich the Gospot is p cached to "vvery

the lnst, is the tram dieciple, whese
Kinerdom apd the glor of Goil through.

## all too wortu. Ts-on nkeres

 ovly J'atber's, poll he toves the souls of is benvenly Fatte le buaishted ehl iren wherever they, fivell, and is whatAod now, it coucl yon, we will ask
the question, How do weexsmme ourcolves, and what 15 I © reeult? As we uriaa begin to sol ke the consicienco
 orgin to suy within uraclves, "I has wange belioved int f ordinaneos and
bave livesd a juetly pair Cbristian life, defrauided urbisdy, fittended to my prayers, given mach timv," ke. If this strain of selfeongatulation ts the vealt of your ectrexamination, you are no thore worthy of? place at the Lord's able than the vericit siniser who loitors at the door of tio ssuctuary. We anve two exaanples given us in the horipturee. Oso wis a selfesulicient bypucrits, who stits up to the very thresbhold of the Hily of Holies, and rays with tnmectf, "(iod, I sbunk thee thit 1 am not as ther mon aro, "te. The other, a publien, betonging to a lasy whbm some ancient writur decribes ar honest mil exomplary in all bolr dealings, he rands afar off, nor Fould so muoh netlift up bis eyes to eavon, thile he anato upon hirbresa and eried, "God, be merefiul to me muler" That is he only asecptablo

It is ouly whon the Holy Spirit makes
us to foel and to nee all our unworthius to foel and to nee all our unworthi-
hesa and uncleanecos, until we are con strained in bitterness of toul to ery out like the pablican: only then, that wo obtain elosnsing: through the precione bloed of Josus and are mede wortby to partinke of those holy omblema. How beautifully this is aymbolizod by the ordinubere of feot-waylung, coming as Though wo havo been washed once, in baptisus, and purged of will sin, yet we ircquently need to bo cleansed of the pollutions which are gathered by the way, ual engeenally in this necessary ust before that holy sacranient to which we have referred. John 13:10
How eninently worthy then is the Hood-purged sout, to feast upon that spiritual food, tho broken body of Jesus and bis "pitt blood for such a one there is no condomnation. Having judged bimsolf, found bimsolf guilty mado humble and sincere confrsion, and obtained freab pardon, ho ixable with piritual vision to discern the Lotds body. In the deep ioy and peace of salvation, so rerently tenewed with auch divine usturance, there 10 no oth ject in heaven or earth so prominum

THE HOOT OF THE MATTER

Tu Bro. $B$ C. Muomane, of Tirgema. Well beloved fellow worker in the Yincyarit of Grace. You with the lit ing voieu, I with the pien; both, I trust viltb the Spirlt of Jema. Or all the hitienities I ever eocountered in my momatare, none is of anal to disting. nisaing between a puely natural inthation and that wbich is 35 mpa Jesas But exen here, I ammore and
more sat'sified, a elear conviction of our position as possible. I have made ajol gies for soterity agamst wrons, which knowledge. and na nate pertect yrelaing of my tribole intarior being to the pat of the ever premont Spirit, has convine ai nie that there is fuch a thing a atron of the Divine feeling There tothing noro patent in the Buble than the "wrath of ' Gow." Jesub was"angry." atad expreried the fecling in the most terrifir purasuology. His angor was both livine and boman, and wis as Iype, in fact fand iurm, for thone whon Ite minkes mariakera of tha Divio mature" by the Spirit. To be "angry and sin not" is the highest pussable an kimilation to the character of the All boly.
A promeher lookn and acts full hulf his sermon. The elovated arm, the indoxed hasd, the startling attitude, the soulthrinming yezo, echpse, oteen, the eloquenco of words. So with per-
preathing. Wbere all thealove personul auxiliaries we bbsent, and the pen T4 the only raedium of expression, an oecan of soul must bo poured ove effective A "thens anith the Lord" often demanded for the adjustment of hoth wow and frollab onflenties, and if it cannot be uldreed is alphabetieal leters, a vietory is cluimed. Ia not the I'niverse in the Bible, even if sot the millionth part is mentioned thero? In Jesur "dwult all the fullnees of the

Godhead bodily;" hut it did not all come ont in words. The utterances of momanuel are petnimal. They involva thousands and milliona of other words, which circumstance and the Holy Ghont will devolop. But it must be an out growth, not ao arbitrary appendage. Here is the differoneo betweon theso who make law, and thomo wbo apply adextend Inws isherent in Jeans and His word. It requares but little dis. crimination to see the position of thoso who elamor for licesse whech is essenually emtagonistic to "the law of the Sphrit of life which is in Christ Jeasa." Truly, oblicdness bath is port buppend to Isruel." "He that saiketh in arkness knowoth not whithor be oeth.' This acconnts for the conusion of the churel With indignant bateoge people cry out, thre we
liarl alag?" "If ye wore hlind, yo bould havo no sin: but now se say, we tes; thereftro your sin remaineth." Ve sef, is thio empbatio slaim of all Who pretend to roligion; but mot Esy The kesp if bando and fet, mactifes the head
 UNPO GOD, which is our romsonable cryide." Mark the worl "Gacrifice," ad tho lar ge Capitali. Hase wo any they rodel of malong an offerngg of
 rom hor ect ided chotuctor and da. recanor that jurtsfies the liburties bow claimod for the budy? Has bis thorncrowa ao law for ons heade? The sconrge ou his back, the apikes in his bands and feet, no lesson for bis followors? Is all this no move than rotten abbish which modern progress bas a ight to sneor at and trasple uader iout? Ane these awful veritices fitly ewgaws and world-applavied attire hliet seem to be the very pith of Nome pegily"s roligion" "Bo not thedemads of the cburels a litteral "thes with the Lord" for resteretius to tho fah in tis nutive bun goring for ompty display, has urgent need to apply to fod-abiorrod Lavoliceans. He that batb an car, let hind hear what the Spirt asith unto the churuber." "By
 SESUS, the author and finishar of our 1'nrie, or New Voik, or ang tiesh-Eerv. ig contro, to suponsede or supplement be werk of Emmanucl? On thin round the Cbribtian noed not fuar denor of hife. This is the Siphasud Omega of the incarnation, the Roek of ternity, and the gates of holl nball not provnil against it." The dortrine ward, offected by the Atoncmiont of Cirist, while maverard bia life is not to ve regarded as the molder of ours in loctrine, मlet us do evil that good may cone." The Itrine manifestation in and by a proper bumanity, as the soured and form of lile to all the eleet, inh eniphatic roudennation of muels the thary that is not ouly tolor reat with the Divinu purpose. It is a crious and pressigg question with me whether God is pleased with our silence rogarding modes if life which
nuinigg and rottog tho bollies of s
many in the shor triplo curse on progeny. I bave junt teen atanding at the coffin of a loved firind and brother, who courted desth though maty yeart of grobs playsinal fine in mid-life, but kept all hie volu finns withn limutations presribed by Hivme and civil law, as rogards the elations in which the abuse were al luwed The sjukre of iadulgence kept
hits mint ard conseienco closel to the lass mind aod conseleaco closell to the acter of the indulgence itself. Thou anode of sumilar ceses exiet in the and liasing "our life had with him in God," in the confidence and purity of The very taith that enstained and di apted 11 im on earth-"looking usto
Jenas" in our dormitory, at oor table, in our wawdroin, in tho money cheat, at oar work, in our aime ani trangactions, oven is tut the altar and sacra him, living his actonl life in the flesh in all ite internor workings mod mutb ifold oxpressions, would mako u* a wory different prople from wha! we
are to-day. Xat whole commanities would be launehed on tho arid, barren Salama of wondtisess and sulfidolitry an the passion formog surge of josar cetion. 1 have hat whe injucetion to "rgo ajpon mysuly, liat ono plea present the then-BE YE HOLY, FOR I AM HOLY: This is the all-inetatul," the eole conditiom of delverane froms sin ued lamnation, and of eterntheed. Tho pussitility is in the Holy Ghost, the realaty enist be in onreolvese sial as Cbristians we sro oternal daph

## THE DIVOROE QOESTLON.

"Tho 'Regiont' of Armatid Mooting of 1830 is befone me, and ufter rending
the urgament a pro and ton, produced on the above queatimue. I fels it my
rluty to Forl to the Brothethood nt l.rge, and eapecially to tbose wbo are
liept "nonder hendage" 1 Cor $7 \cdot 15$,
whore the Xew 'Tentsiant doen bot, to Write and try, hy tho belp of Gov,
t. lurefent the suljert io its truo light
I way ustoni-hed and I way wtoniehod and amazingly par-
 consinest that it doen not reqniru a
elonvient shuentrig to underetand the
Sumptareb.
Cbrist tew ben -Whoonower sball put away buswifc, oxcept it be fir for-
nication ect Matt 19 \%. We brat solk, why is this exacption ruade?
Upon what jutilliple bun Cbrist based thie privitece that in man may put
awhy bia failly wife? We nnswer, lecause by forntation the is defiled and rendes el unckat Sbe is no more and Paul sas" "Giod torbid that I slicald take the meinber, of Cbrist and make thom the momlers of an barlot.
I'or linon ye nut tiat be which io juhised to at harlot ho one boils? Por
tane suith Gud sball be one dealh," itso Lon! bes always thins deale with bin people. Cpon this prixcupte are
towsd all the commands of Gol nuganst lowed all the coumands of God ryganst
the anlawlu? cormoned of the sozes Phave examove lov. 15, 19-30 and 20
 "olvamination," 'donloment and death," sul heme Gud always deeved
that tho inazarent parts thall be liber Sobes allowed tbemo of old, a man wifi for every aud
lill of disorcement


Cave if rompellod to rewain togetber were in danger of committing a greater were in danger of committing a greater
vil tban It was to suparatr, It was vil tban It was to scparntr. It wad
o provent n greater crime by allowing to provent o greater crime by allowing
a lenser But Cbristiant cannot have thas barlbusa of heari. They would ceswe to be Cbribtianh. Tbey are to be blled with love divine, and be kind ly uffectioned one to anotber. Tbeg
arv required to to meek toward, and love tbeir cnemies, and how mach more so their wives, who sbare with then ell thoir joya and sotrows.
Henee njon this prinephe Chrict candot grant in divorce and liberty. But upon the priaciplo of uncleanness, and dofiomont, the Christian is notonly privitedged to put awny has guilty away. Ife davo not be joinetl unto her He has as mach right to commit "whorvdom" with sumo otber de
bled wonan as with hisown. She i unclean to him.
Bet a lrother in bis angument mado a dutinction botweon ailuitery and for gication, and tried to show that Christ has heoned a nian to pat away his wife for foremeation, bat not for acuitry Snd whon bo whe asked "If furbication
cannot be cumanted by a person that is marriod," be did not answor by yc or no, which he rooald have dove, but of thin kind conne up frequontly,
a tha kind cone up frequontly.
bough, morried und soon afterwaris yetarsell to tho army. Coming lome tho drecovery that him wifo liml beed conmittibg foraication before he marfied ler, and aecording to tho law of brikt be bad a right to put ber awry Now, brethred, this to chageroits and crroncous interpretation of Christ'
law, and upon wbat princuple, of what part of Gud'a woril hu banes sud hiter pretation, 1 ewonol see. One thing it Old Testament will bear out such th intergurutation. Adotber fact is that the soldios's wife when ahe was true to
 forsicution. Tho foraication was committed betore she wan bis wite not
the law of our country a,uld not jnetiy ham in puttiog ber sway fir that mittog brior to her mous Epon the phiseiplo on whith Christ's
 of tho Lord, declure that no crime riggo covenast, can give a wab the When the winaer is rutiverted, and is johned in mpstical marraze to Christ nu sin prior to bis conversira elln th-
vored him from Christ Just so with nbu and wifo, If a koban culumuth
ornieation while untraried, hat taram from that cume, wind the aftections of a man, gives bim her hand and hoart? bis loving true and faithfol wife unt deatb, no nib, so set of fornication, whetber funtren or fruithful, pior to aght to put ber nway. according to Cbrist's law of jostice and sight. tpor the umeleanness and detitemen of one of the parties that conetituto the mat ringe, and no kin eonmeitter: prior to tie sncied row, gan possibly Agalv, it a inua bad the rigbt to put away biv wife when bo "ditenvera" thet se hud been comonttioe that
crime huicfully, betore the bial mar crime turicfully, betone he hat mar same right to put nway nuan wits whou 2 e learna that sbe liad beon comme ting that crime, $y$ ot witb barven rec sults. Both committell fordi- ation, the crimes aru cortanity tho sarae, only the veaules difive. Where would spely a
litherty ead? I woman marres a man, liberty eady I woman marries a man, and afier the is larried fur enmeting
she leatns to hor deepet sorvow, that
sho received Irom ber busband the that ho was guilty of fornication. Now aevording to the brothor's intorpreta toon of Carisl's la, sbe bos a right to leare her bashond, and he at liberty to marry another. Biet the trutb in
when he was true to her aftor he marriell her, she hat no right to loavo him.

Again a young wohnul mores to a place whete she is not linown, a young bun falls in love with her, and mar-
ries thor, after o while be learas that ries bor, sfter a wlile be learas that has an illogitimate child-the truit of brat crime-"a clear case of formica that

Fow I Gisk, hass that man a light to pat hor away? Aceording to the incrprolation of the law of Corist whob we are examining, be has, bat
the truth la, Chriat's law forbide Sach coses are far mote nemerots than lue oxtrcme ense of "a noldicr" Howeser the Oh1 Testament contains a Law, that applies direetly to such enses. Soc Devt. 32: 19-21. In those days of old oung naidons wure to dreas in such a artiecular style that they woro known to bu virgint, 2 Sabs. 13: 15-19. Hence if a man tuok a vargin for a wito and
found ber not a chaste vurgis; if the tekens of her virginity be not lound" "then they rhall bing ont the dausel to tho door of her fither's houso, and the wen of the esty shall stope box with stones that who die, becauso abo bo whore in her fatber's bowsa mbalt thon frit ev il uway from Inrace.'
But hrothion the Now 'Toutament would not jnstify 14 if we werv to pro cod according to this luw. Yot this Was "ho the law of God, for such
cates as the sbove "noldier's" cane and ates at the mentioned
But, the ease of fornication, the ped aliy of whict woa silly 'fines asd the like," of wlach the brother ejeaks, is onvodhimg tastly different. Please dans-4 that is not betrothed, and las bold on her, and bo wath her, and they are foumd then the man that lay whb ere sball give the dangent'e fether fifty abokels of sutsel, and she ehall be bis any oot puc hetaway all bue daye. This upplich ouly to mamarred people, tho loved "not wisely but to well. Tbis crinac aloes not render then unthit furson invival. They only sin aganayt their Invilege: dning that
in burb os law ful, lat betore they lave a
 iecense Ifowe this eriwe was not
pmished by tentb, but the man shall urely undow bir to be lis wife. if her fisther utterly vefuse to givo ber anto bim, bo scull par acoording to 16-17 But whed athurd person is 10. rohed, if it rana took a woman and Fonnil that she bul been coramilting foro be had munced hor, in such a caso bo law of the On dirpensation is, the -toned to samt. Thent. 1:1: 19-21.
Again the brctber said that "God Ay always beld sucred the maxriago that that bood i it to be held firm and indiksolable forover." It is truo that tiod hus always bold spered tho mar-
riago vow. and that which is saered is sho holy, clean, watublent, wide no long an that vow is topt thus, so long is that bond held inciosoluble, by tho deTee of God. Bit when, by fornicea sund adnltery that vow is ilctiled entoret unclean unsacted, unholy then that bond a by the clecreo of
God diasolved. Jot by man bat by

God's degke is-n4 abore re erral to-tho guity, tho slofiled $\mathrm{p}^{\text {arty }}$ suall be stonod to doath, and thos no only dlissolve the marringe boud, but ulso prot the evil fom Israel.
The hrother firmer adde "Tho conaret is tor life: it ends in deatb; hever in silulters Adultery cunnot that Giod alone can." It is truc
that it shall eod only in death and
becer in adultery. This is God's wall and purpors, but it is often irpstrated by men.
married to Cbrist the converted and married to Cbrist the bridegnoom of bismoul, that contract is atso for lifo, it
oball oven not end in death bat last to ondleas ager. Bat when he detiles himeelt with the world, and breake that sacked covonant, then it ends in ravrial peopta. Their costract is for life, ahatt onls ond in death but whe the, elath only ${ }^{\text {a }}$, death, blt when one of the "twain" breake that Macked
vow, and defiles himseff er berssif with a tbird person, then that contrac ondy in sdultery Adultery dooe not Hia decreo is based unoo the princupte that the innocent party in racrel, undefiled snd boly, and therefore cannot remaia joind and dedfled
mearing of German or the wod adultery Tbo iन, "Jur Shelornchen" This torm, word
for wond trandeted is, "The oneltess
namely, "The fantrinoonal onenese, and bence, the tern meana "To brents tho matrimonial oneness." We Ger. mase must strike out the words "Eke brecten" tho rest, "Eheloructe the monn, out of our tangunge nod the Bible when we will not auloit tha The cruae of fornication beaks and dirnotres the once sacred oncress in foinect to a woman is the boly bonis of matrimung, and comaits formiention floes by that crime break bis most sacied eartbly vow, which the made in the prasence of Alanghty God, and his ambananilord, atd e'vers that boly union tad onenear which constitutes matumony. No atultory can be conmitted. bat by the crime of tornicasolomn yow

Watrinousy consast it two being anited into a socred, hesron apprevod oneness, snd befory a third fermod Then they are no wote wne, but three The innocent party remaina a tempie of the INoly Spirit, the guilty one pollutod $t$ mple of the Giodiless of lust ubat God Fortiod
iotned toperthor.

The B ble tern for formention 15 " " mulawfally with the opposite sox. Plesee exarnme the following; witi ences. Lev 15: 20. This is terwed
sdatieny in chapter 20: 10 . In Deat. uarriod Ilent. 22 23, the with lamacl that is betrothed, rerse 28 , refereneus conld be mereassd by scoves. But let theso erilice It is a zumark not fouml the tite-torm forholo Pus teneh, and yet therens are eontained all tho laws codeerning this crime Henceit follows that that crime is ex and won it siyse, "ho with ber, ma bo who atserts tont is married vame time auserts that ho ewnot -lie aroally with his neighlor's wifu" Finally we sum the toregoing into the (wo great central trathe
1st. The divorce granted under their harts, and Heaven never approved bhereot: It wis not rotended or criminal enses for surt cases the Ways scmaratud by haslag tho puilty purty puito denth. Of the separation of ermanal cares, Heaven slways op. posed, and always did and ever will dlsapprove of the innocont party's re
anstaing with the theled mad gtilty one Chist has utterly abolizhed the Mto sate disonce, aed bas granted liberty to the ienoeent party only on thas yround. When tho guilty party is de6lod, and bas broken tho samed matriroonial covenant and boly ononess, by
the cribe of fornication.

In concluston I will xay that whit I have written, I hase written in in senae of aluty, and constrained lyy the ove and spirit of God. I now send it to the brethren editors, with the Pray not only insert it, but all the attonfion of the roaders unto at. It is my nisrts desire that every brother in the brotberhood, would rend and examine deeply into it, and I am willing 50 abswer any inquiries that are font $6 \mathrm{me}^{2}$, publio or in private, if I should not bo understood. I have studied this subject thoroughly, in the wehool Bethlehem, $R$.

## EDUOATION,

A number of yeary have paseed by siace I was first forcibly impleased with whool Why a Brethrea's achool wben our glorione A merica is crowded with no many institatoos of learning? Tho Saswer is simply, so long as there if मt mperfectios in uaytbing, so long there is room for improvements. Those balt ing betweed two opinions whetber te eontribate to our scbools or not will constder the improvement is deport ment, improvement in promplaess sad pactaality withont being ntterly compelled, Improvement forthe maneer of impartiog kaowledge, bac the grand im. provement conalute in tidimess and stui pliety ia dresd withoat extravagaace, and asjetem that will exclole from the studonts all istellectabl food save tha: which will qualify thom for a future bone beyond the grave.
Dear fathers end mothers, coneider for one moment the bard earned pittance thas mast be apent to prepare a eon or danghter for a fashioneble achool. Tbink of the manay lettera eent bome pletiling for another drose, more fine laces, asoth er has or coast, anotber pair of tine boots or ladies five sboes. The wieb is rolact antly eomplied with hoping it to be the last, bot now comes the clowe and great preparations are being made for an ex habition, and all mast sppear well upon the stuge. The bills aro looked up and it is foned that five aro eomfortably maiatained at bonse to one at acbool, and extravgenoce is the bardea of the ath as is fabbionable sebool. We know of merchants bilts remainiag unpaid for ten yearis Think, dear manatetug bretbrea, of wituesibig the cloaiog ex reises and beelag your daughters put forward un order to gais your good wishes and secure your patronsge in be fature. Think of your daughtera wofolly mutilatiog thestricat performarees upon 3 school slage, then think of the command, "traia np a cbild in the way he abould $\mathrm{go}_{\text {," etc., then think also }}$ of yuur owa ioconsisteney in not con
their caatenty Thoir taste for stat kiod
of intellectaal food is oftoo scybured at bourding scboola, yet parente will pat rosize them, being decoyed by crofty priaeipals. We eannot blame editors for foosiog a dieeased public tasto ang more thas grog. bellers, for beth are alus: ing et dollars and cesta, yet stabbing poblic virtue to the very heart. So long ns the digeation ta vigorous so long the appetter will relieb solud food, but whes once impaired, wesk diet le mabatltutod Is like manner co lobg as the uind is pore and bealthy is witl relieb solid incelleetaal food, ench we the Bible, Hinto 5. Geowetry, Cbemietry, Rhetoric Natoral Phllosophy, Astrozowy, SurFoyigg, Nanigatios, \&e, bot ooce im paired asd all aro sacrificed, and light, fussy readiag sobatitated. Now, dear reacer, we wiil eongider tbe last arga Bretbrea's school, mamely, the religions aflaences brought to bear apon all stodeate, yet objectionable becasie they are not sectarias. Our dear bretbrea
(teschera) do not fall to ass evory meane to defeat infidelity as they gently lend their clasaes tirongh the srte and acien-e69-InEdeis are generally well elucated and perhaps imbibe the first priachples whtle eenrcbrag deep is to the philoseply tbat pervadea in all things: bile the mind is thas forsed from thought to thengbt, it becoeses bewil-
dored with smazement, and for the dored with smazement, and for the
want of proper care by the tescher at this critieal moment, the wiad watders of into infuite darknesa-iafidelity
The bretbren teach daily the slumple truths of the Bible God's ways are me wisdou of mea is fooliabpess with God-that ha if men seareh as far as the buman miod is eapable of traclog asy acientific enbject, then sil is oaly foolishbess is comparison with Gody knewledge. The writer aleo clamme that as firr as the beaveds are above the earth and the East is from the West, so for God'e thoughta are sbovo our The bigot le peffed op io he own canceat, bat the traly edacated man becomed as bamble as a lamb beforo ite sbearer.

## PUBLIO DISOOURTESIEE -IN THE OMYIBTS. oyMIBDS.

BY HART MAYME,
A intcrary gootlebus, regariled by his acquajntand en 65 perfeet in his masaner of rebdering all the भant courtesies of life, oneo romarkod that
he never rode is a Now York omil. bus if be could possibly avond it. "Thore are so many littlo tbiags eoncantly ocenrring," bo saill, "to make ono teel uncowfortable. Now, in Parim
it is very different. One fools, at eans there it a publio convegsinc, whero alway prevails ah atmosplene courtesy This provailing "atmopibese of
courtesies" is eadly lacking io this country. Perlasps it is bot etrange, convicring the triving evergy and prexigg business bights of Ameriouns Conacionsty aul unconsciouely wo dai ly vivlate in pullic places those littlo amonitien of lito which contribut
greatly to the happinens of others-
Observe bow it ts in a Eingleri through our groat faxhionable theroughfare, Broadw by. Yes, the driver mill atop for you, mose curtainly - tba is bic losiness. But graap the etago Woor firmly, be may start him horess ar
soon as you are on the steps-tudoubtedly will before you have talen at seat But you can, perbape, yobeb tho saprportiug rod, stretched neross the top of the vobiele; or if noh, gou ean avall yourself, as many do, of auteb help os tho bodies and timbs of other pasten gers afford, No need to thank them for it, much less to upologize for any tomporary inconvenionce - such an
trending rpon corns, or kpocking againet bats-that you may give. It
stago is not full, by any nueady, yet
goo besitate to wedgo yonrealf in botween the lymphatio old gentloman who is engrosved in his nowspaper and the elaborately dressad lady who hus apreal ont her robes as if she was sole ocoupant of a privato carriago. Both cautionsly depocit gourself on the odge of the intervening apace. You believe one of them will mova in in inatant. Yaiso hopel The gentloman looke stealinatly at bis paper, the lady looks out of the window. A gentle thove mont en your part indicating discoma bit. The probability is that thoyare votally olifivious of the fact that gow requirc a little room. Obly two modes of relief seom open to you, unless there
are other less occupiod seats: ade is to nesert your intention of aitting eomfortably with much decisive movements as will proluce an itapression; the otber, to pelitely requent your neighwill gein a seat ; but with the latter you will doubtlese al-e receive a stare

## of atovishment.

Watch tor haif on hour as paskeagers enter a Brondway atage There isa fixed rulo about sents, and it does knowledge to tlecile nbout bow tanch reota justly belongs to ench passedger But how many porer seom to bavo an
idva about this, they sit chattiag with a friend, or io immovable apathy, without a grais of thoughtfulness for the oqual rights of others.
Emergencles may justify it, but io genoral it is discourteons for the thirteenth passengor to entor an ombibus.
There fe really no place for stadding and, partieularly, if a lidy onters ah eitber compels some gentleman to re ing lis seat for an unatablo footing or, by stunding beraelf, makes all the passengers uncomfortablo.
Thero are twe kinds of buighbors peculiarly tieagreentle is a stage ride -yed, we might mention balf a dozen kinds without exhaluating the sutjoet
Tha lumpy, or joggling passengor who, with arery sway of tho vohicho allown his, or her, bodily substance to "Ifud" againet your corporeal system. If you, also, weigh two hundred and fity punods avoirdupois it does not matter, jwrhage, but, ahs! If yon are thin and small. It does no good ta
move a little farther off-the thud i more bevere. The lampy neighbor i in nueonscions sinner, plthobgh none
the less uecomfortable on that ace count
The
The sharp-angled paseogger. Keep
The fresh-air pasen, if you cun.
pasoenger-alike dier, aticous the no friner makes a doen at all tho windows witbin reach as be enfors, and
down they go. Tho latter, on the coatrary, jpuists on elosing every ave wue of ait. Good eenas and kindnces are the only rules that should control wiadows in publie vebicke.
The starng and the supercilions neighbor. Theso can searcely be demeribed. The one regards you with
an impertinont ecrutiny; the othes disregards you with an sitaost equally importincat, nsbumption of arrogabt Fiaslly

Fot would not be anisa i ome blight acknowlodgmont be mado bo tortuentely-or unfortupately to catel, pa-sce tickets and moncs, with envarging eivility, throughout his fire ride; for, althongh discourteoas mannors offers jar upoe the senaihilites in public plnces, there is also manEesteri, in pleasant contrast, tmuch of
that genuine consillaration for the feel ings of ottions which is the essence of trao politeness.-The Christian Chioe

## WEATA OITY

Most of our ideas of heavesly glory comae to us, not by comparison, but by
contrast. The things wo bere feel, avd foax, and suffer, and lumont, will be
unlinown thore We fuller pan, - THE APOETLE PAUL'S EXPERIENOE Therestall be no more pain." Wo bungor no more, neither shall they thirbt any more." Here mea die, bat "Thore shall be no more doath" in that sow earth, whee "tbe former thinge are passel sway."
Abraham was a pilgrim. He bad no sottled bome. Now ho was in Meaopotamio, then bo dwelt in Charbithor now to is in Canaan, movipg in Egypt, or in Pbilistin; over on the move packing and unpaeking, making now acquaintances, abd mueting now
dangors ; nevor owning a foot of laed dangors; never owning a foot of lad
till ho bought a place to bury bis wife and never finding a permanent rest-ing-place until be found it in Machpolab's care. Now throngh all this pugrimage how natural it was for him to look forward to a resting-plaeo, it whese builder whicb bath foundation hese builder asal maker is God.
He was a atranger bero, but be was
going botne! Ilie pilgrimage would going botne! Ifse pilgrimage would afur off and Aaded then, and confcesed bumself as stranger and a pitgrim on the oartb.

Is his chititren suo like him, "pil. griths and strangers on the earth," the kame oity is ever butore them as
their harbor mid their home. "They that any auch things declare plainly that they meek a country; whorefor God is not asbamed to be called thoir God, for bo hath prepared for them a cify." How oftes bavo God's bomealck chifdree sung of,
and again of
Natas ever fint to hy
and hew wany dim eres lave bright oned, and how many ead bearts heve loaped for joy, while thioking and singtag of that beavoels eity, thut oternal bowe.
What a city! In the language of Dr. Gutbrie:

A eity not built wibl hads, nor wary with the yoar of time, a city Fhose isbubitauts no tenatus bas numbered; a city through whoso atrevts usben no trde or buizess, nor noddiog hearse creoping stovily with its bur-
don to the tomb, a city without griefs don to the tomb, a city without griot withoat births or harials, without marriages or monraings, a eliy whicb gloriea in having Jema for its king, abgele for ite gruardo sainte for cifir ons; whose walls ane salvation, and whose gates are praisc: - The Commos Peop

## NE: MANUSORIPT (F THE OOSPELS.

According to the Bdinburgh Scots. man, a mannscript of apparently a date Dot for from A D. 500 has been diecovored. Thas woild give it thaniquaty exceedod by not more than three or four strvigng N. T. mants-
ecripts. It includea to whole of Matthew and of Mark, exept the last six and a half vorsce (the finel leaf, as often the case, bela mis-ing.) Two and Adolf Harminch, inown ine bavit oucceesfully edited a adition of the "Apostolie Fathers", wont in March last to Sotbern Italyand Sicily on a aearch for manuecrifs. Hearing of a monastery as Robata, on the gulf' of
TTaranto, euil to Taranto, euid to trtain important
MSS, they went tithor, to find no traues of euch a monetery now exibl. ioge but discovering in the palace of the archbidhop this enerable copy of noarly the whole othe first two goo pols. Itsietres are $\chi^{\prime}$ purple pateh
mont, the writiog ting in silve mont, the writiog Eing in silver, ex
copt the firat threefinco of each gos pol, which are in fold. It contains 188 learee, is writterin uncial charae terid, two columns to he page, with no apace botween the Norde, no broath angs bor neeents, andonly the alight ost attempt at pubctation,

Throo thinga to tink sbout-life,
death and oteraity.

One of the principlo portions of
Scriptare arged againat entire sanctio Scriptare arged against entire sanctia. Cation is the 7th chapter of Romanie. Believers contond that becsune Pual gives a past experioneo in the present
tense that this was characterictie of bis wholo Chriatian Hifo.
Commencing at the 1 th veree ho and contin cornal, sold under sin," and continues to the ced of the chap. ter ahowing up carnality, how it leade
one to do ovil when they want to do good. Ho ie evidently grving the evidonee of being "sold uuder sin," and makos a plail ststemont of being hopeIt fas in the detil's power. Ho sayr, It fo ne more I that do it, but nio that dwolleth is tre," "for the good bat I would, I do not; but the evi Whieh I would not, that I do." What from the evil. Ho loves good, bnt there is another law in bis members Which brings him into captivity to the iv of ein. In this wrotehed condl. mit t body of this death ?" It seems plain that tho apoatlo is talking of inbred in when le refors to the budy of thie eath.
Is bo talking of himnelf as a Cbriutian? If so, is he "freed from tho power of sin ?" He says be se "brought into captivity." Wo suggest this is not in conformaty with many declara fone of Scripture and that the rollgion of Jesus doos not froe a man from the ian of an and death, because Paul testifies to captivity. How esa Paul some inward incllpation that leade bitn to cotrmitsio? an fisward proelivity that leade bim into ain contriry to bis desire? Is this the glonious liberty of the Gospel of Christ? It is
promined that grace shall reign, that promined that grace shall reign, that
as sin bas roigned unto death, Es gruce shall reign. Puul showe bow be is a captive; how sin is reigning in his membora, bringing him iato enptivity. This is certainly not roigning, controlling grace; it bs sin atill roigving. The promise ia that grace sball reige, ss ann has reigoed. How true a picture
Paul draws of oin reiguing; leading lim to do evel when bo wated to do good. It grace roigned proportionatoly aftor be mas oaved as it did before, do good, take the place of the teodey to to do evil. Grace reigaing would con tinually lead to do good isstead of oril. It can bardly be said that the apostie is talking about bus owb soul's
condution at the time he writer; in fact would be absard to think so. The better und more sonsible interprotation is that tho apostlo is describing his condltion when sold under ein.And thin is in conformity with the Where bo eries to bo delivered from the "body of this deatb," careality, inbred an, which is eontanually lead. ing intoain. "O wretched man that I am I who shall deliver we from the body of tais death pr How marked is the contrast betwecn Paul's dealibg Fith iblored sio and the way the rewith it of eotire sunctifection deal from it. Pal criea to be delivered irom it. Falso teschers say, yon mast bis ande of the erare Panl testifies to dotiverabco Hus fit of abject mieory and wretchedness is turned isto rejowing. "Deliverance has come." He says, "L thank God Thank bien for what? Thank hien for what? for being led wanted to do good ? for tha wroth hed wees, this body of death? Oh net be cortainly did not thank H ma for that. He thatked Him for doliverance. And if be was delivored be must bave bad that sin which dwolt is him cast out, dentb." "Knowing this that our old man is crueified with him, that the
body of ein might bo destroyed, that
bet cifur b we shuuld not serve sin
Brothor, bive fou Brothor, bave you sla dwelling in you bringing you into eaptivity to the to bare the old man cruefiod weith atl hin deeds, and then bow heartily fon will "thank God tbrough Jeans Christ our Lord." - The Arghtory.

## DKFERMENTED WINE

Some time since in brotber or tho rraterbity sakel for a receipt to keep wine from fermenting. To this I eay no tuino ferments. Gyopo juico by a ratural process will forment and is converted into wius. In the procexs of fermentation, the wine becontes prirified. Sulatances cau bo added to reep the juice swect. Sulphato of Lime, Sulphate of Potarh, and maset. ard. But by adding ench sulastunces the juice wonld the an inpmecempround and not wino. Wine fo fro from all for oign aubstauce.
No unfermented breal is cateo, ay all grain will ferment by a ratural force. If wheat le ground betors tha grais his fermented, the flonr witt m.
dergo the proces, dergo the proces, as the nutnral forces cannet ho restrainel. Dough is fermentel by act of yosst, and is meond fermentation, So all subetancos for malt and egirituons licquors liave to undergo a sceond formentetion.

## Che



## Oct $10,18 s o$.

sDifosa kld. jawes quinisk,


MIgsron $\triangle B Y$ BOARD
At our hate Andual Meetiog, tho Arethrris's Work of Exangetimm was Meeting. Also the Danish Mrasion was traneferred to the same body, and it is now known as the Berthren's Donestion and Foragn Mresion Board. The following bretbron constitute the present Board
James Quinter, Huetingedon, Ponn
S. T. Boserrmanh, Dankirk, Obio.
Josept Leedy, Antioch, Indiana Eeoch Fby, Leda, 1lliboif.
Daniel Brubaker, lowa Centre, Iows.
ofycerbs of the moaze.
Inoca Eay, President.
Jasus Quactan, Trear,
S. T. Boblernan, Scc's

Bro leune Barto and wife, of Lost Nation, lowa, are on their way 2 Peonaylvania,
Elipza Jolis Nicknlison, of Obiogoes to New Jeraey tbis mooth to bohl a reries of mectinga.

Dh. S. M. Eby, of Lannik, Ill, and to hom we reforred lant week, died tast Sundty 3 weelk ago.
On Sabbuth last we bad unother Sabbatb-cchool Inctutute, and us nebal bad an interoating time.

Ote bretbren sbould now set a apecral gand egainst the polutical opitit. If is almust hit

Bra. D. F. Stoufer thinka there are dry weather Caristimus in the West as well 15 in the East. Guoss they are to be fornd most every where.

Schours in the eountry are conmeneng and Sabbatt-sebools clovidy. Whero it in poasiblo to keep them np during the

Tue biethren of the Westorn Dis. trict of Pennsylvama bavo their Sun-day-school Convention on the 17 th inst. Som
invited.
EtD. Graybill Myera' addesa aner the last week in Octobor will be Bare vill, Lan
ordered.

Oun agents atal fricads who will work for the Phatrives will be sup. plied with all the nample contice they wish by askog tor them. Sead for a pack and distributo.

Ferbyaeanfe as Cbritian graco that noeds to be exerelyed very fre quently. If we atterapt to sesent
every lithe wiong, or injury, othern will claim the same priviloge, and what brings we will thes all become, bow wretebed and miscrable

Tre Rev. Winiam A. Hallork, D. D, Honorary Scorotury of the American Travt Soaiety, died O.t. Ind, in the
5 the yenr of his age. The plan of the sith year of his age. The plan of the
Soclety was concelved by him while a student, and jts origination was the vesalt of bis enterpriceund Christion ecul.

Tee brethren of the Duneanaville cburch held a miesionary meoting in Sopteraber, tbe design of whicb was
to adopt a plan for bome mission work. Three now places wero selected to bold meotings, and if poesible protract.
ed meetings. This is a good plan and
other congregations should do likeother oongregations should do like-
wise. There in not enough effort made by the churchee to extend their borby the
ders.

A firtle tract ia now being circalated which contains acronnts of the death of elder Joha Cline, copied from old numbers of tho Chrutian Fanuly Companion and Gospel Viaitor. It ie derigoed, doubtlesa, to circulate smong the Bretbron asd is intended for political effect.

Buo. Jonse Culvort wiblus ue to say that bie addrenes wail the Double Pipe Croek from tbe 13 th of Oetober nutil the 2sth. Those who wrote bies in Penesylvasia, and othera who wish bim to attend mocetings, will address
him there in caro of D. P. Sayler, watil the gatb.

Ir is enid that a Baptuet lady in Virginia rites five miles over a rough
road in an oper spring. hoer in anss in Sunday-seloool, and although deliente doce not miss a single weekly eeseion unring the whole yeur This is a upocimen of real that a good many othor Sunday-achool teachers ought to have.

Ban, B.E.Wrgoner of Varm Springs, Wyoming Territery, asks wby those Wyoning Torritery, asks wby those
ministering brethren wbo go to Californis, Oregon, Washington, and Idabo, to net stop and preach for them, as thoy pass tbrongh. Thinks it is just is much of a doty to preach to the fots ast with all denomibstions excopt the Dretbren. By letting them know in time, py bretbren wishing to stop thare will be taint
conveyed there again.

A CORABFDONDENT to the Chrisham Aheonate from Ohio deplores the exist. esce of the pelitiesl epirit anang the Methodist bretbren of that State, and gives tho following exhortation political sehemes to political demagognes God in macriy protect the church from them" Ile is right. I'o-
lotical scbenes dow't beloog to the Christian, and our own poople should Seo watch that they do not fall into thas enor. Wefed to exelnim with whis writor, "God
bretbres from it"

Tine Pan-Prenbyterian Council that 4saembled at. Philadelptan need only vevaione of ipspared Paalms in ats devotional exercises. Tbis was doae be cause som Presbyterian sects have scruples about singing bumane compositions in the prase of God. The
Christian lnder adds. "And yot the members of that body, taskiog this concession for the salio of Presbyterimn uoion, will not acknowledge that the seruples of Baptista abont open com munion ought to be respected for the aake of Cliristian union an the Evan. gelical Alhancel Could there be more glanDg inconsintency?

Fron achounts givea of the procoedinge of the Pan-Presbytorian Council wo leard that that ebuch has its troublea and is abont to experience tests unlike any to which it bas yet been subjected. Onu of the troubles is Rationalism. It seems to have a protty stroag foothold. Anotber is to subetitute superticial wonge for their grand ald bymar and to omploy the reviralistic modes. Thory is a fen-
dency on the part of all churehes to employ this mode, our own fraternity not excepted, and if there is not some drawing of the breaks it will bikely rux into the extreme.

Tur Cunberlaud Presbyterians are a brancle of the Presbyterian chareh. They employed lay maen to preach in thme of revival. Tbis wes disapproved
and the Cumberlnod Prenbytery was
formed. They reject the doctribe of thenenditional election and reprobation and loold the same viows as the Mothodiet in reference to the mamatry, thesy lehevo that scholastic training is very slesurable but not absolute Iy essontial to elltiency. They be came prosperoas is the Soutbwest. numbering over 150,000 members, and uathiacd Gve or six Colleges nud as many Seminarice This bif of infor. mation
Adrocat

Tae Pamizive edifors are danning beir readera for ducs. Why thon't ron become progressive and adopt the ath systom? By the way when you avo goer hasd in, will you not bo good enough to collees about eight
bundred Joltaxs old $f, F, C$, accounts? -Progressive.
The object of the Pamive is to do good and wo lave sent it to all wbo anded for it, even to those who are areless about payivg an bunust delt with the hope of converting them bave been. Perbsps our efforts may do you some good too.

## OR PBOSPEOTUS-GOME WORDS

The timelbas exme for ua to issue ar Proppectus for 1561. And in doing 0, wo shall any a few worde toour readera, palrons, and frienals. We bave inbored hard to anke not oely a read-
able paper, but in useful pisper-usciul ia promoting the cause of genuinc Clristiaaty. Aod wbile we do not clain that wo bave rem lied eren the point of exeelience in either the litera $y$ or Cbsiebias character of the Pungrive Camiaman wo bave aimed at thougb we save not aftoed at anytbing ioo bigh to bope for, we to take comfort and encouragensent from the cauviction wo have that our paper has been gradusily impiroviag, apil grow ing in the ivvir of those who mppreciato it, and, who carclully real it. Some of our most iatelligent brethren wave given it ts their judgment, that the Puantive Cabietian bas given decided evidenee of jits improvement
within the proent year. We are not lattered by eud tebtimong, but ca comaged. And wo bath atill Lubor to attain 20 greace excelloney in our work, sad to oske onr paper noore Sermon Depprtacetthat has been auldd to the Panumfe Cubistan has proved very katsfictary to at least
quite a numbe oi ourr patrons and eaders, ss we have learivel fyom er. prossions from them. This dopartment will the rostinued. And though pe maty not be nalo to give a serinon rratify and ediy our readons to the Lest of our oppriunity: And we
shall labor to met the wants of will our remilena as ur ns we possibly can by ministering to their diferaified Wants aod tasteras for
Theso who hae rend the Parwizy Curistias, are mequainted with it* clasracter. In is general tharacter and principlen thero will be no
clange. We feelhat the re-pongibilfites of the editos of sll our papers are very grent. Aul our intention and parposes are to mako the Prinul25e Cmomtian in ansiliary to the ministry in proneting the union, pority, and poweiof the chureb. Our
beloved Fraternit is exporioncing at this tine considlenble suilation on acconst of coflicting opinious,
and if is the pperative daty of all that love Chrif, and hie pretious ruth in its origint purity, bimplicity, and fillfeess, to thor carnuetly, but with great discretse, to preserve the integrity of our brotherhood The
cilitirs of the Intaiztys Cnumatias ceditirs of the manatyg Cmmatian
will inber to the bast of their atality and knowledge, brough their paper, to msintain she phatacter and order
of the primitive ad apostolie charch
ns recugnized and tuld by our fathe and predecesson io our Fraternity
We feel that weowe it to ouriches, to We feel that weowe it to ouridres, to
those who bave gone betore us and those who bave gone betore us and
through whom the trath bis loen hathled down to as, and whose live were dovoted to its promotion, sud who now sleep in Jesus, and to the comang generations, and above all to toly lite for the who Bacriticad bis holy lite for the redemption of the ehurch, to preterse the church in it virgin purity. And to the areomplisbing of this we dovot
labors, and our paper.

And we nuw once more sollicit the cooperation of all the frende and patione of the Phimitive Cuaistias in onr endeavors to give a wide circhlation to our paper that its jefluence alsomay be increased by enlarging the fiold of its labor. While we appeal to noote our circulation, we also nypea to all who utknowledge the inport ance and utlity of our work The necessity of pulicions holp in proeuring sulatribers, we "ppreciate sad are knowlcilge, asd are therofure anxious
to obtain sulb help, and we bople our friends and arenta will respond to our and caergy.
Wo ask sll our old subscribers to rebew their stbecriptions, and sleo to nssist in procurieg new ones. The Prospectun will bo meot to sll our
ugests. But should any fail to receive it, they will pienso report to ve. We shall be plessed to have eyents in all places in which we beretolore have had oone. Therofore Fo would say that if bretbren will volunteer to set s3 agenta where we bave none, we suall be pleased to bear from thom And brethren living in atu ivolated
condution, or where thero are bat fow meiaberis, will please send each his own name, but not withont trying to obtain other names to ecend besades hin own. Weank all who efyreciate the importance and value of our peper to iabor to circutate it. Its mission hith orto has been blesecd, and it has done good, and wo turic at will contiaue to
de so, and all who bolp to make fits in. fluence evailable, will be helpers in the good worl it accomplishes.

Now, dear bretbren and frienda, go to work at ouce, and work with a will, and a 2 eal, sud report to us your encecss from tiue to time, as you may defm it most proper, and in an our
efforts lot os wath und pray that our work may bo mgbt, and that God may bloss il

## BESTRONO.

In Kphesiane fo - 10 the apostlo ex horts bis brethren to be strang in thu Lord What dil bo mesu? When we spoak of persons boing atusug physically we mean that they have the
eagarity to bring about phymeal ro caparity to bridg abaut phynical ro
aults, they are able to hit and carry lienvy weighte, and perform a grell dealot muscalerlabor. Mental atrength bas reference to the ability of the rand to grasp crath. Cliristian or mocal arengtb bas references to our ubulity to combat with error, to ofereame tho evila that suriound as in the world
end retain sho pibeipes of right. Thas is what Paul woeunt that bis Ephenitn brethren sbonld do. They should be etioag in ragisting evil and in retaining Cevistran principlos. Thie oxhortation Wha given st the bum ster considering the obligtation, resulting Iron them. Tbo apontle no doubt felt the necessity of bis bretaren beng strong in the Lord. This ex bortation altbough given to the kphe sian brethren in view of certain duties the performsnce of whieb in eonnoe tion with their surrounlings in the world woold reignive atvength, is appli. cable to every Christian at the prosent day. We all bave dutios that are var lous in their clasracter nid to perform
them it requires strenth. Do we feel
thut wenced it? Hare you, any brotber or sister, ever triod to control goor
passions and luste? Ire youn trying passionin and lusts? Are you trying
to hase os far as in yoa lieth, peaceably wath all men? Have you noed to let your light sbibe? Havo you triod to overcome evil with good? It so, jou have doubtless realized the hoed of spirtual strengtb.
But how sre we to get this strongth? Be Strong. It is ímperative from which We learn that we lave something to do in attaining this strobgtb. It be not soms apecin! gife impartod to ue iumply by asking for'it. It owes its ouree to God. We have it in embrye and autain ts by exoreise. As soou an the seedsof gospel trath take root in the beart, or in other Fords as soon a the concoption of the new birth is cornaed, we bave in embryo thil thength and it then roumins for ha to derelop it. Hence we have it from the apontle imperatively. Be strong. Froza thia wo ohserve our madividual responability. Wu very frequently bear Christiases complais of their weak hoss sind they no donbt are weak, but are they as strong as they might be, or as it as their privilege to be? It in
likely that weakncss frament likely that weakness is fropuently taken as ate excuse for a non perfirm ance of duty. This is wroner. God requiren bo imposability. Ho im pores no duty that wo cinnot perform and if we aro too wente it is certainly
our own innult When our bodisen or own finalt When our bodies be come dinessed and wesk, it is our own propor aouridbment or al lack of proper exercise, In ske manner the spluit ual life, the inner man may become weak and eiekly from a lack of proper nourisbraent or exercise. When wo we first born, we are reprobontul as babes in Chriet. We must then bave the sincere millk of the word to nour inh ns , sud exoreise to develop us. This wo get from the study of God's woid, and by going formard in the performance of our Chitatian duties. Some Christians cloina that thoy are (o) weak to say a worl for Christ, to offor up a prayer, or to do any work in the Suaday seboel or prayer meot
erciso in the prayer oiecting and Eab.
hayb schoot $\mathrm{Do}_{3}$ o little, and if yout nre in earnest $j$ ou will toen flid that yodian do a littie mors. Ir you find not say "thas is my di-pusition und 1 can't helpit," Try to cratrol it. Perbaps you will meot with a littlesnr,
vees; the noxt time yous will socerd Nees; the bext time yoth will mocied
hetter, sud by and by, the Loril boing your belper, yon can control your temper. If you find it hard to obey
the divine injanction "Retara good for ovil," do not nay jou sre too wenk and thet you cannot belp resenting If you aro, it in your own fanle It is becausa you have done nothing to
mulke yon atroag. Tey and if you are not muceessfal try sgaid, and in this not nuceesstar try syaid, and in this
way if you are in earneut you will get ntrepgeth, Rome Chribtinno nay they vanuot quit certain bad habita Some Grothren got into tho babit of utitg they can't puit it. It is a maistake. It proper rellavere upon Giod. Some brethrea syy they know the nee of todnceo is a tith by and nacloss babit, hut thog ean't guit it, but if theee breth-
ren would fect like Paut and euy i I ren would fecl like Paut asd euy, "t
an to uit things through Chriut urbo trongthoneth me," thay would soot deriro for tolach to orcerome thois apply to allerils, If we are too weal The npontle says be strong

## PRINOIPLEE,-NO. 2

Wo have seca that tho knowledgo mase likoly the knowtedge of id-lintere ad more or less muxed with idolatry Pbat such knowledge rhould be condemned by Ohristian writera is not to 60 wrintored et. But that knowlodgo free from idalatry, and wbich is calcu lated to lead tho mind of mas to the true fond, and which reffects so some
legree his attributes, is surely to be looked at in a very different hight. The urobt of our books on oducentions
ure compiled ly nuthors who not only eliere in God, but whoulto show a overeneo and regard to him, and who knowledgo of him, and to the prome tion ol' hin giory.
The study of tho scicooces, and the knowledge ncquired by successful
stady bare a tundeecy to dotylop and study bave a tundeecy to detulop and
strengtion tho ietellectan! powetr And as these powets aro given to un nprovemunt of eneven Maxer, tbe be not only allowable thut olibigatory
 tronomy, eb-buistry, uad natural history, wre surdy estculated to nopi sse
the witud with adeas af the gravame the groodnecs, mad the wisdom of Giod. the $P_{\text {alran }}$ wherluca the tiew that gather from the well known pasiages the glory of God, and the finnusment sheweth bia buedy work. Day unto
day atteroth epeecb, asd vipht unto day utterveth greecb, aod vight utto
night ebeweth knowledge." 1oualme 19 : 1-2. In the beavenly bollies to n common oberver, declare the glory of God weurances it is to be tere and glotions ap pearances it is to be preanmed that to a
mind that has sone lenowletgo of thoir magoitude, motions, sjecd and moraher, that glory will bo declared in still stronger luiguage. And if the works of God is the hesreas above ue
declure his glory, tlo not hin worka other departiments of hus dominions, litewiso thow forth bis glory? Aad can a knowledgo of thoso aciences with the wonderful works of Giod, be in itsolf an ovil? Who would affina this? It neome to ns that but fow who understand the inaport of such aco at. frmaticu, would muke it. Thon if wo look at s haowledge of
 moct to commend it. History is an exhibition of Divine Providence; and it gives us macy instances in which that protideace thas been exercesed in panibing evil cocrs, and in vindicat omment, thus streogthesing the for diments of virtue and rendering vice edions. The study of lasguago mas
le rendered very geful, and is itech therc ecoms to tie no eqil. It is *urely desirablo that every person should are is keowledge of bis dativo lan angeg so that be can expreas bis own
ideas to others intelligently, and unlerstand the language used by othere to conrey their idesa to him. And
thoso thast can parsiet the study of lin guage yo firr as to ombrsce es knowl. edge of tho anesont languages, and the anguage in wbich thoy were oligine ly writen, muty by doing so, Increase their fucilites for uscfulinchs uoder urn that knowledge to their kpuritual oditiestion.
Looking thon at the salject of edrCation apart from its abuso, it dues not appear to be in itself an osil. It mayy
be made an exil, and be usod for exil purpones as many other good thinga rany be, but in sacb cases the erilis aused by the abuse of it and tot be. And bero we call the attention of it bretbret who entertail the idea that education is an evil becanse it scems to bo condomued noder coitasin eireumatances 10 the Scriptures, to what
seom to bo overiooked, and that in neoms to bo overiooked, and that in,
that it is the abuso of elucation and not oducation itsolf, that ma contlomeed. The following passago contains an ex ample: "Let not the wise mang glory in 48 misdon, neither lot the mighty man glory it bis might, let net the rith inata glory in hin ricbes "Jer, 9 -
25 . Hero are tiree thangs that wo are castioned agaoest gloryugg in, wis. tom, 1owar, und riches. Power and reberen nue pat is the sane het with wisdom. And bow far are these cor uelven? Surely not. They are elim When they ary abused, buid persorted fion their lewfal uss. When they are
mado the othef objocta of pursuits ly math the othef objoctn of pursuits Ly
pooplo, and wbes they are trusted in as their eblef good, When nny one of there thinge 16 nade to occrpy the phace in our thoughts, ubd in our aftec tions, whel Gud alone should brve, and it becomes an evil. And so rielies and power as well do wislotn masy be-
comp an evil. But hecnuse power and riches may bo thbused, ato these there hore in themselves esih? Surcly not.
The might here alindeal to may the the might of plysical strenetb, or to may he the inflowes that men mey have accely. Xow the porer canbot bo used to the glory of cool ir sameti of for has two. But when men glory ii. their porrer as a mion of great phy sical sthength would do, should he fach that ho woed not to atruide of dying soon, ind henes thent the idea of pucparing for death with indiffer noce, and perbapas with coatomint, soch man woold glury 1 at bis might, abd numa might oceapy a panition of power on soevety. and if that jower throagh baughty aum tyranical, tbensko bita teloes Wealth may bu remaric of rom sts plopar uso anal lead to prido frearetanness, and then it becomes arreat ovil. But as nilver and goid
belong to tho Lord (Hng. ? 8, as well sevorything olve, if we a elfoumledge his ownorship in all we possess, and ave to his cmase, thes it will not bo an evit bot a blessing. It is a faet fat ahould not be overlooked ty thoze ho think edueation is condenued io

Whuse who nre so much alimid of edoca. brotherbood. It is Cbriatliko to and tion, would do well to be more fearfal brace a whole brotherthoed or a world friches But it is the abdso of both that is conderaned, and tot r.
knowledge or might in itelt.

## 

## Ladoas, tND.

The committee meets at Nortb -anchester, 1ad., Oct. 12.
Many iemportant leshone aro lost becauno we do not etudy thera with caro enongh to impress then on tho mind.

Warol your conduct with eo much "aro that whes tho work of liio is done, you may say you havo done some good in the world.
Bro. J. H Maoro comes into the oditonal feid aguin vith has old ooergy unabated, and will ugain make has work planly to be asee and felt. Wo wish bim nuceqss

Is all the changos in editerial work but fesg jen drivers stay out of the
fold. They want to tell what they fold. They want to tell what they
thank, and askl the people to bohere if, and not ank too mang questions.

As the peddler trios to leave somg. thing at evory bouae whero be ctopsa, no doos the tateler. Then be careflut bow you talk Letoro him for be will be
loavigg some of it wherover ho gace.

We bave beard that L. O. Hummer has startod a now chureb. Ho io not the firs: that has left ues nad triod to make a now theory oat of some hobly, a build a church on nowe strango vague notion He comed hlee a blaze ing commot, stining with bre tail, not the bend. His ueofuloous to the world or the ehareb to unkaown. his wor dering tur what good he come.

WEare spending socus time thas preach in the oveningo in Wrocbester Tbe audiesoo in lerge sud atteative but thoro bave not,as yot, been nuy ac. num. In thie charch there in quite the adran of mombors tull of zual for the effecte of the Miami pelifiop is plainly secn and deeply felt in this not lot theno things diseourbgo thom too mueth. It is our daty to porsovere in ovory good Fork, trastivg in God, bolioving to will mako all thaga work logether for good. Thaso troublos mast ond, by and by, and it ie the nuty of evory fatbial momber is the (iustead of hns) to alvance the cause IC Christ, and otand last to tho Annual Conterenee nod the genoral litother. hood, and tho final result will be the trood af man and the glory of God.

Whlee in tho Miami Valleg we conluded that thoir troubtee were made worsa hy roms brothron tokng ox-
trenae ground againat the viewa of a large elchenen in the valley Ona ox trome begote another, and at all our tretbroe would take a mone conserva. oar cause ia tho Valley, tur better for that the extromes un one side are coptunaily pointing to tho extremes on the othor, which shows us clearly that our troubles at this time. If our lrethron were working ne bard for union and harmony io the brotherbeod as somo of them are for the particalar viewe of sorav factional pohey is matnot essential toy thuns solves admit ar moke a grest change for the betier It is bigh and noble in all that makes
great and good man, to work fur a great and good rann, to work fur
barraony in ovory good pribiplo and
brace a whole brotherthod or a world
a our efforte for priscipla, and our labors to get mankind to accept the saving trath of the gospel. Bat it is sectuonsl, small and injurions to the worlat somo pon-enceatisl him to propagate into gigantic proportions, nuben there is nouling in it of any one.
tion

## THE GOOD PREAOEER

Ho is not a good preacler if he is always fighting romobody whoo be ia in the pulpit, neither is bo a good proseher if ho is always fighting some-
body when bo is ont of tho pulpit. He is not a good jroacter when he makes his sormon all sgainst some brother good proachor when neithor in he some of bis mentors he rites to whip gregation. Ho is not a good preacber when he preactes one way in the pul. pit and anothor way in privato ven vorsation. He is not a good proacher
when be abown 50 ooncern for the net ration of mani, but only to make show of bik own sbility.
out a groacher wien feoling for all, and a regard for good feelings of all. $\mathrm{H}_{0}$ is a good preacher when to shows a meek asd quiot epir $t$ is working for tbe good of all. He ie a good preacbor whon he keepe the church bofore bim, latting it rulo him and not he ruling the church. He is a good prachor whea he preaebes by bis oxample and kimdoceato the orring and weak members. Ho is a grood pracher when ho trics to bofld wy and restore the eold ued lukowarm, instead of costing them down and out. He in good prescher when à makos oregbody kuow be loves them.

## TEE COOD HEABER

Tbo leazood man tho yoes to meet ug to condemn tho sermoa becauso it is not dolivored in all the atylo toorning eab give, is a peor hearor, and will yot luit little good by going. The man who thinks be cas preach better than anyboty dloe ve likely to bo a poar hearer, becanse he in apt to pay thiuks be knowe more than any one olso 14 too wise in bis own sight to be a good hoarer. The men who gocs to criticiec usd fud fualt is apt to lose all
the grod and get all tho bud il there in any. Tho mat who goes to eleop in a poor hearer, and the mas who bangs ir hetd down all the time in next to fust to look at other goes to meating just to look at other people is a poor
bearer. Ife who gees full of prejudice
y of the diaromreso right.
But the good hearer goen to learn oomething, no differenco how learaed he may be, he trice to get some good out of overy wermon he bears. He does not Eix up in his mind just what kind tho nermon must bo, noither juat What kisa tho preacher mant the, ho knows preachors have not all the same
gift; they aro differout as God made them, and the good bearar does not look for thom all to juat aut him, but ho looks to find some good in all. He if like the pareat with the elatd trying colptio do somo good. So the tor the proachor, whether his praying bo five or one; not to pratao bim for tho fivo and blame bim for the one. But the good bearer ktown he can boip the proacher, he sits up closo and ively, be ango what be cab, and praya or the eerraion to do some good, oven it is not the best. He don't praino and flattor tho preacher to apolil bim, cothrace doen he set or talk bot as to diecourago bim, but with tho right modive ho tellh tho proseber of any dufect ho cac inaprove, or any good ho can
add to tis manncr or habit. The good caror hase a great deal to do in mak. ing a good mooting.

WHI IS IT TEE BEETEREK RELAE THE BREAD TO TEE SISTERS?

This is a qucteinn onem nsked ty the nxious inquirer of the trutb, atd should bavo a acriptaral and satisfucto ry answor. Ia searebing for a correet solution of thas question, wo find first that God required of the man that bo bould officiate ia all the worabip of the church. In the admimatration of sery ordinabe a, under the Jowith aw, the mas muat slay and offer tho nerifice, tbough woman bas all the benoft and blesaing roceived by tho men, the woinan receivigg thera math. And when wa come to the then pol the onlinancen are to to alteritis tered by tho man, it is the man who is to administer the ordieanco of bap. tiam, and it is squally plain that the nan officiaton in the broahinget hread. There in oo noriptural precept or wx. ample for this moman to break bread 2o another, any unoro than to baptizo notber. This is the trio seriptural ground of adroiniotering all the ordiances, in the Old Testemaent and tho New Thoro is no question of doubt break diyne autarity for the man to break tho bread in commnnion to tho woman, uati tevere cua ine 6bown some preept ox oxampla for tbe woman to officiato is broakiog breal.
There is a clas of cominadeds that aro o bo obeyed by a dacy or action that receprocal. Thoy aro given by tho pronominal adjoctive one another, like "iove one thicther," "ealuto one anothr," "Wash one anocher't feet" Thono reciprocal aution require the woman to administer them, hat the broaking fron is not commanded in that rmm of exprostion, and it is not rea withoat diriae acthority, eithor in the Form of exproviou or in the example.
Hence there is Hence there is sotbing to autberizo man to cruals liread to another
While on this sabject we would noto that tomo who havo loft us bave tried Co improre on the prastice of the genoral brothorbood. by breaking bread in adiferont way, each one taking bold of the bread, thon breaknog it while esying the bread which wo break," as if this lagguage means thes both sbould have betld of the breas When it is brokon. Thas is envetcting the Escaniug of language beyond legal saby truction. supplese two men shouid say, "the fold which we plowes" that wonld abow that both had hohl of tho plow at the esane time. Shonld tre mes cut a troe down and say, "tho

##  TEE WHEEL BORSE

There is a wheel horse in avery famsily; eome one who takes the load on all oceasione. It may bo the older orully it is the mother. Extrs conapany, eickness, give her a heavy inerease of the bordon sbe is always carrylag. Even hammer vacationh and recreation to her than to others of tho family. The city bouse muet be put in order to leave; the clothing for berself and the childron Which a conntry bojcurn demande excursione and pionice which delighs the beart of the young peoplo aro no wholly a delight to the "provider." once beard a hueband ray, "My wifo tanestry and bas a good time doing y the Fall sowing." At the time I did vot fally appreciato the enormity of the thong; but it has wrabkled in my mernory, and appears to me now an
eutrago. How would it be for the merchant to take his books into the country with him to go over his accounta for a little amusement? Sup. pose the mininter writee upa few oxHobrew grammar and poacher carriee n in a now language, resdy for tho operling of echool in the Fall ?

Woman'e work it never done. Sho would never have it done. Ministering to father and mothor, cheriehing bor husband, zouribbing nod traibing her dildron-no true womah wante to see er done the needs resting times.
Every night the henvy truck is turaed up, the whoel horee is put up into the atable, and labor and care are disraissed till the morrow. The thills of the bousebold van eannot be turned np at night, and the tired housemother cannot go into a quict stall for repoes. She goen to sloep to-night fecling the presaure of tomorrow. She must
have bad "sis eye" over all until every ane wno in bed, and must keep an eye ready to open at ony moment to abawer the eeed of children, and open both eyos bright and early to see the macbieery woll started for a now day.
There is never any time that secme convenient for the mother of hittio but with a little kindly belp from ber bueband, and a hettle resolution an ber. self, she may go, and be so morh the better for it that the benefit will overflow from ber into the whole boucehold. She will bring bomo sonse no sem that comes from a fresh start.
One word for the older sister, who makes the aulad for lunch and the dessert for dinner, who takes the position of wheel horso quito obeerfully while her younger esstars make them selvea beantiful and entertaining, and one wfter another, find "one true beart" aprece to love them, and leave the maided to grow ieto an old mand.
However willing her eatritice, it is However willing her entritice, it is and gratitude of tho households whose fires she bas belped to kindlo will re ward her for what ebe bus giv

## THE PABABLE OF THE SEED

Lieten now to the parable of the seed. Long had it lain ander the moald. Hum it canne there it knew not, the past was veiled from it, conecions existence had not jet begoes.
Day by day pasaed cn , and as the
warn spring rain wept arond it, and tbe bright apring suulight laid ite gold en touch apoo its beart, a strange, thrilling sease of Joy annouaced that the immortal germ withio had awakence into hfo, that the epell that had chalved it so long within ite parrow prisoa bouse whs breken; and soon the rais and suaHight bathed in turn the ting thoot, around which the sof pammer wind

Wecks and modths pased by, and the
Wecks and montas passed with a herit age of leares, aud, in the fullooss of its contuat it whispered, "Now is the problom solved that has ragnely troubled ma since my firet awaking. Life means bapplice ${ }^{2}$, delight. In the joy of ex Lutance we find the reason for exisling.
Tbee the antamn widads came and antebed amay the learee, and its raaches moaned and shivered in the keen bset. "Alas!" it eried, "the prob om is atill nasolved. Exiatesee is no longer joy, bat paib, and
Teach me the bigher lesoson.?
Winter and summer came and went and carne and went ugain, and the litsle tree, baskiag sometimes in the aummer tooehine, wailing sometimes in the wid Iry tempest, etill rest fortb
Teach me the bigber leanon.
$\Delta$ thrilling sease of ecatasy one goft apripg morning again announced tho beginaiog of a new phase of hifo, sad il fair and beantifol enongh $\omega$ g gledde weary eres. Then, with a shont of triamph, the hittle tree rejoleed.

Tho problem is eolved!" it cried. Lifo is not mennt for happiness, bat to give happiness, to make earth glad and sweet. 1 exist no loager for myeelf,
bet others; pot to to joyful, but a joy"
Alael the gentle winds swept from it it delicste rosy petals, and it etood again bare and ualovely, monaiog wes rily, "The problem is still unsolvel wesch mo the higter lozeon." Tbeo, on
 of froit began to $s$ well, and patieatly through the long eammer the little tres bent ita life blood to noarish and onrich them; and when autams came, the perfect, lassioos frait hung thick upos its branchecs. Tben it whiepered, "I am coateat-my life is multiplied an bua dred fold. I and folbling the porpoe of mg being-there can be no bigber lesson."
It yielded withont pain its ripe frait to the harvester; it yielded without a eigh its leares to the winds that stripped its brauches "Your robbery can canas me saĨoriag no longer, erbel wind," it murmared, "you rendor me only evem. ingly detolate. Streng within me feel the power for cervice whiob the Alas! suasbine abal agan and th Gerce wintry blasts etroek their fang into ita besst; and gaciag opward, it saw that the Augel of Death overshadomed it.
Then it murmured fantly, "The prob lem ie stith ansolved. I thought in kervice to have found he solution, yot bidden to eerse! Angel of Death, I pass beice, tench me the bigher losson !"
Tbo Aogel or Desth beat tenderly over the dying tree. Thou hast little more to leara," be answered. "He who exieta jegfully, teadering to the Great Giver thaokggiving for hia joy; be who makea life beantifal to othere that they too may leara to glorify the Creator of all beanty ; bo who, by patient coation. ance in wellddoing, briags forth frult to bis Master, has but obe thing more to ter's will-roallaing that the parpose of His being io necomphebed wbon that will is falfilled, learing reeulta with bin. Be thoo milting for thai
thy bigheet legzon is learned.'
Then the litule tree ourranared, "It well," and the Angel of Death kiesed it loviogly, and ith abort life was over.
But withius bandred crebards its seed are apringing ap to repeat tbe etory of its life. Who ehall any that it bas lived in vain ?-A

Sowe mon of good mind und talent aro not competent judges in a case where tbeir frienda aro involved, nim. ply because they will try to hotp their fraends out as though thoy were an attoracy for them. The beat men th set in judgnent are those who look to
joptice and not to friende.

ANNOUNCEMENTS
In the Nevida diutrict, Yernor count one mile north east of Nevaida
In the Weeping Water charch, Cant Co Neb. Octoler 2Jd ead 24ib, at the hoosso of brother Mosen Keffer, at 10 a . Im
At the Beaver hua areetiog tense
unty. W. Va., Oct. 23d and 2 th
The brethren of the Engliah Prnirie thurcb, lagrango coonty, Ind., intend, he Lord willing, to hold their con munion meating on the 23d day of October, 1880 , at four o'clock

Daxikl Kava.
The bretbren of the Betbel church, Montgonery connty, Indiana, will bold thoir lovefcent 11 miles north of Ls uga, the 214t of Octaber, commencing . 2 o'elock p . m .

Wx. R. Habzharbuza.
The bretbren of the Manor church, Washington county, Md, intend holding their lovefoast on the 23d of Oot commeneing at one o'clork $p$, ma. By order of the church.

## Qorrespondente.

## 

On the evening of September 28tb deeddel to aval nowelf the followibg day of a privilogg, and what in tho and proved to me a pleasore, thnt I had for several yosrs longed to enjoy, onmely, a vinit to C. II. Dalsbaugb, in requent and valuablo contribucor tho eoluman of the Parminive Ceris-
tian. 1 lof Derry the nearcst rail tax. I lof Derry the nearcst risillowing norriag, and on my way paee d through one of the richest and most thickiy sottled sections of conntry ib thia part of the Stata. On juquirg of formers and others living slong the road for direction to reach my pluce of desunation, I was met with aniform indnese At about bulf past eight Dusher meoting-boube in Hanove townebip, Dapphin connty, which from provious information aesared mothat was within a balf mile of Mr. Balsbaghts home. The dey was pleasant, the alr cool and the rich perfame oma-
anting from nature's rich productsripo apples, luselous grapes, ste.,about me along the roate all conspired to make the walk nod the anticipated vieit exceedingly pleasnat.
rinutes more broaght me to the door of the cottage on the bili-sibe-the bome of C. II. Balbbaugh. 1 had never seen the mina before and all 1 knew of bim had been gattered from the many ablo artioles bo has contributed, at difforent tiracs, to the columpe of the P. C. and other papore of the brotherbood. Fancy bad pictared to my mod a mane-l man-a pousible C, II. Balsbangb, but a gentlo rap at the door of tho cottage, a fow misutcs tuepoose, and the seal appears in my preseoce not very diflerent from th ove my fancy bad for years cuppliod. The natarally dignified demeanor, the intellectual forehoad, the penetrationg ege, the firmly-sot jaw and the exprostion of divine gorilences on the whote face were all thero. Though he had nover seen mu before but few words of explanation were necded to give the good man confidence and greet me with a gootlo and sincore "Come ia, como in." No words wore whated in the coarentional uiseussion of the state of the weatber, tho Lino day or in Jees than ten minutea efter my arrival we were in the midet of an carn. ett and profitablo diecuscion of tho great problem of lifo from a rolighous stondpoint. The soul destroying and weaven-defyligg theoricn advanced by Darwin, Bacekel, Tyodnall and others wero brought before us and under the kreen intellectual scalpol and incisive logic of thie man of God were fully expoed and their fallacious positions
readily cetablisted. With all tho sci-
ontibe and biblical lore dieplayed ix derachasion thoro wus a strobg on rience pervadieg the whole C. H. Dalebaugh is pot wild, net an enthan Dalebaugh ion pgy. He ie orttodox in the fullest accoptstion of the torm and will accopt from do one any theory or argumen that does not come ap to the full Is bie prive estuiy there is a libr y of well soloeted and choico books on his tablo aro lethers Irom diatinguished men of acience from variou parts of our land, and about hus quiel and somowbat secladed home are ovi. dences of celtere. Theugb thia man spritge from a vigorous stock and an
diatorie famity of hin coanty to physically woak axd aftictod in body bot is intelloct be is a giant. He reads with caro, digesta thoroughly what he does read, and thinks for bimaelf. Preblems which aro boyond the comprohension of the ordinary mind have inexhanatible fascination for bim they are the wine which intoxicates bius; the ambrosis on which he feede like an epicure. Ho delights in what Saneca calls "the joy born of thought there wore more mea of hie kind in the worid. Dy sowe of his neighbore be is regarded unaociable, but Sebo benhater maye "The moro a man bas is himbelf the less he needs of otbers, and the leses they can teach bim. This supremacy of intolligence leade to un

## cciablencen."

At tbree o'clock in the afternoon I left this earvant of God witb his bene. dictions falling upon me and the bope exprebsed that we may moot again, if
not bere in the Great Hereafter with all God's obildrea to reccive the crow of rejoicing. My prayer ie that C. H. Dalsbaugh may be epared many moro years to wield bia rigorous pen in do nse of trath and righteouspes
e. Bexjamin Dizbacan.

Late Prof in Lobanon Valley Collogn. damille, Pa .

## Houn of Tiavel.

Oct. 2,1850 .
Dear Prumative : I tefl my home on the 1at of last month to spend a fow nonths in the Westero State, and for me to give you the many incidonta brought to my Dotice sitice I atarted, would makemy hetter long and todrous. I remained in Chicago a ebort fine, and was all the while bucy siowing the wonderful ecencs of that great fiy, and whilo gasing nuon theta, meditatitety,
velone aie thy works, ob Lord." "The city is rapidly balidng up, and every thang is moviog along with life and toner, weigbing from two thro tons cach, lifted up and placed one upon the other, 1 there lesracd the neter sity of co-oporation, that principle es arneatly urged upon us by the apos the. I lavded suffely at Mt. Momrix, but bocaune of a misunderatanding, filled to meet aoy one, Who wouid walcome ts and thon 1 thought of tho jotr ney
we aro all meking for eternity, and how caveful we ought to be to make all arraugeoments to have Jeous meet and wolcone as to hue owe Lome When we land on ths other shore. W wero conveyed to my brother's beme, and throngh thecit kudness were made comfortable and happy. On Sabbuth wo met with a few brothron and nistora to worship God, in the Solver Oreck meeling house. The weather boing bad, fow mut. While brother and I were riding in an opod wagon, in the torm and ruin, I remarked to him "I will see if youl have dry weather
Chriatiuna here, at well as we," aad 1 found tho peoplo are fearful of raip here, when it is to attend worsbip. But I I cose and will getiso you mor o your boxt.
D. E. Sroupfer

Frowe the Eaglish River Cburch. Iowa-
Sept. 27, 1880.
Brethren Edifiors
On Tuenday the 21et inst, 1 in company with my father took the traid at Sigonrdey, Iowa, westward bound, expeetiay to attend the lovefoest in Marshall eounty, on the 22 d and 2 zd . Afer a plessant ide of aboat eighty.five milos, we arrived at Marsbalitawn about 5 o'eloek a the erening, where we wero met by brethren with whom we wure acquand. ed, and were conveyod to the bonvo of otdor Jebn Morras, where we werc very plessantly ontertained by himeelf

## From Osklasi. $p_{\mathrm{a}}$ Sept. 27, 1880. <br> Oa the morning of the <br> 16th inetant 1 left homo to attend <br> Hotes from Johosan Dity. Lant Tenoesces Oct. 1st, 1880 <br> -This neraigg in cool noeogh

 lovefgant in Clarion coanty, Pz rearbed the depot at Now Dothlohem train, and bed to wate for the moroing went ria. Redbank Junction and Emlenton to Monrooville, roaching my destination about 8 o'clock p. m. 1 was mot at the depot by brother S. W. Wilt, nistor Mand M. Will and Mriss Dreivelbis, add in a few minates wo woro at tho bouso of brother Sarouel, whero we met his wife (ainter Bello and hie mother.Hero I pause to notice that brother Wilt í tho editor, propriotor and pub lieher of the Evangelistic Wreker, amu pritheipal of the Monroo Normal School Tho sebool was estoblished lavt epring and has a good attondance. Brother Wilt would like to employ a brother to tench. Manroe is on tho Emalenton and Clartoon raitroad, ton tatios froms the former, and is nicoly located in a good farming and oil distriet
Ator enjoying a pleanatst evening sad a good night's rest, I was conduet.
od through the athool burldiag by od through the sibool building by cos, afer which the woris was left in the habde of Prof. Nichol and sister Maud, and brother Wilt and I weat up town and vieited a few oil wells. This wes thy first vibit to toe oif
ecgion, and, consequently, I ombraced the opportunity to acgutaint myself witb the nature of the businchs. 1 learned that a great tanny wells bave been alandoned, nome bovause thay failed sad othera bocause they did not produco onough to pay at the present aro operated. Tbe ofl from this sece. tion 16 all conducted to the rutiners by pipo lines,
In the afternoon brotber Wilt took moan distanco of soron milea to brothof G. D Shiveleg's, ono of the ministers of tho Clation congregatioe, who lives Nithin a mile of the meeting bouse Erother Wood is the elder. We bad a meoting in the evening, which was slimly athonded on acconnt of a paliti. cal meating in the nergbborbood. On the lith thene was a biofefenst. There
was a large atendance and the ader Wus a large atendance, and the onder
and attention twore cery and attention wore lery good. There Were only about torty communumants. Thure are perhaps wat more than sixty membera in this coogregation. The tueeting was protracted until tho even ing of the 2Jd, with a variable attend ance, bomotimes lurge and soanetimen sinalt, but the attention was grood,
alchougt thero were no ondditions. bare reason to believe thas all of labor was not in rain. 1 returned home ob the 25th, much plessed with the prisiloge 1 bad of meeting with the mombers of the Clar ione coogreataion. They will areept my tbanks tor their kindnens and hb erality. Way grace, love and pray
with tiem and all Gord's feraol.

Fraterually, W. Вена.

## From the Jucob's Creek Congregation

The fenst at Jucob's Creek, Weqtmorelasd connty, I'u, Was largely sttended, and the roettiag passed of pleasaatig. This meetag was on the
1sth and 19.hb Brethren. I. Cor and J C. Jobaton from George's Creelk, and D. D. Horner and Murray fromin io diun Creek were prescut. On the Poth Larived bome, and oa the gint parted for a neries of mectiage and feast in
CDerty Grove, Garrett Co , Md. These ruectings were Lurgely atteaded Bro. Kelfo asslisted from Friday. On Saturday ereoing the meeting wea very large, and good order prevailed durivg the eerrices. The raembers heomed very
tnucb bail up Moaday I returned Lhuck built up Monday I returned
home as well es asasl Additiuns ot both feasts.
-The ann io midday brightuees, y ia darkaess-going through e turnd.
-Writiag for the most part in labo. rious and hard work, ye, ander
clreumenacea becomea recreation

- Forty milea nide on a froightetraio bebiod a dozen or more coal-bokes, fol lowed by a three-hoora' wait, Is oot the rroet pleasant thing in the world.
-Not loag ago my eyer chanced to all oa some brethren as they were ntepping iato a atore where was kept nelther dry goods not groceries, bat same barrels and bottlea. They came oat again, and that is all I naw. Tbeo the tbonght agaio eame, aot a very good way to say to the world, "I don't drink." -Gooll boys and bad boya, or big boys and littlo boye, at rebool yon'll fiad them all. Big asd bad hoys sometimes delight themedree is annoying and donninecriag over harmloss, little and good boys. Rught bore is a good opportonity for the good boys to secure lasting frieudebip-by protectiog the harmless and betpless who are imposed apon, will is after years honor, respeet and befriend them for their aets of tind ness abown them in childhood.
-Two men juas now secer to be diacassing a diffenlty which arose at some former time from abnee or discoarteby as the one wes beeking at the haods of was grugly of information, whea he was grugly snapped of with an oath In the diacusston of the subject he is
aeperely repromanded for bis approbrious aeperely repromataded for bis approbrious conduct, to which tho accused replien, Whateret else 1 may bave said, I poe. itively devy that I naed an onth, for $I$ dount surmer, sad for the trathfulaces of thas aseertion I refer jon to every man aud hoy in the town who locows me sad weos me every doy, sud I aball subate aively shide by the verdict." If correct,
Fery good, thought 1 a good rery good, thought 1 , a good way to
show to the world the view we taito, and the rulation wa mastaio to skenem and kindred popular evits of the day. Tupt like the man who, when saked if he was a Cbristisa replied, "Anb my Delghbor
-lecterday morniag I sat at the ta the and took breakfast where long ago : at in a little arm chsir, when, no doubs, Was as many chlldren aow are, crab. didn't cross and insulted hecrase they dida't belp me first This morning : atn awsy down bere in another State-
three buedred and thity miles awnyhree buodred and thirty miles awnyn trip which it woald have tukea Paula Play, amone mede in bas day-at Fair and new woys, 的d to day while writ ing an sittiog in a besutifol grove pat der the ehadow of God a trees, with bat st my gide, hook on my ksee, peacil in hand, thoughts renching to God sad ankels in the skies, to the beloved moulderibg forms io the grive, and to breth ron and friende dearly belored bundreds of intles nway-and yet, am surronaded wh a maltitode nimost ot yast as that Whimb our Savior fed sith a tow loaves
tall all of whom are stragera to me but with one or two familina faces tret to bold of far $A$ stragige pisce sny some, for a proscher to be. Yes,
alnoat as atrange sa Paul got to sotne almost as atrange ss Paul got to some be wora, yet By Bal esoagt buemigh avoid it when we visit our frlends and they attead : Why, ns for me, I jast go and behave mysalf, as we ought to rule I don't attead falle, bat men who ravel woll know that we bere not that coatrol of cireumethaces awsy raore thay that 1 have at homse, and onongh to tell juat where 1 rafor a had farpose 1 woulif not bave it going any. I an my To-day while I am bere where and his goodouss and niore apon God and his goodaess and tho grod tian coming than upon thiage aronod woe
for even the antictpative pleasure
morrow, to epjoy a feast of losen cad cbarity, are greater than the present E. D. Kenplo,

From the Woodbary Oangregation, Pa .
Sopt 20, 1880.
Datr Brethren
Wo beld our lovefeast as snvounced on the 17 h . We had nice weather and everytbing paxsed off in 4 very batisfactory manner. There was a very large aod attentive congre. from abroad were John S. Holsinger, David Soll and Jaeeb Musselman. The meating lasted over Sabbath. We wore made to feel that tho Lord was
vory precious to thooo that fear him and it is to be boped that lasting im pressions have been mado on the minds of our noigbbore whose doctride differs somowhat from ours. During the meoting three noule wore added to our onamber and we think thore aro still others counting the cont. To all whosu hais may concorn we ant your prayens that wo may hold out faithful and that somothing may be done in this placo towards the pulling down of the up of Zion.
M. Mr. Clasa

## Frow Starts Draf. $\nabla_{\text {a }}$

Sept. 24, 1880.

## Doar Elitors:

As I beve often road
the Paster the roparto of the mang differont churches, Ifed like tanying something in regard to ours. M! Yernon is a beautiful place to attond worship, und what makes it beautiful, is, all the brethren and sistora meem to we in harmony with each othor, and are trying to do the glonous work our cavenly Father has laid down for tus do. Wo bave two oldera Brothron Joha Clino aod George Witu, who aso vory zoalous and earnest workers in
the causo of Obrist They troly the cabso of Obrist They truly do set oxamplos which 1 feel aro ploasing caring sid watching over us. No donbt if oar two brothree were expoging the best of bealth, many more wotld havo there mames writton in tho book of lifo, though, as it is, thear thoughta aro ever caring for tho nouls of wea. Have aluo two young minas Job, broutier E, D. Konigig and brother grest Poror, Brother Kondig makey great effort in trying to permade sin. nors to Cbrist. Brotber Fores is adualy mborested in tho cause. Our They manifest touch interest in the Subbuth-cliool, which I can may whs good thes ycar. Oar loveluast will be on the 9th of Oet. Ot how 1 wibh that ny danr young fronds at thio placo very many moro would come to Jesu very soon and partake kith us in the
remembranee ot our Saviop. It would aube great jay to sey my young friond woated slound the table of the Lord Till you not onme? The sweotest pleavires ure onjoyed by thowe who bard for you to give why is it 60 Tith its sintul pleasures ssinee wo ean wot atay here long. Thero are many would liko to see gatbered into the oid of Clurint.

4 Stster.

## Froum Mortishburg, W Va.

Dear Brethrea
Tho lovefusat of the
Sulean church was beld, ae-ordiag to Appointinont, on the 11 tb aud 12 th of september. The single mode ot feot washing Wua first pructiced upon this mocasion, and it met with alwost unanmons approval. For a namber of
yeara 1 longed to see ft practiced in years I longed to nae ft practived in
this why, atal ainco the change wat made, 1 felt glad that 1 coald perform the ordinatico according to the Gospel, AE 1 ubderstood it. Thero was more
the former method, and all could feol the ministering brothran, an there an bant thoy bad followed the example as so many calls oa every side, wo fear about one half of tho churchos that some ara starviug for the bread of tifo. about oas-half of the churchos in tho
valley of Virginia practice this modes and I bave to doubt, if connsel was tiken by the elders, other ehurches Nonld adopt it.
In 1851 the firat commumon was held in that neighborhood, at brother George Brindto's. Brother Daniel Ba 8. Rie tbe elder of this cburch. Geo Tabler, ure his assiotants.

## Jonn Datiple.

## From Ralean. Oregno.

Sopt. 16, 1880.
Deat Brethron:
On tho first Sunday
Soptember thero were two moro added to the church by baptism, making in all ntoo additions by baptism to the thurch bere this year and ten by let14th Lor Callfornia, Crops generally 1th tor California, Crops generally
good; barventing and thrasbing nearly ald done: weathor fair and pleasant and excellent weather to alyo our rops, bealth genorally grod.

Your frateroally,
David Bhowen
Frow the Antloah Oanreh, Ind.
Dear Prunntuve
Sopt. 15, 1860.
month the Antioch ith day of this council to bear the report of the yearly visit that had beon praviously mado
Ali secmod to be in love and follow. abip. There was only one charge thas reguired an action of the church ; that boing amicably adjusted, the chareb proceeded to appoint anothec day for their lovofanat, which is now the Mb day of Oototer commenel边at 10 a. m. inatoad of Saptomber 23d on bad boan appointed before The reason it was delorred was thes Some time in Augtat the ohurcb houpe was struck
by lughtiug and so damazed that by lughtiug and oo damaged that it would hindergo amen ropuirs that off at the tume appointed
J. B. LAIE.

## From Grecalsod, W, $\mathrm{V}_{\mathrm{a}}$

Oct. 5, 1880,
Dear Be chrow
By request I atteaded the
loveleast at Laray's Creek on the 2ad and tbird of October Will remain un. will he the Greeoland meeting, which wien he beld oo the 9th and 10tb. The meeting at Luray's Creek woa a pleas ant ozvo. Brother Wartia Conner goen
to Michigan the week with the oficn to Micbigan thee week with the office of
elder. De will locato in E Ewnet couat hear Littlo Traverse. The Iaray' Creek and Greeniuad arms will likely

Daxikl Hays

## From Sugar Ridge Ohurek, OMio

Dear Brethren
Our chorch eonacil came off ycsterday. Buswess before the mectiag was all disposed of satisfectorily The sum of sixtena dollars was subscribed for the minnonary catso is the Nortbventern distriet of Ohwo. To day, Kep teraber 20, wat our day of meeting. Two sools were added by baptiern. Thus the good work goes oa and eterni. ty will reven! the result of oar labors.
F. Ebersofes

## From Nem Market, $V_{a}$

Sept. 20, 18so,
Dear Brethirea
Our loveficset is now in
the part. Aul a plestant timo amd a
good feast. Hud a large congreantion good feast. Hud a large congregution and gond order. Plenty of nioisurial help. Tibu brothren and siatore much rovived and built up. Hope we may alll bo more faithfit is the discliarge of
lours in lore.
Sasichl H. Mykra.
Frow Sydecy, ni .
Dear Bretiven:
is in the past. Our communion meoting distance woro D B. Gibson and David France, They improved the time for oxamination nerviee vory profitably. Three wore baptized in the ovening and one on Sunday. The meeting passod off very pleassntly. That the good work bay go on till the consum. mation of all things, is the prayer of your unworthy brother in Cbrise.
J. E Smiperas.

## From the Nethe Oreek Obarch.

## Dear Buethren.

We had a vory ploasant sabbath subool thie summer, but it

The Primitive Christian.

| his as an abawer, be 1 and very bove To our editors. Will you all phesso vo this sotice room in your papers? |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |

## Fram Edan Milla, Iad

## Dear Pramitive

Our Sunday-qebool closed September 36th. Had an averago attendance of fifly scholark. The anter es: pras grod antil the olose of the vehool, and I believe there wha, at loast work is a new one to most of us. Ou nehool was more of a nuceces than we oxpected it would be. Wo used the Young Disuple and it was a grest belp. It is indees a good Subbath-schoci papor. 1 hope it will be renerally utad
May Goul bless all our Subbath schools and may all those who oppose thea soon be nusde to sse the benwit resulting from them.
E. Met/ank, Stc.

Bepart of Mooey Beecived by the Maple Orure And Society.

Jacob M. Detwiler, North Liberty,
G. G. Gitady, Tippueanne eliureb, Ind..
Alrabate Toms, Caire, Jowa, C. Lesh Flown, Ind,
3. Bright nod Bechly: Bear Creck. Obu
Jor G. Buwers, Upper Conawa D. II. Gibsot, Minniow, Itl, Ineac Burto, Maypobeta, Iow, J. Quinter

Aughwiek
D. Mothrock, Greenut, Ill.,
A. A. Zook, Ifuntioghon, Pa .
F. P. Cassel, Hatiold, Pa
A. F. Thomse, Mft Eina, lowa, 1567 C. 1. Burk, Yollow Croek, Pa, 3900 May God abundently bless the doaorer Wo do not eay the money received. Only what wan requested to be roportod in tho Breth
ron's poriodicals.
i. 3. Blue

## Yrom Bapid Oity, Dakota.

Deat Bretheca
I buse talen the Parm-
inve for a long bime and diou't yeo bow 1 conld do without it. There nte no bo glud to havo brethren move here to live. There ia good land hore. We bave good eate, wheat and barley. Gurdens can't bo beat. I will answer

| $3 y$ | $B$ |
| :--- | :--- |

Weather delightfin) : corn gotheriug commenced, erops fair; polatical ude id rannivg high-bretbren
keep out of it finy nembors in Cerro Gordo and more moring in. Let us awaken and go fot thactively in tho sorvice of our Master. Councll at Brother Hondruek's bualth is inproring: ho lavely had cancer on his lip. Here ve sufter. Bohold the Divind Pbysician; let 113 ariso and go onto hies.
A. B Snider

## Notice.

To the many churehes that have aceured a pronsise from me, and coany who arc now writing and trying to becuro a promise from me, to vibit them this coming fell or winter, I wil say to one and all that it will be out of question for me to travel any, or to any extent, until after the pext Annual Hleeting, on account of being placed ont the committee of arrangements. Thir will deraand such of my time, and then 1 bave hame duties asd the chuth in whicb I live utrongly deaire moto romain at homennl pronch enore for them. Tuking all into eonsideratios, I do not seo how 1 can travel mucb tor owe year. 1 have on band obont one hundred lotters unanewered To all I would eay, plemese do nat look
by meill wuy letter.6.
Jenhy Hoo

POULTRY FOR SALE
Wo will sell the following thonough ored fowls cheap 12 cock and 8 bens
of Dark Brabmat; 1 cock and 5 bebs of Light Brabuan ; 1 cock and 6 bens of Plyunouth Rocks: 1 toek nnd 2 bens
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EXPENSES LESS THAN AT OTH ER GOOD SCHOOLS.
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Brethron, is respeetfally soil cited. Sand for
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## 

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incurs na ohligation to buy.

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The leadreg Hevilt tostitution eftho Mind ale Blaths. the fiocest mountho sir; puizest pring water, new boildipg is muet sp. proved style, casieat of access, with a corps

Complete in all its Departments.
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copples of 7 k Zatut of Healh, a firstelass montbly journal of beelth.

ROBERT WALTER, M. 3i-uf
The Young Disciple,



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## THE FRIMITIVE CHBISTLAN

Tals Cbrisilas jouroal th dersiod to tho detense









## OOOD BOOKS POR SALB.



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## Serruon Deppartuent．

TRE DANGRE OF LOSINO WHAT HAS
BEEA DONE FOB OUR SALVATION
Rermos ly Elder James Quiater．
＂Lock to ynursele＇s，that we lose not the
toltg＇wbich we buve wrought，bel thas ne tultga which we have wrought，bel tins n
Tecolve a foll reward＂ 8 Joles Sth verse
Aq the text resds，if emperys thit
Ufea that the apostle won smvions thut
the lurethea eilght inole to thomentre and thereby continue finthfal，that be the wesm of their convehine，migh roceive a fill luwariL Thougt in
miviater uill not luse bis rowad，it i tanthfolly dischargas bis duty，wen those ho bos gatbreel into tho chorch
showld mot bo tutliful，and should he found wonting in tho day of judg zeeat．But has revard will be much greater，a＊his ioy will bombelo greater， he has mobisterell for the vecepted by

 lamb，tas 1 may yoceet you ast phaterizin to cintry tuat toe wimin
 ing io in teair wo who mimeterto
 South wion wo manar，mex wrator fog winb bedimuthet imu
 comen srejobicist Are not ewem yo
 poo se me aur thoy und jow


Hence the apostle＇s concern as ox－ preseed is the text，＂that wo receivo a ail roward．＂But thore is anotber realing which wo prefer，which seeme to bo moro correct，and which make the＂fuil roward，＂rofer not only to
the mimastons，hut to nll the raumbery the mimstens，hut to all the raumbory
of the chareh as well．The I＇ulgate，a of the charch ns well．The I＇ulgate， Seriptares，and the one which the Romatn Catholic cburch use4，reads onr toxt tham：＂Look to poursolves， that ye lose not the things which you Lave wrought，but that you muly re－ ceive a full roward！＂Xlaceight sbys， tive of stovon＇s manuecripts，the Alox－
andrias sud othor mantecripts，the becond Syriac，and the Ethiopme read it as docs the Vulgate．Accouding to bie rebing then，af full rcrocurd is hold out to all Christians to induco then to youreolsen，that you lose not the lhings wbich you bavo wrought：but that you may reveive a full reward
Our sabjocet will bo The danger of losin what has been donc for our saleation，It avakeong，sud an alarming thought， that alf that has boon dlone，may throagh our indifferente and negleet ho lost，and protit as nothing＂Wy then，＂axgs Paul，＂as workeratogether
with bim，beweok you also that yo re ceive not the graes of God in van．＂ 2 Cor．6：1．Paul eaw tho abme dan ger that Joba saw，namely，that of losing the pereonnl and mavitg benc fits of all thut bas been duno to save
us．
While the text，as wo prefer to read It，hus specinal referente to the lows of
the labors that the Chriotian believers thenvelres bad nlroady done in the work of solvation，we will uxpand of ialargo the thought，and enbrace Within the siope of it application，all lont bas been done by all the bgents．

Theso ayents atw terce，1，The The mumstenial，3，Tha

By the divano，wo meon the
of salvation is ite obyective
teelf；independent alloggethor man and external to the mad of rann－Salration in＇its subjoctive char－ To sulvations in my，and thinsic
and venfid by our cobschous This dintiaction is irequertly with in thootoggeal walting ，and be neful she exprespios the ditferant Salvalion thion in its oljectivo or veneral welution，whe whought for ur belore wo lad a being and interend－ huascall Fathor，foresecing the wants 6 our retiaed tace，bofora our vaci bad a begioning，in the exareino of his
love，merey，and wisdom，dovied a luve，mercy，and wisdom，dovioct
weans ly whieh ho conid parlon the goilty withousto anywiso sanctioning or encouraging sin．And wbat tho Father devised or onginated，in the Gulbess of time，the Son oxecuted，aed thas became＂tho author and fiminer
of our faitla．＂Hob．12：2．The Holy pirit aleo fills bis oflice in the grent worts of human redomption．Now， notesitlestanding salvation is provided for atl meli，it will be lost to all that do not beliera $A$ 日d，furtlier，men way bencre and do worke bieot to reperno of the sitrantages of this grest
to themselves，and bold out faithial to
the end，they will loye all that has been done for them by what we bave ealled tho divne sgenta，avd also all that tbey will have dono for them－ elves．It is true，God has asid in ro gard to has word，＂It ehall not retura anto zac vold，but shall aecomplish that which I please，and it sball prus， For in the thing whoreto 5 Eent it． 11 ．Surely Iss．55：11．Surely what God bad done will not bo without important re－ aults in the purpases of Lis govern－ ness and justice of all bis proceediags with men，but while the Cleristian re－ demption will viodicate God，and bo a witacsa for hom，it will profitsuch only among mon that believe，and bold fast their faith．

By the miniaterial agentu，we wenn the minieters of the divine word． In the conversion of the most of peo． ple，the work of the minibter is an inu－
portant agent．＂Paith eometh by heating，and bearing by tho word of God．＂Rom 10：17．＂And bow shall they bear withnat a preacher？Tho ageney of the ministry，both in the concerrion of simnors，and in the cul－ fure and growth of Christian cbarse－ ter，bas much to do And the faithand
rainister appraciating this will fool that a great responsibulity rests apon him．It is bis duty to lood tho flock of God，tho lavabs 简th the sibeero mulk of the word，and the sheop with atronger uieat as they aro ablo to benr it，and as their wanta roquire，Jobn the argod apostle，and horvant of God， in the deep yearnings of bis nffection－ to beart，for the proapority and sal． vation of his bretbren and spiritual
chidren，says in lats stort epstle to the well boloved Gutus，＂＂Beloved， 1 wial nboso ull thinge that thon mayest prosper and bo in health，even 5 thy sonl pronpereth．For I rejose tertified of tho tenth thit is so thee， ven as thon wallest in thatruth．I lasvo no greater jny than to hear that
1ny children walh in trutb．＂ 3 John

Paul suid to hiy Gaiatlun brethrod，＂My littie children，of whom traval in birth surain mutii Cbnst bo fow concert thas faithat sumb in fiel for tho salvation of the people to shonn they minister，and wath mach oncenn tbey spare wo paine or labor in their endesvors to bring sinners to Chriot，and to koop then faithtal， after tbeir converation to the truth，and their conqecretion to trot，And ent－ prising that the apontle Jobn exprens－ ed himeelf os he did in our text，fhow hig that ho＂desived sbovo all things，＂ that hia brothren for whora be laborod，
and tho und bis fislow laboters also， ＂might receive a fill roward，
3．Tben a part of the worle of sat－ vation is dons by the perwons thom． qoives in whom and for whom tho arlvation with fear and tremblitg．＂ Phil 212 This plainty mallies the mecesanty of our own Wgoney in the
work of onv salsatfon＂Look to yoursolves that you tose nof the thinge which you bare wrougbt．＂All pardon for their sins，and tho eift of the Holy Rpirit，bnve experienced a groat work They＂bsev passell from losth unto life，＂ 1 Joha 3 1－k，and have beed dotiverod from tho power of
darkiles，and tran－lated thto the king－
dom of Cbrist．Col．1：12．And all work，bave cooperated with all the Divine prersons，sod with the trinis torial agents，in scomplishing the work．
Abll
Abil when as soul leaves the world and forenkes ite wine，and tokes a de－ cided stane on the side of the Lord，an importantstep is takon，and is a cor－ tain schwe，a consadorable part of tho work that it has to do in working out its salvalion ia done．We say in a cer－ tain eonse mach is then done．We
Baptats，vo ho befiave thet baptism bas soracthing to do with our salvation and yweach that jreoplu Ehould bo bap． al80 preacb baptiem，uro Eonsetimes chargel with pating all out trust on baptiona，and with bolding the iden that when a perzon to baptisel tho wark in dooe We disclaim bolding uny such sent ments，and in reply to abuh charges，
oay that wo bollowi the work of sal－ vation is just properly begun in a pur－ son when bo is laptized．For whon he is born into the kingdont of Goul by Bpirt，John 3：5，be in thon only a babo，and then mast be nateud an tod，and taken caru of，that bo may grow＇anto a porfict man，unto tho mossuro of tho stature of the fullacss of
Christ．＂Epb．4．1．）But，though the work is just bogun whon in Houl is cot－ verted to God，nutortheiers，a good deal is dono，For when a person bas overeome h ＇s own indifforonca，the pride of his beart，and bis carmal mind wbich is＂enarity against God，＂end subdorod the chorels that bind him to the worlit，and to the followers of frced himself frem the grasp of Spetan and has pleseet through the sorrow： and agony of thostate of trae paniten－ cy，ageb a person bas dore a groed Jeal in the woik of his ${ }^{\circ}$ galvation It
is trie，it is bat littlo of what be may have to do it＇becontinnes in the world a rotsiderablerume，and whall bave to tho foes with which tho slasil heve to contend．Still，whon thae＂flirst Turks＂
of a religrous lile are looked ntintherm． of a religious lite are looked ntinthens，
selves，they gre not unatl por umins－ selves，th
Now，weordme to the doctrine of our text，ith this woak may ite lost． THat wo luse nut thaso thioges wheh we bave wrought＂And beenasa w aro in dangor of losing all that so look to ourselves．For suroly it vould bo a terribto lors to lose all that wo bavo gained in eur Atrugale and labor to get into Christ Wo thereforo should look to ouraclves，and hold fiust what wo havo For should we ever lose what wa have＂wrought＂or cuith on，it－recovery，if recoverod，would more terriblo conflict witls tho opyos． ing powera of darkneta，than was re quirod to aucomplish our＋first worko that brsught us nito Chrish
But Christians aze not
But Christians are not only in dan gor of losing what they bave wrought but if they lose wbat they thomsctre havo wrought，and aboald thoy nover retover it，hat to＂cist awry，＂they for theta by th others wha been dono an interest in their ealyation，soil worked to nocure it．They will lowo nll that beaven has done，asd all that
taithfal minieters and Christion pe－
ronts have done for theol．And what a pity it woald be，what a masfortune and what a crimiosl aeglert will it bo on the part of all whetber sainta or finners to loae all that has been dune to save them，
Wo urge the thonght upan the con－ aderation of ainoers as well wa upon the considerstion of eaints．A great deal has bees dono for you．Therow Is seneo in which Clarist has died for you，fur ho tasted death for overy man，＂Heb．\＆：9．Yoal bave simo made sothe profeiency in acquiring $=$ mowlodes of the Scripturch You bave enjoyed tho privilegis many of you of attending Sablath Kobool，and tho Brblu Ches And many of you bavo bad tho adruntages of is C＇bris． the he home and of Cbistina parents． And yots have enjoyed the ableanoges of the Christion ministly You have beard inany sermons amil maty uxber ations．Muth last been wine for you and arach hat been givon to you Now the thooght that all this rhould bo loos is a painfal thought，und it whould startle you totbiak，and to feel， and to act，loat jou lose ull thut her been＇doee for yout．should jou sus． tain this lose yon will nurer couro to kel it and to rogret il．Thea wesay you all， 10 samber Mid man Lool in gourackea that you lnsa not tho tlanga which you bavo trought；but that yont focrive a fuil rowaril．＂
And what is implied in－lookigg to yoursolvia？Tho apostle mpwalr about docenvors and sntectrist in tho context．Hence there is implied a danger of being doceived．Wo would tbureforo say，look to your principhles， and see that they aro accoding to tho principles of tha gospel．Look to your bearty and see that your motives add foolinga aro vight．Look to your actions and sce that they are right． Luok to yourselves－turn yoor toment uron yournolves．Tluere is 60 much in the outside world to draw wr attention，that wo very much nes leet to look it the world withen un Noneo wo aro too littlo Acquainted monushed hes．Wo ile theroforo sad－ tolves．The idint oureolves，und if tre are not right，wo are to get ourselves right．
and if we look to crirsulece ns Chris tinns，and lowe not what wo bavo at ready wrongtt or gainel，and peree vere to thwond，we wlall then roecive Hall reward．And if those who themaelves，nom bogn and arall thom－ salves of what has alseady been done by othere fur thom，then they too，will receire a full reward．And what is tho＂tull reward？A full rowarl is all that is proasisod io tho grospol，and that is tho＂promiso of tho life that now is，and of that which is in curao．＂
We offer two thonghta which con－ tan much of the substunce of the tost． The first is the goneresity of boavea． Hveven lasoffored ue a＂fall reward．＂ With Girl there is no esareity．And Ws the is ablo to do eo bo will abundant－ yoward all who sorve bim．Second－ 5，God wished th to bavo u＇l that he has provided for bs．Ho desires that we should nttuie anto the highest atate of boluces，that wo may thoroby wecure to ourselfren tho bighaut state of exjoyment．Then lot tis all＂Look or ourselves，that we lose not those bings which wo bavo wroagbt：but that we recerve a fall xemard，＂

The Primitive Christian.

## ©5say.

 hIKE beotrs lige.To Sister Esthact Noner
"Ife is faithful that promised." Hero in aolid Roek for the soul's footing. Thie general truth is aecepted by all denominations. What does this trutb thelude and necessitato? The diverse and numerous answers are ble powder apheting the rock, theologracilly, ere multiplied, and "oxceediog great und precious." Here is anather sap. port for tha inver life, and all sects mad subdivinions clainn it god not the entit and he prived," but He put into the serk whook,"
The whole mak side of palcution is in thesa four lettors, the whofe Godetide is in the whole body follows the eye. Theentire lifo in the quality, parposes, exhi-
bitione, wectans "fook." God's promises bitione, means "tool." God's promises
are diseriminate. He wllows no ewine on his altar. Golden postn and bars are not for pig.pens to chater bay is Gods promise ond thas correrponding conditions, Salvation is by promino of the Almighty, and by filith of
the helplese. These two must perFectly coslence. Real fuith never says 10 God, why? or what? nfter the DF-
vine ruidd is expreseed. When God suyn beptism, fanth never says sprickle. When Jesus sayn footwauting, faitb never averts its faee and rays, "tride"ent rulgar" When Godsays, "be ye
hely, for I am boty," faith never rotpoeds tolaceo and caroality. When Jemas says- learn of me, 1 nm mook hand towly in beart, "he wo senarate" faith nover retorts witb brazen face, the world is my guide, my "belly is with the oid barlot and sport my trinkets. Faith simply veans, nothing in my own, nothing for myeolf, sll aclf porsopson hecruse Got-pescesed To such tbo promise macana GodiCbrist, Hois Cbust, Batrytion, Hearen. Faith nlwayn eric, Jesue. Jeves, anly Jesus.
Pluth constunty duruors, self, self, woutd, world. tiod rebpulids to one, Thire is no reat want in ours nature it, 4 lisi ino melale to sulve mind suathe nourt the huppy nnd stroog and peace
fol. The bett ond conpletest thing wo can say for the Gospel in tho sonl tulk alout, ponch aloot, and fight about, in not the Gospel of Cbrist It sud defended, but ouly those who hre tho glad lidunge aro Gospuled. To be Christ who is not Christed. "Christ in us in the hope of glory," uad "faith Faith is not sopeosition, or imagina tiud, of presuangition, or valnglonous
errogaluce. The hife I sow Live is wne wh.sI, I live by tho fouth of the five the the of Jesus. Mark well tbo idontity. "Fo me to hivo is Chanst" Not a fur ofl guess, not an onpty,
speulative perlaps; bat aCluist it oars life," Col. 3 4. "Net nll that may, Lond, Lond, that they that do the will." Here is the test To sharo the crucifistion, luariul, resurreetion of Christ,
wid
walk in twalls as He walked," nod bave Hiq haur beat in our own. Whon God came in the fleab it was no phantas wagoris. God was mande flesb. The
conjunation was real- It was pot an illusion, or malke-beliose, bu: GOD, the literant Lagon "ly wbon were all things made that are mado" Conis no lees the incoming and instaying
of the same Spirit whicb in the perreon
of the Son of Mary conatitute Emof the \$on of Mary conatitute Em-
madoel. It bus almust beeoras fathionable to "get rehgion," but such religion is no more thas fashionable de. lurion and dampation, Ht is bo better than going to the theatre, or playing crequet, becauso it 18 popular. Such fiberies, add world-plessing show-offis, and canaot eodure is piety for whict the world bas its titter and eneer
The world diapelling, satan.truising, Atesh-mostering incarnation of very con, is not to bo thoutgat of, To low Jesus, an the world-batel), worldd-
 Tiabbites and Boakergen to fiame and thunder tho Gospel is its primutive tearfally dilutod with ervor. Herves raises its brazeo frontand gires the ie into the vory face of God. The Soly Gbeat it whtticd down uxder homeopathic notbang. The ntonoment is no more than a emtal murder ated body with no unore of deity in than pertains to all good souls. And aiating mockery is thrivtened with th bigh and bely uppellation of roligion. God in Chast Cbrat in us- thes is re Higion, and thes identifies us with Iesus in relation to "the world, the
flosh and the dovil." Who stops le. yond thie Into wider liberly, sups
hell-ward Religion means kequing hell-ward. Religi
step with Jenus
Jelooralh is wa the life of life, domionthig body, sonl, and ppirit: this ie what the lucarnation bignifice, what God desigos for each iodividual, and whant each must bave, or be lont. The
Alpha and Omega, Begetter and sustainer, First and Last is thougbt, de sire and uetion This leaven no root lo sean other modele, or to copy faulty, raan-conecired idesls "Jesuls only." in Christ is "all the folness of the Godbead bodily," and for ws. Wbut nore can Ged do than pour "all Hi fallness" into as human mould for out aupply? What moro can wo want or eapacity with a lite that cannot tolerpto even tho remotost thougbt of san? HAs not the csaentul iden of roligion slmost become ebsolete? We look too all byes were strained to the One great, luwinous Otyets of fath and valvatiou, what 4 Brotberhood wo
woukd be Buat bair pur time is nusted in trying to tothur each ofther to our solf conconted standarls Cunguamate blly. Hus ant God torned himesaf what $\mathrm{H}_{\mathrm{e}}$ is and what we- mast be? 'Ho that batb seon. Me hath seen the
Father." The onnal council bas itFather." The onmal council bas ts
Divine niglat to be, and wall almay find plenty of werk to tho line of its proper fanetion, Lhat I neter naw or veand of a Chistisa, or body of the believere, who theed an ceclebiastical comforunce, Whether mincual, or Eep-
tenniss, or centenviat, to iestrain thema in the mather of dress, or anght dise that refors to the instinctive nimpuleo of tho Aeshe ns the opposte of Evory item in thin catogory is reguiated by "the law of the Spirit of litic in Christ Jenus," as auorringly as tho different organs and meabers of the hody are tasbioped and direeted by tho naturul life. Who nceds eeclesias tienl segitlation here, must be next to
idiotic, or criminally perverec. There nothing, in the whole rango of moral plonomona, more exquisitely rolated to the sense of right and odtly people essay to hider forals asty sin is sweot, and its enjoyment unbindered, deatibeds toll the story Christ is the type erca in this in two
way, firat, bis stylo was by Divinc ways 6ist, bis stylo wha by and tecondly, and independently, hil
life was of an order sed quality that
made a clear and wide sweep of all bat pertains to the expression of the Aesb. Thit is the law of diress, as it is of overything elas perannal. Notbing Uut bindness or obduracy mill gainnay This includes the whole Coristion, Jut as phywieal vitality ineludes the whole thaterial organization. No bair, ar nail, or pore, or arom is missed is fraction of anything be exeluded in the ormor? If these questions cannot bo answered with varistion, lot the and rhame mantle their faces, who plend for the feab in any of the multided rmas by which it is corrupting your wenpons, and defend yourselves ayainat the "two-edged sword" of IIim Whe is "the widdom of God and the
power of God," and the retbodiment of Infinite Aloliness. or gronod your arms, and be sulent torever.
Cluist in suffiesent for the whole Rorther, in wll the nges in whant? kather, in what not? if any ruader
faveies bo sees an exception, let him fabeies bo sees an exception, let ham
not fail to publist it. 1s it tho uso of noncy, the wearing of apparel, the defilement with tolacco, or the worse hon which is slmost universal, or the daily loard, or the inner life of thougbt and feelingy: Hocs not Cbrist clate outcomo fills all there vatinus terms of oxpressin? This is demareation onough Ietzesn the Bride of Deiny
and the Bride of Itell. Fasthon-mong. ers and belf idolaters have "no lot nor the Iscarnate erucified. They drop down by a Jaw as roveritable sa that which brings the the applo to the ground. Even tobaceo nbera aro put
tiag Him to open sbanno; although betreen a fasbion-plave and a derotec of the qaid and pipo there is a vas phycolotically. But bothare forciz to the life of Cluist. He that has thated the geod word of God, and the powers of tho ward to come," bas gulf between bimaself and bimself, and betreen binself and the world, as and Beelzotrab. In the eare-pritepple Cbrist is the Cbristian, and nce verad hatie tou bas lits fonet in the brain. One blood palsuten in head and beet Wbat Cbriat is, as related to God and siln and world, thast xoust the saint be.
Tho clureb is full of cross-dispisers, fichb-curcebere, and truth macokers. is dono in many ways wever broncbed in councul, nover robnked in privato. roveled in as liecnies beyond Divine of filling the world and the cbureb with appalting retritutions' Chrint came to put us under the law of His own eternal being. This is nalvation All
elso is under tho curce, no matter whether it atunds in the puiput, or carrics a nmoking econter before the awfal Mercy.seat. Not ull vials aro golden, nor boar tho God compounded per-
fuma. Catnip und ranllen and indae no und "struage fite" will also make raoke. The Father in Heaver, tbe Son on earth in lumall form: thas
makes Emmanncl. Christ on the Throne of Grace, bls life in the redoemed on the footstoon: this makes the Cbriblian. Thero ik no gap between the Godman and the eleat in he matter of lifo, "As Ho is, so are we in this world, " 1 John $t: 17$. Gad's
eteraal lightaing wait for thoee wbo re out of this refuge. The beart only sheltor

## INTEORITY OF ORABAOTEB.

## arn $\bar{A}$. zom

Evoryhody reapects a Christian man or womna. Been the yobber has been

Christian condect merit* the approvn] hf gneisty aud hikssing of Ged. Eren child in fnstinctisely druwn by the kindly infaence of a good man or woman. A man to be a Cluristain most be good, und if be is gool the will be qrae, bonest and reliable. How How much swh perrona are neceded The world in fifl of protenders, but those individuald whe stand the test of the morldare rare. When we no weo the extent of fisitoo hoartedees disloyalty and lac'k of principle in poe that some dreadful calamity is not sent among bs Persons whese overy: day conduct anyares us are niprigbt crathtal and firm in prinipiplo, when placed in positions of trant give way raption and frast. But we need not go into the palitical circlo to find ruption and falso integrity. Wo b it all around un In the fundy mmong sur neighbort and in the ebnreh Paul apeaks of falso brathron Is lue ay, and there are sucb at the prasent day. We exibe expect malwh trorn pure. Every member onigot 10 bo true to her profinsions, for tbe sake of
Jepus, for the nake of bix nwn Ralva. fon and for the aske of his influesec nothera Allthe evil imagieable be ate the prisejphes of Chriat's religion ore teeome disloyal to han, and are onvequently lis enemies Much of the sio of thin world comes from little
things Min sometimes make great pofersions, aed, for a time, their ais tions aecra to bo juat right, but by and by there in a falling mway. A little alsobood bere, and unjust balanco bere, and a eacrificing of prancipl the worst stamp. Self.gratification io notber avelauo for Satan to got int the bearts of men and women. This of checltod lends to groat resulta The qucation with young botievers omotumes in, to what extent muy wC onform to the usagea of the world, ad wbat is the limit of adherence to church priveiples To the traly connocessary. The sanxious inquiry hould be how may I tbrough tho churcb best serve God. Wbat if tborg arm postave seriptare for certain pel prinelples, wo ougbt to secopt ham withoot murmur or complaint Tho ethused is a body-and, as xuch muat liese a dreplane. It must be
foanded on tbe gonpol and ao indwid. wat lass a light to lay dowth bib CWA rale of action toward the chnem, bat individuals who persist in gratifying selizegardices of the feeling- of other tboauthority of the chureb, plaialy iolatetheir alleganco ohurch eas posaibly exast whero eacb individual has bis own diciplane, bat
wo mast work together, be of the amo natad, and yiefd to the prinerples and reling of the eburels, espectially selfinh propensity and condet with gospol priocsplem

## ORTH BASEET, NO. 8

-Sonte thimo wgo at the counell meeting bafore our love feast, the vioiting brotbren said they found aff rigbt, that "all the bruthren and sistera said they bad nothing against another." I folt to thank the Lond but the thought atsuck me, is that all tbat is required, only so that wo bave notbing against anyone? The ques lion arose within me, if wo bave nothing against our bretbren and siaters, bave we anmetbing for the a? Simply to have nothing againet anyone is not enough. So for wo may eome witb the spirit of indifference antin the
eof sad downy bed of letbargy. A
eloeping person cares nothing of what is going on around him. A dead man ley bim in tho cold no alarm, when wo lay bim in the cold and lonely grave thers to pase through corruption back to another earth. Dead nuen do not bato neither do they love nnytone But wo mast not be doad, bat alive Wo must not sicup, but bo active, be "IP and a deligg. Wo mant not only not deppiso and bate our brethron, but To mant love them. We must lose God, and when we love Hina, we will ateo love him that is bora of God Theroby wo may keow that we ar children of God, if we luve the breth ren. The love of Ged must beahod abrond into our beart, if wo will par ticipate in these "fonsts of cbarity" otherwise we miny be "spota" thersin -Sore time age a great cireus and menagerie exhibited is our littlo town, when all the elergy wote invited and given a free nulmittabee. The prince of this world is very shrewd, He Grat seeke to in arecp's elothing, and knowing that when they aro gutped then the flock will fall wh eany prey to bim. After the eirena was over, a brother was told that be nhonild base gone there too. "Why the pastors of The diffurent Christian donominations were there, and you bad certainly right to go there too." Rut the brother reaposdes, "Ibat these pastora beip there is not Bufficient renuon that I sbould go into penitentiaries, and even on the gallows, and yet have 1 no dere to go there as a guilty convict.

- I wonder if the Primitice Chris. tain's wont to such places of worldly amuremoat, ceprecially wben their anto the fencions wild beaste to be torn to picees and dicvoured by them, entertain un beathenishi audfenco But say" one, "The world is no thore hoatile to Christianity. Christians can now enjoy themselves with the world in these besthenish enatoma." Ab;
Bevare of the derit when he appears is an sigol of ligbt ${ }^{1}$
Bethlehem, Pa.


## NO ROOM FOR JESUE

The Int and tho Mangor are sabecta 'calling forts conniderable of peculative argument relative to their udeatity, thel locention and jutt what they were. It is ovough to know the manger for the renson "thoro was do room for thera in the imn." This is a lessusn worth our luarning Jubovah Tesus who could justly olann a palatial birtb, exibibits to the world one of the reatest teasond of bumality. Ho who looks sfut wealth, bouor and fame, esa lower liss pride by looking at this humble preture of his Savior No

# The Primitive Christian. 

When you enter your pow have you a
wor-1 of prayer to Jenan? Lut ua enter tho sanituary. Any roum for Jesua? Large sesembly awaiting tho preacher. Sitting in mpands they ure talking. Any worle for Jeans? Liston, Hew more worda mora sudible Have you sold your stock yet?' are politiea in your beighburbood? Are politics in your beighburbood? Another "I will not aull my whent en fuct that nome profersed christians thus euploy a good share of their time while in the sanctuary. No room for leves in the ien, the palace, yenow our filelity, lot us make room for Jeana, het us have a whole beart for Jenus. Make an inn for bim that he nuy ontar and ablde and sup with us and we with hia. Lot us drave the wortd out and take all of Cbrist in the heart that wo may trely bave toretastea of the joys that aro is reservo in the
for us

Thunkirk, Ohio
ARE WE ALL BEADY
By h. K, bammakr.
I necah, aro wo not now ready for the immodinte nelectoos and appointfor the fieldy It eocrueth to mo, my dvar bretbrea of the Misson Board, that the fands now on haad in the trensury, and tho enooaragiog words coming op fronn every quarter, aimost oarnest pleading Macedonian calla board from the ieolated dark and neg. lacted eorners of the carth, asd the
autboritative atd conclusavo command autboritative and conclussvo command
of Jesus. "Go ye jnto all the world and prench the Gospel to every crear tere ${ }^{\text {r }}$ All combine now as they action
In my judgment the time har now tally come, lint the Miemsonary Board are justifiable, and ehould st onco pronumber (of coure but a few for the preyent) Christ's devoted faithfil 4 eal ous and consistent Evangelists, whe aro well establisbod in the fatth, and hesign them at once thers respoetive. nureat, sod in fect the only way to asmare tho dowhing Thomes in our dear brotherbood, that thero is really no Karm nor dsoger, is apreading the
"glad todinga of sslvation and to res cue those that are wittug iu the region, and shadow of death " I bare liberty of our doar brethrou and eisters, that whenever they ho ned know
that the miesionary move racans bas bat the miesionary move macans bus
ness, (tho "Fathen \# bummens") tbut umple meats will be fortheoming, to Eupport the good old gospol lind uf Ratigeharts, who like old dauntlesa
Panal con, if necosity yerpuite, lation with thenr orn bande, (ne other kind of Evangulists should expect to bo evtected As 1 have said nothing yot
publicly to the brotherinood ns to my nlentions ond obligations ms ono of the Mussion sloard, I will now say that God boing my belper, I will now do my daty, and if I know my-elf, no rensonable sucrifice shall be teo bard to help keep the noble work inaugurat ud by our last Annual Mooting:
moving ou. I thats I feul at lens! moving ous. I think I feul at lens!
menourably the weygbty responaibility abling uron the Maspion Boari, and if
by tivine grace we are enabled to dis. by divine grace we are enabled to dis.
charge those dutien ia a way to sd. vance the intercats of Christ's kingfom, and to tho batisfinction of our dear lrotbren who bas placed such reapoosible dutics upon us, we wall give all the honor and pranse to God
and for this we will labor and pray. Ioxa Centre.

Tho mind of gonth eannot remain empty; if you do not put inte it that
which is pood, it will gathur clsowhore which as good, it w
$A$ crowd obatruets she sidewalk. It masy be a plessant, or adgry, or cari049 gatbering. Friends may nalute or onomios upbraid, but travel is interfarcd wtih, and tho gaardian of the publie"peace onds it by sayiag, "Paes on " He las authority and it is wisely exercised The business of lifo minst not be interrupted by private or ponsonal interesta or engagoments.
The world moves, and mon must keop moving; hence, tho policeman says, Pacs on
The same voice is beard in otber departmenta of life. Is businees circlen time in too precions to be wated, and when trivial matters engage too much attention, the voice of wiedom saya, "Pake on," Men may not lingor for tritlee in the larrying rush
basy world. They must past on.
In social and rehgions life the shm principle holds good. There comes a thme when men have talked enough, argued enough, oxplaned enougb and
it is tirio to pass on. Hare you been it is tirie to pabs on. Have you been
defrauded of your righta, or bave defranded of your righta, or have
wronge beon inflictel on you? Yon have perhapa berbe with patience until duty seemed to demand action on your part. You bavoneted, and perbape withont avanl. Pass on, you have spent time onough. Yos may hare after exercising Chriatina paticuee for a while, you bave docided that juntice required youn to act in the premises.
Xou bave neted, perbape without resuits, now pams on. Ion have your lifo to live, your battle to fight, yout Forle to do If the cnemy can hinder mar courso or block your path you may bo sure be will do no and he
carea very latto what mease ho use to accomplish bis object. If lying on laviloring or miscepronenting fou wil divert you from your work and from
your steadfasieoss, this is his means of doing it. If lowes, crosses and disap pointments will binder y ou from falbil ing your appointed ministry you may Wo sure that they will not be wenting We are notignorant of his devices, wh must not be hindered by hiscraft The day is passing time to fleeting hife is waning, plss on.
The enemy bows tares in the field Shall we go and gather thom up, and This is not the part of wisdom. Let woth grow togother till tho harrest and I
ased oa and sow tho othor foclds
that bring forth fruit an hundrod-fold. It is naclesa to wrato time in soeking to do that which ean pot be donc. Why spond breath in hble? Pass on. It is nsoles to tak to deat nees. When men bave wronged ou and refuse to right their wronga when they have imjurat you and rehuse to repar their injuries, when retract their slanderg, jou bavo only to puss on. Ont of tho things which men call ovil, God bring that which which men do, come right lungo obich God appoints. Sueh in the myaterions chermistry of that divine
providence which miketh the wrath of man to prajse bim. With wicked hands was Jesus crucifod and slain, the deterninato counsel dehverel for onr offences and raised for onr juatifieation It waw the crnel ty of twaeherods brethren that supt
loseph into Egyptian tervitude, but it Was the providence of God that plaved bim noxt to Plaraob on Egypt's Coll meant for good. Oftentimes sio. ful and misgrided men scom to be working great injury to the canse of not see the end, and anstead of marmuring and repaning abal complain. ng, it is our bubunese to pais on and loave the rosalts with God, Wo can
do nothing against the trath, but for the truth. Are doors elosed sgainst

Lare closed them, for "Ho that is boly and be that in true openeth and no man shutteth, aod shutteth and no man openeth. When God buth sot bofore Whon God bath to man ean closo ic plain path, no one pon bieder us from walking thersin. Let ve then gird up our loins and preas for ward to do our work. Let us thee bove done with oneo we hare berne our teatimony ${ }^{\text {We }}$ are not responsible for reanltu, nor are ing afor that whieb may be imposaible to attuin. We can build num characters sooner than We eno rephair
the damage done by slanderous onguets lyo can mako new friedua sooner than we rogna those that have eovera. We can earn money by bonvat toil far soonor than wo can gnio that whicb justly belongs to us by triving wath mon who aro mawilling
to do that whieb is right And we an do a work which wiil muee glad acas and thankegiving throngb all jast some comtomptibto quarrel, chase down cone tulse report. The ronld is fuil of work. There is room lor every workor. We are biddent boware of dogs, and it is not worth
our wbilo to answer every eur that
 4s. Let us pass on. If we drive lust. Pass on, -The Armery.

## tbibulation.

We all know thet this word, whick occurs not seldom is Scripture and in he Liturgy, means affiction, sorrow, ngmas ; but it in quite worth our quostion the word a little clobar. It ie derived from the Latin tribulem which was the threshing inatrnoent or roller, wherwby the Roman husband men separated the, corn from the
bunks; end fribulatio, 10 its primary bunks; end fribulatio, 10 its primary
significance, wae the act of the sopa. gniticance, was the act of thes separation. But some latin writer of the Chrintian cburch appropriated the word and image for the sotting forth of a bighor trutb, asd borrom, distreas and adversitv, being the sppointed means for tho soparating in men of whatever in them whi light, trivial
and poor, from the solid and tho truo, and poor, from the solid and tho true, bo caltod thees sorrows and trials tribudations, throshinge, that is, of the oner, apirital man, without which chere eould be no fitting him for tbo onvenly graner
Now, in proof of ay aecertion that poern, a hittle grain of pure contrated blo of heing benton out into aroad extent of gold lenf, I will quote, in reformence to this vory wod tribitation,
gracoful sumposstion by George Wither, un enily Buglish poet (15881067), which you whll at once perceive
it all wrapped np in this word, being trom Gist to last only the expanding of the imago und thougbt whech this word has implicitly giren; theso are bis lines-
Thil frow thotrax ther









Thas deepor religions ueo of th word fribulation was unkpown to classieal, that is, to heathen antiquity, and bolonga exclavively to tho Christian writers, and tho fact that the same deoponing and olovating use of words
oes, is one woll deworviug to bo follorod up. Nothing, I am porsuaded, could more strongly bring befors ut what a bew powor Christanty was in the world than to compars the mean ing so many words poacsased bofore ths rieo, and the deoper meanang which hoy obtainol so 8000 sy they wero assumed by it as the velicieles of its lifo, the now thought and fooling onargiog, parifying and eanoblieg the Dean Treach.

OEMS FROM OLD BIOHABD BAXTER.
So I have obeerved that God seldom blesses any man's work so mueh es is whoso heart in sot upon success.
To matat be vory studions of union and communion among ourselvos and of the unity and P
that we overseo.
One proad, lordly word, one ncod ces contention, one covetous action and blast the frait of all that you bave eon doing.
The fome of a godly mon is as greas a snare ts the fame of a learned man, he foc to tim who takes up with he famo of godliness inatoud of godilibave their reward.
He that will lot a sinner go to hell for want of epeaking to bim sets less
hy souls than tho Redeener of sonis did, and less by bis neighber than ra. tiomel charity will allow him to do by hin grestost enomy.
mong ta work anong 144, that they lasve aspiring minde and eeck for the bigbeat rooma and muet be rulera asd boar the sway no standing belove thom.
Truly, brethren, a man may as certsinly and moro elyly and dangeronsly malce baste to hell in a way of profestion and eardest preaching of the Gorpel and secming zoal for a boly filthis in a why of drunkonness and of on
Of all preaching in tho world that poals fot absolute falsebood, I hate that preachung which tends to make the bearers laugh, or to move their mituds with levity and sffeet them as athge plays do, insteal of affecting name of God.

We mant stady how to convince and get withia mea und bow to bring onch truth to the quick, and uos leave all this to our extemporary prompti Certaunly, brethren, experience तill takeb jous thas men are nut made learned or wiee withont hard atnd

## THE OHOROH PAPER.

It is concoded that Colluges and
Theological Seminaries can bardly be oxpected to suntain themselves by ther owe earnings. And dudomina. tons have ralisud around thens with a
realization of tho fact, that overything dopanded upos their contributione.
But such a thing as the ondowment heurd of Op the other band, Chureh periodicaln are expeoted to perform their mossion, and be money-making institutione besides. The man, who doek not expact hia nu-endowed acbool of learoing to educate phpils without cont, will yot expect brs Chrreb paper to puilish ovorything anybody wishos to publish, free of ehurge, and make up the debiency in mome other way Notices of Collegee, Scminaries, Synods, Classes, eongregational movements, ovations to phastors, obituarics and all thinge are to bo given witbout any cquivalent. The papor belongs to There is a right etde to this as woll
Thurch, and everything is "na a wrong one. The paper leas forits oljoct the dissemitation of roligious intelligonce, and all that concerna the harch at largo should bo given in

Masudy whe made uudor thie plea the paper tbisk they aro anpporting the papor, when they are only owivg purely personal or place for matter of purely personal or loeal interost which, if insorted in any secular journal, would cost them fire times the amount of a regular sabseription price, and if Lhis is devied thom is justice to the publie, they think they bare a cause of war. Our obecrvation bae tnught nes, that such unrcasonablo durounda come from those who are not oven regular aubscribers, and whose whole influenco is spent against periodicaly whose col. wnes they feel froe to subridize et any Thore would be some relief for all shis, if a promptly paid subscription list, Buch as would give a little margin undor oconomical arrangemonts, were kept op, by thoso who have it in thetr power to doso. AB it is, most Chareh papers atrogglo throngls winda nad waves, rendered advores ly the
thoughtlessnees of profosed fricnils Who do not alpreciste the fact, that they may be vampires sucking the blood that abould keep up their own iifo. When frult is found, the euso may oflenest ho illuktrnted by the lit tle boye who bad the prabey in purtnor abip Editors and Publicatica Doarda, maly seen to boid one half, although it is only is trust, bnt the mombera of and prblishers may nay like one littlo fellow, "You trod on my hatf of the cat and thon your balf hollered. - Th Meszenger.

## THE OROGS AND DEOLBIOK.

The cross makes mon destod. I bringe both our hoarte and our will to tho side of God. It makes us feel the cowardico as well as tho gailt of indevision, bidding us bo bold and atablo, "holding faith snd a good con-

Che Sirmitio Ohnistian.

## Oet $26,3 \times 40$ <br> RDIFOBA ELD.JAMEQ qUTNTEB <br> 

MIESIONABY BOABD


 follovio
liond.
James Quater, Haatingd on, P'ex Tosppl Leedy, Antlowb, ladiso


Dinoch ELby, Procident
\&. T, Husserman, Sec y
On Sunday evotiug lost we had a ars to the preached word

Tur Suaday Sehool Cunvention buld in the Black River congregation, theo mocma to lave beun a pucceso

Bre. Abram 11. Cassel of Harless ville, Pa, hus loen laid up for nearly but os some bettor מूw.
Those of ne who talk principle so losidly in religion ought to be cequally careftl to practico it in nur
relations towards cach other.

Duk agents fro boginning to bustir themsolves and will soun get to work
in earnest Wo bope that all will trace up the work at ouce and send as in greatly enlarged hata.

Bro. J. B. Pence, of Temn, bas beoa in a prescbing tour down through North Carolima with good resulie,
Hope some move of eur brethten will turn their fices nouthward

Bro, I SLerly, of Centropelie, Kan bays they liavo lad twe ndilitions by baptam in the 1 ppanoo e churel dur 3ng. tho Summir now past. The
chareth pooms to bo in good worling chaterb

Pac. J. C. Ening in not lesebing muas in tho Nomal at Licbanon, as atatel in on voluntas a fow wooks nge, but ill the publie pebools of leb
soon. Has udrlecas in Iobsnon, War

Bno. I, B. Buataker thinks that 14 is than that our Vermaty Board hopo that those whin are directly concorned will hell tho mayorinace of an varl; action by P

Beit. Wont of the Putelece wua very mincb clated over an unexpected
expreta box last week. It wra full of good ibings, shd ho esays "It catuc ing shower in harvest " Wo fied 10 rejoine with those that rejore.

Wr aro glad to learn that tho Chli foraia brethern have attled their def.
 as it shomild be, ond If a numbor of others would do the sawe thing the gooll of the Charch woulf be Evently promoted

Bno. Diluaty Mavon at the late conyontion in Obio, in diecessing the tearher's duty in preparing the tesson,
said, "Too many tearbers come to their clase and then and there yeo their lesson for the fint turve" This is a fact that is irequently illustruted. The subjece of proparation cansot be echool mectinge.

As tho first political tidal wave has
passod over some of our Stang for thes several aets of wor
ship. W0 propbeey that this part of passod over some of our Sitates we
ship. Wo propbes
hopo that the people will now settle ic will bo a failure. down to their nsual quiotucse, and in. atend of thinking rad talking so muth h atout whe sball be president, derote a little more time to sacuring that kingJom which ix oleraglend whose King is Cbrist Jesus.

Ir aty of our agenta have failed to rocaive an ontit thoy will please beat in miod tbat it is not intontionsl. In markod and tse had to go merely random. If aby one han secered an otulfit who daos dot foel to act, they will confor a faror by ralking an effort to secure some one who will. Pleaso do not negloct this. Attond to it at

We have recoived latuly a pumber of pootical offusiona on the death of fieade, and wo wratd heo vory zatueb to insert them all, but wo know they would not, generally, be spprecjatet, and therefore we rejoct all. We hope thote will feel burt in consequence

Bao. J. M. Mabler and P. P. Bramfaugb aro now with us and, aro vieiting tho achonl, Brother Mohter has bcen holding a sories of moctings at the Fuirslow meetiog house, in the Olover Creok congregation. The mettings wore well attevded and an
interost mafosted. There wurozome baptized but the nuaber we do not now remember

Takkh are in Prance abont 35,300 000 Foman Catholics and Jeea than 100,000 Protestanta, but it ia snid that
there are now quite encouragheg proppecta for the Protestante to suceced in the work of proselyting. The Cath olica are turning ont in large numbera to Piotestant meotiogs, and there peems to bo a genera! awaking and and some bave alroady united with Protestant churches.

In a Brooklya murder case, whero a young mas was struck down and killat in a Baloon by a drinken laborer With whour he had just been drieking the authonties have sot only beld the murdorer but the naloon keeper who sold the llquor in violation of the Excino Law. This is on it should be Nen who deal out the vile stulf connit no uet that is criminal and lesorve to bo panistiod.

Nozwitustavilko aome ayo natyig hard thinge about the consorvative podtron we try to manntain, we ar mowe lish over persumen that it in
the best atd uffest, and thant if all oth urs had taken tho sume fosition 1 would bave been a tiousaud timed ing difaturbed by petiy factions wo should bo onjoying perace and a greater dugico of prosperity. A brotber juse now informe us that bo of lato bas bo como tilly porsuaded that the Pame rivs is occupwing tho only safo ground
and that he in diterminel to work to enlareny its circulation. Let us all latior linf that ableb teads towards fousresad prosperity.
A celombiling selserse is utfont in Tempensee ander the tho whyrivide of
Mr Tbomes IIvgbes. A tract of land las bean purchasal in the Cumberland Yalloy, comprising portion of fouv Overton. The titlo to 30,000 peres his
ficen berphisel and the plan is tols. needs of the colody roymure. A kotel has been etceted, a montaber of cotiage huve beca built, and a Echood-honso
tud cbureh bas been putshed rapidly to campletion. Tho ehureb is only steraporary luilding in whiel the ex. periment will bo tried whether the rambers of the different denomination

A erothen rays "the purity of our chureb depends in a great mesemro or Tho purity of our periadients" It is so Whon to annociate witb persons of had morals wo are liknly to becomu
bad curselves. When we rabl bad bools wo linbibe ther principles Wbon the literature of uar papert is
Impure they offont us In a way that loes not tend to our adrancement in tha livine life Fditors are sonserhat responsible for the mattor of our jupues, yet atur corrvepropdents and contribo tors should whe forget that they too
are responsible. Rvery contribator homald exarume humelf before be wites "Out of the hoart the moath the heart tho pen writeth. Wo should thoreforo examine onr kearts and us to wrtte is good. Our contribator cau do mech towards leceping our perrodicals proro
W'E wonder how our fushionable ladica would teel if they know that thomennde of the must boantrfal birds are onnually killed to aupply teathers to adorn their hate Ir the little sparrow thoce not fall to the ground with ont ble nutice how will he log plensed to seo these innocont birds slain by
the thousand for our toolith pride? Truly, fasbion is a ty rant. Tbo flaris then Ifrald under "The Oruclty of Fashion" anys
The eapfurs of bright-planaged birds for fominine atornmont is redue ing tho numatior of tho beautiful Iodian kingfishers. A correspondent of a Lalanre jobraal, quoted by the Times of Inda, speatrs of meating two men berring odd looking buskets strolling akong the shores of a lake in the evenings and whon wero birdentebers from Madras Their baskets contained the featluers of two hundred kingfishers, aod they would sell for loss than fon dollars at Madras, and tho men statel that bands of their brethren were seuttered over the conutry nif the Jesr
round, their apoils boing scus to King land

For a number of gears wo bave fa: Fored the iden of colonization, and the more wo think about it and read abont it the more fisworablo we fees towards But in tho locating of these colonice great caro and discretion should
tho exerensed. Herotofore the great stoom bse been poning westward, untll tho best fiehle haso betomo largely ocempied, and wo believo that ibu thas bas nues como that part of it, at least, migbt te turned southward. To make this a suecess the way should be ofehed hay colooies. Of thid fact we bave bech more fully convineod sises
out visit from brother Musaer, of Madibon, Georgia. In the South thers wall bo found a good fud Lind loented popilo, but they lack outorprive, rad them it nakes too mus'a eacell for the them it nakes too mus beree the nitessiley of toing in colosica. There we at Eoghsh culo ny now locating in Tenneesee. Tha leadng mon of it liave purchased
atoont 20,000 acres of tund utl io a hody $\rightarrow$ baro laid ont $\leq$ town and pút of roveral I Jublise bulldings and horch. In the colung ail broto cn joff, thet are expeicel at first to al worsbip in the same howe Thetown an named Rag
far, a suciers

## OUB MINIETRY.

I'rom tho number of electuous that tre being held thronghont nur brotherbood this Fall we sbould think that tho ministerial list will be consider ably enlarged. A few yens more, at the prosent ineroasc, and we will oither have to enlargo ont Almanac or
torint list. Wa suppese it is all right,
hut we havo wopderat whether it would not be better to utilize the foreo we bave than to increave it. There are perbaps not too mony proweliers, bet their luhors tre not properly dis. ributed. In many congrogations foro of three could to spared to fabor in places where there are tone, and whore they could aceomplish more rood. It is certainly not benuficial to nve more than two ministere present a meeting and indeed our observia ceeds bent and bis liabors sin most of cotiro whon alone. Ho then feols that the work in his undias a revult, poes at it with ruote vim atd onergy Then too, there is anotbor consideraon that onr brethron sbonid not ovorlook. When thoro ate ks mathy
proachers in ono congregation, it of en happeny that thoy do not get to preach for two or thres woeks. Thig Obeslly a disadvantaga to on ministor. as well atas evergthins else practice has somolhing to do with efficleacy We appeal to the obscrestion of our aicty for the vuracity of this state ment. Have you net observed that When one of our home mininters soce weoks when he returns be prencbe with inore ease wal more onorgy? Why? Because be has had more ongaged io preaching, ban entered miro 10 to tho Epirit of tho work Many of our ministers feel this. W have heard some nay that thoy wonid t puve them noro exorcize and en. ahlell tham to get more fully imbuod with the spurit of their labors,
Muny howcrer, throngh modesty or brough fosr of being thought ove nexions to preach do not press tha point publicly, but wo do think on laicty should rece and feel it. Thore anot tuech danger of our rambeten becoming too allxious to preach. It i the spint of a trno worker. When wo employ men to work for ue, we don's want buch or will slight our work or that will work only when they can't help v. So whea the Lord walls huen to tho mitistry be wants surch nas aru wallivg and stribus to work. Dos't bo suapicions of the moister that is
invious to he at work every Sabhath. We, for our part, admive that feeling. We need men who are anxions to apend and bo spent in tho Mastor' ,
Now from theqo considerations we give it as ans humble opition cire a hitle more disc retion in calling pten to the ministry. It is the eren: thropgh whut the Lowd worts if is does not go agaikirt his will and par pose, wnd it is certainly not in lismba oy with divino wimlom to put so inny are, fist a dumber huve to pet idly by oud look on thay be an advantage for two min shtels to operato torethec: Clersish ent ins deseqlea ont wo by 1 wru, the
deslen of whrels way, mo doulet, that they wight oncourase ono anothel anid lhetr trialn and calnmities If places to pheuth is pubjecta thrat to pursucutiones, wher we they do mut hase the and nof ey me futhy of ther Chris thim hirethren, we tbink it erpectally

at on ther matter: Wo lave no ohe jections to two, threc, four, no as tany as cin lawe wark every Suthliath, but we do think that a chareh onght toot to eall more thea it can gire regular work, muless it means to sond them to oneslitios outside of it= houndarios. If Sis it the objeet of the churches im alling brethen to the ninistry, there is surcty a nool prosptet of church ex tedion ia the nowr future. We have
given our rendera simply our opition. and bope if we aro wrong wo may peedily get to the light

SABBATE BOBOOL OONVESTIONSTABIA BESULTS.

Bro. J. II. Worat io the Prescher in peaking of a recent Sunday School onvertora anya: Mestiacy of this kitd shonld always dovcte the entire tume to the dlecuasion of useful yues trone, so that murh geod will result from them. There ts rotbing in the unemo or purpure of such nowomblagen but all in the good rechlte which fol low. Very true. The purpise hows ever, should lis right that good reanits may follow. Tho napio is what smas tu trouble mo many of cur brethren. Perlapa if wo wore to call them comnael or adrisary meotioga thoy would not be au objectionable tosono, brit ns the geaeral appellation is appropriato empl uxprepsive of their charactor wo thanla it shonld be naed, and lyy and by, if the reselts of much meotings aro good, the prefarlico againat them, burpuse of Bua nathe, whill wear tway
But who sune of
But what arosmen of the risulta hat ebould follow thene meotinga?
they slpparent? Wo think they
Wo hrve nttonded porerel conreationm and in overy instance it was pparent that all the sunday seliool rorkers presuat recessad new lifo and nerry inthe work, and we know too nome who infosed now life into their acheoln at home. This is one of the results. We cateh the ypiyit of the work, for this wo minst hase in ouder to bs succesafui. A sablath chool murcly in name atmonants to nothing. It must have offiegre and teachers who are brim fnll of zeal for the caune. If tlis yeal can bo swakend and increased by coming togetber coturention it is one gand result.
Anotber apparent resuit wo think is increakerl veliefency. Keal withone knowlodge cantiot ba offectual. In to popure for our worlo and how do it when wo aro pepared. Thero tas been a groat deficiency in this re. pect among our offieera and tenchera out we ure glach to know that we ard mproviag. Oar brethren and sietend are becoming closor students of thi Abllo and are makhag more effort to prepare themetves for Sanday achool worte Then too, wo are now havieg better methols of instraction all of wholh, to some extont it ienut, may bo traced to our Sunday shbool meet idgs.
Anvther result that is appareut is that opposition to the work bus bock guelled, and that even a lively intureat
and holp to malke their resulta whut
they vbould be-an ewahooing tom moro they ubould be-an awahooing tomano
netive Clrietian work and the promanetive Clietian work and thy
tion of primitive Christisnity

THE BTATE SONDAY gOHOOL OONVEN. TION OF PA.
Athar enmwiderable delay, the momnittee on programme for tho State Sexbay Scmace Convasfion, hast sut.
mitted ite report. Owing to the weg. lect of same who wure appointed to assiet, tho othor meathers of the com mitte were convidorstly conberrasied, tot to say diesourageil in their work. The lack of ceppleration will tecount for the upparont negleit of the enin nittoe as a whole
The progamme of exarectee will be published next weok. By cumanon ronnent it wat agreed that the mevt-
ing thould lo held in tho Whidle Die. trut, and the time and place of meeting left with that districh. We did not Want to nsampe the reajopalbltey enfirely, and benco acted nes far ay pes-
wiblo opan the saggeationa of those far atway.
Thu hime set at present is Now, 18,19 and 20 There will to tivinsessechas, 1 Sth, and elosing on the eroning of the qubl Ae regardas the vime we trattil will prove sultibfactury to all, and the same we hape for tlsy place which iu
Inuntingdon. If way ous wiel, un woll ns the wish of mungy oflere, to hold the mearing in one of the large congregh. tions further easth but cireumstances which we cathot expluin provested them from tshogg it Witbout any great toconvenivice to tho Schon wo
hope to bild it in tho Chapel of the hope to hold it in tho Chapel of tho
Normal Sohool building. Arrangonents will the made to acconmerdate all who thivor us with their presence, and as
thero will be enfficient timo becweon the pablication of the progranmene and the meeting of the convention wotrust that all who aro appoituted to duty will mnlte stack preparation ne will ansure the lightent success in the work before
nis.
We need the bearly ve-operation of $a^{4}$ and wo bope all will sulmitto tho that corlid be dono, and laying artio al personat preferonces como detormitod to arconpliah sometbing that may prove a lasting bubufit to the caune, and
meet the approbation of Ged nad the moet the app
lirotherhood.
D. E.

## ©dacational Department.

-Brother W. J. Swignre hay lefot the class wame to attenil a fow summerion tuecting turn refesbel, hoth phapaically and spiritanly
-On Wealnestor evening at the
Hofo of proyer mevting tho Normaliter Wlofo of pruyer meuting tho Normaliter
and the congregation gonerully, were eturprisel to tee thuir prinupal of the Xormal Bra. I. H. Bundiaugh and Sibter Rachol E Jodon prosent thensolves before the bymerial altur. The twoin were mande one, ond after a busty retront to the Profs soom, when
congratalatione were ehowered upon them thick and tast. May thuir duys bo many, ana their hfe's voyuga penesfot and jirmperous.
-In laut weekis pajer we negleeted th notiee a very welromo visit from onrbuother Eimanual Hegser of Mautssan, Gcorgin. On Wethesthy ovening
be gave us quite an interestiog talk on be gave us quite an interestivg talk on the lund and tha $P^{\text {rodedecta, mannotan tar. }}$ ing enterprises, de On Thuraday oveving to prancted fir us. His pri-
mary elipet in coming uras mary eljeot in coming was to secoln-
pany bis nophow, whe is frum Mexico to the "Nornat" Mr. Mey.
ner, Jr , thowgh a foreigner, is no
with un and evatas to feel at home amovg ns.
-On last Fridny P M., the Normsl. itea voted themselves a trip to Shelving Rock. As the afterncon wae plonsant, they bad a joyfol time. We are told chat while on the rocky clevation, thoy formed thensolves into a Litorify so-
ciety and went tbrough a regular programme, but ns the scerotary did not gramme, but ns the secollary did not
raport, we cannot toll who participat. od in the exercises The unorneon, of doabe, whas speet very pleasulutly as tho warrounding hills and mooantains are now to the hight of their natume beautiful view bo bad than from Shels ivg Rocks.

## OUR OOLLEOES.

Io No. 41 of the P. C. sppouted two artarles on Educstion from the peens of Bruthron ©aintor and Bramburgh, with whose timely romarka 1 fully agroe it setting forth the neccesity of bigter elnation in our ciurch. Wo
were espocially plossel with the Rtatemont male by Bro. Brumbagh that wo teach nothing different in our Colleges from that tayight in the Common Schools. We only tench the same branchey a litlle farther. In the Con mon Schoois we teach lanywagc, mathe
 toach moral). Tbeso same four deport monts aro rettined is our Colloges, nud nothang nore. The little boy or girl that takes the frat lesson in the etaily us really as the Sophomere who beans the sublime effuriona or Herme or Hower. The stady of the multiplication table is the fizat round of the haddor that reachea to Calcuilus ued Maobanica, white the litele boy thut fills his pocketa with pebbles and shells and etudics their strange structure, or with cager eyos and fingors gropes after the myterim in the forers, walches the apidors or the tivy fibbes, is as mnob a atudent of Sclionce na the Sobiorman Collego or Ueiversity. Both stady pro cisely the same branctes only in differest utares of advancement In short,
to fir as the Scbolastic or Academic oulueation the Scholastic or Academic other duffisenco between tho Primary Sebvol and the Colltga bosides the one tacntionel.
But tbere is anothor oqpect in which a College or Ueiversity mag be viowod, Separato from the power that eimply devetops the mind-a power very much alike in all byghar nistitations-tbere is nnother force, a very sultie and poworful ove, that gives the distinguishang feanaturo to a School. A powor that oxuledes Fruemstotry anal all otber
 and trathecundentahhan are ionsilled another of the largent Univeraitios of the lund. Thero is a aphat at work in
one Oolloge that turves nas y ull it young mas that graduate, and mariy of it undur ginduates, into tho ministry
 they bave biiden furevell to the plean aros of bume and civilaed poefoty nat uro opending the rieb treasarenof thevt
calturated mind in Indin, Jupan, A Livka und among the ont cest Alari ans of the frouthera states Some institutions onthwate the aprit of war, athsochmy
 51, and planness of athe uro instillet No such Epinit or suet forces are fenad
in the Cotamoa S bocols winso the in the Cotanoa Sobools winso the
puiplo are get under parental concrol diffuriogson widoly in tho verions lantThise Nothing is mete important in tho Churcb, of our vilucational carcor us in rigbt-a apirit is lurmony with thy prisciples of the Cburch. Expericnod has taght other demiminatione to bo exceedmely jealons in this one point. missed the most popular Profossor in

Uusu bo maght now suad into tho mindy f thoir atudents, at variance witk their Cburch priociplea. Thia btep, too, wzes takea st the expenso of a largo portion of thwir atudents. Very recent s, the Prenligteriacs anked one of thoir ablat Profesors and a lending midiater in theirowa Church,to resigo hia Profon arslip in one of thar Ubiversitics, hot becauso be tangbt aoy thing agraiuet the doctrine of his Charch, but beesusa Institutions ander the care of religi ous bodies must labur to inetull a spirit in burmony with the prineiples of that insomibation, in order to secure the coritidence and patronage of thour own of our $A$ mernena Colleges hes honvioc of me that, if our own instiluations are to be maska in nuecons, they munt bo more ulosely idontifed with oar chareb. All othor deneminations bsve already beir own woll endowed Collegea with ablo corps of Profestors avd will not ansigt us in ortabinhling oura None of lawking in extenave Cabinete, Labraries and Philosopbical Aptarmece. What is there then to recoumond them either
to our own Churcb or to any one else, unleas it be it" maporior dietinctur principles ; and, if these bo wanting, on what shanil wo bave our hope of sureess? Lot us therefore preaerve iaviolate the prineiplea that distinguish tas as Chureh and condect our Colleges in barmony with thera.
S. Z. Siearr.

## LITEBABY NOTIOES,

Clark's Neve Reform Song. Boos comprices nome 260 Elemental, Reformato ry, Progreasive and Mitecellanocur famile. Aso sorse bow ns well as old and Spiritual Sooks, words and muaic Elited and Pablatlod by Goorge W Clark, Detroit, Mich.

Tbe Christhar Union atill comes to our table ladened with good tbinga. Oar readera desiving \$ paper contuin Ting the carrent topics of the day both roligious and seenhir cannot do bettor than subecribe lor the Christaan Umon.
Tbun tog, it contains ay interosting and instractive commeal on the Sab. bath School besson which must bo uppreciated by suporintendents and rachore.
Among tho lato ${ }^{\text {rublications }}$ of 3
 bama Brower, LL. D. It forme an excollont enceclopedaa or referenco book or the scholar aed atudont in regard to tho whitern and tubjects of romabee,
mythology and literature it if a vol. umo of 1170 pages nicely printed and woll bound, and ta a realy and escelreuden.
Thac Phrenologitol, Jourreat and Sreence of Ifralth for Oetober is supphed with won thope than its usnal varisty of interesting to the genoral rewler, as be science dhtecussed in this Mfonthis
 that the well koows leader of priats. cal Pblunology is thes oenntry, Mr: O. The fires antuluteries to is puges,
 romad, Sijpurner Trutb; 'intelleet is a panted and lotervesting ar
 ated tho Yooug Chenist's Revolutions are deselving of evergbudy's roading. Tho prico is 20 into a Number, or 8200 a your. In ouder that every one may know whut the Jouriul an like now, it is ofised "On Trial" three monthes, including the Oetober Number, for only 25 ets, a little mare than the prico of
one Number. Sced nmovnt hu stampa to the poblichers, Fuwler \& Wells, 73 Broadway, Nuw lurk.
eilectern 畧epartment.

## FLDEAR B. MILLER, EDITOR

 LADOQA, IND.We expeet to return to Asbland about the firat of Norenber.

Sgokr items may bo best tor geberal satisfaction, bas longer ones for is struction.

To mairs, the 15th, we aro brime Fard bound, bea 4p for ath bight and cired besides.

Wr. hope the oflicera of tho ehurvh will conader tho laity whaving bill tho rights, sind an llkoly to he right as
they.

All our provato corresponlence should he sent to Litulogs, but butiness cobectaing the Collega sbould low sent o Asblund.

If the Iord will we cxpect to be ats wother Georgo Hallar's eomtaunion on the 10:h of Noveraber, and spend fov days in tho Minmi Valley with mome of
visited.

Ter how many thinge you zacot with in lifowhich cas be turbed to some good or the canae of Chrish. You can make un opportunity out of thmoss
overything rou taeet, to point some truth of the gespel to othors.

Wune thero is a grent jollification on the strocts of Wabrebl, wa are in the hotel thinking if onlly men bad to wach zeal tor the moral sed religious good of mankind, it would mako a grest chango in this worh and in the world to come.
${ }^{\text {' }}$ Par fullest joye of a spīitual life rises above the imperfections of mes, to lore him etill though be evre and fals in mavy duttes he owes to God nd man. Charity is greatost bocauso if lives and lores iu spite of buman mporfcestiona.

Tus fond momory of kindred ypirits Christ, mako a large show of bar tappincss in lufe. The etrong bands of Chrietina love live to hold the heurta uf curth togother, and bind the apirite of the other reorld to the inhabitants hagering on the nearer sbore of the cold river.

Iv we couk orly lesre the one great esson of kibdneta; it lifte us bigh hore the Froakness that hioders many from doing good Kradnexs to the or rigg is the naenss of thear salvation, and a heart full of love ta all ite noble qualitios in the tountais of kindness to rave the lost and unte the church.

Onuatay wo Sonthera Obio was lon ser than we expected it to be, and we
trich to mako it of mme use to the charch by presebing in tho eveninge and vieiting some with thowe in trouble. It is often a great help in tho work of sottling diflioultien to visit prisately the\% whe are in troubto.

Wame in Manchester we male our bolve with Ames Bownian. A pleser ant homo it is for lim. His wife, lister Emmas Roweimn, is a faitbint orreb poudent of the Gozpel Preacher. Wo bope the will continue to let us bear from Manileeter, us so mady of oar bretliren ero somex lat acquanted witb the place.

We bad a peacant visit at the borme brother Jobn Studebyker, nens Troy, Ohio, wkere we could tolle ofer barch affaire in Kansag, as it was there where we firet made curac-
quaibtance with the family. Alver tho elajise of so many years it wat very pleasant to nuew the wequaint ance that has ever lingered with plens-
lifess 4 molus suoks for honors ouly $i 6$ rakes bim joalous of others and
weakene bis own clames to the coveted weakeb his own clams to the covetel
prize. Ho who relies on his owa mers its und sceks tho good of others, will moat hisely get all the bowers be doserves withoul seeking for them, Houors without merit are empty aud thapsient. We abould soek the merit and not the bonors, moth won meldon lont; benors goined lave often falled.

Jess at the bume our committeo work st Munebestor was concludud, word came that Bro. Obristien Nh we$1 y^{\prime}$ 'r wito had ded, und a requent that We chuuld stay and preach the tuneral This detained bs two thay batiger, wu had alrendy been from home nearly ais weeks, but we cannot refise such A call unless aceposity requron it On Fraday the 15th the funeral servies wae held in the Muthodat cbareh in Mant lienter. A very large audioneg gave c prethetod. After the fancral wo starl ed bomeward, reforcing in one of the most sacresstal thamplas in all one labore.

Ova work in the Lost Orook church for the commattee aent thero in the case of brother Davy is now settied, no ar at tho committoe is coceerned.
Brother Dasy and the whert acceptod the report ae read by A. M and explaised by ue in our remarke We feel cosfident now that they would have acoepted it at firat if they had folly underatood it as we did, and we are sorry wo did bot take more paine to explain it to them at the time onr report whs mado. This teaches 114 that we should be mero careful to give our brothrow a full uvderatandiag of what wo do in all our charch busiaces, Toalways kcep calm and cool and give entire satiofnction, if possible, will bring its reward at last. We hope this eburch may soon got all its troub. les settled, and onjoy the pease for Which it was once remarkable.

One of tho greatoat lueses wo feel in traveling is the diffieulty in gettiag our papert. So fow of our brethren take ponev than one of them, thue they get hat little of the malter of interest

##  <br> THE PHILADELPHIA MINT,

The procestes through whlch gold and allver pass in belng converted inte rooms in the pocond story of the beild. ing. Here is a collection of madern coine from almost all parts of the world, as woll an very many apecimeor of abcient coiasge. That the Cabinet should bavo a complate eot of U. S. coine woald of conree be expected, but those who had pot thought of the matter will bo eurprited at the groat nomber and variety of them. Every year hes varied the dote, at least, for every kind of colu aead, whilo the designa, Inscrip. tions and weight of the respective pieces
have aino beon freqnently changed. One have aino beon freqnently changed. One sot of eilver dollars was atruck in 1806 , and not approved by aathority, to that wat lew rpecianora wo aesogned them by callectore
sot of Japanese conne ehows the old atylus, among which is a large gold pieco, perbapa three and a half incten
long by two wido, and mastond with long by two wido, and nasrked with
black ink by the colaer to indicate ite genuineness. Others aro snall oblong pieces of molal stamped to $f . x$ thoir ralue. But bencath these is a set of and valae to U X.coins, and of admisable designe prepured nader a pative oflcer, whose photograpb turmounta the cese.
Gold, silver and copper bavo been used as a means of exchange for land period. The ssetals were often mado late rings, and weighod when ueed an money. On old Egjptian mosumente ate pictures of peraons weigbiag monoy in this form. The ancient Colts had aimilar rings of gold, which ase believod to have been necd for mosey On the clay tabeta of Assyria and Babylon are references to money being weighed to pay for lasds. Abimevect geve ver," called sbetels, apparestly from the weight of that devomimation, ared to weigh tbem, bas the pieces were not coins of fixed worth and name. Agaia when Abrahaw bought the cave of Macpelab, he paid Ephrod, the Hitite font bundred stekela of sivor, and
weighed it in the presence of tho some of ILeth. Tbe eitver was "eurrent with the merchants," brt not stamped to mark its valuo, - it wab oncoider money.
Jucob also bought a pareel of a field at Shalems, for "an buadred pleces of money," or in the margia "lambs

Weights wire often cast in the corm of asimals in ascient doya, and it may be that the exm given by Jacab balanc stape of a lamb
Coine, bowever, are pieces of motal of fixed weight and ralae, and stamped with nome mark by government anthority, to certify this fath. Such coins cannot be traced firther eack than the 9th centary before Christ.
Tho Greet ks, and among them tho $\mathrm{L} y$ ydians, are sopposed to bave been the first peoplo who colacd money, aboat
700 or 800 before oar era, and they carried the art to as grest perfection as any people of eatiquity. The Miat colicetion bus a eetrics of old Greak coins, of Which one of Egina is euppused to be suries is a sifver tetradrackm of Athens The device is a bead of Minerva, and the reversa a largo owl with the initicha of Atheas around it. It is from 21 to
23 ceaturics old. Anotber bas ou Jte 23 centarics old. Anotber bas ou ite
reveran the groond plag of a labyriath. A fige reties of Roman coine is silso 6hown,
Tho Bible are roferred to be Era and Nehe miah, and were in the daric of Persis Specimens of this coin are is the Mint collection
A specimen of the "Mite," anch as was thrown into the treasary by tho poor widow, is an interesting oblect. It
is a small copper coin, black with age
and raet, bat recalle a toachiag eceno. $\mid$ proforriag to regetate throngh 1 ifo in atruck at the Mint of Fhiladelpbia, in atrack at the Mint of Philadelpbia, in
Asia Minor, at loast two thonsand Aela Minor, at loast twe thonsand
gears ago. It buart a pietare of Diena as a huntrees, with a bow in the right hand, and the left drawiog an arrow
from the quiver on her shoulder. The tbacription is, "Diana: friend of Pbiladelphisns, (her) temple-sweepers,' This hat a eivgular interest in connection with the etory recorded in Aets xix The Town-clerk at Epheeng in quieting the tomalt raised againat the Cbristiana said, "that man la there that knoweth
not how that the city of the Ephesians not how that the city of the Ephesians of the grest goddes Diana." It wa estemed an bonor to be even called a aweeper of the temple of this great idol, wbich, after all, was "notbing in the world. Another cerione eoin is a
Manch of Ptolemy Philadelphne, king of Egypt, B. C. 284-246. It besre a head of Arainee, hia wife and sistor, and the niece of Alexander the Great. It of Ethelbert, king of Kent and brother of Alfred tho Grest, who died in 866, Eas interest for tos an deacendants Eaglish asceary: While a Beriea
Siamese coine, lumps from the aize of lazgo bollet down to that of a emal bird ahot, illastratea bow somo mationg bare lacked inveutiveracse, or they would not have need
coine for long periods.
coina for long periods.
The Cabinet bas ale
or medala, commenore andive collection of rmedala, commemorative of diatit gaisbed persone or important ovents.
All the engraving for naedals and cotting of dies for the eevaral U. S. Miet are done at this establiahment Thia art is older than that of coining. The signets or seals of linge were engraved at a very early period in Eggpt, and
when Mosea made the Tabernacle, the When Mosen made the Tabernacle, the
jewele which adorned the Eigh Priest'e garments wore engraved with the grav-
ing of a bignet. One of the asabraness of God's andying love to Jerasalem an representing foithfal believors, was, "I have g.

Cbriatians shoold be parilied like re faed gold; their character not apariona bat stamped with the imprint of thoit King ; atd they should base the double impress of assurance tbat "the Lord
snoweth them that are His," and tha "ovety one that bameth the name of Revien.

## ogrnese upfiosbs.

## [from all the Yaar Rownd]

When a ethdent has added poetry to the otber aequiremeans, bo knows all
that Chioa can teach $\mathrm{Ho}_{0}$ stande the test, and cotres throogh it giorionaly, gaining the framediate right to wear high oap, sarmonated by a batton or
ball as large as the egg of a pigeon, and ball as large as the egg of a pigeon, and
in this csse constructed of copper, gilt and wrought Oar gradaats is now B. L., or Bachelor of Lettere, a mosiber of the winth elasa of the order of mandarien, and daly fatted for the bombler posts But thougb the sacceasfal atudeat is now one of the apper bundred thonsand-an elected aristocrat-be
doen not necessarily receive State pay nor pass into State employ. There is "great go" or becond ordeal to get magiotrate, treasarer, pab-perfect, or inepeator. Butween bien sad the loftiest sitaations liea yet anothor harrier, bard ar to acale thay the two former. Trae be has all Cbiceat learning in his braio stored away in a crade atate; but if be wishes to be a great mauderia, bo muse show the poxer to apply it. He can learn ; can he thak ? If be hopes to change bte aiath-clase button for one of those envied top knots of rod coral, be mnat show an sbility to make use of the raw matorial of knowledge t and as thougbt is tut more sctive in Chin than with ab, few ere thoae who reach
the topmost branches of the troe of preIerment. Irmenae numbers of graduates flineh from the pecond examization
ome alondorly paid office, where there is not manch to barasa and trouble, and
whore Court favor ie less meeded, and abomefal dowafalle lees probable. The atorm that levels the lofty poplar, they esy, apares the bamble mushroon at ite fook Bat there are nambers who fail oobtaia even a deik in a Goversmout toms, withent hope of prometion. Thene becomes scribes, poets, parailtes, scrivosers, private tutors, one or all. Every
city is fall of theso poor hiterary men dinnerlesa aristecrats, with pliant back bonea and tongues of hovey. Whou wealthy morchant's ann marries another merchant's daughter, they footle ono another, these ponilesa graduates, be they barry to pretent thoir falsome etuoyes on the happy event. Whens
rich man diee, and the paid bowlen rich man diea, and the paid bowlens
manter around tho eplendid caffis, a poet presente himenif to express the grief of the heire in mellflaous verse. Two Bachelora of Latters are especially em ployed to "cram" the sons of Wealthy fomilies for examination, and they not
only ruader all tho services of a Britigh privsto tutor, bet nof asd then are alald to peryonate their dear pupll on the aw
fulday of trial, to teke hia place in the folday of trial, to teke his place in the for apt oradition-6 crowning aid, which no Oxford or Canabridge "coach" has friende. These little irregularities are rondered fucile by the fact that Chinese exsminere have itchiog palma, and know
no salve like sifve. A bribe worka Fondere in coavincing the arbiters of bo great progresa which the atudent bas made in the bemnitien; and in a country where the founta of jaatice are corrupt, it is no wonder that degrees
are to be bought. But we mast not basaty conclade that the whole system a a mako-boliove one, and that every In practuce, there is very ittle parchuse, for the Fery good reason that the candidates have more brains than dollare, and can more easily for than pay. The mandarins-at Feast the mandarine of pure Cbineso origin-are very saldom members of the opalent classes. It is oaly out of whim that a rieb trader, a merchant prisee such as Chine ahoonds with, brings ap as son to the eervice of the State. The men of moary make her sone sapercargoes, commercial travelcrs, corresponding clerks, and 50 on. If you ask them why they proserthey who are relling in ricbea, who owa feets of janks, over-brimsung were bouces, and woslth untold-to make their sons traders inatead of mandarins, bey tell you frankly mandoriniam does not pay It is a burassing lifo, very ancertain, and full of sbouls ead staken rocks : even a Vicroroy masy inear
"bquese," bud it doea not fall to every "Equesze," axd it doez not fall to every
one'e lot to fohabit a Garden of Flow ors, and eall the Emperor cousia. Oa this accaunt it is tbat most of tho boughty eatraps whe away the deatinues of millions are men of very bumble origis, aot absolately of the bamblest, becanss the poor and nomeroua race whom we call 'cuolte?' can soldum con-
trive to edacete their offspriag et ell. Tho lettered aristocescy generally pringe from obscure littke shops, from uootbs in the suburbs of cities, or from forme where the calfivator tilla his field xith as clamsy implements and a Then Eorope wan a tongled swanp

## TRUE OOBRAGE

O Jack, what eball wo do $z^{\prime \prime}$
The words were spoken in a voles of terror, and the face of the little boy
who attered them was pale with frigbt

I'm mie I don't know. Wo had so "tgbt to be playing so roughly bere," snetrosed bis older brotber to whom be had apoken, and who atood, with saoth r boy of about his own age, looking down, with s very anxiona expreasion
on his face, on the remeine of a boantifat little etatate which lay crashed to atoms on the floor.

The two boys, Jack and ble little brother Frank, were making a vinit to
their uncle, whom thoir coasin. Frod Cagler, was alse risitiag; and the ntot aette had arrived from Italy, eont bs a present to their onelo, Mr. Asbtan, obly tho ovening proviout, It had atood apon a pedestal in the kell, and the boya, who were detaiped in the houes by a beavy sbower, bad bean indulging in a game of romps, and had by mome miscbance thrown dowa tho freg hiag apon the marblo pavemont
"We needn"t do asything bat go away from bere, ${ }^{\text {P }}$, and Fred in a low voice. "No one aceme to have beard the noise, and we won't may a word aboat it. Come on ; wo'll go out, and will will think that the dranght throagh the wndow

A faint gloam of hope and relief abot across poor little Yrank'o frightone fece, but Jack looked on indigrant.
"Tell a lie ab
We neodn'
we neodn't ectrally eny bo," eaid Fred. "I'll whll you bow wo'll ex it Wo'll pick up the pieces and carry tbem in to uncle, and pretend we fond them bore. If yon're afraid," be sdded enecringly, "I'll do it, and save ns all from a torsado, for unelo will bo furioua. Fon don't dere to do it "' "No, 1 don't dare te tell a mean lie" aid Jack prondly: "Bat I dare to do right, and I aboll do it I don't mean to any a word about you; but Frank
and I will go ayd tell uncle that we did thas thing. Come, Frank.
"Cowarill" muttered Fred contemptuonsly, as emboldenod by his brother's wauner, Frask alipped bio hands into his and torned away with him.
"Wbo is a coward?" esid a roice clowe behind them, "the boy who con-
feases a wrong, taking the conseguesces. कhatever they moy be, ot the boy who bides s fanlt with a lio ?-Jack, I honor yon $i^{n}$ and Mr. Aehton, who had overhesrd the wholo convereation, lasd bis baud kindly on Jack's shoulder. "Sorry BR I am for the loph of my beautiful atataette, I cannot but be glad to kuow what a brave and apright boy one of my repbews bas proved bimsolf.

## HOW TEE PABSON LIED :

Old Parsoa S, of Cobnecticut, whe a particuler kind of pereon. One day he had a man plowiog in bie foold, and be went out to hed how tho work wea got ting on The ground was very stong, and evory time the plow stracte a ptone the man took occasion to awear a littlo. LLook bere," cried Parson S., "you ast dot sweor that way in my field. Well, I reckon you'd agear, too," aid the man, "if you had to plow anch a stony field us this.

Not a bit of it," sald Mr S. "Jost me sbow yoa
So the pareon took bold of the plow, bnt be verg soon kad conviderabie trou ble with the stones. Ae atone afuer time caaght the plowabere, Mr. 8 ejac. ulated-

Well, I never saw the Mke?
and this bo repestod every time a stone stopped bia onward way AB
eoon as be bad plowed aroand once, be topped and naid to the man,
"Therv, now 1 You see I can plow withont swearing
"Bat I gaeas it'e pretty near se bed to lis," answered the man, "and you told dozens of lies. Erery time the plow utruck a stone, you said, 'I never
asw the like' when the pawe thing hapened a misute before I'

The Old Tesinment 沮 being printed in Aneityumese, the lasguage of the most aoatheriy of tho Now Hebriden group, the expeases having been met
by the nativea. The Britiah and For oign Bible Society is doing the work.

Those days are lost ta which we do no good; those worse than lost in which we do evil.

## ANNOUNCEMENT

The brethren of tbo Gladoran district, Armatrong oounty ${ }^{4} \mathrm{~Pa}$, will held their lovefesst on the 34 of Novomber at the John mesting bonse Mooting to comraenco on the Saturday ovoniag provious. The umal ivvitation is ox tendect. By ordor of tho church.
J. B. WAMPIE

## MARRIED.

PRANTZ-EBY-On tbe IStb of Oet. 1880 ,
by Joun W. Fitigerald Corodias by Joln W, Fitegarald, Coroolias Prate Eby, of Montzomery conody, Oble Lara Ely, of Hoongomery oo Ny , Oalo.
 10, 2880, by J, In, Mllier, Aodrow J. Millor
and Mra. Catharine E, Zagler, both of and Mra, Callarine
Bedford ceunty, Ps

## DIED

SHOOK-ls Limar, OLuo, Sopt, 17, 1880, Howard C. Shook, bow of Mr. and Stra. J. L Sbook, aged 1 ycar, 5 montbs asd 8 dsyt
JOBNSON-Alio, 1a Waraw, Koclustio conoty, Iod., Sopt. 20, 1850, Beajamin, svo of Wझham and Mary Johneon, aged 1 year aed 3 moellos.
LONG. - In the Sugar Criek elurck, Whit-

## Cerrespondence.

## Frew Lardina Fowtory, $\nabla_{a}$

Oet. 3, 1880. Dear Brethren:
uIf sngole rojoien when
sinnora retura to God," why shouldn't wo rise onr voices of pratee and thaskengiving to "him who does all things woll ${ }^{\prime \prime}$ when thoen whom we love (yet weshould lowe all mon) turd their faces rionward, enter into a new oofonant with God, buried with Christ ness of life" and to bo led by the Mns. tor in all has sppointed ways? Wo do thank the O God, for this, another manifeatatiou of thy love toward us showing that thon doat still remenneer us, and hear our cries. We acknowl. after we have done all that we can do atill we are unworthy, and unprofitable wervant; wo b
On Wednesday, Sopt. 22d, brethren Isanc Long and John Marsbherger, of Goods Mills, Va, came to our piace for meeting the following Saturdsy. Commenced preaching on Thursday night to in attentive congregation, which Saturday, when the honeo was fllod to prerllowing, with professors of every denomination in vogue hore, as well as oonprofessors, all anxiowaly awhiting looked for and tuuch talked of ordl. pance of "foet weshing" would be ob terved. Accordingly ats fte great candles were peared, the lamps and been provionsly propared, we were all seated at the tables. The 13th chapter of Jobn was read, and the wasbing
commenced by the "singlo mode." The anxious and eager frees, the pro found silenco which reigned through out the andienee, with the exception of a fow smiles, plaibly exbrbited Thas being the firet meetiog of this and over bold in this county, all scemed deelrous to know and sce for formed, whether one or both thet were actnally wasbed. The Suripture esy feet, bo if thoy lad examined the word or themeotres this anxiety woold have boeu avoided. Their preachers teach all nighs, to foed him and his hores, to black his boots, and te bumble onongh thet might hencat bim. is what this Soripture means, and this interpatia ion is secepted because the "man of 6 congenisl wath their watures. 1 the Seripture said thits we wouhd gladly aceept, belicve, and teach it, but 55 it
does not, Wve canoot aceept nor betere it dues not, we canaot accept nor betiecr it thyeelf upon thoso, who wilfulty inso replesent, and trample thy macst holy extornal evidence of the witeroal ba mility is, tho performante of tho re pass away, but my word shall never pass away, edith tho Lord. Therefor we do know tbat the Mastur meant for as $t 0$ do just what he sud. Nothing tame nor nothing less.
wh should not forget the "littlo fores whioh are too offen ovorlooked and counted as mere triffes. There is no Testanent to bodeng in the Seve tour own discretion. The Seripture esech us to bo faithfinl in the lenst a woll as in the greateat ; to bo gentle to the froward; to administer to the ne pupotied froms, world to lay reasures in beaven, not on earth. fisit the sick, to strengthen the wenk to be very caroful not to oftend one of these littlo ones that belleve in Clurist snd abore all things to love the Lori

5trongth and mind, and our neighbor
as onreelves. For we are tanght tha this is more than all barnt oftoring and sacrifices.
Sevon were added to our litulo bapd which now sumbers twenty-two by his meoting, and others are conviseed of the truth, but not willing to giro up the world, though they profess to love Jesnes. Thus you soe the Lord is holp
 will faslly be asved. Though appar ontly the agente of the armies of bell are trying to prejudice tho minds of the people and to get thom to bolieve it is all right if you think 80 , end you a or lesve it undone and you will so saved anyhow. Many they say fians and went to heaves and roe can go there too if your faith tancbes that you needn't do these thibge. In
the langrage of an apostle we aay Brethrea farewoll.
S. o. Larkins.

## From Friedena Pa

Oct. 9, 1880.
Dear Brethron
I bavo again soated my olf to give you a fow thems from Som oreot county, which may be interosting
perhupa to a few of tho readera of tho porhay
We have been richly blest with temporal things during the past eummer ad I fear we do not reslize bow mauch gratitude and praise we owe to our hesvenly Fatluer, who continuslly
showers hlessings around ut from his howers hlessings around ua from his
bountiful band, elao wo would raise our bearte more frequently from tho earthly vanities thas burround we, to the Fountain from which isiucs in mortality an well an the decesaarie and comforts of our temporal life. Crops in general were good, and some fielded hetter than was expected enrly In the Summer. This was particularly the case with bay, though cloror and othor kinds of early grass wore rather sbort, the later kinde, and espocially tinothy were very good. Some of tho nte outs were blighted, consequently id not fill very weil, though the straw was good. The had uo froats that did
any injury this fall, until the first of this month, bo that com athe other lat ropa had plonty of time to manture. Fenr, when they could hardly be dis posed of at any price, bunt they are plenty exongt to mapply tho hone do. mands.
In orchards situated low, upplon Frosta last spring trat where thegy by sevated manys of the trees were fairly loadel domb, and peoplo who bave no apples of their owa cata buy them nt rethoeatle prices. Small truits and berfios wure plonty, nud of kume vari.
otios many pent to wasto on accoant otics manty
Hoalte wns hetter in this part of the country during the past summer
than for several years before; at any Fate there wore very fow cance of suck. Denn in our vicieuty. Diphthoris, which lass ragud in different parts of our ountry for the last four or five yoarn had as far as I know nearly wabsided inco latt apring; but oome enecs bave
appeaved agrain, vecuntly in the ticieity of Somersot
Of things pertrining to the Spiritual kingdom, I do not know whether I ean rite much that will prove tidtnge of way. Io I hope pe, howeror, wo have not mored backwand in our journey at ny tites, although wo bave not jw. proved the meny glorious opportunities in our reach to 'press toward tho
bigh culling of God in Obrist Jesus; for we did not haitate Paulas we should in "forgetting those things which are bebind, and reaching forth unto thoas things which aro before.'
I do not know that may additions bave bee made to our (Queranhoning) or any of the adjacont congregations
 W. Va., and Jobs Mgers, of Fayette W. Va. and Johr Myers, of Fayette
county, Pa, was commencod on Friday ove, September 24, and continued a littlo over s weak. The moating was not
well attorded threaghout ans it shonld well attoonded thronghout at it shonla at whiob it octurred. However, sovoral sttended who were induced to choose the good part, and may it nover bo taked from them Fosring that my communication is alroady too long.

Yours fratornally.
D. Bbar

## Fram Berlia, Pa,

Duar Primutive:
Sisce church nows are policited, I will per a fow lives from tho old Bortin congragation, Somereot conaty, Pa This congregation has a membership at presoent of about four buadred. Eight minithers, two ordain. od eldore, the rest in the socond dic. gree, and thirteon doccons.
consequence, the larger the family, the moro difticulties will arise, is as truo in moro dificultios will arise, is as tr
congrogations as it in in famitios.
Sometime ago it wat detorminod hold a lovefeast, and Sundny evening the 17th of October, was set apart for that parpose, commencing at balt past threa. The council moeting wan appointed tor todny, the $9 t \mathrm{~b}$. Fair reprentation was bad and whon the deacons were asked by theacting bish. op whetbor thoy bad anything to bring belore the couneil thoy all said jecta of minor lemportanes the on subity of dividing the congregation into suveral districts was brought before
the mecting. $A$ vole of the conscil What taken, which resulted noanimously
in faver of dividing tha congrogntion in faver of dividing tha congrogntion
into four districts. A commaiteo of three from each proposed \& trict was eloctod to meet on $\mathrm{S}_{\text {sunday }} \Rightarrow 16 \mathrm{th}$, and egree, if possible, on the ivinion bives and report in a meeting appointed at the big meoting bouse on the 2lst when the division lines are to be asdo permanent
All the businese of this charactor passed off ploasantly and in the best of
feeling Hope the lalance of this great work nay of the sams good feeling, Our loye teast in to come off on Suviday ovening the 17th, and tho Sunday-sebool Conention for the Western diatrict of Pa . ob tho 19th and 2oth of thit month,
und the eburch meoting to divide the congregation on the 2Iat. We unticipato an objusublo time. More unon. Yours fratesoully

> J. J. BLovant

## Notea by the Wiv.

Dear Pinmutre
Oct. 12, 1580.
Mysalf and companion to visit our triends in Penzeylvania We arrived nafely at tho benke of our toueh aflictadson id law, fulforing with syinal effection of the inain. Mo bus been growing wotac for orer one year trying bll the medical skall known to no effect. Ho iont this timo blind, and his hearing is poor, tulking goos bard by times. Ho is traly a pitrful soul to leshold, bat iut the midat of all those Crials and sufibring* we are mado to rejoughter bo strong in the faith of the Goopel, which they oubraved sorac time in the montb of Auguat last
through baptism, uniting with the Brotiren. Their whole desire is tho prayer of the Churcb that thoy may bear their more afllictions. In connecH Firy, the ahove his fatter Simon weeks, died of appplexy, Oct. 7. We also bud the pleusire of visititig our aged fatbor and mothor-in-law, Shel-
lonbergor, though high up in eigbty, otill contendigy for the fuith once de
our old neighbore and frieads, largoly
attonded with earnest liateners to the attonded with earnest listeners to the
woid predohed. Oar meeting on last Sunday was at what is known by the name of Breck ebureb in Pfoutzvalley, where some ten gears ago wo bad the plensure of saperintondrog a Sunday school. It was truly plossant to meet many of our school and behold thour milling froon of welcome. Mny the grace of God rest and abide witb them and as all is the prayer of your servan in the Iord.

Isano Barto.

## Frem Bridgeaser, Vo.

Dear Primitive
Oct. 12, 1880.
As you desire reports from the different chorches, I will give you a few ltome from this, the Besver Creek oongregation
Brothren Jaceb Thomas abd George Yine have tbe overaight of this srau of he church. The membership st pres saves regalar appoustments duriag the moath, beaides much otber trarcl and lebor acrose tho mountaina to W. Ya Hero is a large heid for labor, asd the bretbrea are atill extending their trsy dion carrying the glad hidiags of anarathinderter and farther. While sothe pposed bretbren here are etanding gether the opposita. They are not seek iog appaintuents by which they ma bavo their traveling expenses, \&ce, de frayed, bat are willing to ancrifice both time and maney for the eslivation of mouls.
One lovefeast was held the lish and 10th of this moeth. There were ahout four handrod and Efty communed. The bonse wab crowded and a grest many spectetary could not be secommodated All preacht pectsed to oojoy the meet ing greatly. The bott of order prevei ed- Appareally all were deep'y linter eated in thst which they were engnged This traly was a feast of love, loog to he remembered by mang of ub,
There will be poother commonion is this district, at Sasgersville, on nex Saturday the 1 fith of this month. large and commodtons chareh was
bult at thas poast this anmuer, and we presumo the meeting will be largely ot cended
The firat Sablath of thie moath there wete three slood up for Jesus, and en tered the kiaydom praising God. Thi makres tw-aty-four additions this som wer. There are more counting the cost. May the Lord give them grace and power to become conquerors.
The Prothrea's sebool aader the suptryision of brother D. C. Flory Pricipal, is growing in interest as well as io mot our leading sohools. We may take oc-
casion co asy more about is in the focasion
ture.
All staading church troubles have been adjnatef, and the church as prea at is in ution and love so far ay kaotia J. W. Click.

## Frual Latark, Ill.

Sinco tay hat report death has visit. dus three timos-recooved Dr. S. M. Eby, wift, and grand daughter. Sistor Eby proceded bor busband a fow weoks the epirit world, and now in the hort space of alx wocke four of one fumsly bave beor borne to the "city of
the doad" The chureb at this place bas been sovervly tried by sickneks for the past fow months-right watchers Meeting. Nearly all the cases of furct bave beon in our chutch hoeco ouly our own membert watch with theth Surcly the wants have been adratnis iered to well, and the chnreh at Lan. ark is to be commonded for the noble
manner in whoh her sick are wated a. Tbo deacons appoment pertons Lo go bach Dight so that there is al
cal Christianity, and saok as tho world aneds. It in not the long and loud prayers that make people Cbristiana, but the consistent letny-trying to do to others as we would have them do to us. A cortain writer very truth fully and beantifully suys, "Tbat tho world does not need alms-giving ae much as true hearts nod thanct lifes, and 80 with our work in the pobure and duties towerdy one another. We ned more practical work arooby u and less ralk. There is sometbiog to do ab well as to tell hote to do $1 f, 40 d$ wo should all feel it our bonod dnty to do what wo ean, remembering that wo will be held aecountable for all ome sions of dinty.
Dr. Eby was formorly from Peon. ylvamia whore be has mavy relative and frionds. He was a brother to
Eaoeh Eby, who is oxtonsively Eroel Eby, who is oxtensively known
in the Brotherbood; was a good phy. alcian, and will bo greatly minsod the city and county around. He died on Sunday aflernoen, Oct 3 d , and hid tuneral took place on Monday. Tho services were conducted in the Lanark church by brotier Moors, in the pres ance of a large concoarde of people and then proccedell to the Cherry Brother Sile for interment.
Brother Silas Hoover, of Pentisyl. "avia, latoly held a weok's meoting in the city. One was added to the flock.

I＇fal Bettiement of the Oahferais Olareb Troublez：

Tho Oallifornis and Stanislaus burchoa met in joint council on tho ist day of October．A．Dy 1890，look ing to the finsl settlemest of all their exiating difficulties，and a futare union of nentiment and labor．Tbo meeting was opened by kinging and prayor， Heter which the fourth chaptor of Epbesians wan read Tbo treeting John Forneg，of Abilene，Kaness， onderator，and S．H．Baabor of Aab Innd，Obio，elerk．

A considerable number of the mem． berabip of our charcb wan present， tbough not as many of the California bretbron were present 59 was desired， Flder fieotre Wolf stated that owin to the shortnees of the notice a fuil attendance of the Califorsia churcb could not he bad，bat all absent would be astiafied with wbat was accomplieh ed at the counell，according to the Gnspel，thougb thrieo present eould not act individually for those absent．
Filder P S．Garman then witbitew with the

Afther their reiorn the repopt of the oramittae（Qminter，Miller nad Buceh－ $y$ ），appointed by the $\Delta$ nnoal Meoting ol investigate the Curforaia tronbles wha oecepted．But ss thero was charchestanoirg between tho twa bo emmittee＇s report，the roport itself was finally waived placed on the cane，and a move made to settle thei dent of the commit＇co or ita report though the action of the coramittee in recogniziug the woif brethron ss he
ing in fill fellowebjp with the genersi hothertooll evideotly prepared the wisy tho full setulement ol their trauk－ lea Hen－tolore the Stanixlnus eburch lian not recognized or tellowshiped brothet Wolf and bin congregstion report．
hathen then mato whetber be stanalans charch 4iount retain it twe congregations fo utand as mado at the time of its that oreanization $1 / 5$ $2 t$ ，honar ant Davs whieli rosulted is the allirmative
the scounenl sevognizell the Stndistaus divtrint and the fom that tho Walf bethot wire in pirt of bur getera deava upand atoptel by the manm． mowe role of both ehneches，and sigeed by all the oflicers praemet Callfornis and sta in joint onta stamielaus cburebes Ocrober，A．D．，1880，loolcing ut fian wetthement of forbor axishigg difficul． ties，agree that in the past thore eri dontly hary been all，mind wo hereles exprose our iepret tor the errors of th pa－t mont matually ank euch othors pardos and pragers in the futuro，and blatity to onme，by tho leelp of Goil．

We further egree that all matters hetwoen us now bettled up to this day that in copy of this decision ehall bo furniabed each chureh，and that any tuembur wao shall bercater briag ap these boroby settled difitalities shall er mitedly
Signed
Bld．Geomge Wour
Bd．Steial．Bevadnch
Ghl．Jume P．Wolf
Eld．P．S．Gabman
Eacons
Juewh Sibelley，Dvail Bowersock Isuat Shelloy；Daviel Howsor， Henry Elig；8．S．Oxerbolser Hepry ilases，$f$ \＆．Peteraman The ruweting thwn phissed a resalu tien that a repport of the meeting should

Tiss，Brethren at Work，Progressite
Chrimpian，and Rrethren＇s Advocate，afer which the meeting cloael with prayer and einging－
The meoting elosed with the best of voeling，and whilo weoping was ceen noround us it wea a wroping for joy； Id brethren who had been eeparated io feeling for years，came together as rethron；and we eeparated feoling that tho long－standiog troubles is Cal－ Iornia had come to an oad，and the cburches are once more in maion and love The elond of darknees is now， and we bope at onee and forcver，dis． pelled．All are satinfied as for an we now，and as they eotled their tronb． ics routanlly，withoat any committce boing prosent，we believe it will prove permanent．＇Hey beve sdvised that hereaftor when troubles exist athong hem to come togetber and nottle them ecording to the Goapel，es that is tho only wa
moved．
We se
焦保 ar that our will brotherhood at large The long－ standing of the diffcultumexnting in Califorma，their gederal nharacter，the agitation of Annual Meeting whi bem，the number of corimittece sent by Abnual Meeting，and the most uni－ reral knowledge onr brotberbood bos ond of them，and their final sattloment ob liolieve calls for this report；and drough the wintios of eburches bere we more than glaily prosont it，with
be prager that God will abundantly less it，them，end the brotherhood it

Wh．Sonn Fonsgr，MTod＇r 8．H．Basaot，Clurlc．

## From Brothar Lint

Och．11， 1880.
Dear Brethren
I Erote $y$ ou last on my re ura from two lovefoats．Since then attended two counel mestings，ono in the Middle Creek district，and the other in the Summis district，both in oth the places numed way of the baracter we gunerally meet with，and was disposed of the best it could lo done under the arcumatanecs．There oures to le mucb love and unanimity of sentiment prevaihing amoug the inembora．Onr labors smong them wero plossant，and ther kindnefb tow． ardis is greatly upprecisted．At the永o and I D．Gingy more forwarded to tho becond degree of the ministry One bentuzod at Mifddle Creek．Broth ron Joans Liehty and 5 ．Blough arslat did the latter council．The wenther pleasint，dry and dusty．

## Sunsay－8chool Besolutiont．

Snemicted to tho Biblo and Sundny choals of the Brothren，by the Sur day echool of Franhliu Grove，Iee Co llinoie．
Witareas，cfforta are beigg made in the miceionary caune for tho preaching placen，
And Wuereas，a baitable place for srembling is moch needed，and the brotbren and inbabitaste of Denmar eing in hasited circumstances
Resolvol，that we will assist by do ating our mites is so lendable as pu pose，and invito all otber Sunday schoole to oo operate that tho children and gouth may be collected and in sruced ont of the Ward of God implanting correct prineiplen in enrly rontb．
Firsolted，that all funds be forwarded to Jainus Quinter，treseurer of the board of foreige missions，to be for－ warded to brother Hope，for tho use and purpose named．
Resoled，that the above be sunt to our Sunday actiool and chureb paper for publicntiou．

C．Lamana，Supit

Heney Beocired in Reptember for the Danif M D）Benton，Rockaway Obto si 06 Barbera Ha：I，
M Hull
Matilda Hull
S A Waiker
G Eliot
$f$ H Funk
Libbie Color
Stanielane Charch，Cal
Lower Cumberland chureh，Pa $\Lambda$ Sister，Hurleyaville，$P_{\Delta}$ Catharine Trump，Mulrone，I Mrs J D Speicher， Mra D Knepper， Mt Zion church，Ohio Mt Venton eliureb，Ya

Rabbatb sehool，
Spring Creek cbureh，Pa Rnck lino Kunday－arbool，Ind Saninel Weybright，Md Pipe Creuk ebureb，Md Grand River churth，Mn Chertust Grove charch，W I Bachelor Rur chareb，ldd Ios Brower，Mexico，ind Wallam＇s Grave etureb．III Bino Crebls，church， 11 Fratilhn Grove 8．8clinol，Jil Naphorvatie cburch，

Sunday－school
Turkeg Creek Dasnet，Iull
I if Keeny，Betlitg Springen，Py Tenae Raneh
From C P Rocland the former tressurer if the Draish findr tho allount in bis band when
he censa 1 to bo treasurvy 62 The fillowing caotribic names of tho contributores，us they had not bsea ackeowied get by lim Nathon and Mary Wost，Idaho Sarah IN Wotle，Pa
Root River Cbarcb，Mint Klixabetb Ogy，Minn
Brother，Mita
J．Yeinilab，Trensuror．

Honey Beotived fo Eeptember for Geveral Missiesary Work．
Mary Haines，Md
Stanislans chureh，Cal Mt Verson，chareh，V
Spring Crook churcb．Pa
West Ottur Cruek chureh， 111 acab Steut，Ilopewell，P Savina Mulendore，Wi is Chest aut Grove ebureh，w Ya Wooster chrirch Obio Samuel asd Mary Emmort，Md Levi Rilley ant wifo，Cat Meeth Grove charll，Ohio 1630
Portige Prairio cbaych，Ill 73.

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We will sell the followng thorough red fowis cheap．I cock and 8 bone of Durt Brahums； 1 cock and 5 hens of Plymouth Rocks；1 copk und 2 hens
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THE BRETHREN＇S NORMAL HENTINODON，PA

А Номе，
school
AND CHURCH
or yoang peoplo of both sexes．Beethroa＇n bildren areetopethallywoloome，bat all ethere te aieo admilued en equsl footing．
STUDENTS OAN ENTER AT ANY TIMB． 2XPENSES LBES THAN AT OTH ER GOOD SCHOOLS．

The patronage of all，aod espeomaly of the rethrob，is respectially besscited．Sond fer Crcuishs of choloud twa want stamps for

5．H．BRUMBAUGE，Prim， Bhax 200，Hinutiugden，Ph

## AGENTS WANTED

We wadt an ngoat to every congregation


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| Natem | ，Lhip |
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| Pall svd Wiator Suts aod 0veroats |  |
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| ARMY AND NAVY OLOTES． |  |
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## Sermon §eparfuent.

 ode ohbistian auties.
## Sermoa by Elider James Quinter.

Fically be 56 at of oue mied, bavio, eompastion ose of sbobert, leve an broilic for evi, or ralligg for ratleg, but contrarl unto called, that ge sboald inlierit a blese ing." 1 Peter $3: 8-9$

Tbeapostlo commencea the ebapter by admonishing his brethron and sis
tern to at obsorvanco of duties of a very personal and rather of a domaetie charsecter Ho continacd in thas etrain of admonition of practiral Cbristian duties, and as the word "finally" with the worde of our text.
I preseet my subject under thred beeds. The dutics of Ctristinns to one unotber; their dutien to men in general; and their ditien to thoir en. emics; with the reaton following why we shauld perform these duties Firsh, the duties to one another ${ }^{4}$ Fizally, be ye all of one mied. Having compss ren." Thus far wo conecive that the apostle addreened more particularly the brethrea in rogard to autice witb ono another. They are admoniebed
to bo of one micd. You, that ara to any consideruble extout acquainted with Curistianity as we bave if in the gogpol, are aware, that we as Chrit-
tians are callod upon for opeosss and thans are callod upon for ooecoss and
mion nmopg us It in not only commanded by Poter, but we find it in the writinge of the upostlo Paul, and wo find it taugbt by tho Savior, and it constituted one of the prominent petti-

## HUNTINGDON, PA., TUESDAY, NOVEMBER 2, 1880.

tious in that proyer of his thas he
offered np juat boforo be wsa botrajed ated crucified-tho proyor is contained in the 17 th cbapter of Jobn. In that prayor, one petition was especially for the onion of bia people, the anion of his churoh; "That they many be one is thou, Fathor, art in me, and I in theo, that they many aleo be one in us. That was the prayer of Cirist, and an a model and patuera of that oveness, he gives as an example the onion be
tween himself and his Father. Tbe union that exiate betwoen the Father and $S$ on is the model or pattera that his eburch. "That wo may be one. Now what does this mion consist in? 1 retark rathor is geacral terms thit morning, than to be minuto in detaties How far is is obligatary upon ue to endessor to attain to the onion viec-
tioned is our toxt, and to the tuion or whioh Christ prayod when b proyed that his disciplea might bo oue That union consiets in as observance of the doctrine taught us in the New Tontament Scripture. Such as thero Is but one God; that there is bat one Modialor between God and men; but one Savior.
"Thers ie one body, and one Spirit, oren as ye are ealled in one bopo of your calling; one Lord, one faith, one baptivn, ono God and Father of all, who is above all, and tbrough all, sod in you all." Eph. \&: 4-6. And whoo Ohest seat out bre disciplen after his resurrection, be sid, "Go je thercfore,
and teach all nations, baptixing tbem in tho pame of the Father, and of th Son, sud of the Holy Gbost. Teaching them to obverve all thinge whatsoever 1 bavo comuanded you. and, $10,1 \mathrm{sm}$ with you alwaya, evon unto the end of the whorld wore convorted to Christinnity, were to have all the commandments of Chist presched to them, it was evidontly their duty to receive and prse tice those commundments. Hene thry were to be of one mind in pracAnd this refers to all believers in all ages of the Cbristan church. The aged of the Chintan charch. The Rome that was to be piesched a Cericth and Ephesus. Heace Paul writing to the Ephetian bretbren dochates us we bavo seen, "There is one Lord, onefaith and one buptism," cte I'bis church was probably mado up of not to believo one thing end rome an other, hut they wore to be of the sam mind, and bave the same faith, the same buptism, and bo uaited to the ehireh. And from wuch Scriptures bi 1 bavo qaotod, we muy foria a pretty correct view of the oneness to which Christiens am to ettain.
We are to be onein all the doctrines of the goopel, and in all the corminand. mente of our Lord, and in all that designed to protnoto our Cbristian od ification. Why do we not say weare to be one in all that is cssential to sal-
vation? Surely this is to be understood. But 1 say in all thut in promotive of Chratian edification. We have Chris. tians in the world wbo aro very zeal. oun, very strong in maictaining what thoy think easontial to salration. But
anything beyond $\approx$ bat is cssentiul to ealration, they do not think is of much importace. Now we look at the math ter in a difforent light. Whatever our
Lord has commended, is essential to
omething. He doen nothing, nor ro
quires as to do anything that it al. together uselass. Wo will illutrate our idea bero by a referonce to fees washing
Wo dol
Wo dot't thisk that feetwashing is onential to nalvation, sone will sug,
Yory well. Sappoee we can be kaved without it, my brotbren, bearing whatever denominational mame you please. I want to call your attention to what Chriat enid. "lf ye know these things happy aro yo if yo do them. What things? Feotwashing waa on of thea. The performance of overy
daty brings its accompanyigg plesa ro. "Happy are yo if ye do them." Supprase we cars bo saved without wesbing feet, can wo enjoy the blees ing that is connected with it without doing it? Whatover happiness I en joy in the public ennetaary, in holy
devotion, whatever joy 1 many havo oxperieniced it toy holy baptiatm, what over bappibees I may experience round the Lord's table, what enjoy mest I may foel in all these places, I havo because I do them. So I cazno onjoy the bappincess consequcat upon cheorvance of the rite of feetwiesh ing unloas 1 do , the thing. Therefore, thing cleo 1 datunot enjoy the happiaess of feetrashing ualess I do tho thing Then, though you may thick feotwanhing is not cesential to enira tho kly ssitg conpen r objoymont on the point I call your attention t the point I call your ottention to
this. I mainaia it for tho res an tbat it ie a duty, and the perform ance of that duty will contribute to our epiritual edification and enjoyment. In not plain and reemonable? Thero ngbody be union among tue. notod thoir edification 1 have not got, I ought to beve it- If we have nomo thug tbat pronotes our Christiao od-
itiention that others lave not, they ought to be with us. For there ehoula be a samences of mind touching our edifiention and savetification.
Another grand peint 18 our sanelifiea tion. "Snnelify them through thy trutb; thy word intruth," Lnok at that eonnee thion. I want ts call your attention to this. 'Sanctify them through thy God fo trath. I mean that word it all its parte, and comnections and re futhents. By that word, is all it Giflucsa, and by an impartial compli There is a good deal said about Clris lian sanetfication. And it is at important doctrise, but asnctification nre to obey tho word of God. We are to bo sarietified by its truth We are to be sot apart from the ainfull world by the truth of God. The word of God is to separate us. It's to be a pertwean wall that it to be bailt up and cvory Chriatian rite and practice ia an ndditional layer of atone, an it were, tbat enierges that partition, nad And what is the breadth of that wall It is us hrood as the law of God. It in cemposed of duty, und it is composed or holy priciples, aed that man or woman that ia furthest from the wich
cdiness of the world, is the ona most edness of the world, is the ons most
controlled by Cbristian srath, the moas molded in the mold of Chriatian truth But I must drop this train of thought
diata in all that pertaink to as/vation, thing tbat has a teodeney to take ein away, nod overything that has a tondoney to stamp upon us the divine im age we should be moited in. There munt be a oneness in tbat, and to this ond we are to wark.
In the apostalic ehurch that was comprized of Jewe and Gentiles, Paul aid, "Thero is one faith, one Lord, ove boptiam." When the Jews were very
tenacious ibbout eating flesh, the Gentenacious about eeting flesh, the Ges-
tilea could not seo the necessity in being eo, and what did Paul tench them? Ho taught forbearance with ons another. Ho may, "Lhet not him thet onteth despise bim that eatsth not ; and let not bim which eateth notjudge him that eateth; for God bath receised bim." Rom $14 ; 3$. One aite dows to is table with no meat oa it and he hanks God for hie horbsf anothor site down to his table with ment on it and natter wo bave notbing is the now difpensation, therefore thinge of that rind are to be left to our diserction and o our circumatabeen. We present
 passago in which Paul rayn, "Leot
evory man bo folly porsuaded in hin vory mand bo folly porsuaded in bie let him cat it let all llisge be doee in moderotios. If one wants to obsorve tho Jewish festive dayn, two or hreo Sabbaths, let hitm do tt. If be can afford to abstsin two or three day rom work, why let him do it. Don't ondems him for it
These are mattora we have ald, the must bo left to ono's judgreent, and diweretion. But when you eome to Cliristian doctriaes sed the thinge thet Got bas ordained in hie law, don't quote that passage, "let every man be porenuded in his owa mind," for wo hould bo perauded io oar own minds only to aceept tho troth is it fallowss. One thought moro and I
drop this Ono of tho objects, at drop this Ons of tho objects, at teined for. Why all of the samemind? Paul don't give the reanon here. In reacting in thia way one text pre uppoacs ntother text. Why should shonld we all try to be united? Why hould all decominational divisione be put away? And why ahould weall ne organiantion-one fold of Chriet? The Savior answere it in that prayor o which we bave referred You witl find the anower in the 17th chapter of John. The Savior nayn, "That they all may be one; as thon, Father, art in mes, and I in thec, that they also mny be one is us; that the world msy believe that thou hast sent me." That oneness promotes our officiency, and it promoter ourpower; an you have heard it said, "in union there is trungth." If all tho believors in Christ had thin onenens of mind, and then would labor togather, what good could be donel But you know, unfor tubately the Chrlatan world is divid. cd. Ons denommatlos preaches one or up and another preachos that thig down, and this way onr power is srided. and it is not aimply divided, army. Take two armies ho it the army. Take two armies meeting in batule array, and aboat to entur into deadly confliel. The guos aro sll planted on the ramparts. Thoy all
have their direction. But nappoea there ard twenty or thirty gute di.
rectsd againat the party for whon the wero designed to proteot, thea when the match is to be applied and the word given, to onter the conflict only one half of the power ia oxerted os the enemy. They are tarned right aronnd ngaiant the army of which they tormed a pert. How then? Then you pee what a condition of thing there would be. That seems to be a pretty hard lllustration, but it is a description of the Christian world. Our guas are direoted againet ouralives. I mesa by that, that wo in the churober, instead of treeting the common onemy, are having diffleulties between ourcolves. One thing hore and anotber thing there. The different churches aro engaged in that. Now that is churoh sed the nubjeet of open eomtoution. Ono clans is in fuver of close communion and snother is lavor of open communiua. So thero la a defficulty here. I might piention othor churchee. And wo come down to our owh churchen and wo are sorry there is wot the onien among us that there whould be. We are urning our artill-e ery tgainst oursolves. We are divided mong ourselven, and we sre spending our strength in contending with one another whon that ftrength should bo apent in defending our prineiples aad generol order. Now the iraporianco of thin uciow These churches ought not only to be vilted, but thny ought preperly he axited together. I belleva We will baye to reader a torrible aocount for the condition existing between tho difforoat deaominations, Christ prayed for the oaenese of hia people. There is a wrong bomewhere. Wo ought to bo united together, instead of being so estranged as we are, and be an unbroken power nyainst the world. Oh, what good would be doned Go back to the apontolic chureh, There wee no general division in that church then. There wss eome form difficulties, it is true, hut no general ruptare, and look at the powor of that chureh. Look at the churches apringing up in Rome, the city of idaletry. boatheniem and crimes ; and why wan that? Becauso they brought the unted power of the clareh to bear against the world. And so it would bo to day. But we will give mow time to thie thougbt again, for we feel it is an importast one. "Bo of the same mind." How far? We bavo afloded to that Wo don't think you ent object to the position wo bavo taken this moraing. Dos't ask about salvation. Don't say this thing and that is not essontial to uslvation. Io it essentiol to anything elne in the Cbristian lifo? Will it increasid my power to honor
 ame in feeling ae well as in mind．It is the anme dostrise that Paul preach－ ed，when be admontithed bir brethren rejoice with them that rejoles．＂That＇ thu iden．Same feeling．Supposo I an in trouble．You sit dowa by my ide and gou are is trouble whth me That＇s comprassion．You nbow by the loek of your conntinanco and of your
ose that gou are in deep bympathy ose that you are in deep bympathy
with me．Tbat＇s the kind of foeling o should cultivate．Soms it seoms cannot do it．Thero are nome peeple tbat are calculated to make all around them un bappy．They have sueh lini－ that if you aro not cureful you will get into the eame condition．＂Weep with then that woop＂etc．Thero is some－
thing in that wortby of our nttention． thing in that worthy of our sttention． You must onter into our feolings if we are is trouble Try to catch the fect－ idog．Have compassion one for another －be of tho same fecting．Wo now notice anothor duty incultivated
in the toxt．＂Lovo as brothren＇Let true love be maintnioed in tho church． ＂Love as brothrea．＂That＇s the love． This opmen up a wide feld for applica－ tion．We must not work againet one anotuer．There are g great pinay
negative things wo munt not do．Some peoplo go to law wite ops abother． We abould not do that．Christians eanuot go to law with one asothor．It
is not right．Cbristinas muet not go to war．Bretkren should vot hill eno another，and whenerer 下e admit
that war is right，we admit the pro－ prioty of Cbristians coming in conflict with one another．Cbristinse of the prime deaomieation sometines come iu
cosflict with one anotber．What was the condition of our war a fow yours B6o？Why on the fivids of Gettys．
lurg and Antietam members of tho name denomination met and fought with one another．It was the ease Anorica，aud whenever we andand aud the jastice of war we must ndmat the propriety of nembers of the asme do－ wo mast refrain frora theso things． Inatesd of fightugy and killivg one anotber，wo must be kind to one Chrostuat．Wblo as Cbristiass brethren，we aro to be pitiful und courtoous to all mee．What is pity？
Pity is the dastreas produced in the mind at the wrowg and danger of ot bors， II distres protaced on ascount of the overy one that suffers．And bow ts $1 t$ wo look at the simer stunding on stip． pery rocks with the Grey billome roll． ing benesth，whut prty ehould seelt our bearts！It is our duty to feel dis－ tresscd，and prity in somethang wo teons．What does this mean？It has reference to oor conduct towarde one with kinduess or the disposition for to belp．
These is a claw of pretty thoughts What dous the wond＂courtouy＂come from？It comes from the bonora of tho evarts－the courto of kings and cenperors．There is a gruat deal of
etiquette otaerved by that class that associate with tho courls of kinge The word＂courtasy＂enmes from the
courth，us the word rastic conies from courd，us the word rantic cones from
the maubers of rural diatriets But don＇t misunderetund us．The courtery that wo culurate iv not the equrteng observel aroued the courte nif royal
greathers．What eaurt then？Tho greart of heaven．For this courtsey dows mot cimsint in outward sbow，bat 2t consints in kindncas of beart，and
reapect to our supurions and inforiors． It in the observing of those dignifited
apd holy prixelplea that govern the
intercourse between bigh and holy bo－ ingo．Do you catch the thought？ And if it in so is cinot a grand＂thenght？ These are the mancers ibat are char－ acterlatic of the divine family，the Son of God bimself，and tho angola ground the threne of heayen．There was once a nich macrebant of Liverpool，and in aceumulating po lerge a forture，ro－ plied，＂By my civility to othors．＂It is a grand eharacteriatic It is one of
tho best you ean make uns of，Reapect and kivdness to all，with whom you absociate are Chrietian dutioe Stu－ dente－be coartoous ono to another， and wyour teschers；busbands，wiver， Obsorve the babite of the divine fama－ Iy and the divine character．I can ssy to you，beleg the ofdest in the reom，hat $I$ have been for forty yenrs
trayeling more or kes over our traveling more or less over our coun－
try，alone and in company，and I hare never met with muth insult or ankind－ ness from those among whom I base been thrown．In my early youth 1 I triod to lo ofril．I eay not this to boast，but for your enoonragemeot wo recommend every element of our holy roligion．Our Christianity leads －ant to tell you that inslead of ping wrong for wrong，and eril for evil，gou must on tho other band，give good for avil．You are called upon to bloes thoee that curse you and despitefully
use you，as Clarist did．Don＇t render evil for evil，but good for ovil，Wo ar called upon to do that by the Great Manter，usder whose hawe wo abould ous and hind，and rotura good for ovil．We would like to dwell uron the importance of cultivsting theno
feelings．Tbe Spirit of God plants feelings．The Spirit of God plants
theso feelings in our hearie at our converaion，and wo reust cultivate
them．Wo como fato tho world little bubes，with two hands，cers and oge bat，jou know，these members must be developed；these litilo arme must bo mado atrong Wo munat develop thane little forms sad bring thens to maturi－
tyd so it $i=~ w i t h ~ t h e ~ v i r t n e ~$ planted in our bearti at our converaion． They rount bocultivatod and developed． Do we study Christiunity in that way？ Wo cannot expect to bave grea， troagt uniens wo cultrate these ole
moots of Cbristian cbaracter．Lot us cultivate tho feeling of brotherly lovo， courtesy and kidness．They aro to be subjects of cultivatice．Our aiten－
tion $f$, to be given to them ond in that way we will beeome men and women in Cbrist and will greatly beautify our Cbristion character．
In coselusion notico the thonght that if we would inhorit a blessing，we oring ovil for evil，or ruling for rait ing but contrarizise blessing，know－ ing that ye are thercunto callewl，that then try tinherit a blessing．＂Let us then try to monhe our lises a blersing，
and wo shall bo blessed by the Lord with all that he han promisod to the faithoul．

Trexa is rich in time．It bas all toe meunarolees woalth of eternity to berren gathered ap；hittle ebildren wero blessed tonderly，and the blind beg－
gars sade glad with heaven＇s light in gars made glad with heaven＇s light in a great pall on the face of bumanty and thousanda were dying in the dark－ ness．

There a thounand Joyons thlagh in life which pans unbeeded in a life of joy，as thise hath been，till breezy por－ pow conaes to rufle it：and dafly duties paid hardly at first，at leggth will bring
repase to the sad mind that studies to repose to the ned mind thas studios to
perform them－Taffourd．

## 代ちらa！

WHAT ABE YOUR PBOBPEOTE？

Corse，Brotber，ato us reason together． To start witb，What ara yeur prospect You know our Father promised us a permanent bome in the grout massion abore；you romember Ho gave us start nis After deparling thin liffe，Ho left a rule of netion，and a course of lator by which we may socure a peovi tion in that future honis．All the di ections and plans of operation aro written in a book．Doublest you hase
read it Nol Ab，I ans surprieed，You remember when you boughtyour furm Soll exarained the record to nee that counsel of a laverer hen you soagh that you might be enfo in buying，and baving fillowed the inatructiona you socured a honse．You took the proper courso exactly，aed your inveetpeat
was a buccesst．Jus so in securing that otber home which is abiding．By ex－ amining tho writinge we see the title is good．No question about that．It is a noed not pay for it．Theowner has promised it，if we only do has will．It is not hard to perfiurn oithor．You
know how bard we lubored to pay for our firmas ；mothing stomed too dulicul for u5；we lahored oarly and late，from Monday till Saturday，and on Sunday how hired wo were，anil huw loth to get ready for church．Do you remem－ ber Ab ，yes Woll，this written will uot Fa ，it is made up of many litto thinge，enasy to perform，if we once got
the connent of our minds；and all these the conient of cur minds；and allt．
put togetber taske a great work．
When you corenanted with our $\mathrm{F}_{3}$ ther for a title to that future homa you gave sour senl，viz：Baptism，nod low aftor Cirnist＂tis book which con－ tains tho wilís．ounto others os so would that others should do unto Have you lone so？Hare you tade it a rulo of action？Let us mon．
Some time sgo you had a fat beof to ellf；very anxioun to disposo of it o get tho money，your naid to neighbor
＂If jou eond a bayer I wilh give you so mucb．＂Very well，neighbor P． goes and buye it．When asked to do © you promied，you ssid，＂O，I did Some time since，neighbor P．had on artielo for sale，you tald to bim，＂mill Fou give me so much il I हell it for youl？ violating this golden rulo ty asking rour noigthor to do for you wbat you refinsed to do for bin？Think of it，
How solfish，bow unprinciplod．Then sgain，gou bad a surptue of grain lase yoar，oase of your neightors，und a poor him consid，easna to buy，you charged coned price，－morothan you could get in the market Don＇t you ace tho trans． uction was altogethor in your favor and against your brotber，thes preforring
yourseff to othora，and pgain violating the rulo by which your business trans－ actione sbould have been governed？
Agnin，a poor，weary traveller camo o your door and asked forlodging，but son rofused to keep him aed told him gain indulging a epirit of eelfistness and violating the inetrections of the book，both towards the stranger and
Last fibllath our Elder announced a rounoll meoting to bo held and strong－ ly urged all to be there．Quite a nutn－
ber of Brothren were present，hut goa with some otbers，were absent．You ay that your hay wan just ready to spoiled．Perhaps so；but as a general thing you do not attend eharch meotipga；ray you are sot needed－ don＇t do anything when you are thore．
It is a prineiple within us，to indulge
in that which in the most interesting to ur．Hene，by absonting yournelf
frema theno meetinga，you show that frens theno meetinga，you show that
you aro not inlerested，and consequout ly an unfruitul vine．Again，you neg． loct the Bble You go to worls early the morning and rotire soon in tho oreaing，giving yourself no time for reading．The bitlo aays，＂Seareb the cripturé＂ 4 plain commend．Not only so，but absolutely necessary for ur spiritual growth is christian lifo． If you were to neglect your temporal
businoss as much as you do the chris． business as much as you do the chris
tisn duties，it would noen go down and fioally you would be sold oat of heuse and home．Bewaro，lest you lese your title to the boavenly home．Reraem． nothing．If is true that you aro re－ peoted by all，－a good neighbor and a moral man－bat thero is something be yond morality，dooper and bo ier，which wo must posaceas bufore we can be fit of tho world better than Cbriat＇s ser ice，in this lifo，how ean wo onjoy the wociety of the Suants，and Christ in Hoave
What are your prospecta，thes？
Let me adviso you to toko a viow of your past hife，sha compare a wita
gospe．Let all your actions bo goveraed by cbristinn principlo，and your motives bo of the purest，then you may hopo to inberit as abiding
omo in the promised sanasion．

## tEE Bible

## hy jobs rueptit．

There ase two elasses of our citizane thoepeak aga：net the Biblo，－ono be eaves of giving out too much light，the darkness and tigotry．It is no wooder when cbristianity degeecratod iuto a ysten of nuparstition and priest crat， that the light of tho word in feured by thase who make sbrinea for Diaen or the theral offoringes of the oracle．
The wouads ineurable，the Bible transluted by Liuther，inalicted upan German supenstition is an acknowledg ad hutorical faot．If you want to know bow this coald to in the fate of the fact that the Catholics profewe their belief and declare their caro and protection of tbe Divise word，you need inls go to tho mase with your pocket Biblu in your hand and compare the
nass with the lextutuon of the Lard＇s auppor．If gou do not konw Latia well enough to keep up with the priest，you can soo tho Latie and Eaglish in perallec colurans io the large enzed prayer book． Tho Bible tella you that the origioai apper was an evening meal In the mass gou wilh ace it to bo a breakiast， of the priest saying mass afier bronk－ fast，nor will they nillow the peoplo to Your idea from the Scripturo in that of ．fatr meal－the portion of each foar idea from the soriptures io that Jexnas took bread and broke，and aasi， Take and eat；＂ot courne you infer that thoy took it in the usual and nat－ ural way in their hands（they had no forks then）and did eat．In the masa， people are dieciplined to pat out their ongues to reevive the water，it boing too boly for his disciples to bandle although it is on rooord that ho invited
Thomas to fell Mim－to handle His． Tho opes Bible tells gou He bade them Drink ye all of it．＂In the matas you wil witnoss no communicant citbor ating priest，drisk the wine．Then again，the obapters of the New Tosts－ ment give you the idea of the suppor oing a memorial，a commernorativelu－ citution．In the mas it is a eacrifiec for the living and the dead．Hero you can traeo no loager tho amallost fign
of a suppor．Your mible tolls you thero was one offering bat no more－no daily
in not Soriptural．But you eoo an efforing and a bowing down of all
the peoplo，astriking of their broasta and a bear．y workhip of somothing you see elerated high above the privat＇s head．This is a uso of the bread of the upper which we cannot diweover in the ecriptaral institulion，＂Theu shatt worabip the Lord God－－Him only shatt bou serve．＂Now，the tondenoy of Paula worde as to speaking in unke wn loggues，and apeaking to tho under－ otasding，is not rogarded．The privato masses eaid by Monk－priests，and oven secalar priests，in privato，bears det a shadow of reemblance in any way to the suppar，as to time，food or commun－ ion．The griest gees through the whola cremony alone，and uscs the com． munion（3）clemonts alone，nobody gives，takos，recoiven，estes，driaks，but bimsolf．Tbere it n supposed bencfit to those whe pay，or to their friend，to themeolves or their properties，to bodien or souls，Those private masses，indeed all mabses，have the look of incanta－ thons，of the working of spolls．

In the dark ages，almost all Biblo knowlodgo was lost oight of．The Lord＇s prayer bocamo words of magient
superatition．I shall copy from Town－ y＇e Bibilical Literature，2d vol，pago 25，sorae specitrons，and sball carofully trasteribe with pen and ink as I wieh in each matters to bo accurato：
for illitis cepmmon in the middlo ages for illitorate peoplo to nay their pray－ ors and croedn in what they thought
was Latin．I know by experience how was Latin．I know by experience bow
theso kind of Latio prafera arolearned． Thoy aro loarned by bearing not frem booke and pats along without any in－ quiry or criticism as to their correet－ ness．The worde are caught up with． out underatanding as 4 parrot learo ${ }^{\text {to speak }}$ The foll
nen of the omtentam croatorum ejus anicum do－ minum notrum qui sum cum sops vir－ gini maria；orlub fixas，ponehi pilati audubitiers，morti ly bondny，fathor a ferdes，＇selorest un Judicarum fivis a mortibus．Creczum spiritum sanctura eel）Cathol kemienurum，pecenturam communiarutm obliviortum．bilam ot turnam again
What they called the little creed ased ae a charm ran thus
Little oresd，cse I seed
Kpeele brfore oor Ladien knce；
Candion light ，andlea bron
Candios light，oandles brun．
Our Lafie prayed to her desr Boase．
That we might sif to havera come
Latte creed Amea，

Tith a fer individuale. A fer glimmors of the knowledgo of Cbrist wili
to raore good to the heart then a life tudy in the Greck arademiea without nueh knowledge. Imperfectiy the Bitle is followed; it makes its marlt on the antions who reccive it. 1 could mako this clear bit you time 1 could mako thin clear bit you can nce it yourself he thinking nometiont and moculorn, on the eations with and the nations without the Biblo, on antiquity and on modorn timesf on tho lont stiences und the present; on the charities of old ond thase bow in extions of women and lahorers There has boen much blood ahed througb the ages of Cbristianity. Tho infidel will say and I edmit that, but the Bible,
the New Testament doen not teact this. The forgeting of its commends and the rubsticuting spoculations in theology and heatheniah eeremopica gave rise to tho disputes which un-
sheathed the earnal weapons. The shesthed the earnal weapons, The
doetrines of predostination, of patripassions of the coeternity of the Father, and the Son, and whether the Holy Ghost proceeded from one or both, the real presence of Chriat ear tions and deecriptions of the fature habstations of geod snd ovil porsons ceeupied mou's minda and nu
the simplicity of the Gospel.
Polo, $\mathrm{Ma}_{0}$

## ohUROR OONTBIBUTIOMS.

DY JOGEFH HOLSORYLE.
By roforence to the Report of Andual Meating for 1850, page 48, 16 will bo esen that thas surjeet bas boen balore that hodj, and that difforences
of opiaion oblaitued sunong brethren who wo belicre sro all zeatoss for the causu of Christ ia their labors for tho prosperity of the eburcb. There scoms to mu to be a Decenesty for examinng this topic, for 1 belove that all who participated in the dezobsyion are subcre in thin, however, rerious Then in order to come to the reconcillation of the vanous views and arut the premises irom which the arysments are drawn.

Taxation is oppoesd on the grounds What four tirtbr mueht decide to go to tho oxpensa of buiding an Orpbues'
home, a coatly charch ediace, or ems. home, a coatly eharch edigee, or ons.
bark in pome soheme on which the word of God gives no derection or eommand, and coupel the other fitt who represent the wealth of the otginization to bear tho burden. Snoh a proceeding woun shoald not be attempted But bere is a case. A poor sibter, an invalid, hes becone a charch eharge and the bretbres, sonn of them, have made a fattbful effort to provide moans they suceeoded, hut at last, becauao of the viter relusal of some of the calthy mesuters to cuntribute even diecouraging othera from doing their duty by unressonable remarks, the church hecomes novolved ta dobt and
the majorny serng the twecsaity of mantawing the bouor and integrity of the ebureb, and lookivg at tho scrip. tures, find that it is aecoptod according ax a man hath, and not according as ho bath not, though they know the
blesange of God are to the "cheoritil giver," still thisk that when grudgurs bavo mado it a "Dolessity" it is right
to eay to the williog oces "I would not to eay to the willigg oces "I would sot
have others cusod und you burdewed." Hut that thero may be ane equality they rusolve that the oxtent of giving shonld bo commensuruto with the $A$ postolie direction: As Godliath prosperod
you." Finding no othor meavure of pou." Finding no othor meaturo of iote considerution the whole wealth of the organixation and kindly asle that that meaqure. There aro easen in

Which some refumo to he ohedier 1 be recalled Inx mang a lutter stee) w the lsrge majority, who hire
said we want the burden equalized, yoir, utterly refueo to pay their queta, oven aftor Herening that tho matter hoald be dociled by vote of council Brethrea, we feel that "such thingy ought not be," and for the eake of the glory of God, hope they are not ofno net with. But, novertheless, nuch higgs sre, and it is greatly to be feared tbat it exi-tsonly as the fruite of tha moke claim to oar fellomship than aoy other groes sin, for tbo A postle has classed it among them. The object and uso of the funds proposed to bo rased showld. therefore, always be kept Indian our proceediago
Indiana, Pa
FUEL FOB :TBE ENDLESS BURNIKQ.
ny e. 日. balsdation.
Reply to an anomynous letter from Maryland.
A very pleasant eurpriso wan your great-souled tetter of Oct . 15 . W aile
reading it, a pusvage of wthe swet reading it, a pusvage of "the aweet
Pealmint of Jernel" kopt ringing in my soul: "Thy people ahall be willing in the day of thy poicet, in the nentities of Bolisess from the womb of the morn of thy poteer" That is always, if we allow $A$. "All power is given unto me in hoaven and in carth." "Lo, I am with you ALWArs." Cbret is "tbe wie-
dom of God aed the power of Godr to Jows and Greeks as stendily us he is tho hite, at so be that "our life if thid with Him in God." Another parsago your hotior bronght viridly to my
mind. "ln a great fipht of afineton, the mind. "In a great fipht of afineton, the
abumunce of their joy and thear decp poverty abouxoed unio sae miches or thank hilskality. For to sbcir polect potert they ware willing of thenseluss." 2 Cos $8: 2$, 3. Is there any tbing it tho whola Bible more thrillidg fully demontrates the nebers of grace, the conatrainiog conergy of Divine los ie the soul, and the ravishing besuty
of bolinens"? I often wonder whether sonse of our money-hoarding membor know that it is in the New Tentamont. If "the love of money is the root of all evil." ith enmploto consecration to Jesas ta one of the most glorimus tri
umphe of the Cross. What a day "of veageatico and fory indignation" will it bo when these thusder-words will reach ther fulfilment: "Go to now,
ge rich men, weop acd howl for your triseries that shall come upon you Your riches are corruphed, and your garments are moth-eaton. Your gold and ailver is cankered, sad the rust of them sball bermiteoss agoiast you,
and shall cat your flosh as it wore fre. and shail eat your flesh as it wore fre
Yo have heaped treasure together for the last days" James 5. 1-3. Is no this enougb to mako angole hold their soul and Castomashment Barkering aal wealeb aed glory for "gokd and silver" and the vanutues and gratifica tions they procurol "Ba astonisbed O yo heavens, at tbie, and be borribly afraid, be ye very desolate, saith the
Lord," Jor. 2: 12. Ont of heaven, from the lyps and beart of Jehovah Jenus, comes the awfil declaration, "weop and bowl, ye rich men." "Their wurks do follow thom" is as true of thoso who die in their unriginteous
nces, ns of those who dio nn the Lord." hev. 11:13. The wicked and self plonsing "ehull eat of the frutt of their own way, and bo filled with thoir own
devicen." Prov. 1 : 31. "This shall ye have of my band, ye sball lie down in hurrow" Jsa. 50 : 11. How many will wish in the gruat day of wrath, when God shall gather the fuel of the unquenolabile flame, thoy bad stamp. ed overy dollar and dimu and penny avd greonback with the image and supernenption" of Jenas. How many a manuscript that is now given with
earnal glee to the public woald thon
ed io "the gail of bitemossy" and in
the very ensabeo of bell, wonld then the very ensabeb of bell, wonld then
gladly be blotted. How many an accuation which is now giortal it, and
in which tho passions burn with a Fe hemeat flame, will then como back a a live catil of queneblesa duannation.

## BEFLEOTIOKS.

## T sotoson Kawnr .

The prosperity of a State depends os tho wisdom and intelligence of its govornor. Likewise, self.yozernment depends on seft knowledge, without it it would bo impossible to govern do sire, thonghts, tenper and the tobgue.
We mast of necessity acgraint ourWo mast of secessity sequant ourselves with the teachinge of Jesus bo-
fore we can successfully combat orror fore we can successfully combat orror
and advanoe in self.government. It io ovident that much time in lost for wart of proper government of thought. It is obvious tbat dearn takea shepo and is ohvious tbat deare takea thepo and
gajonatreagth from thought. To eherish good thoughis is charactaristro of a renowed mind. Let the wieked forsake his waysaad the uerigbteous man hus thoughts. Such are the requiro-
ments of bim who waiteth to be gracious and delighteth in merey. Said the Paalmist, I thought on my ways and tarned my feet sevto thy testimon. ies. Atso, I bate vain tboughts The bible is replete with the contemplesiots of the oterual mind ated may bo ontitiod she thoughts of God. Dolighs thyaelf is too Lord aud be will give thee, the
xxxvil: 4
xxxvii: 4
On is due regalation of deaire, the bsppiness of life deperids. Wo should conkider how many of the thought and feelings of overy day nawve ou in
the channal of wishes and beper and expectationa. Anil what uro sll thene movements of the mond, but evrasin Dung of the most fiestal es le of life may be traced to ill regulated desirea. The pasing and atrongibening of that which is inteveletif is itsolf evil: and criounsl is a bigb degree is the action in which the desire terminates Un governed desire of gain is perbaps, the greatest of all evils and threstens our hational prosperity. Happincss is the greatily to bo deared Happy thought all may obtain it without dimimeling the mupply, it is offered to all, baviag good conseionce void of offence, but
cannot be purchased with earthly cannot be purebased with eartbly
tressures. If, in pareuit of the covet ed boon wo wore left to grope onr way make a guide, we no doub woul could know nothing but what wo loarn from experience, wo might speod much fine in making the discovery that earth and not a means of obtaining it, Jesus bas mado the way to bappicoes, plain and it rannot be mistakon; he han told us whore it in to be found and orw obtained; expectation in any oth poistment end in deplorable disap ure will be most needed, when the Sopeset up by earthly treasares will vanish the suoke before the etorm Corotousacas is a tearful and a rapidty growing evil; the most encred considsltar of earthly ised happineens is a cheat and a dela aion, dispelled by shoughte of tho Aight of time, tho uneortainty of life and inan's accountability to hio Cres tor. If a reasonable amonot of this
world's goods could satinfy the cravinge of tho carnal mind, perbaps an oxcuse might be found that would in some measuro mitigate tho soverity of he charge, but nuoh is not the cane atrengthent and coveta more. Thus the heart is deceived and God dishon ored. We may suppose, that in the hour of death fisir estimates of the value of earthly treasures aro made
Lay up for yourtolvos troaknres in Lay up
hescen.

Thes Christran, thatekfully aceoptatho cuward of indastry, frugality and tersperanco, ndil wiscly user it a- n mesua which be bats placed for tafe kecping in the care of Jesus. Treasaro in Houven, ploasing thought, ulways sare, whea needed. No Enoth, no rath, no
taraish from age and no tbieves there, all are honeat in that happy kingdem. As wo gain wisdom by the exerriso of elf knowledge, government of thonghts, desires, temper and the
tongue will become essy and nateral, tongue will become essy and nateral,
of the glory of God be our object; then the strength of our desiren will be proportioned to the ralue of the objucte desired
Self-knowledgo may be termed Spir italedocation, whech in needful in self disciplise. To ksow oursolves, is to know human nature, the knowlodge of which eoubles us to exercise charity and humility
When tho truth admith, the mantle of love sbould be c'ast over the failing of all.
If wrath must have a plaee, it shomid tot bo an abidieg place.
The fear of, and love for God nod bis attributes, und all his great family of childron, is religion, and itudemonstra tion good workn ; i15 rewards, our Fa thor'f love, care and protection.

## OROM BASKEI, S0.9

## DY DANELE DBtosz.

Nome servants obey thoir ranscrs, some ebildren their parents, and some sacallad Christians servo and
oboy God, upon tho asme principles cbat wild bensth oboy their keepers. So long that tho mastor and farenta are prosent and tbroaten with the chastizing rod, so long do thoy oboy It is the fear of their presence and tho threatened punishment that prompts them to obedience. But whon they tarn their backs, the fear of their prosence coascs, they forget the threatoned punishment, and their ovil inclinations ther own wills

It is a woll kaowa fact that ksepry of wild beasts, whon they ontor their eagez, dare not turn their backs. Sometime this summer, Coup's circue and monagorio oxhilited in Winchea tor, $\mathrm{Y}_{\mathrm{n}}$. While naking their street parade the kevper of the hyonas-who and wich wecusume onters thoir cage cions beatit-mbt, attracted by the clous beasto--be, attracted by the torned bis back is little. Bat thoy souxed the opportunity mmendately and sprang apon him and began to ear him to pieces It wus with groat difliculty that the other men of the show got bim out, and be wat so soverely injurod that bis life wan eadangered.
Man in his patural and depraved state is more lake a wild brast than a human boing bearing the imago of his allwise Creator He ia a tchild of wrath," and itis upon the priaciple of fear that he is iadnced to render obedionce to his muperior.
Dear render whother you are yonng or advaneed in years, whother you arca youth sinder the tatorsbip of arthly puronts, or a aervant hired by manual labor; or whether $\mathrm{y}^{\wedge}$ n profess to be a servant of God, do not render obedreseg apon the beast like princi-
ple of fear. It is your privilegra to bo adowed with a for moro sublime, , bighor nature thun that. Go to Jesus uidance and protection, and covenant with bim for timo and etornity Ronder humble obedience to all bis precepts and examples. Ank him to givo you his good and holy Spirit, which oo will as willinuly give to you as your eartbly perents will give you a pisee of bread. Pray him to shad abrosd in your beart ble lovo divine,
boing. He mather all thang new. hove will the the princjple axd propelling power in $\mathrm{J}^{\mathrm{ou}}$. lou sball be tho huppy partaker of His divido satare. The Spirit of fear will be cast out and you slinll receive the bilinl $\mathrm{S}_{\text {parit of }}$ doption which erieth Abba, Father, and gou sball bo bappy in theo and oternity.

## DIBAPPOINTMEHTS

ay a. t gossmanan
Yes, somotimes a text forcen itself apon us and tho mind bocomea prolifio with thought and afforde a olsazce for he penamas. This text in jast now konly folt by the writer, who in comany with our dear motber atartod for the minesion field in Porry county, Ohio, and by a little bit of carelessnesa took the wrong train and failed to reacb our destination. Well, zomebody is to blame. Soo how ready to lean upon nomebody else. The eonductor, yes the poor eonduetor it alwayy roepponable you know, bo when takiog up our tickots failod to tell the to chango cars, and wo, eittung in our eany seats, nogleotod to ank and hence thre dieapappointmest. $O_{\text {, well }}$ wo are out fow cente and one bight awny from tho saints whom wo expected to meet. Learning our situation we retarnel and atarted anew and hope yol to roach our destination.
How hoon we rotrace our stepa whest wo find ouraolves mistaken is things portaining to thes lufe! When time, dollara and gain are at stake, one calk is suffieient and wo roturn, and will make tacrifico to bo placed aright. How is it in regard to thinga pertan-

Che forimitive ©̧inistian. renlamind wekery.

## HENTINGDONTRA

Nov 2, 1sso.
EDtroas ELD. Jaura quintaa,


## MISSIORAEY HOABD



ophicens on tas mondi

Bno. Jesse Calvert when inst beard from, was in Maryland and roports very good mooting.
Boo. D. C. Moomaw's corroupond onts will new nddreps bim at Big Liok, Roanoko county, $\mathrm{V}_{2}$
Bao. Cassel of Phikdelpbis ntopped with us over Sonday. He madafaetares Terra Cotha ware.

Naw enbsoribera are now ceming in every day. Now is the time to work. Sond for ssmple copios.
P. J. Baown, of Congrosn, Obio, and Werst of the Preacher wero at the convention at Berlin, Pa.

Bbo Jesso Calvert wes presont at the love feast at Waynesboro, Pa. One added by baptism.

Beo. Homard Miller's addross is ohangod from Elk Liek, Soteerset Co to Lewuburg, Union connty, Pa

Bno. J. W. Gephart's addrees io ohanged from Cornell, Livingston Co., Ill, to Arkadelpbia, Dailse Con Kau.
Tre dedication of the Jobnstown ehurch was on Sabbsth hat. Our readers will perhaps bear of it next woek.

On acceunt of frishing up the AImanec this weak we are several days behind time. Will be on time again thortly.

Bno. Swigart reporte a good meot. ing in the Lost Creek chareh, Janiata oounts, Pa . Two brethron wore elect ed dencons,
A swow storm act in Minnesols Oct 17th, piling up drifts to the height of ing with trayel.

Ir in said that ten thoushod Chingmes are conkemplating removal from Cuba to New Orieans. Thay expect to work out the platations.

A ooss dest of corrospondente and other mattor iatonded for this welk's
paper was unavoidably crowdod out paper was unavoidably crowdod outh
It will appear next wookk.
-
Treser bave been immenso show norms in the Nortb, and tho cool brceze ban boon felf very eensibly in
Pendaylvania for the lact fow days.

Bea. Joha Dunmire bas beon elected to the ministry in tho Spring Run con grogation, Pa . He is a young man

Beo. D. F. Stouffor of Maryland, ia still in the weat, and from the reporte that others give of him ho nust be do ing good work for the Master. He is now in Milinois.

Bro. Ieseo Barto is risiting his enjoying it. Wo will expect bim bo visit the Paiarrive family ore long.

Ir is now docided that all collegen, neminaries, und all eharitablo institukeminaries, und all charitabio Mostitu-
tions shall bo froe from taxation. This elears the Brothren's Normal College.

Bno. James Erans, now at Dowitt, So., informa ue that ho iutende travel ing a good deal this water Our frequently.

Bao. J. M. Mobler goes to Cumberland eounty, Ps, next month to bold mectings. He expects, if heallh per mite, to bold moetings at differen points ontil aftor the holiday.
Bro. Will Spanogio, of Hill Valloy, Pa. gave us a abort eall en Wodnee day of thie week. Ho is roady and willing to laber for the advancement of tho geod enuso.

Wn are to bave a visit from Blder Jobn Niobolson, on his roturn from Now Jorsey. We are glad to have him come, and will try to make bim leel at tome ameng ua.

To-Day, Oct. 26, our town is full of oxcited proplo. A political eonven. tien and parade. Our brethren etsand aloor, attond to their businoes and go wherk their work in or of their way.

Bac. R. A. Zook has just retaraed from a vieit to his father near Mafta. wans, Mifllis county. Be attoader oburch at that plaee on Sabbatb. Eld P. S 3 y yora proached at intereating discearso.
Baco. N. C. Norton, of the Maple Grove church, Kansas, informas ue that tho good work there still goea on. On the secoed Sunday of September two were received by bap

Tax Goooral Confurosee of the 3. E. eborch have ordored tho National Repository out of existence at the ond
of the presont volume. Dr. Curry, the editor, will become associate editor of the Methodiat.

Two eouls were added to the Pipe Croek churob, Md., at the communion aeoting at Meadow Brach Brother Solemon Stenor was ordained to the
oldarsbip, and Uriah Bixler called to the miniatry.

Ar a late moeting of the Soanthorn Diatrict of Illineia, it whe raported that over $\$ 4,000$ has boen pledged Cowarda the eroetion of an "Orphan' Hotne," and a loentiog committeo bas boon appointed.
Encovianasa reporta are coming in rom all diractions. Now in the time arvest is work. The feld islarge, the should be, let us go forward and poe scsa tho land.

If our readors will bo kiad enough to yend as the names and address of Pamarive Casigtian, we will be pices. od to send thom a sample copy free. How many will do this? if.

A consrapownswr to the Chrustisn Ad
racate atates that be bas n faruily Biblo vecate atates that be bas $n$ family Biblo
that in 320 goars old. The 1 . that is 320 goars old. The editor wonders whether it is the only Bithlo bo teroperate usage.

ANY of our patrons who feel tiko making a special offort in behalf of tho Privirive will be accommodated -ith our agents' outfit by notifying ne. Some are axprossing their villingnese
to do so and wo hopa others will also.

We beld our regular monthly churih neeting on Menday evening last. The memberibip was well represented. No apecial buniness. A elapter was read and an oxhortation given, aftor whicb the menthly cellection was takva an then all departed in peace.

Bno, Quinter had propared the third paper of the reties be is now writing. but it was mislaid and wac pot fornd until too late for unsertion. We juat now notice that wo lave some mattor
from elder Miller that should alyo have appeared thio week.

Bro. Avdrow Brumbaugh, of New Baltimore, Obio, says a sister of elovon years of ago was added to the inast Numisbillen chureb to-day. Diligontly reading the Scriptures and tho joveate papers of the Brethren ue bringing her to the obureb so young

Elder Ieaso Price had been vieitiog bia daughter at Gottyeburg, $\mathrm{P}_{\mathrm{a}}$, and while there bad a nevere attsek of rheumatism, and in consequowee had or protruct his visit longor than be anticiputed. He, bowover, so bettor comfortable and bappy.

Beo. Jobn Diebl of Maryland, Ogle cunty, III., Enya great deatrution of ifo and proporty oecurrod in the Uppor Lake ragiens during the 16th and
17 th inat. Weot Branch chureh had its lovefonst on the 12th and 18th inast. Tea wore added to the church. D. F Stouflur was the ofticiatiog brother.

As usual wo are receiving cerrec sions, te., for the Almasac when it is co hate. We anked for corrections of ministerial list esrly in Auguat, thus giving amplo time, and we think there is do cause for chargivg ne of neglect. Had theso corrections been mado in time
Bro, D. C. Moemaw saye : "A royal fanst was that which tho Father'n cbildren bold at Tobesville on the 9th and 10th ult. Brother R. Wells was esalled upon to take part in the public ministry, and brothor Jamee Wells wes olectad to the office of dencon, and two brethren wero elected to the fuil ministry. The eengregation is in a flourishing condition.
Os Wednesday and Thursdes of last wook wo lad the pioseure of a visit from hrothor and eifoter Knieley of Itdiana. They bad been attendiog Lbe commeoion moetings in tbe Clover Creek snd James Creek congrogations, and aftor they wero over came to visit the Primitive
family at Huntingdoe. Wo were glad to bave thom with us and were aorry they could not stsy longer. They wero present at our bocial meeting in the chapel on Wednesdag ovening, and brother Knisley gave us a sbort talk Wo hope they may vieit us agnia bofore their rotara bome. They istendod sponding a fow daye at Jsmas Croek and thon risit their friends in Bodford county.

A mornea from Kaneas says ho is dotormined to have the Painitive more widoly circulated is his country next year, not only among the mem bers but othere alto. There are many rbo aro not members of any eharch but ecem to be interested in the doo trine as held and prasticed by the Erethren. Among thess especially 1
desijo to bave tha Primurye circulat deniso to bave tha Pramitive circulath
od. Thicie right. Wo aro ansious to bave our paper put into the hands of all eookera after the trutb, and our agonte abould not confine thear ellorte exclunively to the church. If yon have thoee living in your neigbborbood who are not prejudiced agninst Pamirive, do not noglect to wait on

WE base jwht receised a lector fram brother T. C. Hollentergor of Cbicago As our readers perhapa know hia bus. ness is shorthand roporting, and be now seoms coovineed that Chicago is the place for him as tar as businese 18 concerned. The following is sn ax tract from bis lottor:
"I miss the church priviloged very mucb, which is a terions objeetion. The majority of the peoplo hero, in heir inuatiate deaire for gain, seem to have crusbed out the aeethetio part of
their nature, asd the bost that can be their natbre, avd tho host that can be
ssid of them fin, that thoy are a very profane class of individuals. Ingorsoliam has a good many adhorents, aleo s number of other froe-thinkote, and the popular beliof ecema to be to boliave nothing, aed if anything, to believe the doctrine of future punishment a myth, nud judging from tho conduct of the majority of them, I Lhink they have admirably succeeded."

Aneraea retersi of the Cross hes suished his course. So wearo informed by a lotter just now received. It Claronicles the death of Elder F. P. Loobr, who bas labered long and faith fully in the wervice of lia Mastor and for the "prometion of the good enuso.
He will besporialy $\mathrm{H}_{\mathrm{s}}$ will be ospecially remomberod ty the cbildren and young poople of the bomes be vibitod, as be was a great friend to the young and nover failad to win their friendship. We shall never forgot bin first viexit to our homo. Since wen we have always ontortmined to Wards bizn most texder foelngn of
Curistian regard. He was aleo a moost Christian regard. He was aleo a moost
getive Sunday School worker. Thus one after another pasgoc away. Letus alt worls whilo time is ours as we may soon be callod to our rowarde. Hia obituary will appear nost waok.

There bas been a groat deal of toik about getting on a plan for misesionary work, and it is, of course, all right; we must bave a plan-a ayetem, bu this alone will not accompliab the work. We now bave a plina wind a corpec of oflicers and yet the mork does set seam to progreas very much Therc io still something wasting. An dgineer may atart the ongine which woven handreds of wheols, but the power is net in the wheols ner tho es
gine; there is a power apart tro these. The steam sets the engive in motion avid canees the wheele to move. So there muat be wore than plans and offecra to make mienlons a auccess Thore must be a power apart from thesb. Wo must hava a deep zuDse of our obligations to our follow man, and a groatar lovo for souls, This is tho
foeling that will put lite is tho zation, ated make it a powor for good.

Taz Christian Adeacate given an in cerosting pspor on tho Record and Pro gress of Foreign Miesfons. read before a Hiesionary A ssocistion in Connectiout. $A$ great effort in coriainiy beieg onale to bring those in boathen landa or a knowledge of Christ and His Goer peL. It is atid that in Roman Catholio countrice, Mliasiona aro aot gecerally prosperove. In Span, persecutiona are taore abundatt than convorts. In Italy Schools and equagolictic and Bibla
work aro produciog good fruit. Io Austris, tho goveroment is too istoler. ant to give Xibelonarice a fair chaves to work, though somothing has been gained for religious liberty. Prance is open to Protestant Miestionaries, and ffere a very iavitiog feld to work. In Greces an order las boen Eseved from he Governmont directivg that the Now Tastement, in modern Greek, be rend in all the public Schooks.

## hRETHREN'S ALYANAO.

The Brethren's Almame for 1881, is now ready for dietribution, and all orders for them will bo promptly filled It contalne everything complete that bolongs to a regular Family Almanac. It alao contains a largo amonat of ia-
torestling, usefal and roligions roadlug
matter that is ruhly wuth the small priee asked for it. Wo gavetho Ministerial Liat considerublo attention and all corrections sont uw were mado up to the day of publication. It eoataine to paget, is oeatly bound ix strong pupor covers, and will be sent, postpaid, to all desiring it, at the followieg rater: Singlo copy, 10 cents; 12 coptes, 8100 ; 100 copios, 8800 . 50 copies or more at bundred ratos.

## OUR STATE \& \& OONVEHTIOS.

As will be seen, we this woek publivb the programmo of the coming Con vontion. For the purposo of baving a mere tharough disoustion on the important subjects named, tho programmo was shortoned by custing ont the assays. There allo wha a chango mado to givo Bro. S. Z. Sbarpan opportunity o dibeus4 the nuerits and domerita of tho "Internatieetul Lresone."
We bave now on the programme tho namee of ooly sneh pordens an wo bavo resson to bolieve witl be prosent and all the position allotend to them
We do not wink it anderstood that wo want only those to attend who are on the programme. We oxpect, and bearuly invite, all Savday Sobool work ors to come and ansist in tho importas labera of the meoting. We shall do ovorything in our powor te weleome and entertaio those who may fool difposed to bo with us on the cecassion. In order that we may be the bottor pre pered to do thin, we kindly solicit at who expeet to bo with us to drop un card andso inform un. Whero thero is 4 number coming from ono ehurch, oso can write for all. We aball be glad to hoar from quite a number as wo aro abxions to bayw a large and geod meoting.

## A FISIT TO THE OUURTBY.

On Ssturday lat wo woot with brother $S$ wigart to tho country, a dis lance of tome five or sis miles, whero bo had an appointment on Bundny. We were very kind!y received, apent
huee whe thought that property contituted everything that way worth living for, and it is likoly that these who have sach fertile letd aut are not astisficd, are felling a hitto that way. If they had more piety and were contonted with their lot they wenld eertaidly be more bappy. In skert we learned a lenson of contentment and na long as TE have enoargh of the thiogs Phip to muke umom liptable, wo shall try to bo conteated.

Aner serviees wo wubl homu with a Lutheran frond whe treated us kindly. He is located on the farm thast our aged brothur Muthael Bollinger now in Carroll county, Miltoles, uned to live en, and it aretaed to do as good to
tread on the groued, that one belongtread on the groupd, that one belongwe loved and reppected.

## $\triangle$ FEW FOBDS TO OUR AOLETS $A N B$

 PBIERDSTwo weake ago wo seat out our proppectun for 1881 . We did dot sas a great deal, as we thiak our agents and friends know what that meats. We made the plain etatement of our io ease an agent has worked bard, and done well, we may see proper to givo him somethivg alditions). This fo all we can siford to do. We do wot Wish to rave opporition to our brotb-
ree of the press. If they soo propor to hold eut granter indteceurents thay cad do eo. Wo hope our agonts will ing subseriters that eserely pecuas. ary reward. We Lavo tried to oobduet our buniaoss in the fear of God and with a desire to promoto the inLorests of the church and Biblo. Chris atoed by his people when their designe and purposen wero right, wo bellieve be will atand by us, and prosper our

The Pemairive is not publisted io the intercats of Huntingdoa or the Normal Sobool. We locented bero Hving in the town and none ncarce tban fivc oreix miles. Wo labored undar diseouraging erreumstances. Our tornces wero poorly attodded often not wore than ten or trelve presont. But wo thought it a gond lecation for all the discouragomenta of endured roundings. Our businees has pros number. We kiodly ank our brothren and eistors atill to help ue. Do all you ago, but dow't do arything that will beat violation of the prastiplos of our boly Cbristianity. In rolicitivg you ponent of the trath, a defender of the dootrincs of the Bible as beld forth and practiced by the Brethreu cburch, and ad adrocate of all entorprisese tha have for their object tho bettering of mankind and the promation of primiour puper and we hopo it hus reached it bear onough to commend it to our
brothres and saters who have been resdera as to enable them, consosentionsly,ta recommend it to ottera Wo aball aim at improsement. Wo want co make it atilil moro and more usoful as on agest in the Lands of Gol, for We do ination of trulb. any rery material ohat mate racohanical part of it. Wo have bought of roturoing to tho nixteen
pago form and bave it cot and strehell
or pattod. We will likely do tha be fore long. Wo changed from the six: teen page becauso we did not have the facillities for cuttiog and pasting, and an it wan thought by many of our readors to ba unhandy, wo boneluded to change until we could be propared to cut sed atitich and we atill have this in view. Wo will likely do it at the olose of tho prosent voluene and may, mon copy in our old form cut and atitched.
Whalo our agente and Prienda uader stand that we daske theen to ald ue ie procuring subacribers, yot some of yeu may overiook the fate that no matter how laudible an entorprise may be, it must bo puehod. We should trast and pray but we tbould at the
eame time work. Wo hope you will all look at the matter io this light, uDd that you will get to werk at once apd do all you can in an besorable way to

## exteod our feld of urefolscen.

OJB VISIT TO SEvERAL omugobes.
Wo have attonded neveral loro feats in mur State Distriet, we mond the Middle Distret of Pan, this fall And wo wera requested to attond
soreral moro but baving mode ongagoments to attend those at whicb wo were present, we could not be preeset at otherd which wore nt the same dime, though we should bave bera plaised to do so. After the apos tofe ennferonce at Antioch Paul kiid to
Barnatur, "Lat un go agaic and vient Barnabus, "Lat us go agais and vient
our brothrou in crery eity where we buve preached tho word of the Loril, and sue bow thoy do." This foclitg of the aportlo shl minieters share in more or less. We bave preached in many rhurcbes in our Fratervity, and it ufiords ue ploseure to viait them to hat liberty from our labors to do so We should like to visat all the churcho that wo bave become acquainted wit
and thowe wo have nover visited The frit lovefoset we attende was that in tho Hill Valley congrega tion. This nuetivg was on the 9th o Oolober, and contrnued over Sunday. This congrogation is a part of the lughwicls congrogation. The mosi of those of late years that have been ndded to tbo $A$ ughwick congrogation
havo been added to the Hill Valley bave been added to the Hill Valley
branch. Asd the bretbron have built a very goed bones in this part of the oogragation. Tho old honsa is io burgh. Tho Aughwick obarch is ono of the well-known charches of Middle Pa. Fo frat risitad this church in the fall of 1839, the Annual Mooting having been there in the apring. The ley was a very ploasant timo to thosu present. Our family wan with us and pbared in the exjoymenta of the oeca.

The
The noxt lorefenst meeting we at tended was in the Lew ietown congre
gation. This was on the 13th and 14th of Oetober. Bra. Jacob Mohler is the ideat elder of this eongregation end theugb bis gencrai healtb is good, he is mach nfllieted with the rboumatinm His wife is also mach aflieted with the rame disease. Bro Jacob Mohler a brother to Samuel and Indoly 14 Mobler, elders in the Covington church, Obia. The mark of ago is plainly seen apon them all, and thoir
abors are drawing to s cloog, and at abors are drawing to a close, and at
beir lives bavo been opright, wo trust heir end will bo pesce. Our meeting with the Lewistown brethren was anite an objoyatlo one.
Our next visit was to the Duncaes illo congregation. The lovefenat bere was on tho 15 th and 16 th of Oct
This coagregation ombraces the Al. This congregation ombraces the Al
teona bretbren. And here liso Jance

A, Brice, and Dasil Scli. These ard
brothers, and all ministere, and active werkers in their culling. On Sunday morning before the geveral servile Wo litended their Subbuth Eetool, in which the church seeme to tako an in terest. The meeting at Duteansvill soemed to be a season of refreahing to the brothree and ejatera.
On the 194h and 20th of Octever was tbo lovefenst in the Buffialo Fallog congregation, in Unien eounty, Pa Wo sttonded this meetiog. We visit do this congrogation in company with brothor Umatad in 1839, and had not been thero nitace uatil our late visit. We were pleased to meet with this rodgrega ga, tbough wo mot with but fow on onr late risit lat we
bad mot on our bras. Our meeting seemed to bo one of enjogmest and interest.
An we are limited in the space allot wad to us for our pretent arliele, we neotings anmed. While all the mentings astonded were large eneugh to be interasting, as far as sumbers add to the intereat of a metting, of the knod,
thero way bot the crewd prenent nt any of thom that is at times precent and that to the annoyance of the maoting. And
good at them al
Sueb mootinge aro eolemn, and hould bo precious to boliovere, and rhould bo precious to bolievere, and
woll improved. And if they are, they may be made benefcial and cdiffing. Wo hope our bretbren asd sisteri will
daligently itnprove the meant of grace, that thoy may lave grace whereby bey "may servo Ged acceptably with veronce and godly farr."

## BUNBAY SOBOOL CONVEFTIOKS

Some of our vory good uesnthg bretbron are not faworable to Sunday School Conventionir bocauss thuy do not undereland thoir object. All con vontions are good of bad according to the work accomplistect. Our Aonual Ioctiog is a large religious convenlon und we necept it to bo good be cause the werk of the convention is to
labor for the good of the chureb and bo promotion of the cnuso of Christ On the same ground wo think it proftable to Lold Sunday School convontions becauco at them we prepoes to labor for the good of tho Sunday School nd to promote a bettar syatem for the roligious traising of onr children. Wo bold Sunday School moetings as wo bave to hold at Annual Meeting. And wo bave no direet \&criptare, in pro apt or examplo, for bolding oitber, $\pi$ ecept them on the groonds of Chria lan proprioty aad necessity. Sunday ostablished and organized threogh the sanction of Annual Meeting, yet thero a by no mosna a geacral onanimity an to the rasanor of bolding or conducting them, and the mannor in whreb form a tnost objeetionable fonture agaiest thems. The best way to remedy this is for the Sonday School workers to meet togothor for the purposs of exchanging viowe and agroeing an a aystom that will promote Biblo in, many schools are organixed by charebes that bavo bad no exporionce whatever in condecting them, and Locause of thia thoy frequently eopy from schoo's of other denomi. Datioes und, as a rebult, they thns
introduce into their seboolst the objoe. tionable featuroe of othera To avoial tbin, and to arrive at a greater une-
nimity among tho Suadny Eebool worl ors, wo call a meeting This meeting is called ar Sundny School Convention. This convention may ombraco a fow eburcher, a district, a State or the whole churel.
In Pennaylvania we now base a hargo number of Sanday nohoola under the control of the Brothres. Th
triets. Buhb wi have di-tricts bave bad their Sunday sebool weotipgo, bind as far as the sheots is these distrizas wore ropreeentod at tho-e mectiogs there is ovios it their work. This in right and bas ever been the pribeiple of our ehureh to lator for union in our work. Now, to canry thie work a atep farthor, and enlarge this unanini. ty, wo propose to have a meeting of
the Sunday seheel workers of thene he Sunday seheel workers of these three districts. This wo call a Stato Convention, and our object will bo to of Sunday school work that will beat promoto the gouse, and bo io harmeny with the advico of A. M, that they aball to "conductod on Gospel order."
(Sob Minuter of A. 3f., page 204) Sob Minutes of A. Mf, page 204),
This is onlarging oor band of union If the other States are working in tho usme direction we will soon be ready to take atotber etep in the sumo direc tion, and that will bo to hold a gonoral Convention to be ropresented by the statos. This will form the "union bead" of the whole ctareh, and we
will have but ony syatem of Sanday ubool work smong us. And is thin not what we all desire and pray for that we may be of one mind aod united in our labers to promoto boines in the world? If to, why
not laber for it? It oecurs to me if all f our dear brethren would sllow themelves to act dut the conclusions of their Wh good judgment thoy could not belp but admit that workinge of thin find may be promotivo of good, britb to the Suvday Sehool work avd to tho Church. All aucb mootinge aro good for us. They produce love, peace, and harmony. Somotimes when separated Wo think and say bard thingen about onch otber. Whan we moet face to
face, we drep theto feelinge, ombrace sach other as brothron. Before wo nop arsts the bitternens is all gones and wo love as Cbrintions. Theso face to face Cbriatian salutatione at our Dustriet and $A$. M's bavo done more towarda keeping us united than all the disetsfondly bope that our Sundsy Sebool meetinga may forn yot anotber link in the golden chaia. Yeb, brathron and sistors, lot as moot togother, let as talk togother, lot us proy together and work together for the suppremion of evil, for the savieg of pinders, for the religious instruction of our children, for the ancoursgomant of tho Sainta, and for the
onlarging of tho Rodecmer's King

## Edutational Deppartment

- Bro. Johb Kinsloy and nife, of Indians, vinitod the Normal whito in Hustingdon, and expraes themeelves Well plesesed with the man
our Sehool is eonductod.
- The Manroe Normal, Clinton, Co. Pa, wader tho ebarge of brotber 8 . W
Fitt, closed its Pall Term on Oct 16 .t Wilt, closed its Fall Term on Oct. 16th The onrollmont list of echolars for the past Summer, numbered 99 pames.
- Nimo tarkcje and a variety of other good things adoryed the tables of the Normal Diniog Ioom, on lasi Priday noon. It was gotton up tor the plensure of the newly-wedded Prineipul and hia bride. The atudents say that it wan an orjogablegeason and will sot objeet to a fow more of the eame kiad. What will bo the next?
-Ala lato meoting of the Penea Eldorship of tho Churob of God, at Harrisburg they decided to makoun ofiort to establibh a School of theirown Fhere their ohildren can be oducated urrounded by their own Chareb inflaonces. The mecting was hold at IIsrrisburg, but so place has yot becz School.
- At tho latt mestiog of tho Litura. y Society, Albert Trent wam olected Prosidont; ; E. F. Nininger, Fice Presi
deut, hivin Ee bour, Secretary, H. H. Kcina, Ediwr, wal d. H. Brambaugh, critie. The dendgus of the Sueicty rs prot to giva oftortainwents, but to improve is Xiterary work, but there genvrally is a good and apprectative andi enco presonh, shd of course, they arg
melcome.
- Bro. Saml. Oarber, of Virginia, read an ibteresting cesay befors tho Bible clate on Saturduy erening, on the "Valme of Prajer." This is un inlereating flature of tho olass, and from the epirit manifested, both reader anil bearers ara bonofited. Dariog tho presont term essage have beon read by Sistors Libbio Leslio, Mamio Quiotor, Lillian Lestie, and brotbren Letis C. Slimlor, Howard H. Keim nad Eaml. Garber. Sister Rosie Snowberger and Bre. D. P. Bowmas are on the roll for the coming tmo Saturday oveninga.
w J. s.
- It will be noticed by these who Watch the attendance of our eduentional onterprisen, that the watern Scheoly have their largoot attondance doring the Fall and Wider terms, whilo wo ave ours at tho Spring and Summor orms. This in sccombted for from tho fuct that the Fe entern School patronago is zmore of a local obarscter and is
largoly made up of the sons and dangh. tors of the surreunding country, who habor on the farm during the summer and attond $S$ chool in the Witutor. Our local patronage is amall for the Fall and Winter torma, as the School in mado up largely of Studonta from abread who tosch in the wintor, and
attend Scheol to the Spring and Summer, thus making these terma tho hargest. This ean bu determined by oxamining the Catalognes of our Schoole
- If any pereons think the Brothren's Normal is a place of fideveas they ought to como and atuy awhile. Froni the time "Ben" shalcey the frat bell in tha morning, at half-psel fove, (and with wany hafore thin time, to the ringipg of the returing bell at quarter beforo

Some Bopartment.
bow jenky took oake or hib.
Wo came across the fillowing hitto ntory ycarn ago, and now it tarna op ngain. There in a leteon io it w,
old pas well as yourg may ponder: $A$ dehidd ill with bip diaceno broughit into a certain anylum in Now Yerk-a littlo girl of five yasss old, who, from Ifgbt or weaknct, eried bittorly on her admission. Another
girl, a little Swedo of about nine, Leard ber. "Ie sho crying becauso ob has loft ber mother"' she asked the mutron. "No; whe bas no mother; may bo ?" "Sbe hay no friends; tho bas nobody in the world to take care of bor, unless she fieds ono here. Jonny, the little Swede, stood for minute or two soberly looking at the
stranger. She was not a protty child nor attractive in any way, beigg bomely, discsed, and illitempored. "I Jonny, gravely. "1'll be a friend to ber," and abe went over to the etranger, then and there, and began to
gootbe and bumor her. The matron tbinking it only a passing childish out burat, paid no attention to it, eved
when cho found that Jenny bad nectrwhen she found that Jenry bad necur and bad managed to have hor placed in tho
tory.
Wear afin the etory was told to on, year afterward, the little girl bad nev-
or failed euce in her selfimposed trout or failed ouce in her selfimposed trust. As far as was practicable, sho took the the child, who, still lame and sutering needed a conatant attontion and care which the matrod and nuraes could not give. She eut and prepared ber food at meals, bumored hor pecyiwh fancies durng the day, and at night was in the habit of lying down half dreseed, to be ready to epring up at a moment's warsing, and she passed many a night, it was discorered, holding the ebila's bead is ber arms or soothing ber.
Onme, Jenng's first when vieitors came, Jonng's first anxioty Was to
make bor little chargo prosentable, just as a foud wother wonld do, and When the cbildres wore owee giren an excuraion, or an afternoon's romp in the grounds, Jonay had wiv exeuse to account for ber not going, nod actually, although ber teare choked ber, she being but a chill, would buve stayed, patient and eheerful, beeide the lame child, who could not go, if her diceep.
tion had not been fonnd out. The ainguler part of the story wat, too that the child was oot a lovsble nor grateful one ; but peevisb, jealous, and tyrannical toward ber poor little aureo, who apologised for and mado the beat of her to othera, after the babit of mothors. Tbere were many othor
children in the abylum prettior nad more winsing; but Joney was true to was, that rabe had no Frieeds."

Ir you learn to regard the feolings of otbors in gour spraking, writivg and presehing, gou havo learbed a oontinually recitiog in your may bo oontinually recitiog in your practice and proacbing is without regard for the feelings of othere, you hare got to the place whone you are not rogarded as very much by 1 hem , except for your hansh manner of exprefsion, doing good.

Transhate the sense of Seriptare into your lives, and expound the Word of God by your works. Intorpret it by goar fiegers. That is, lot your ture exposition, as living epietles read and lanown of all men.

Gratitodo is the moeic of the heart

ANNOUNCEMENT.
The brotbren of the Gladerun district, Armstrong county ${ }^{4} \mathrm{PA}$, will hoid at the John meeting honse. Meeting to commence on the Saturiay eveniag previous. The nsual invitntion is
tended. By order of the chareb.
J. B. W Ahplat

## MARRIED.

SHOWALTER-McCUNEGX-At Lhe Tes idenov of the brtde's parents Oct 7, 1880, sod rister Sarah MoConeby, hoth of Bhir ley townehip, Rustlogdon coanty, Ps
TERMER-LUCHENEIL-Nenr Jefforson, Yark ouunty. Pb, Get. 10, by eldar Anrai Eliza Isue Lecbentil

8 M Mengear.
MyPRE-BARE-At oar homo le Warsam Idd., Sept. 16, I880, Bra. Ctaney Myera of Goeben and kittor Jesele R. Bare. Kasclanko conety

## DIED

BURKETT-Io the Yellow River ohareh Mrsball coenty, lod. Sept. 9. 1890 aed 8 daya. Desesse, typhold ntwoala Fuserol discoarso by Jobsil. Selloth, asd $G$ Fuserol discoorso by Jabsif. Seiloth, asd
W. Armentroat.
baveirman- Darbar S. Bals.
BAUGITMAN-In the Poplar Ridge choreb,

Funeral imptoved by the writer frear
Prov, 14 3s, to a very targe sevembly er Prov, 14 3a, to a very isfze sewembly of one by ono wo pons nway, Itronpective of sgo and clrcumstances

NeKINSTRY-Near Nowton Itamitoo, tbe Eprisg Rod congregation, Mlflas Co, Po, Augart 25,1880 , alater Cstbarite Mcikiantry, aged 80 gows, 10 months an 29 days.
Sistor Mckinatry wac a subject of muck eliction for some ycars she wis a siater of the writer. Funersl dinoaurse by the brethreb. Text, "Rehald 1 make all thlogn
new."
A. L. Foncr.

DIETZ-In the Saath Waterloo Churth Iowa, Sept. 24, 1880, suter Marlba Dietz aged 18 years. 3 paosths and 24 daya, Disesse, conssmplion. She ubited with So cburcb 15 mantha prlar to ber dopsrturo Sle whe an oxamplary young ninter and ditd is the triumpha of failh A few day shefora
the died the eldere werc sans for, and at her equest, she was subainted wilt oll to tho d by tho brothren frum 24 Tim 47,8 .
 BUCHANAN-In Biark Log Vallog, Jumuta cousty. Pa , Willum Bncb

## 103 gear asd Dearly 4 monthk.

TURUSH-Is the Middle Fork ehuret, Cliston conanty, Ibd, GeL. 1, 1880 of
 sgot 68 yeurs, 6 months and 18 daye. Funcral oucssion improved by the Byoth
ice from 2d Car, 5 1,2 , to n iarge concourge af aymputhizing filoode

LEWIS-IE the Wioona coegregation Win ona county, Mion., Bept. 4, 1880, brother Jonnthan S. Lowla, aged 64 years, 6 mos, and 18 days.
It in mapposed that he got up some time daring tbo aight and went out to the well to gel a drisk, where be was found dead by hin dsugbter in the moralig, hat wifo betog desth was pronoueced to be beart discnae, He wan bors in the State of Ivdisca. In the yesr 1835 to was married to Mary A. Rarsog of the ssme Ststa. and whocily nfer wards be and has wife united with the charch. Ho Whs a menaber of the eburch 45 yenfa. In where be lived till the timetof ble death. Bio reared a largo tanity of ohlldred, 7 of whom Ins saembers of the charch, and in tie desth dran to moura the loss of a kied sud afico lionate buabsod and fathor, His reranke wero followed by a very lore concourate of relatives and triends, bod buried is the ducted by the Brethren from ist Petor
J. IL. What. WEDDMAN-Ib tbe Eptrata chorct, Lan enster coonty, Pa., Oetober 1, 1880, sisto Lydla Weldenan, aged 70 yeas.
She loaves two ehaldrea to mourn their
loss. Funeral services by eider Samuol Harieg, Jote Hers (a Mesonite) and other harieg, Jote hers
from Theothy $2 \cdot 18$.
\&orresponienter
From the Bread Fardiag Oongregation, Ma. Dear Pranifiec

Since leaving the walls of the Normul and the plesasnt associations I there esjoyed, I am now enjoy. ing the fellowship of the brethroe in
the ahove aamed congregation. Being requented to coutributo something for your colomna whes I teft the Normat, so that you might know nomething of my welfare, and baving pever been abything from this arm of the cbarch in yonr valaable paper, I thought that a little of the history and an acconnt of the present progres of the charch at
this place might be of intereat to et lesot some of your many readera
The territory of this coagregution lies on both mades of Masoo and Dixon lise, and is generally kacwn as tho Welab Ron congregation. It comprises a large ecope of territery sod the nomericel strength of the brethrea in it in great. The congrogation is onder the oversight of our dear old brotbor Chrie tisa Keefur, who lebore earnestly to promote the spiritus! welfare of sll and to manntain that primitive pority tbat characterized the apostolie church. He also has the care of several adjoining
eongregations huown as the Big and congregations huown as the big and
Little Core. He slao had charge of bome brethren acroes the Potomea in Virginis, to whom Latoly bove been gracted powera of their own by the or gacization of a elsureb there.
We have four sppointmenta withio this eongregetion proper, oaly two of which I cas conveniently sttond. So, mig bretbreb, I now bsre to live on two Aormobes A month, while with you I an deprived of the secia! prayer meet ing. Bible-elass and Sneday-sebool. I howerer attead a union Sunday-schoo held in the Reformed ehareb near here, where I try to do what I can. Ob, that the bretbren here conld be arobised to a senae of the implantanoo of baving Sabbathachoola orgevized it every esectu ary, that the jousg might be brought to from the highwaya and bedgee and tangbt early the thinga that pertain to Cbriat's kiagdom. I foel the importance of baying ealls for the young more and more as I sm now situated; when I go to ebareh to find myself and one or two more the only yousg brech. reb, I feel that there should be great efforta tasde to oxtend the borders of Zion ont into the rsaks of the young.
The brethren bero I think have rea non to rejoice and be encoaraged as there bas been an iogathering of soula. At the firet meeting I atteuded after arriving bome the word wio held forth by brother N Mertia, from the socond ehapter of Pbilippians, atter which two eools (man and wife) were received by haptiam. Pour weeks interveced befure I again was permithed to nueet with the brethren, when after the nerviees three more were added to oor namber by baptian On the following Sabbath 1 at eoded the meetiag at the adjoining apponatmeat where another young sister whe received by the holy ordiaanco. clureh meeting, at which the necessary reparation wes mado for bolding n lovefoast, and the time was nppointed for Oct. 15th and 16th. At thas Buectiog olicit end receive fanda for the mis ionary work nutborized by Ananal Conacil. $\mathrm{Ob}_{2}$ that all conld feel the mportance of this work and give of their abaadanee to carry it ob. At the
next regolar meeriag at the Broad Fordnext regoler meetiag at the Brond Fording chorch, which was last Sabbath, Oet. 10, the word was presched by our er brotbor was added to our aumber by baptiem.
now eorse to the point at whicb to givo na aceount of our lovefoast, but 1 lear I eball hardly be able to do jastico to the octasion in this account. I will
just bere any that anotber yoong fieter joined onr number at thie meeting, mak-
ing eight
ed bome.
$\Delta t$ our loveleest were present breth ron Sherfey, of Gettysborg, Pa, Ollor, of Waybenboro, Pa., Cost, of Beaver Creek, Md, and others. Brotber Sberfey apese in the afteroon of the first day (the 15 l b), and 1 would to God that that cermen could bsve beed beralded to the atterasost parta of the world. He selceted the second chapter of Paul's epistle to Titas, and gave tsin lesson from the exbortations there con tained; first to the aged mes in regard to the chre of their elhidren and of young lerethres Ifolt that it was a word lo the right direction and bope it miy do good To the aged women goodly counsel was given. To the young mes to be nober minded, patieat do. He closed with particolsr men of God that brig rerfe, For the grace of God thst bringeth eslvation hath ap peared to all men" The ordinobees of God's boose wero observed at night, in defense of which nadeniable and poiat ed remarbs were made by brothrea. On
the day following we bad a murring eermon by brotber Oller, followed by brotber Cost whon the meeling elosed Indeed I thiak I speske the mind of many when I suy that doring ing this meating we felt that we wer aitting in benvealy places in Cbrit feas. Yoars fraterally
C. Bemzon Rice

Hagerstown, Md.

## Frem Boawnarille, $M d$

Oet. 15, 1880.
Brethrea Bulitor
The sun is rhining brightly tbis morning, after a very light aprinkle juat bofore dawn, to springa to flow, as many of them aro epriaga to flow, as many of them aro
dry. Thie beantiful, bright morning leaves yenterday in the paet, and us another step nearer the grave, asd God, who in rich in mercy, bas per mittod us to renew onr etrengeb, for be glvets pewer to the faint, and thoso whe bave no night be giveth atreagth, for even the youth sball faint and b wcary, avd the young mon ahall utterly fall. "Let bim that thinketh hestend eth take heed lest he fall," is the faithful warning. Bat they that wait strength, they eball mount up with winge as engles; thoy sball run and not be wesry; and they aball walk and not foint.
Yesterdsy, at hair past two o'olock, p. m. we commenced our communion meeting with en unhaually large attendance. Brethren were with usfrom eurrounding districte and from Virginia, and we tincerely hope that ali baye been prompted by the aame motivo, have been made to rcalize with their filow servant the sonl cheering pres. onca of God, through the spnit in our
midet. Through all the templan of God, bis glory eecered to thine as the Sbechnah of ages, in the eanetaary of the typical teryple of old. Excellent order firevailed in the eongregation bad the most plasant, meeting over onjoyed bere Between the firet and second services tho ordinance of baptism wan adminatered by yoar hamablo and unworthy fellow scrvant. Tho sulyect was Mrs, Martin Arnold, (now fectly pasuive and deeply sincere, and we feel persuaded that she will makn fruitull boagb in the trae vine
Besides the bome ministry was Bro George Loathorman, of Midtlletown Valley, and tosay that be gare general
satiaflaction would not he asying too mach, for we concluded while listoning uburoly he stadied to show himeelf ap proved auto God a workman that need eth not to be nahamed, rightly dividing the word of truth." His preachitg way not with enticing worde of wisdom, but with the deaonatrstion of the eppirit
and power of God. In conclusion I will asy, God bless brother Isathorman in his going oot and coming is, in hif
basket aodatore in all h's re'atimes of
life. We want more Lis and not eo life. We want more Lis and not eo
many G's, for the prorpority of Zion depends apon sucb stablo pillars in the burch. The eharth of tho living (iod, the pillar and ground of the tratb. 0 , that mon would think more abont tho purity of the church, 0 , that 12 mighty shout would go up to Ged as of old when the walls of Jorico tell'down for the parging of tho chareb end that it bo washed in the fouvtain, epened in the hotiee of David to the isbabitanta of Jeruaslem, for bin and neloanaess, yua cry th the language of the Psatmiel the swoet singer of Ifrael "Pargo it with hysaop and it shall be clean, wasb it and it shall be whiter tosn anow.'
With love I an goorn fraternalily.
C. W. Castle.

## Netíse

To our Brethren, Sistera and Friende,

## and commodious charch boose, which will seat ahonat three boodred persoon There wha only no brother umong them who conld preseb, and his longe <br> From Waterlos, lowa <br> Dear Primitive <br> Oct 13, 1880

 are no impalired that be le afenid be mast otsp qpeaking. Beother Harpor of Ray county sod others came octaBionally, but by pome quectoontable means they woald ecad on ap pointmeote and feilod to meot them add this was anotber drawback. But wo hope by sealoas and prayerifal attoa tion to the proachiog of the Oospel to sae the cause prospor here. We hase sind, good boarted, zealone hrothree here. We have a good bouno and peo ple come oot to hear. We bave prosech. ag on the fitat and third Sunfays of each month lo the eboreh. We have forth Suadnye. We hope tbot brathron who contemplate remorsl will visit Carrell eonaty It canuot be surpassed for fertility of soil and is bealthy Land is reasonable asd we desire to bee many reethres reettle is these parte. When our chareb boose is fiaished and can by made comfortable, wo bope cs otart a Sanday-school for the beaeft of ourbildrea and neighbora. Bretbren neod Sondny schools. We know brethren wboso chaldrea awear and do not go to Sonday-echool ettber. We hope that they are les, bat oren the fer is too many. We want to eeo the order of the church more fully carried ont amoong of as brothren aod satara. Wo want to nee the bretbren throw away their quids nod pipes Alrendy tomo bave promis. a to do wo and we shall labor for thie ond. Wo wart aleo to ace the younger aidtort wear their eapa at poblic wor bip. Are we not a distinct poople? Let se luep po and oot little by hetto beeo our distivetivenca

James Efans.

## fram the Soleman Falley Otoreb, Kan.

## Dear Efitors:

Ploase accept eome churcb nowe froin this part of the Lord's mornil vineyard. Wo camo here hast Spring, with soveral other brothrun and kintors, all from the Lower Cam borland oburch, $\mathrm{P}_{\mathrm{a}}$. We met a band of brothron numbering about fifty, with two ministers. One has aiacs moved to Colorado. The church extends ovor a territory of thirty miles aquare, atl for tho minister, brotbor H Landis, to travol over. He sarely ie desorting of the sympathy and prayers of the brothorhood. Wo bave two deacons. Thore is service overy Sab batb in school boures' and privste housce, for we bave no meoting boune, neither have wean organizod Subbatb sobool. But wo bope at no distent day to bare both a meeting-boase and Sueday erbools iu succesfal oporation. I beliere tho Sabbath-echool, if prop. erly conductod, to to the nursory of tbo church
There have been no additions alnce we are hero Hope some may soon weo the dasger of procratination and accopt the torms of merey. Bat woe minsistering brothor onteide of our congrogation has vistod nu binee our
arrival, and that was William Howe from Ponnaylvanis We bope and long for others to como and belp us. How much we appreciated brother Howe's visit and tuhors whilo here, and 0 , how God rest upon brother Howe thro timo aud etcrnity. Wo aek the pray. ers of the brotherbood in behaif of our little flock, and eapecially those of
our mothor church, who are ever near our mothor chu
and dear to us.
To thoso who contemplate losating in Kanser I would nay, that we havo a good country und bealtby climato. Oar country is woll timberod snd bas good weter. Would lihe to 600 more of the bretbres bettlo among na Yarms can bo bought as low bore nt anywhero otse. Plonty of rain since Jaly. Fall crops ure doing weh. Have had good health eince bere. May the good Lord koop os fuithfal until
death.
PriLe Laxpis.

18th of Septer Oa the morning of th bound trie Aurolis, Cherokee cennty, Iowa, at 10 m. eame moraing, ooe boadred and seventy mflee weet of 05 , on the 1 Ilit
nol Central ralltoud. Mot with the brethres there (Maple River Valley barch) at a communion meotiog that oroxing add preaching next day. Had a choice for two descons, and brother Joha Earily wal erdained to the fall minietry, and brother klias Leonard adraneed to the escond degree in tho ministry. This eharcb was organized ome two yoars ago and numbers now shoat forty members. The ohurch sevm or be la a flourisbing coaditios Min ters were brothron M Sisler, of Dallan Centre, Io wa, and Jacob A. Morray and ngyelt of Waterioo. Had geed meet ingr, good attention, be.
On yetterday, Oct. Jth at 4 pm , We mat, according to provione arrango. ment, at onr mesting boose, Sro miles sonth of the city of Waterioo, and bad a feases of love. it is troiy pleasaat to meet with the ebildren of $\theta$ od, oor brothren aud ainters, and buioy a com mosonn seasen togethcr is love, and to
apeali of the love of God canifested in apeali of tbe love of God manifested in
tbe gift of His Son Jeens Cbrist, who bled, and sollered, and died io oor be. ball and in faith partake of the om blema of His mangled body and ahed blood. Well did the belored dieciple eay, "Behold! what mencer of love the Fathor bath bestowed upoa ns, that wo should be eallod the Soni of God.

Frsteraally,
E. K. Bueohley.

Froum the Eslimany Oangrogation, Ind,
Oct. 20, 1880.
Dear Brethren.
The forefeast of the Sali. mony congregation was beld on the 16 th of Octubery had no far as wo could dintangmeh was bigbly onjoyod by all.
Adjoining ebarehon wero well Adjoining ebarehos wero well repro
sentod, and the ministorial beach wan contod, and the ministorial bench was
woll and ably Elled. Two bundred more members commaned, and ons soul was added to tho number by bap. tistr. We bave now for the becond tifna practiced the single mode of feot washing, and so far as I know all ar eatiefled with it. Wo bave a large without any objections.
At our lant churcb meeting we held a choico for four dencons. The lot foll ob brethren David Burkett, Jecob De walt, Jacob Ulrich, and Jacob Wens toa. May the Lord give thom grace to fll their calling to bis boaor and glory.
The bad quite rough wiather for a of days nnow fell fast ut times There was maneb wheat nown this tall, and it gemerally louks weil. Corm in not near as avoruge crop, bat in botlor Health generally is grood.

Moprnica, Ind.

## Notes by the Way.

Oct. 20, 1880.
Dear Prumitive:
Your valuo is approeinted
folly ooly whea we fail to see you regalarly. I've been you bot onco sisce 1 left tome, not becanse yon doo't vieit Eas Teunenece, hat becauso it has so happened that I have not vieited tbe few farilics among the bretbren without at least ono of our church papare-generally the P. C. and B, at W. Have seen ono Advocutc, whilo bero abd thore
a Free Duscussion takes place, though Free Duscussion takes place, though,
however, it is considered on noomsly however, it is considered on anomsly is tometimes such a thing asa neceesary vid, and thie may be one. Boils are within themselves very painfol and an-
notiog, but are necesary evile, so they
are natore's aquarducta $o$ enrry oft the are natore's aqpandacta to enrry off the thereby promote its healthfolinese.
I bave had the pleasure of making the asquaintsoce of a great many breth. ren in Washington conoty. Tenonssee, Who bavo proved themselves vory kind,
brotherly and cociable. Tho day after my arrival among them thoy beld their lovefesst at Knob Creek This meeting was well attended and well conducted. Oae Feek later another meoting of the same hind was beld at Cberoikon, boothor chareb ia the bsme conaty aboat tea milen distant. The brethreo hero bave 4 Fery commodioas hoone of worsbip, which wan Billad on Satarday night avd Sunday with an andionco so apprecia tive as to moke the meeting as enjoga ble as any I ever atteaded. At the former of these charebes the double mode of feot-wasbing to praeticed, while at the later the single mode, While theso brethren differ in prectice, it is dono in brethren differ in practice, it is done in
the most barmonious manber; and that is nice, and jast the way I think it should be when Aacb diDereace of opialon exists. At home we practico the single mode in onr immediate eborcb, and I bellave io the majority of the churches in tho Valley of Virgisia, but I always feel well to obsorve tho doable mode wherever it is the castom of the
Sretbree to do 60. Mar we all ever consent to be led by that good epirit which will lead na into ail truth.
E. D. Kendia.

## From Bouble Pife Orecis, Md.

Oot. 23, 1880.
Dear Brethren:
I lent bome on Priday
the 15th to attond Bome meetingo in Maryland. Arrived at Hageratown safoly Monday evening October 18 th . Had meeting in the Diseiple chareb at night. Had a large and attentive andience and it was tho firat sormon var preached in Hugerstown by our fratornity. Tuesday the diph we were aken to the Welty charch to their
Iovefeant. Hore is where the commitIovefeant. Hore le where the commit-
tee did eome work, and did it rigbt Loe did somo work, and did it right
too, and a fow wout away from tho Brotbron and nuited with the Beaverdam Faction, and tike all other seced. ra attompt to carry their points by aflas represontation-may do tome barm, and make a fow infidele, and and a few to ruin, and do ne good.
This is the aprit among them. Wo This is the apurit among them. Wo
had a very good meeting. Good order protailed and 1 think about two ban drod and aity communed. I think tho brothren bere are firmily atteobed to each other. One wan baptiyed and many seomed to bo frapressod.
Wodneeday the 20tb camo to Donblo Pipo Crook, nad bad moeting at nigbt. on Thurraday tho 21as attonded their lovefeabt liad a large attendance
and a very good meeting. About and a very good meeting. About rory pleasant meotivg indcod.
Friday the 22 d bad a plcasan
Friday the 22 d bad a pleasant farewoll by the brethren from difforoot placen in Maryland and Peonsylvavia, and preaching at night. Wo romain here over Sunday. Wo aele an intor. est in your prajos that we may be able to do some good.

Jesse Calteat.

## Meeting at Eipasille.

## Dear Primitive

On the evening of the 22d of Scptember, elder Solomoo Buekalew pye commenend a serion of meet ags at Stpeaville, Somernet conaty, Pa Do the morniag of tbe 29th brother Bnckalow was compailed to retara
hoanc. We coutloued the meetiog until the 3d of Oetober. Five wero made willing to follow their Master, and were lod into the ligalid atream and boried with Cbrist in baptism Others aro couating tho cost and will cone soob. I retara my thanks to the bretbren and frlends for thoir baadooss manifented toward as while with them

Praterally
I H. Meyebe.

From Woodbary, Pa.
Oet. 14, 1850.
Dear Brethren
Oor lovefeast, which was appoiated oo the 12 th finst, is now annoug the thinga of the past. It was

traly an exjoyablo feast, the weather being very pleasant, giving all the mem bers an opportsaity to be present. and parteippate in tho eacred ordibances of the bense of God, sad we were made to feel glad to see the members of this district bo muck intorestiod. All com moned with a far oxecptions, showlag that thore whas ohion amoong as. Pance Savior sand, "My pesce I leave with you, my peace I give ooto you, not a the world giveth give I oato yoo." Yes, there might be mach anid on thia aobjeet bat I will refraic for the presedt The srmy of the Lord was aleo atrengtbened by ene sool enlintiog and oining lo with the peopte of God. $A$ wis feast brethren who labored for an were J. IV. sad G. W. Brambangb, and vider Jacob Holeopple, the lather from Somerset conoty, $1^{\prime} \mathrm{h}$. Brother H came to us a lef daya provions to our love feast nnd bod meeting at diferent plac. s. Care ratber unexpeotedly, pever Lelens hifs bervice was very moek sp | preciated and his admoaitions | wero |
| :--- | :--- |
| good to botb estiot and ainoer. | May | God blean the brethren for their labo among na .

D. S. Reflogle.

Mana, Pa.

## From Brother List.

Oct. 20, 1880
Dear Brethrou: The Danniog's Cruol
The Dannieg's Cruok lovefesest is now over. On the oven-
ing of the 12 th we presched for them agg of the 12 sh wo prescoed for them
at Now Parit, and on the evening of the 13Lb at the Hig mecting-bouse Here we mat brother D M. Holangor and be and I labored together at thas place until Sunday noos On Priday vening the lovefonit mecting came off. Hed a largo and ploueant meotigg. On Satarday afer moraing preschivg baptinm was adminiutored. Wo continued with thom until Tuesday morning. Preached at Nefr Purit ou Sunday and Monday eveniogs. Large mecting, good order, and good attention Arotber Ilolsingor is etill among his friends vieiting. Arrived home on Theeday ovening in a showfall. The ground was white with
anow and this morning it is all gone again. To the members of the coscongrogation nbove named, wife and I jofn in thatkigg them for their kindacss

Fratoranlly
C G. Ltwr.

## Froin Anderses, Isd.

Oet. 3, 1880.
Dear Primitive
1 am hore on route for the lovefast at the Lower Twin Valloy chureb, Obio. We jost eanau from all iotorentiog mesting io the Summit. ville arm of the chareb. Them now congrogation was, aatil rocontly, a part of tho Kill Buck congrogation, but by mutual consent the congregation wes divided. The Kill Buek congregation is under the chargo of older Hiram Branson, who requeeted the Somuitville congrogation, when strickon of, to relion m , which it did, but with expresaion of regrot on the part of many of the metabera. Brother I
J. Howard, who livos in the Howird, who lives in the congrega tion, wat called to tho elderabip, and wae duly installod into office by the imposation of bande with the asual of that kind, and tares tho ecassion thin new congregation, I hopo and pray ho rany bavo graco and wisdom to ateor the ship of chareb cloar of
breakera. Wo preached several breakera. Wo preachod several day at Sumamitrillo, and loft in the midnt
of an excelleat interest, which we mucb regrotted to do.
W. R. Deeree.
 8chool Oesrention, to bo beld at Hasting: November.

## OPENING SESSION.

## Tbirapay Euzming, $\boldsymbol{T}$ p, $\mathbf{H}$.

Brethree Jobn Smith and Jacob Oar Fer from the Valloy and Silas Enoser of Pobtratylaaia woro with ue, an woil Wo can say that it truly was an eDjog ble accasion. Thore wore two recoir d by baptimen, both from the Nomton cbureh. Brother Hoover had heen preaching for them tho wook previou to our meating. Everything is noemingly in harmony and union. We trust that the union may be perpetu ated and that wo bo not earried sbout truly in a time when we pbould bo on our gaurd, for I foar many are dopart ing from the frith.
Oo the evering of tho 1 ith a fow brotbren and sistora mensombled at the horae of brother Samuel Mohlor, whero our old brother Rudio Mohler is confined to bin rnom froun the ivairnities Supper and eommurion with bim once more. A mimilar oecation wae ongeg $d$ in on the evoving of the the home of Samuel Shellabargor whose wiff, eistor Shellabargor, has
been doprived of the priviloge of moeting with the brethron aed sistors on accoont of sickness of $A$ lingering char netor. Sho bas beon a groat aufferor but tbough ber bodily strengh aveme to bo dectiuing, her spiritual otrongt h seems to be getting etrotgor. Wewho have health ond strongth to athod racoting should doublo our daltigenco and not be detorred from going to chureb for frivelous exenses, this is too nutch the case with ue, except on epo clal oeonationa.
On the ovening of the $16 t h$, another comamunion occasion was ongagod in at the house of our old brothor an aister John Foz; they are both ad vasced in yoars, and cannet meot wito us an they once did, and as they desire, and especially the brotber, who of late ie unsblo to go about, unless apinked on aocount of tronble with bi bedad. Alter the commanion exaroiac to anovoted, which was attonded to by the brotbron. Ho thiulte bis sojour here is but sbort and eonsoquently fel like talking tho advico given to Heze kinb by the propbet leish. "Sat thy bouse in order for thon sbalt die and not live" We trust bo wasy be spared yeta whilo that be way bo permitted to tuary oxarcises. Hay the Lord holp us all, that when we chme to die our perting momonts may be pesceful is oar prajor.
A. S. Rosbmamaier.

## Sotes of Travel

Diar Brethren
My wifeadd Il eft home Ocwber 12\% h 1880, for a vieit to friededs iu Penber! vatb. Arrving el Martinsburg od tho fib, we wout to Gea. Putorsbauga's the 15 th ; from there wowsined ul Cluvor Creok Love Fenst, whore we rate meoy kiad filends atd members, and orjoyed oursolves very mach. Hud oxeollont ordor and a very goad meed ing. Noxt we tront to Jatucs Creckr, the 16:b. This methinis to pasesd off vory plensantly, and it will long be remombered an one of the happy incideuts of our lises. Attended several meotiogs and visited among Brathron and friends thll the 20 th, whee wo went to Huntingdon First stopped with
Bro, H. B Brumbaugh; went with them to the Praycr moeting Lold in the Claspol of the Schecl building? I vae nuch pleased with the singring and the numner in which the meeting was conduited; the Brothren and Sutore were vory triedily. Afor meeting wo ro-
terncd with Bro. Brumbungh and remained till morning. Noxt, in company with Bro. Brumhangh and wifo, we vie. thed the Scheol; wero muck plensed with it. Mot two of onr Indiana Sis. wrs, whon we wero valy giad to ace, as I hovo known them diveo they wero
graall chidron. Thoy aro the duagli
lers of Sister Lealie, of Nartb Mnnchenkr, Ivd. Also met another se quantance from Indiana, a daaghter of Eldor Cbristian Wedger, of South Bend The family of the Normal is no very plrsast, that we feel to recom-
 To took dinner with Bro Joho Broresugh Afer moon, vivited Bro. Quisar's family. Io the evening were rarned to Jamos Creek. Wo onjoyed ho viait to Hunting don very mneb,waro kindly entertaiped by the Brethen and wore sorry that our time wan oo obort Think of going ba
Wo are now at Sastod, with my iffos mother and sister. Found all woll: wo are aleo is ueval bealth Hope this will answer fore our dear chil dron, and brethren and kintere in the Weat. Ono bas been added to the churob aince we are bere in Ponnsyl vania.

John Knisi Ey.
From Nem Jeroey.
Oct. 18, 1880.
I arrived safo at Plom ogtoo, on the 5tb inst. Moetiog commenced at the Amwell meeting. houso on tho evening of the 5th, and odtinued over Sunday. On Monday vaning commenced meoting near Buth lshand in the Reding wehool bous and eontinued till Fridny night. On Saturdsy I went to the commonion a the Amwoll meetiog-bovso. Filder Jacob Rizer was present. Wo bad an onjoybble feash One sine the Redin choor house ngaio. Had quito adrg turnout. Our meeting ot this point will sontinue all week

Oct. $25,1850$.
Our meeting at thix place clened lost nigbt, very fivorsble to the good cave. God be thankeil for bueh on A fow daye and then resume my labore at some place in this State. Thero if oosiderable sickness bere slong tho Dolawsere Rivor. I wes informed that older I. Polson, after be bad prenched a aormon on Tuesday, bad a vory bard chill. He mas taken to a brother's house and eared for. Sinter Ellon Huffanan Noo had a cbill sfter returning bome from church. The horses in this rit cinity are nearly all zick. The dineac appears to be cpidemic

Jenx Nicholsux
From Woodbary, Pa.
Oct 24, 1850.
Dear Brethren
On Tuosday oreming, Oet 1ith h, we beld our commenion meeting an Woombury congregatio. young brother was received by baptiemh Bro. Heltsopple, of Sumersot Co, ussist. ed by ministers from adjoinug congre gations labored for un.
Our Sunday School was closed Oct id. We wero ably aldrowsod by our Supt., S. Sayder, S. B Furry, Elder Jacob Millor and othere Several essay were resd, one by Stater Ettio Brown Subject, "Passing away." Tbe oecaion, nature and all scemed to blend into tbe snbjoct. During the Sonvmer wo had the pleasure of noeng two of our S S. Seholari unite with the church.
May Ged bless the noble work of the Sunday School, is my prayer.

Your Bistor,
Ebase Smydea.

## $\Delta_{\mathrm{D}}$ Explanation

Oct 9, 1880.
Dear Prinititive
I wish to say through your poper, that the correspondonco published in volumo 2, number 3 or the Free Disusstion, writton by med, and publighed by Lewis O . Hummer, I want to malke thas explanation, a thore are exceptions taken. It wh
writton the latter part of the your
1879 mod not at the tipre or the date given in the publication, bat st the given in the publication, bot st the
timo bo was a member of the chureh timo be was a momber of the chureh.
And when I esy I admire lin vash in confuting error, I meant when dope on Goapel autharity, and anything ontefde of that I de sot zanetion; Dor do I recogniza bian now as a brother rince bis expulation from the charcb. Neither do I hid him God's blessing in the eourso be is pursuing eontrery oo the doctrine of tho Brothren.

## Greene, Iova.

From the Eagliak Bivet Obarch. Iomn.
Oct. 20, 1880.

## Drar Primitipe

Our lovefeset which wan held on the 13th and 14th inet. is in the past, but will bolong oberiebed in our memoriss. There were five minintering brethron from in distance press ent, and proached the word with great soal and power, waroibg the unconverlod to forsake thoir ovil way, and follow the meek and lowly Jebus, theo admonished the brethren and sintors of their daty. Truly can we sasy we had an enjoyablo eseon together. There wes a chore beld for a deacon, and she lot fell upon our young brotber Adam Brower May the good Lord grant him grace to submit cbeerfully this boly calling
Since my lant enothor young woman bas turned her back to Satan's army and reaolved to work in ber Master's vineyard. $O$, that many moro would beed the pleading of a loving Savior before the kaccking at their bearia will grow foint, for God bath said, My upirit wholl not alwnys strive with mas."
"Go work in my wiseyard, Ob, work while 'Lie day,

The nigkt: gloomy sbsdow are gatberiog
Then the unon foivar? Anbore shall cwer be

> past.

Itgla io the morniog and toit all the day Thy atreogth $\mathrm{I}^{\prime} \mathrm{ll}$ sapply, and thy wiges $\mathrm{l}^{+1}$ pay.
And blessed, thates blessed, the dirigeal fow Youn to the bonds of Christian lose

Lizzis M. Beowsa
SHORTH AND \& YOUNG MEN be ppest io a moro profitsblio way than fo the study of nbertbosd. Eversy youog nano, and
lady too, Bboald avnil flotnolvee of the op lady too, eboald avnil Alumintolvee of the op-
portunity if you 00 not it wil ovor bo a
 addrcm T. C. 日ULLEENBEKGER,

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Wo will soll the following thorougb bred fowls cheap. 1 cock and 8 beve
of Dark 8 rahmas; 1 coek and 5 hene of Light Bratmas; 1 coek and 6 beos of Piymouth Rockn 1 I ouck and 2 hon
of White Cruted Blisct Polith. Write of White Crested Blsck Polish. Wrian
for prices.
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are also ndmilted on equal fooling.
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| uar row umis whe |  |
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The Young Disciple.











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THE PBIMITIVE CEBIETIAX

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## Sermon gleparturnt.

THE SEBVANT OF GOD IS THE SEBVANT OF HIS AGE.

## Sermon by Elider Jamee Quioter

 The wo
difcourso delivesed by the apootle Paul at Autigch. The nyostle was perbitted to speak to the people, and be guse a geveral outline of God's doaluyg with bin ancient pcoplo, domn to the
time of the Messish. And in bsa alla sion to Christ, the apostlo alluded to bis resurrection. And it was ulpon the
sutject of Cbrist's resurrection that the worde of our tost wero uned. The spostle quoted a passuge from tho 16th Pbulon, the words of David, "Thousbult not beffer thise Hoty the to secoconruptron. And as David saw corrup.
tion, it whs ovident ho did not allude to hiasealf. The 'opostlo applied it to Cbrist. The words of our 1ext ura an
inoodental allusion of David. Andit is inondental allusion of David. Andit is
worthy of observation that a grest many very expretiove, instractive, and encouraging texts of Scriptoro are of this kied-incidental allusions to same pereons or thinga in pursoung an argument, on some tritin of thought. Daxid
is roferred to as beling a sorvant of bis gesoration. And we neso the text in a
braader acese, and make ot exprees by implication the 'ruth that the Sorvant of God is the Sorvant of bis gevera-
|the Secriptures froquently menne age. of our time, or the timo to which the ago reficrs. When it is sad that David
nerved his own generation, it meane he served the pooplo that lived in bis age of the world. And by the age in Which we lire, and which wo are to who now live upon the carth.
The Servants of God in every age of the world are to berve thair age, or the
people of their ago. And to nerve our ago effectually, or in tho $\pi$ wy we un. durstand wo are to surve it, it is neces. sary that wo be tho Servants of liod. Wu canuot render that esmplete ser
 lese wo are the Servants of God. Gol'e bcst Scrvants are men's best Sorvants
All who do not Herye God, can serfe men All who do not nerve God, can serve men but imperfeetly. In worving neth, wo ary but serve thena in doing them good, Tbere is a sense in which we are not to sefve men: "Yo nre bought with a
price; be not yo the bervats of mon." 1 Cor. 7: 23 Thero is also a в anso in Which we are to secve mes: "For, erty; only was not liberty for an occasion to the desh, but by love norve one another." Gal 5: 13. If a company of four or five of you young men or young women, would plas sone proask another to ueite with you and be would refuse, and gou would urge him. and bay to bim you do not serve ue rigbt by declining to tnko port with us anr contemplated sport. Now, is would decline and tell there that they had all bettor alandon it than to pros ceute it, would really serve his com-
pamons better by dechuing than by consenting. Gad's Servanta serve men as be serves them; he does not minis tor to their lusts and impuro dosirce, nether do they

1. How shall wo serve oar generatiou ?

Ey laboring to tho extent of our abinty to remove every canse of enl
whub exsta among us. There is a whub exist* among us. There is a
tomble weight of misery nesting upon the perqulo of our age as there bas been upon the people of evury hage is the forma of ienurance, sulpratition, 1pide, bave beoh causod by the introduclion of sin into tho world. Frona those evily men sbould be deluvorod. Thoy neeld
belp botil hamae and davine It is for us 10 give them the buman help, as God many onable ua to do to
cples amqeir thane to whom ence extemb. Cbaracter is the embai iment of puiciple. Right principten reduccd to practive will resule in the iurmation of good character, white wrong principtes redueed to praction
,ill result in malcing bad churactor The idea vatortaned by many, that it Joon not mater what people helievoso them heven are right. That the great object of all ehould be a sight life qually true that of thia is 60 , it in unto $n$ righte life, wo manst not be in difforent to prizeciples, since a vight lifu rus only revult from rifit principles
Tho idea provails extensively that if freople are sincerc in their belief, they whll not be condenmed by the Lorid This wo buturo is rery unsafo groubd
ant eloment in Christian character, but / ment evidently puts us all ender obli
it is only one of the many elementa it is only one of the many elements which form a Cbvistian obaracter. If siacority constitutes a right character, then some of the lowest characters among the Catholics, Morraons, and for ranny sach are rery sincere. But as alrendy intimated, kineority is but one elvament of Cbristina character, and as all the sounds of the Einglish Blipha bet are detcessary to torm our langunge so all the pripe plen of Cimstianity aro necessary to form in complote Christian character. Hence, those who would survo their goecration to the hent adcaatage, shonld laborto promote sonad do atrino and tright prineiples.

Bat right prisciples to form right charncter must bo not only hoard and bolioved, but alao obeyed, or practiced. So to herve our generation we cunst not only labor to inculento anu establish ghod principles, that we munt aloolabor to get people to practically secopt Christian ptincipled. Une dquartment in the Chistian rinistry is exhortation. Thin differs from teachiog is this, that whilo simplo teaching eommunicates

knowledgo, oxhortation is desighed to knowledgo, oxhortaclon is desighed to | tion. |
| :--- |
| To |

To sorve our goneration offectually then, wo must lutur to wake peoplo good. And we must labor in our rarlous callidgs is life to neconplish this. The ministor must labat in bis calling to nerve his genoration in making pao ple Cbristinns. To this bo is expecially called. The parents thonld labor tor the same erul, and their position is ench that gives them groat isflaunce, and that induence shonld bo judiclousiy directod to promoto the welfure of all withun their influenee. Tcachoro in all oar Seboole shoulit scave thoir goaera-
tion by laboring to improve not only the antelloct of their stbolars, but also their bearts The Sabluth Sebool offers a very invaug fiold in which the gencrativn of the young way be gerved And yos, young people, should eadenka to scrve one , unother and all whom viee which will tend to liasen the cares und isbors of others, and promoto their
peaco puld comifut Wbatever bappiives say one is the mevats of pronat ng, is so math added to two stock of hamat enjaymont. And the lusst onil but is con rected, bs so nauch taken fromi crinbing oo many.
1I. Why whoald we survo our gence
It as the will of God that we thould do eo The text sugs that Dacil "by he will of god surved bia gemerntionThoa th was God's will that he shonld io ta . And is it not equalliy true than serse our geveration? It has alrendy Wen intinatod that Godhimsell's serves his creaturces. Jesn faid to the Jows, "My Father worke"h hitherto, and I
worla." John 5: 17. And onr Lord worlk", John 5: 17. And onr Lord of nast cing of himesil sum, No mote fut to minister, aud to give hils tifo " taveon for many" Matt. 30.28. And an the frather, Soth, end Holy Spirit, are ctively ngaged in promot ing the high eat interest of mathkind, thoir apiritual offhpring will be ongaged in the rame noblo work. As Go No will is contureod In his haw, whatevaf is bis law, is also Thous The second commandmethe "olf." Mark 12: 31, This con thy-
ment evidently puts us all under obli
gation to serve our ago. It is then tho will and haw of God that we serve one another, and servo our generation Die
intorcsiod benerolenee in a distinguish ivg peculiarity of the divino nature, and it stould also be of the Christinn baructer. The servants of God co. opersto with him in all his boly pur poses, and os he is conatuntly laborigg to promote taio vell being of his croa tures, bis su vante will not be ulie, but will labor for the sarze end for which he is latioring.
To servo obr generstion efficetually, so that our servico will have the great est effect upon thobe for whon we labor, and at tho aame time be acooptablo to God, it mast be prompted by love "God is love," Love is one or tho.di vine attribates. Love will tharefore bo cr. And this lore will be the lasis of the serfice that wa are to render to our generation. And love as the basis will ot only prompt us to Enbor, but it will ayo mako the service plessant and selfascrifieing to thow who povform it. To
labor sucecst fully in way departmens of Christion labor, Fe erust love the lab. © wo perform. God loves a chaeríl giver. And tho cbaritics beatowed and the labora performed, will he re coived with greatly uncreased enjoy nent by their recipionts, when these ta feel that their bevefactors loved to ive and do wbat they gave and did
2. Wo are under obligation to eurye our own sgo ns former agen bave morved us. Tho apostle anked bis Cor inthins brathren the following questhon: "What hast thou that thou dilat not reccive ?" 1 Cor, 4, 7. We bave but littlo that we oursclves are the aubors of. And while we rceognizo God to bo the author and giver of all good, it is through our own age and othern before ours that God bas given us bis blestings. The books we read, our insitutions intellectun! and moral, the wholesome and bemefient laws under which we live, have come to us throngh human ageney or the ageney of soctioty. The accumulated and valuable treasares of tormer nges thia nge inherits. And ir then ie true in regard totemporal blessings, it is no leas truc in regard to spiritual blessidga Panl and to Thmothy, "the thiogs that thoo bast heard of we amoeg many wilecesce, The eatne commit thou to fattbful men, who sball be able to teach others also,"
2 Tun 2:2. It is through the medium 2 Tum 2:2. It is through the medium
of buman agonts that "the glorione cospel of the blested God," with all ite records, ordiounces and institution baa come down to us. And all we bave and uro to-day we aro indebted to those of the present age. and to the sges of the past, auder God, for. All our bopes atd comforts that we as Cbriatian en-
joy, we are in pome derres iodebted to joy, we are it pome degrea iodebtod to
C'bristisse for. A solomn sonde then Christisba for. A solomn bonse then of our obligations to the age in which Fe live, stoold prompt ua to serve it serving God.
Theie is another thought in this coarnection thut we sbould not overlook. The; Chrnatians of this ago are the bindugg link that quites the past to the inture. $A_{8}$ the grogiel then with its precious blessigga hay come down to us as a rich logsey from the ages of tho past, let us prenerce the divino treasure ill its intogrity, and band it down to the cuming age ae wobave received it. In this way we may not
ture who. How wide is the fivld of labor which opens before us, and how many aro our opportunities for doing good! And an our apportunities for doing good are great, our responsibilities are correspondingls greut
3. Another consideration protspting to the duty of serving our gentration, os the peaceful ond to which such a life of duty, faitlofulkess, nad service will lead. "For David, after he lad nerved his gonoration by the will if God, fell on sloep. "Tbis anggesta a perioll of reat after labos. How wostome to tho man of lat or is the night of rest! And no less weloome will be the aight of death to the faithfal Chr'stims who has sorred bis geteration. Datalt to bim wall be a rest-a cala repore There remuins an rest for the peoplo of God after their life of suffering, oont et and labor fu over.

Bat tho elvep of Davik, and of all God's faithful sirrants which they fall into whon their lahors are over, naggests also a re ntalcebing. David saw corruption, and so do all the faithful. But light ehines from the Grsjet cn the gravo, asd wo hear Punl saying, 'It in nown in corruptson, it is raised in incorraption." 1 Cor. 15:1? Blosed thought! Wbat a delightlal pruapect! At death, while the budy aleops in the grave, tho spiric resta witb Jesus Id the glorious resurrection of the just, the body and aparit will bo ro noited, and eternsl lifo will bo completed.

Lut te ad bet"0 our Gul ued ourgor servant may bo ours.

## ebloigus gamblise.

The following we dip from the Kurch Aldoscate

Chancr Games. Whether these games consiet io a contest of cards or any other game for money, or whether it is simply a grab, s eake, or whether youtblul ingenaity of a pious turp may invent, the moral aspect of the trans. action is the same. Piaycr cabnot rothove the black and sianter eurse haug ing over this bluspbemous procooding. Nay, it adds to its eoormity. Gambters sslauned of the light, and fearing the law, hide away in seclusion, in filthy shoms and darle does they atoal away. Here they wear away tbe draggivg bours of weary livos, and ataho fortune, life, happinots send beaven on a silly ganes. But bere ba gamhling suthorized by professed pioty and eecleajantical nagge Bring it wnder tho gas jets! Let Cbrist look upon it in bis own temple! Let the crime that makes the gambler bhiver with dread, ripplo in the laughter of young men and maidons: Hold up the black demon of chance, and paint his faee with clerical cant! Christ in efligy ! Doll-babios, rattles, eakes, strawberries and oystera, -going - to the glory of God t Brueh the tenrs of Chinst into a bowl of oys ters ; stain tho thwty pieees of silvor with his blood; soevie the erown of thorna and rufle it ; then write strocks over your doomod and Christless tem ples
Many young men imbibe tho spirit of gaming ander the obsdows of eonseorated edifices, and when in aftor years thoy brigg diagraco and shame to an

ש゙54ay
beoaube.
Jobe 11: 19 .

I have juat read a lettor from a noble solf-sustainug sistor, whe is surrousded with wealth and inobrity, and protanity, whose oyes and cars are almost hourly greeted ia her oten homo with the loweat forms of viee, and yet hor ' lifo is so Lud with Clifret is God, that the zeal of Hir honso is entang ber ap." Hor situpheCrosa, make ber in butt tor even some who eall themseives bretbrou and sis ters. 'The pecularity which disting jest and lnughtor with thosu who claim that anch lenity and sport are marls of 5 more divine liberty, and a higher as siament of the life of God in tliclots But slie glones in the reproach of
Cbriet, and her heart nad mouth are fall of praiso that she is "eoastod wor thy to auffer stame fur His name.
labnacl as well as an I-aue Tho fieah born came first sud bo remsioud utter the lirst was bere; althougb baniulhed, overy man, and evory man'A hau against bian " This is an allogory
says Paul, and it typitien the antagonstic element " in He mess than the two covenants. There in a large pro-
portion of these wi/th, untamed riotoun bylrids in tho fimily of Christ. Tbey are one-tentb Cunsanitisb and ninetonthn Fgyptinn. Ishmual mocked
Isasc, flesh mocked faith, lust and carnal indulgence mockod selfsacrifico It id the bsme tonday, slways was, al
ways will be. Thesu two elementscan nover be reconciled. It is war to the denth. In principle, purpuso, atlliction, ne the desh, affections, luets." But the fiesh witb ull its low, eelfish instign tions will ntways be with ws, only not domanat wherever it reigns, there the devil is onthroted Nearly all the some form of earnal promptiog No
one will io thes luo veach lus possithi)itice ur solf krowledge. Bit it must be our constant aim. Our mistakes are eility of Clirnstian meeknecs. Peter's made a wisor aod more elticient Apostle. Patal tried several questionabla ex-
pedwuts after bis converson, and paid dearly for has centure. "All thinge ane written for our learuing," only we are
slow in fpelling ont the mesining. Some are no fleris fed, so Inbmauliatile, tbat that they ween to be witbont a mission in tho world ualess they sront daggers
ponnt with somebody. Without a fight they are cyphors, and whth it worse They are tho Ingerxoll's atal Howeklen of the Churub. Sluy them noh thane tbent wo can not. But owe thing we tan and wist do, loce them, tify then with better pribetples and a higher lite. Alas, hore in whese we bo
ofen lial of eur daty. We teo, peat of en lial of our daty. We tuo, zaust
own to wa inlored Ishmael, who is eaturally as reculcitront as any where elso He in allowed too much rose in the counctle of the sonl in the bent Saint My whole pust lito would bo ith everwould do guod ovil is present with mo." The very intenvity of our purpose to maistain the right and llood the truth with tho eftblgoned of the noontide, is
apt to earry us away on a tlde of pative apt to earry us away on a the of antive
teeluig. This is suce to decolor and misiliseet our Julganent "O wrotched masu that I amb, who will dehver me from the body of this death $\mathrm{r}^{\prime \prime}$-this patreseent, oteneliul Jshracel. Tropo on, bistor, pray en, lubor on Emmunal. You may make many blunders in the Emomedtary sispreluacy of
and Apostle before yon, but koop "prees- | Holy (thost. They are folly as rosily ing toward the mark for the prizo of
high calling of God io Christ Jesus." bigh calling of God is Christ Jossas," If gou wust weop bitterly at the reeond cork crowing, and under tho piercing wecp, wcep, bat weep not away your wecp, weep, bat weep not a
faith in Jesus, and your dovetion to faith in Jesus, and your devotion
boliness. The soed you sow may neem gestered on the rock and tho bard trodilen wayside, and among thoms, sotue of it will find lodgment io some mellow, Godsarrowed nont, Bternity. If you sin we did Jeans, nothing will be lost to you, Lat every grain be talrob from the garner of Calvary, sad th will retura to you wome day a hundredfold.
God and Christ, and the Holy Spirit, God and Christ, and the Holy Spirit, watch and wator und nurae it, so that what yon cast on the waters, or in and ripen into aterinal blesuling to your own sout. Only love Jesars. This it the real power of the Goapol. Talk weighs no more than ether if it be not in the
rolid gold of character. Tris, and only this, oxpresses the nind and heart of God, and onsets for His cause. Teo flon mixes with our zesl, and then Heavon is belied, monlo aro defranded and none nuwe so than our own. It it diffienit to have our personality fally
roused to a cardioal religious uruth, snd keep our balanee. To allow only God's wisdom and the Spirit's dittataon it our exposition and dotenco of wonde fulbosn aod prayer, constant "looking noto Jesus," and a raro self oblivion. All our published dweaesions shom more or lesa weakness at this prom:
Mr. Ray'e polemice give abiout as much videnec of christianity as a Hottentol of the rofnements of eivitization. It btion. The same in true if writers in our owa communion. Both mas and bonst should know throngh us that ro ligion is a gloriooss reality; that its rout a in God, and its in int Divine such
a jife, evea in its deepest silence, by the ersential atmospbero and odor of ts beavealtoess, exerts ant insubsible power on those who como within it
thence. My life is secluded and iso lated. Mueb of my timo I sma alone, ny own brker and cook. A speechles nvalid in a duteh community goes to
the prertulery of society by necessary

The only living thlog about me during eay stasons of solutude, ía a troop of senti-buman chickens. I ecver go mong them without ayying to myself, bese chlekenn mint know throngb mo Ho is bore stall. Not ovly Sodon und Gomorah, lut the rory animats nbout as, will riso ap in the judgment wod
condeme mony of us, I treat my chickens as fellove erentures, clatming the sauno sutthorship of being with my self, and shuring tho bitter fiuite of hurmin apostsky T $_{\text {T }}$ Johs 1.3, fom How minny a man's dog aud car end etock will enter iuto the dread in
rentovy of Fternity? How many man's pen will rankle in his quiverigg
 ocho of liell? How many wardroles will burst ubeir binges and vomit out their cannal finerics in the tury of the trqueachable flane? What a pile of pipes and tobaceo will stand liko a stern gravito monntala of witness against tens of thounands? Wbat a rocord on nad laity? "He that is filthy, let himbe filthy stell " It is eany to claim Matb. That lies too deup for humse inspection But whore ave those whose
life the Holy Gioat has placurded with Tbets. 5: 29? Rare as peatls.
"To live iv live". This determined all
the rest. Whore Carist in, there is the Divine manifentation. Many bave much to pay usd writo abont misnionary obligatione abroad, while at howe they war aganest the simple, ersential fuct of hring Jesus. There io no roptcssion

Aoly (ibest. They are lolly as resid
for jokes as for prayer, for laughter as for tears, to tcar out the cy and knot out the tooth of arobler sh to loso thom for Jeans' sake. When they suffer they resort to an arm of flcsb, and seek redross at a buman tribueal. They beve not the charity that hidatb multitude of sins, but the mallignits that tarne a tolobill into a mountain Wurt into a cancer, on error of ignorWrelse predipuncy into a sin of the Wackest dye. Had wo not 80 maoy who think as soon as they are vested with otticial anthority they tonst be personally troated as gode, and who mintake their owa conceptiona for IH vino rovolntion, one side of our chareb ntew woud sink to a misnageablo tem-
ienrture. On the other bind, did the mbeigg of Enmannel mond the ontcome of lifo in opposition to "tho last of the egen, the last of the flesh, and the pride of lifo," the more Hasby eide of the Praternity would asname a look more like tho real Bride of the Gradman. We cannot all atand bohind the
ascred board as ministera, capnot all go into the desert to feed the fartishing with the bread of Heaven; bntwo can all be horse mistionariea, numbesyadons of the sublime mossoge of redemption, alising illustrators of the Incarmation. Not only "breanse I livo shall ye ture also," but as i live. "is he is, so are we IN zuls wonlo." 1 Jobnd. 17. This much wo can do to recommend Jeans rejected ss "workets of leiquity," or 35 "bypocrites" Let every word have Beware of levity. It is but the moch site of the wasl or bell. Boware of asger. "Tho wrath of mata worketh not the rughteounnens of God." James Wbat Bible sereened frency ofren foams bebind the table sad in be columne of our popers la some netamen the typo are made to hoil and rose with the rage of devils. We bave wo ligbt to bo augry bave as Josue was und this we ety only be when "to tes to
live is Christ." One spark may sct fild und furest ablaxa. "Behold how reat a matter a little fire kiedloth Jamen 3:5 ODe idle, foolish word
uasy cuisinato in the endloss groans of porditins. Laughtor is for fools, $E$ ar the laugh of God. P5, 2: 4. Jenting in but a dereptive, ensnaring trabslasouls. Who over naw or heard of a justiog Jesus? UT of a joking cbrisban? Believers may forget their pedigree aud diguity, anil do and nay un der moneotary impulsa what is alion their habitual lifo, but they wover glory io it an the frnit of tho Spirit, or It in an onteroppiag of the first irth, and shanoes and belittles sny professor Copy Jesus. Tuis only is
sate. Tbis ouly expresses the Crosy This only makes our lite "the power of God unto saivatioa in the famsly and he commatuty. Thi tuken strong abed hia bitter agony in secret Thauk for that reeord of ponitent puray. No one cun stand at the foot of the Croes and look into the face of the
dying Godman, ind deify the flosh in any form The thought is modestons Pctor elank io tho rear "athr off," only was balked and bis motives low. Had ho kept bis eycs and heart fixed on Josus, he might fivo averted his fall. But he leased fle boward, aed the toates
of a matiles's 'tague toppled bim

The fiebion-wastizpern mentioned the sister'u jetter, bave probably never knorn Jeans. There is so much aserumentalimen in the clumeb, that multitudes seem gontent with sy mbole giggto and scofi at simply.clad nem. hors it coancly immoval, tosay nothing of being uncbrist $n$. The fou-makieg
disposition in relas an to the dreen illus tration of the ebidinal principlo of chriatianify, is dominat only when
hat out by the vail of relf delusion Ye rill not come to me" soid Chrint Here is the open soctet of all flesh worship and soul-ruin in the namo of
religion. "Ye reill not." Tanity, preudice, envy, malice, self-exaltation, and rabltiforin eolf-iednlgences, are too weet, too onticigg to bo sacrificed ven if lleaven and eternal bliss must vo bartered for "tbe erackling of thorn under a pot." Alas, alas, bow the Bride playing the barlot with meny lovers How many aro intoxicated with the parkling, bewitebiog "blthinets" drain$d$ from the goldon cup in tho hands of se mystical nothor of whoerdoms.
Be fathfol, sistor, and $\$ 11$ yo God orn. Be not ashrmed of your Savionr God. Bohold the impoled Bmameno bearing your ains amid joors and deri noo and the most satanic indignities Boar tho reproact of the Cross meekly silently. Tho bouods of hell camoit pursue you through tho gates of penr Only "walk us Josus walked." Thi mill proach betior than longue dest" to lire. His glorions perfections in buran mondd. This is tho Alpha atd Oracga of Chrietianity, Thim the wholo of the individual christia Iff. The "because" of our cuptaio in vitably reouits in similurity of charac wr abd deporta
nity is a horror.

THE WAY INTO LHE HOLIEBT OF ALL

The way into the Hollest of ell was ot mude manitest while the firat tab. eramlo was atanding. Heb. $0 ; 8$. This Way is the gospel plan of satration of wouch the irot tabernacle was a ahad But the ahadow is a representa tion of the obyeet between it and the hight. Wo notico thet throe departmedts comprised the ourthly sametuary : the onter cours where the sltar of burnt offering stood, and the laver tod from in 2 . The boly plaee soparucod from use most boly by us val, und syven brancted epudientick and the suven brancteod candientick and the
table covered with twelve loaves of bread. I The mast holy within the val, which contaived the censor, the Fot of reanes, the ark with ita cover overlain with gold, over which the cherubim looked, and the rod of Abron. Wo losin from the gospel concerniog hree coudition of bomats oxistence iz; a stato of mituro, of grace, and of ghory: These thrcostates meet the partments of the tabcreacle. By nature we are ull fecluded under kin, under
condemnation. Thore in none righte us, no, not oue. Jew ad Goatile are undor $\$ 10$, and every month to stopped and all the world is gailty before God. A great sin offoriog lass been sthis wthout the eamp. All who believe is Him are aecepted beenuas of hee rightcousuess and the altar of burnt efforing epresenta the offeriag the sacrifice and sweet mmelling odor of what Jenus tes done for as. Eph, b:2. The odor rising from the burning of doeh and th on tho brazen altar was a shasion of the Divine aeceptance of the slinin amb to bring ua to God and wash us from our Bins. Bat we are reminded which the Prince of life explred that wo are all unclean, not our hade and feot alone, but the wbole mat. We aro ot partially diseased, bit wholly EO from tho head to the zoles of tho feet. We need the fountain opened for sin and uncleasocss. We need to wast all
our sina uway in the "foantain filled with blood," thorefore, is the bath of clenasogy in baptism we are wholly abmerged. If our disosso was partial beb a partial applisetion of water would aufice. If wo wore in the main righteone, oaly foebly staiced by tio, thod perhape, a fow dropio of symbolic water would exhibit this local and partial de aloment; but if on the other lastal wo
how proper to have a full batle, ua the oupel requires, to show the completo hactication we have in Jesur and hows bo is taude to no wiedom, righteousuess, antification and redemption. 1 Cor. 1: 30. This wasting in baptism is one athough it bas three parts, jaist as the ri-colored bow in the Heavena, the soken of an overlasting eoveonat, is hat one, or as the one ray of light is made up of a luminone, ohemical and alorifio ciement. The awees mueic to Fhich we listch is oot spoiled by the threo or flour parts of whieb it is com posed. No, as the three olemonts of he rty blend, or ne the parts of musio hord and produce a beautitul mololy of soand, so the tbroe fold action of the ono baptiem blend into ono obodient uubmiesion of body, soul and opirit to tho One God, and to the One Lord, and - the Ono Spirit
aro not washed in the koly place or in the eburch, as our Baptist friond upposo- Neither are wo washed bo foro wo viow the sacrificial altur, an our endoas friond Jancs Chrystal toucher We first learn of Josus and thon bow 5 his nathority. Paith, Ropentence Baptiem aresil outalde of thilholy Dlaco $A$ sioner nceda justifiention and loabsing beloro he ean enter the fold. Faith leade him to the Cross, to repeet anco and brptism, and then be in with in the ineer court, in the body of Obrist, Ho is now soparated from tho world and lives in a new eloment, as apiritan atmonpbore eojoying the Hesvenly blonsinge net forth by the symbols nf tho golden altar of
loares ael candlestick,
Wear reader, rememl
the bolient of all is by the ay into laver and through the boly place Through the altar and laver we pase out of a state of sin and condemnation intos nitato of grace or faver. In vaia do we clatm to bo in the boly plecouncas wo bave come by water and blood unlevg we bavo seen the sacrifice for ans and bspo washed away our bin calling on the same of the Joord. I
manch of it is cercleses scandal, unjust and injorioun criticism of the absent How munb of it that flatters and pla in pecritical and insincor tion conversation night be, und Chris tian conversation might bo, and ought
to bo, and then of what it it Surely this ratter demanule the carcfial attention of cvery Christian tian and momat. Why should ancb a power
for tood be wasted? Why nlould orr Cliristian developmes b be sotarded by tho misnase of the marveling gift of peech? It were indimenly leeter that ose were born durnb, than that, baving a tongue, one shoold usd it til seattor
ovil and sorrow, or to sow the scelt of ovit and sorrow, or in sow the seets of
bitternces and pain What iy it our Lord snys aboat luwing to give ueconst for every halle word? And it for the idle worda we muet give aceannt, bow fistech more for the wordx that stain, or tall as a destruetive bigigt into othor hearts!
Wben we give ouractes to Christ, We must give him our tongues. 1t wa Holy Glost runse down on the day of Pentecest, tho manifestation war a tengues like at of fire." Fire sigai. fien punfication. And one of the firs conilite of this beavenly baptism was that the disciples logan to apoak with
other sengucs. One meuning of than certaisly wan that true converrion कrorts the wipeeb, that a Cbristian anet speak with a new tomgue.
We are not lefc withont inepired houtd peate Let no corrupt come wo bicstion proeed out of your mouth, but tbat which is gool to the uscof ell jifying, that it maly miniaster grace unto the bearers" In these words thote are
two foatues of porely Cariatian speech bin wo moined. Ond is parity, ib. moluto purity. No corrapt commanication to to How from a consecrated tongne There it a grent deal of impurity in the epecech of some profersor, of relition. Filthy storics are repeat
od, and there aro vill aflusions and io. ed, and there are vils allusions and in.
ueendees which etsin the lips that uvendees which etsin the lijs that
ntter them, and tho beart of him who bears. Cbristian apeech eboutd bo white as stow. In familiar conversir. tion notbing should bo atlored whicb would not tee spoken in the presence of tbe most refieed and bonorod ladies How dows our overy-duy speech stand this test?
Let onlok at the other requirement. out of your mouth as is good to the wee of edifying, that will mivitergrace uoto the hear ors." Christian apecelh, overy sentonee of it, muat be sucb "ili ediny thase that bear and minister grace to them. Parity is only negative, but more ie required. Fach word
must be fitted in pomo war to build up must be fitted in somo way to build up
cbaracter, and add to his beunty. The geolagist will take fou to what was once the shore of an aucient ses, and show you the rasrks tande by the patter of the raindrops on the soff eand, or ty the want of the wavee. A leai there, and imprinted its decliee and foli there, and imprinted its delicato hiees Agea have pussed sasco tual day, bat evory trace remaits as perfect aswhen it was made. The wasb of the cuanf the indentations madio by the rainirops, the minatest lines of tho leaf's form, - there they aro presersed throagb long milleniums. so it is when worls fall upon a humas heart Oor gontio poet's thought is no idle Siney, - that the eong he sings be will fiud agoin long, long afterward in tho
beart of his friend. Words uttered fall beart of his friend Words uttered fal
and are forgotton, as their evbo dies and are forgotton, as their cube dies
away; hat they leave their mark They either beautily or mar. They cithor muke tho life brighter or they nully it They ellher build up or sear down what before was livilded. A warm breath aron the myatic froct-work on the window paiu an a wiater's morning cnuses all ite glory to vanish. So be fore the breath of impure speeth the
sonl's glory molts into suin. She Cbristian's speceb must edify and min. atter grace. On how many lipe that
would this teat lay the finger ot viluacel Yet thie as the rulc, the standard, by whieb, aecording to the apostle, at Christian upeech is to be tried.
This does not imply that only soleme words may be spoken. There is noth ing gloomy abont the religion of Christ You look in vain through our loords own coaversation for one gloomy nex all bis words were fitted to be helpfial worde. He sought to lease some gift or bleening with urery one be met $\mathrm{H}_{0}$ poke words that made the caroless torightful, that kindted hopo in die. uring eouls, thas loft lights burbing d the worrowing and cheored the des paring. For every ons be met he felt that ho bad somo measage. Yet therc was no cant io spoech. He did not go about with a long face, uttering bis ruessagos in sabctumonious tove and
pbrapo. Like all bis hise bie Epuech waw xabny
He is to bo onr model. The sffectamuce. It only caricater ministers We are not to fill our apoeceb with sel. unve phrases, and deal them onc to every wee we meet. Yet with Cbrist to our hearls we aro to seelk to impart
Rometharg of Cbries to wery one whom we of Coriet wevery one with and ways of giving helf are a ther times whee minister's graee, whon the truest Cluristian beip is to make a raan laugb. Infinite ato the necousitics of buman livea. Our felling tow ard etburs
is over to be a strong desiro to do then good. We bave an erravd to asch une with whom we are permitted to hold eren the bretest and most casual conversation. Wbat it is we may not know, but if the desire be in our boars, Ged will wee us to mininter blesting in sone wsy. Opportanitics for auch min istry are oscurring continually. In a moing's grecting wo may put wo brase anil tona so to makso our neigb bor happuer all the duy. In tho fow moments' coverrsation by the wasude or during the formal oall, or it the madat of the day's beut uod strife, we
may drop the word thatt will hift aburden, or strevgthen a fuisting boart, or inspire a new bope.
Benten tho osist telk
So we rouy leavo blesunge at every step of our way. Our worda in ecesson, brobbing with love, and watted by tho breath of tilent prayer, sball bo medi
cipe to evory heart into which any oine to evory beart into which any fati-The Susaday School Tomes

## peate.

Than peace thore ia perbapa a no ware dellightfol gutat. It is the ond of condist and the quiet that succeedr the storm. It lives and grows and mid the sad commotions of thees carthly scences. But it bas jts home amid calm thies and beadio still watere. ence is tho very life of tranquility It is the delightful quietule of the oul, reconaled to the perfict will of God. It is full nf gunabive and calma oxpectation Never in it eought succossfully and found is the carnal and uneatisfyiog pleasures of this world.
stream Irom the woll of eterbal purity It is found

Thy aofly Eowng fodotaina
fure thou, appo the thate trod
Hant hessed the veice of foid.
Sonve one has dofined it thas: 'Peace is love in repobe," It is the rest of the
seut, eo fall of sunsbina and quict. It is the day of the heart so foll of brightnoes and boauty. In the boul of the trae ebild of God, "it passeth all un. to tho wicked eaith my God." The geod man, however, sbores the pleas-
"Tbis bonu: Lave all His ssiots" Peace brethren, Thetotal number of mum "is an uvelouded azure is a lake of bers of the Society it-in Oreat Britain glase," and briags mere of true bliss to : 14,894, and in Ircland, 2,92n, ranking the woul than ne wigodly morld ever altogether 18,932 Friends in the Unite cno linow. Ltis Cbrist rvigning within, Kingdom (being sn hacrease of 183 perfectly paolfied, the truw soorce of all oser last year. Yet this little donom. excellooce und joy. "Great paco have ination, the whole of whose member
they that love Thy they that love Thy faw atid nothing shall offend them " Peaco is the blese. ed legacy Clurist left to all Hischildrea. Sceure this woudroa* boon, keep it then, enjos it till you walk forth io green pastures and by the still wators of that better iatad. In the hearticot the boly if "lluws as a river and abound
as the waves of tho sea."-The Highiray

## ORUROR TBOUBLEES

We notice that your coloman are sumetimes omployed ie giving accounts of 'Church tronblee,' Commaiteese' Re ports, \&c. We fail toseo the advant
ngo of giving publecity to anch reporta, wo are inclined to think that they will be obyt little, if any, bancfit to the Brotherbood. Sueh information is neithor food to the bungry nortonic to the invalid. We regard it a malarial poison, affeoting those, espectally, who
are surrounded by a miasmatio influence, leaving its stuita wherever if falle Sucb reporte often engender prejudice, produce perwanaliter and suct like, in our chureb papers Cturcb troubles, ine fumily tronbles, werer oxorta boly nuluence, and aro beet served when least dinsemmated. Committecs ars called to sellle difficaltios, not to publish
them. Sueh publications do not soesa 10 aceord with the instructions goner ally given to applicants before baptism, nuitber is it in harmong with the tench.检 of the Gobpel, which mays, "thll it o the Charob," Ther thutelliagshould ad, Tumors need uny be exposed
onaugh to ratios is of len hacarte ending tethe opera ive in a rpirtinal, as woil an literal
oenge, Why extond this unpleasant aess to othere, against thef desires? A judicions exposition of error ian no doubt good, and a defensivo attitude may become necessary eometimes, but whould nover become the aggressor Pletse give ue somelting to oounter ate ain, enervate the sonl, and develep the latent powers withit

## Bridgroater, $\mathrm{F}_{\mathrm{a}}$,

## TBE SOOLETY OF FRIENDS,

The Society of Friends are very mu nerous it Amerion. It was stated at the recont yearly meeting that in Indiana nlove thereg are nearly as matoy Friendo us in England. Other large groups of members realde in Penneyl. vania, Now Yerk, lowa, Kansas and Illinots. A emall outlying congregation of the Society eensists of 100 Mex icanto at Matamoras, on tho borders of Mexico and Texas. A meeting of begro (zuatery assembles at Helena, is ArFansus $A$ group of thirty Syzian Beyrout. Smatt gatherings of the So ciety sre alao reported in Norway, Denmurk, Germany and Franee, while about 300 mombers are beattered over Austrelana. An appesl was mudo to the yarly meeting for about it,000 to thsibt in the crection of meeting-bouses
for the poor Friends of the Southers and Western States of Araenca. It was nuentioned that where timbur is abundant the meeting diouses arochcaply raised with tho oid of gratuitoss labor. Thas in one letality the Amerwan Friendu bave buly eight places of wombip (holding about 100 persume cach), for less than el 10 per building In Yene district of Knowas, bowever, buar Xefraska, there is no fimber, ami it is Friends there reside in caves, or "dugouts," aed that at lenat two regular meotinge of the Soecisty aro beld in angs und mansions of the dwollFrievds and mansions of the English Frievds present a great eontrast to tho
cave dwellings of their far Western
could assemble in one bulding in Ien don-the Agricaltard Hall at Isling ton-contribute tun members to the prenent House of Commons, wbile twelve other morabers of Parliament were born and tramed with its com
munion. It is also well reprosented in the municipal bodies of thas country One Cabiset Minister, Mr. Bright, is Friend; arothor. Mr. Forster, is an ex Friend. - Ercharge.

AN EXTRAOT FBOM A LETTER TO TEE VINDIOATOR.

SKLSCTED AY 1 SAAO TRIOK.
"If we talce for our examplo and guide that whicb the Savtor has given 103, we need bave ne fors The plain, simple teaching of tbe Scrip ures will gnide us aright, and nt lant hand ue pafo in the laveen of roet, if w are only willing to be guidod thereby Ob, I often think, how bappy wo could all be if wo were all of ono mind and entimont
vonid all have the Testamest, for our tenchor, regardless of what men aay or do. live ib strict obcdience to all con nined thervib, not earing whether we leaso our fellow men ornot, but rather please God, for if God be for as whe cat be aganast us, This would make our fres happy, and our lins! account

## PURE BELIOION

How I love pare religion. It pre parce us to live in this amful world, abd is the world to corne, for tho society of angels and God. How many thero are professing religioe who know nothgig of its power to save frons all nio, and they go ot their way norrowfitly, one day sunning and the noxt repent ing. My dear resder, aro you obe of that elase? If you are, may Qod bless you and belp you to nearch tho Scripturos, for therew are tho worde of oter. nal tise. We are commanded to be paro in leart. It is written, "De yo therefore perfect, oven na your Father wbich is 10 heavon the perfect " All torough has enjomed upon u4 to bo toly Gou as he re hely. I tbank God thut be ever-bowed mo this way-the bugh. way of boliness, to walk har. Glory bo to his nume, lor now I know that Dear friund, do men from all nat. Dear friend, do you belong to the blood-washed eomprany of the Lord? If you do, wo will travel on together w the heavenly way, and as wojourney, proclanta to a dying world the powe Jesue blood to save porishing sonla $S \mathrm{~J} . \mathrm{HF}_{\mathrm{H}}$, in Zion's Wratchman.

## H0W TO TRALK THE MEMORY.

Yoar memory is bad, perhaps, bat 1 can tell you two seerets thut will cure the worbt memory. One of them is ther a When you bave read a parmgraph or page, stop elous tho book, and try to romernbor the ideas on tho pare, ond not oely reeall them vaguoly to mind but put thon in worde and opeak thom out. Fuithfully following thene two rulen, und you have the golden key of
knowledge. Besides inattenuse renul knowledge. Besides inattentuse read ing, there are other things injurious to the memory. One is the babit of owming over new spapors, iteras of tion, pelitical roflections, fushion notes, to that all is a confased jumblo, sever o be thought of agaio, thus diligently cultivating a babit of careless reading ord to brealic, Anotber is the reanding
of trashy novels - Erchange

SLED THOLGHTS
-Fisuoy runs most finenesly whan gulity conseleace drives it.

- Earnestress in prayer is a condi or recciving the blessing.
-Show taay bo parcliavect, bat hap. finess in always a bome-made artiele.

The truer we become, tbe more anerringly wo know the ring of
truth.

- He wbo prides bimsolt on has an cestry, dees eo at a discount to ben own soanl wertb.
- If yon cannot find a place to at you, strive to fit the pluce in which you find yourselt.
-It is heaven on earth to have oue'; Wha to more in charity, to rest on Providebee, and follow truth.
-Never bo alraid of beang in the od upon principles of trath are bas.
-To be covetons of applane disCovers a mender merit, und kelliconserit a the ordivary attendant of tgoo.
-A woman should nevor accept a lover witbout the concent of ber heart, her jadgmont.
-It is not the number of promestes mas mekes, bat the number tho keeps, which gives him a position among respectabic people.
"Out of the abandanee of the heart the mouth epeaketh." True, but aiso out of the emptiness of the head the trouth can epenk even mure volubly.

If the coaversion of the Chincte to Clarietianity contioues, by the jear

The Briu:itire ©hristian.

## HUNTENGDON, PA

Nov $9,14 m 0$.
$\left.\begin{array}{cc}\text { KDT-OBS } \\ \text { AND }\end{array}\right\} \begin{aligned} & \text { SLD JAMEA qUINTE } \\ & \text { E D. NROMRADOH, }\end{aligned}$


## MIRSIONABT BOABD

At our Inte Annonal Mertiag, the Drethrea',
Werk of Esangetian was conmitted to the Wark of Etangthan war comenited to the
 follawin
Roard:
 S. Robserman, Duakirk, Oha Enoph Eby, Loas, Ihinob
Iraniel Brubeker, Tows Cent
afficsum ef tie monin
Enoch Eby, Precildept,
Janaen Qaloter, Treas
B. T. Busserman, See'y
Buo. D. F. stouffer to still sojouralog in the weat and neema to be bighlog in the west
ly pleased with it.

The brolaren in Oregon are bill alive in their Master's work,
having rome good mcotimgh

Is anotber column in a piper from the pen of brothor Bublingh thot thould bavea carefil readieg.

Bro. J. Nicholsen is lâboring with the brothron in Now Jersoy May the bleavings of the 1 ard attead bis labore.
H. R. Hotstyokn, editor of the Progressine, was recontly ordained in tho Els
Ps.

Next week we will give our readofs in accotut of the misstonary work of the Weatern D
for this week.

Plp. John Forney 18 on his way home and from his trip to the Pacific coast. Whe

The brethren at Johnetown, $\mathrm{P}_{\mathrm{n}}$, beld a loretesth in the new churcb on
the erening of the 4tb inst. A report of the moeting will be given nox weel.

We heartily agree with brothor Sauger in another column in roferoneo to the pubsication of charch difiteultion, It cso do no good and may do barm.

Weo are coming to the Sunday School Convention? All workers aro hemetily invited. It is espocially the sired that the workers be bero at the organization on Tbureday oreaing.

TaE Brethren at Wark of 9 diest shys: To morrow is the day not aphrt to fill a car at Lenerk with provisions the car will bo well flled.

A thad mikeionary to Utah under tho auspices of tho Preshyterian ehuroh lectured recontly in this place. They havo dedicated six new churches
in that Territory during the past year.

Thosk intercsted is the finsneial condition of the Brethron's Normal will 500 n receive a report. It would have been given long sto hut we desire to get th

Stster Jolia A. Wood will be at Huntingdon during the Sundny School Convention. At present, sho is not onjoying very good healit on sccount of a bail cold. Hope she will bo well onougb to enjog the mooting.

Bro. Samuel Weybright, of the Pipe Crook church, Md, informin ws that
brother Calvert has been with thom
and that thoy bave thrce candidates for baptism next Sunday, and that otherd are nearly ready.

Ir our readers will be kind enough to acnd us the nsmes find addrees of buch brethren ns arv not tiking the Privitive Chuistan, wo will be pheasod to send them a sample copy free How many will do this?

Et.der Isnac Price ajass ho is enjoy. ing exeellent health with the execption of a pain in the great toe. He quence of it, to attend the convention for which we aro norry. Hope it may yet bo turn out that be can be wit Bee. A. J. Bixon, of Highland Con Obio, bsa gode to Montspa City, Kansha, which will be his address hereafsid, which will bo his address bereaf
ter. Brotber Hixon; we are informed, why mucb appromated ta the congregation in which be ministered, and
will be greatly miseod. We bope he may be yucesenfll in tis new fleld of labor

Ir is sajd that the Mormons sond nore miswionarice out of That than the Clariatianssend into thet Territory. Soventeen Mormon elders recently lef Utah for Tonncsace, Georgin, Ala-
sama, and other Souchern Staten to bama, and other Souchern Staten to
make converta and pecure Mormon enaigranta to Colorado.

Is another columa is an article on "Consertod Tongues" to whych wo direct the attention of our readon aed aek a careful roading. If wo hed moro much lese trouble wo would bive and hov mucb more geod would be accom. plisbed.

We. still tave on hands, soveral bumdred coppes of the German Minutes of A. 3 for 1880, whicb wo would bo ploased to diapose of. If any of our would bo glad to bave thoni order. Siogle cops, 10 cents, or $\$ 1,00$ per dozen.

Tur A. M. Report for 1880 , eoatains onve thingg that will be of ae much interest to the cburch genus after this as they were soon after the meoting. We hare a supply on hasds yet andwill be pleasad to fill all ordore for them. It contains 98 pagoe with indox, 25 cents 5 copies $\$ 1,00$.

A noface of Miscoari *nys: "By baving a copy of tho Primitive with me when I visit I eecured fone few subscmbers and the promise of two of which is already tsking it. Tell ill jour afenta to do bikewise. I be lieve all now taking the papor will renow and a number more- will cab-
scribe" How many of our agonts will do tike this brother? Wo will

IT le now probablo that the loung Dusciple will be published at Hanting. don nest year. We feol more than over interested in our javeailo papor, and if wo conclude to publish it again so effort will be aparcd to adapt it to
the wanta of our youth We will the wanta of our youth Wo will bope to bave brotber Sibsrp sesociated
with us in this work. We have not yot come to a definite eonclusson in reference torthe mattor.

Sone of our brethren ougbt to remeraber tiest savago attacks on the opinions of those who differ with ns nover doca ang good. If you wish to
envieco a brother of an orror you must frat bavo hin respeet, and if you do not respect bim, yon esonot espect hirs to respoct you. If you do not bave a kind feeliog towarda thoee who differ with un wo had better keop onr moutha closed, or lay our pene by un-

As announted Inst. weete, wo bave for nonse time been thinking of chnng ing the P. C. harik to the slateen page form and have at est and stitched. We
have now eompleted our arrangementa o that effoes and our readera can expect insixtcen page ent and stitched paper for 1881. We will not bow ssy how mach lurger we will make it, but this moch wo do bay, that we will give our reaticrs se mach rending mat. ter es our cotempararies.

Ned Jacon P. Moonaw, of Nebraska, os'sa- "Where aro our Missionaries? Cannot eome of them besent out hero? Inm the only Erinister within 30 or $\$ 0$ to travel over, and many calls that ean not be filled. Thore are prectons sonls here who areatarving for Spiritual food, who will feed them ?"
Theee many culls that aro made for belp should be curafully coneidered by our Miesionary Roard and such nssisthneo rendered an the means ut band will afford. Ill calla for presching bould be directed to the Secprotary of the Board, S. T Boesorman, Dunkirk Ohio.
Tue objection that is now flod agaibst the headdrens generatly worn by cur sisturs in that it covers the oar to much. We don't know just how well fuanded thas objeation is. Some very good sistons eny they can hoar wry well and clans that the olyeotion a nnfoanded, and so wo are not nure whint is at tho bottom of it; whether it in a deeire to thpe tho worid a littie or whether it is really a mattor of diecomfort. Wo do not beleve it is nee bssary in canrying out the principlo of anticonformity, to wear anything have been wondering whether our sis. ters could not get up nome form of bead dress that would not cover the ears, and wos so newrly like the fishion, thut would look wore modest and bome of our ithters ars now woaring.

It is vot the baving of a high tomiper but it is the lotting a high temper luve you, thas you should be ashamed of. Uoless you could got angry, you would not bo worth mueb for netive sorvico it the world, but unless you
can control your apger, you will do altorgether too much in the world-abi that not in the best way. A strong spurit woll managed is a thew sight spirit woll managed is a howr sight
than a lack of ppirit "-The Sauday than a lack of
School Tises.

There in much trath in tho above. Some person liave an idea tuat it is an aecomplishment to have a low tow higb temper sre alwaya moat netive and persovering. The great accons. plakhiont consests in boing able to
control our totapers. Solomon says, Ho that is slow to anger is bottor thav the mighty; and be that ruleth his apirit than bo that taketh a oity.

A conkrapondent to the 作rutian Thion tron London reparty quito su mprovement in Eaglish affairs. Formorly non-conformists, thowo who dill of England, were looked upon with contompt. Only four yoars ago ma Feglish slergyman, talking sbont carel aff ir romarked that bo wa quite uanblo of a Brptist being a gobtleman. But the feeling is different now. Recently the Church Congrepe at Leicentor, presided over by the Bintop of Peypborough, rectived a figg of that town from the mouth of a Bap̧iet preacler Thin initanie with othere of a similer charactor go to how that the spirit of "intoleranco" and diarespect towards noo conformists in rapidly wanieg. There is slso a xerolution in the educational depart mont Thore is i more genoral diffis sion of knowledge among the wealthy and better eduentional ad
afforded the poarer class.

Tife Rev. Horsee Bushocll, D. D in an address on the Trainiag of the Palpit Mantrard" in speakiog of tb minister's inability to vitalize and in tereat his congregation, pays . "Bnt whore tbere is a soal ritalized in feel ing, where tho look, the action, the man beapeaks a living and true interpse in the person addressed, they must be somobow lessthan human not to be quickened renponatively. Whon the true live magnet is thruat into a bag of iron =and, it will como out with innumerable adherents festooning ronod its neck and clinging fast to is, bevause it iv clang fast to them, bnt the dead ragnet clinging to nobody, will have oborly ellinging to it." There are lanblese a great many desd magneta behind the sacrod deak. They do not ave that earnestuess, that low for exprossion.

At our District Meeting latt Spring tba misaionary cauea was diectasted
and several brethren were appointed and several brethren wore appointed
an missionarcs. To our knowledge but liutle lat beon done Wby? Are there no fields in which to work? Cortaisly there are. We lave before our miol eovoral that ara inviting, und in wheh we believe rach good conld be tone. Io Fbillipaburg. $\mathrm{P}_{\mathrm{a}}$, there is a sister that hes made frequeet appeats fur the brethrea to come and prench
Thero aro those then who asy il the Thero aro those then who aay the lish a chureh they would usite with as Shall this call bo treated with indifference and no effort be made to preach the Gofpel to these peoplo Thers are those who feel deeply intor osted in this mattor nod have urged ni to brigg it boforo our brotbron. Wo Gope it will recoive attontion. Soula are at stake. Will wo bo nogtigen anil indifferent? If an, there may bo tearful neconvt to seader at the day of ruolkoving.

Tur quation is apked, why to nuech compotition among the Brethren'e Ps pers? Tho best answer we know to give is, because the brethren oncourage enmpetition. It is arknowlodged by all who are acquainted with tho prices of the difforent roligione papers, tbat our church papers are very wheap and we believe that all of our roader fecl that they got the full worth of their money. If so, why encourang publishera, by always mensuriog to se who puts out the largeet abeet? It is not the size of tho aheet nor the mount of matter printed on it tha shoulil teet the value of a paper, but the ebaracter and tone of the matter For cur part wo have determined that we ahall give no cause for competition. We ahall not colarge our paper for the sake of gaining patronago, hecause we beliove that all of our papers aro large enough for the price. But if othor will do it wo will bo compelled to do the sume to rendor eatistaction Wo aro sorry that such a courso may bo necessary end shall do our best to secp down a ppririt of this kmed by trying to have all of our one priced papors abont the same in size.

Tukies aro many of our brothron Who bave children grown to matl and womanheod that aro unconverted nad sithout tho cburch. How can those prents focl matisfied? If Cbrist dwells in their hearts must they not foel a decp onncern for those who are etran gere to bim. Somotimes during firn tracted moctings no mang como to tho church aod then thoso parenta feel 60 sat that their children aro not among the number. If they think of the home boyond bow end to thiok they cannot meot their children thero, These feclings parenta who bave Chriat dwalling in them richly will have as long as their childree aro not in Christ. Bat there are some pereats who belong to the church that do not eeern to give thio matter merb
cobcors They afe mer: imatarsed sbout their worldly prosperity. If they nan give them a good start in the
worlll and bave them money rich they seem satistiod. Snmb pareats do not have a proper appreciation of the ralno of a rolation to Christ as his children. If they bad they would thake their conversion conrlinate to everything elae. Some say "thoy have left it to the Lord." It is well to trunt in the Lord, but we must nt the sathe time do what we can. I will not not do for ue to truat wholly to the Lord Fastl whthent works is dend

Trus Methodist Stete Conference of Tinnesots closed its five drys' sesvon i5: Minsenpelis, Oet 11 hb . In refer odec to the obsersance of the Snblath the following resalution wan adopted: "That we will strictly enforce the dien cipline fo ease of all flegrant violation of the spored time, that we will de what wo ene to bave Sundoy newnpapers discontinued; that wo will discourage social viaititg and ridugg for pletsure on the Lord's dny ; also travcling, going to religions sorvice, whon thore in opportunity for sueb service near at band, end working for corporationa that re
in the week."
This is certainly a very good wosole. tion, one that our cenference would do well to adopt with perbape ose ercoption. Wo beliove oar peoplo are not io the babit of lowing tho publie eorvico nearest to thom and going to the more remote. Social visiting on the Subbatb, bowevor, is an ovil ontiroly too provalont among as, and if brand liscountenanco them by resolutions in. atoad of some other things that somestosd of bome other things that sosme-
timea occurice so nuch time, it might do more for tho promotion of spirite-
the dyy of publication. It containg in pogen, in neatly bound in strong paper all desiring it, at tho following rates Singlo eopy, 10 cents, 12 copics, 81 no 100 copies, $8 \times 00$. 50 eapicy or moro at bridred rates.

## EXCORSIOR TIOEETS

Arrangencenta havo leen tan le with the Penmeslvaniu C excaraton tuckets iot tow lifotbren's Sunday Sebool Cary-tition to be held at Hunting don, conamincing on the dolphie and Puttataing. All that deaire 10 attenl the Conyebtion wil plesso write to ne at once the ordure, which must bo precented th the Theket Agent, wh which the will sell the pre-
senter an extursion ticket io Honumgdon nat retura. Soma that aro in each vonuregatum along the line can get the namber that wail to nttend expect to coase, will plewse not uso ders apd bay excursion tickets. An those expecting to come will pluaso bato thetr exenremon orders hent for as soon as puanblo, us it is inportant that bo in ettendarice All ordery not wed munt bo rotaioed.
Whe whahing cacursion tickets on the Rosdiut road will apply
Yitzwater, Phoenasvillo, Th.

## eEfeotions on eldotion day

This in election dry and all over thit broad hand of oura mon are exereising
what they cull therr ion'isuable right, and our licart s ek ense at tha thougbt of how that right is boing geverciked. Today, thoussnde upon thonienbidy have a mese of poltago, for I glaws of beor, or still worna, whikey, which madders the domon. Such men any thoy vote on principle. No, fir, they vote on
whiskey, and for the man that han the most of it To be elected to many or tho offices ta day menps to be a bypocrito, a rascal who is willing tocstor to the wisben of the very lowest grades of Iy seared over, roligion laidt nside, hoaosty forgotten, and tomperanco pribe: ples utterly ignored The banilof tho necursed cup must bo affectionately grayped, tho sboulder patted end the now play moneaking cowards by giving the monoy to others to bny that whelh they daro not do themselves Evory clab room in our towne and cities havo
their well $6 l l e d ~ d e m i j o b n n ; ~ o u t s i l e, a n d ~$ on the streot corners aro beon the over
ready porters motioning with their bande and giving the bignilenot wank of the eye, speaking in signs easily unwhiskey is fice." The bait is reatily acoupterd-whiskey goes in, wit goes
out and they have a villing dupe not only to voto the desirod tickot but $t$ ionult everybody ho meote, disturb the publie prace, bug the lanip ponts, and this the terriblo price paid for one roto bought (through the whiekey supplied by the candidate-and these aro oot bered by the thoutanda, yes, tons of thousunde And whut makes it otill
worto, many of theso political autel soul wortu, many or tocso politicical atids soul
demorulizets, oecopy chief seate in the most popular churebes.
Sucb is the politio 4 al
of to day thet good, bonest and cfficiont men refuse to become eandidate or publie officon Ratber than barter
away thoir integrity nad nuligion they remain aloof from tho poltienl field. Thin masy be wistom on the part of tho men, but it is a had argument for
our country's good. If the political aroba is allowed to become so corrupt that bonest met refuse to entur the ontent, what is to become of our gov-
the prsitions?
But the day in closing, and Eonn the contest will be ebded. The aillions of itizena will hate made their chole oat their voto They will fiel thay they have discharged their duty ns
American citizons anal will nbide the American ctizons and will nbide the
rosults. The probulilitios aro that the contest will bea close one, but we hope yes, we have prayed that such men proaperity of our nation and the catse of religion in this onr land of Gospel ireedom.
War it
hand of Got that we heliero that the eoult scarecly hopo for this. But as we bave firm laith in God as the suler of the destivies of nations, we feel calur and resigned aed would be quite as bappe an on ordimary daye,
hat our sanl is stirred up with pity for the deludod victime of cra'ty pelliticiann who williogly haster amay their right
to the Kingdom of God for less than what Esun vot tor hin birthright.
Whle witijug thie we wero wonder ing how many of our bretbren bave Meen drawninto the poltical whirlpool
May tuo net lope the number is small cry swall? Tho moro we become acc quasiated with the upirit that provals io politienl campaignos, the moro wo aro pursusded thast it is not
with the Spirit of Chras.

## *ith the spirit of Christ. Wy nowe clone our

peoch, generated by the torio iof cumatanecs and perned on the opar of the momont, hoping that jet bofore our present paper is closed wo may be President.

## PRINOIPLEB.-NO. 3.

## edveational ingtiputions

Though educatinn and edurational natitutions have receited considerablo asoly deecused in our various periodi als, and especially in tho P.C. Wo hope we will aet bo considered ay giv
ing it undue ensideration. As nany of onr brethree have not seun the pro priefy of anything more tban a com. mon education, abd of chucational in stitutions, mare than com non schools Uit ratber havo querious objectione to both, looking at tham at being contrn. yy to th ue and primitive Cbristianity Henco wo feel like presentiog theso
nubjects in the clearest light posible und under the difforant aspecte undo which they are Justly to be looked at order that our brotbren masy be garding thom.
As tho sulject of bifh schools bee beos lookod at by some of our breth.
res as heing contrary to Chriatianity. we shall present aome consideration To chow that suel achools wore estubrabed, condacted and putronizod by Cbristians io a very early ago of tho dil look and wo bope the brethren attention and candor
looking st the sutbject of high schools in the light of the history of ibe privuitivo cburch, wo would renind our brethion, that when our anCbristianity in su ombodied form, und divine poair, they resorted to bistary anight obtain information to help hem. In the sceount of their labore in searcling for the trutb, it fa said,
by, consulting hutory, they found that the primitive Cbriatinos in the first and second conturies thiformly, were aecording to the command of Christ, planted into the likeness of his death, by baptism in water, by a threc fold immersion; hot roeting their firith,
however, upon the authority of bieto y, they searched the Scripturen of the Now Textament and finding explicit testimony to that import, they becemo dosirinss of praeticing a mean, 10 trongly recommonded," \&e Alessmren, p. 11. And wbile church history
by a threo fold immersion," it is abo whlhority for the fact that the primiive Cbrisitians had bigh sehools. The arly Christians had a scheol under bcir induekce at a vory early day at Alexandria in Egypt. Tho elrenm.
stances hy whicb tbey ware there surrounded mado such on iselitution seomingly vory deecssary. Alexandria was at that time the asat of lenening and refiement, of woalth and hexury And here way the griat library of the neicent world, containing it is raid four bundred thonsand volumes. Ints Fisypt and into the city of Alexandria, Cluristianity wat introducol. It had
to contend on tho ono band wiih Judaam. and on the other with all the formes of Grocian philomplsy, and with idotatry. Cbrietianity bad thorefore pernics numerons and formidablo to abtend with. Under suct circum. atances the Christinns of Alexandrin
scomed to feel the necensity of scbook for their youth, that they might bave the belp of batb clucation and piety oproteot them from the eniorn to which they were exposed. We Envo Cbristians of Alesundria, in the early ages of tho churel, wers very timilar so those of our brosliren of tho present ago. The Christians of Aloxandris,
at the time reforred to, apparently folt bo noed of the preper nse of opery means that would give thera prower to ontend ruccessfully with tho varions brme of error with which they bad to Contend, and bence hid the best instiations of learniog that could be afforded. Such wo felt to be onr own
sitantion, and bonce many of our brethren felt the need of eflucational institutions anoong us in wbich one youth could recofive an edueation that would fit them for ngwtulpese, and at the fame time nirmind them by induCoristisu characters.
Otber religious denominstions around us were builling up and multiplying educationar lostitutions of high order, and were not only educnting their own youth but oure sleo, nt ours dosired an edycation superior to what could be obtained in our common achools, and boving so high schools of our own, thoy wont to other collogos, and the consequence was, they were
drawn away from the faith of their fathera, which wo beliere to bo the faith of the Gospol. Hence various considorations combined to impress many of the brethren with the noces sity of seb
among ue.
We bave nad that the cireumatancen by which tho oarly Christians wore aurrounded, and which led them to
form oducational institutions of their own for thoir youth scom to bave been similar to our owth. We bave referred to the Cbristian achool at Alexandria, Tions of the sa doabt, otber institu ticularly noticed by Cbristinn writers Lecavio noveral of the Christian Fathers wero conhected mith it ns teacbers.
Dr. Iamuob, in his work on Dr. Tamiob, in his work on "The
Churek of the First Three Centuris s, has the following remarks on the Christian institution of learning wo bave alluded to, in his observations Cloment of Alexandria: "The sehool of Alexnadris, in his time, required learned teacbora who had receited $n$
philonopbient edaeation, and wore acptaiconopbicnl edneation, and wore ac-
quaintel with the Grecinn religion and oulture Por they had not simply to tench the yoting the elements of the Chriatian faith: they wore sarrounded by learaed Pagans, bome of whom froquentad the school; and with thess they nust discuess great questions in a
manner to anatisfy the eyperalative and wisdom-loving Grecks. If tho Jew required a sign, tho Gireoks sooght they conld not be treatad as babee Hence the epoculative turn which Cbristian studies took is the Alexaddrian Sebool. Here, probably, Cbris-
ass the great batilefeld of the of and the new,-Heatbenisu and Chris lianity. Here it was, ne tefore salid that the faith of Jesse, two humdred sears after Jonepth, taking tho young bild and bis motber by night, wed down with them as fugitives into
Fgypt, was brought into conflict, hand to hand, with nll the religions, and ell the philosophy, and all the traditions, of the then nocient world; nad timeballowed ns they wero, and defended by the ablest mon, and sustained by court influopes and the wholo weigh of the imperial power, they all fell be tore the sigorour blowe of such chnmpions of tho croes ns Clement, Origin of the admanatine arm, and others. As to the netessity of learning in the Caristinn tenebers of Alexandria, we Masy hoar what Clement himself sayy There is much truth, in what he as sorts: Ho who would gatbor from proft of the catosbumets, expecenlify if they aro Grecks, miuat not, Hileo irretional bruter, bo shy of mueb learning; but ho must seck to collcet around him overy poskible means of bolping his benrers.'" Of the Christian sehool of Alexandria, and of Clement as one of in tencbera, we

## Tietestera inepartment.

Laboon

## OUR FATAERS.

Without looking fairly into the rea. sons for it, nomo of our brethren havo chat repiroach upon our fathers for in yeara gone by When in the church it wes wrong to bave'cnrpotr, nad'vin dow cartains, and such thinge, they did it bocanso such things to thom had an appesarance of vanity and prido. In biny or plainnees aniany common Pue, arintocracy, whe boll is sin to oo guarded with grost caro and our fa thers were opposed to the cburch run high into the custom and waye of the bigh-minded ariatocrat, boece they made these and other simalar decnioos
to keep a lino of distiuction hetween the church and the world, as it thee kopt ite vanity and shaw for the purpose of pleaning the rich and prond. Our fathere aimed to keep a distinction from the world in their day, that the chureb sbould not be conformed to tho world. This principle is necopted by searly all eburches. That it is right and scriptaral for the Chrintian to tices of the world ; that was the view of fathors, and they opposod the things that appeared uselowa and vain in thei day. Though most protestantw admit the principle no $\pi$ that Cbristian: world, they do not apply ittonsy thin
wor of popular eustom, only to n fow vad: ties too costly to be peppular or common. White all admit there are some vaif tbings in the cuetoms of tho world that wo chould not induga, the quention es what aro they and whit stontd bo tbe nuto of Cbristion churactor our fathers hedd? (the priueiplo that we stonld by distinet from the world so we nre not
conformed to it?, Hence, whilo ear pets and window curtaine, ike, were an oridenco of pride, and a oustom among tho worid for stylo and fanhion, our far bers opposod thom. But when they pride, their reasabs for opposiag thom ould not oxist now. Thin same prin ciplo exists now, they are atill, and over
will bo. Somo vain and foolish things n tho world the Christian character hould not admat. It is, und over will ha, tho duty of the church to forbid them. But it is a mattor of somo dilil nity to tell at all timen jowt whint is an ridenes of prile, and what is $n x$, bc ase the thiogs that are an evilence of pride in our gencration may not bo
n the next. The ebnage ond improve.
mett in the worl $\rfloor$ will bave bono efle on the charch, it will vhange the mest
fastidious to beme oxtont. Thete are none junt like ther fathers' were tify years ngo, in all respecta. But thris clango doen not destroy the principlo, ro long as thero ls as muls distinetion fron the world as thero was then. Aod it is evilent tbat our churth is not any nore like the world now then it we fify yoara ago, and so lovg as it kuep op that plain diatinetion from the van Lies of the world, it is not fullung away room the truth, or conforming to the world.
Go buck a contury, and there wan Sunday Suboole among us thee. And oadopt a plitit Kunday School now thai ion conformed to the world in th vanity, is not lallisg away from the rath-is not conforming to the worla, it in not giving up our principles. But to baro a Sunday School in all the Waye of the world, would be giving up our principlos To uso all tho reania of spreading the gotpol in tho way the vorld usen them, math ite panitios, to pleaso the eye and carnal mind, would be giviog up our principice, and conforming to the world. But to nyo all Chese menne tho mishionary work, odu cation, Sunday school nutul oftior meab, ceeping them distinet and soparated from the varitien of tho world $;$ thim ie not giving upany of our principles, but simply applying them to evergthing il gooi. It is simply turning all tho meanh of power to work for the cuimo of tratb.
But whille we azo on thas thero is another fenture of the subject wo obould botice, and that is, we cannes sdop: and enforce the order and cuatom of fify or a bumilred yosra ago, without ay change. Tako the preciso form

## Tiome Bepartmeat.

 HASTY TEMPER.As intelligent Irishonab, after attend. ing to the huainess ulatter which bad called him to my oflice, eaid, in referring to the dimplayn of fierce temper fre quently manifested by drivers of boras
cart: "How foolieh it egunds whes wo carb: "llow foolteh it founds whet we
hear a driver eryling ont to sotwe one abead of him on the track, Get ont of the way there or I'll maeb your team to plecen I' or some enmilar cielent remurk;
whereas, if be would auldly fay, 'Neighbor ! just turn a litele to oue eide, if you please,' or, 'My good fellow, I'm in a blt of a burry, plense lovme pass, ${ }^{\text {r }}$ bow mach more effectual woand be his
words, and with bow wach lons frection woold the ead be attained. There ie winch truth in this obeervation, which might be proftably poodered by many
who, less batdly worked than the car Who. less bardly worked thas the car difivers (who nast serve fittuen to eigb-
teen hoore per day), placo too little re straint opon their naturally basty tem. pers
elderly gootleman eircumatase of an elderly gontleman angrily refosing, apon the spar of the momeat, to cetule a bas
luess master as preseated to him by one mach bis jusior in years; but the latter, heving afterword by letter calmly nad kindly explained the case, aod also teodered a concassion aot really required ed. Tbe older mon came to the house of the other. declaring with cousidera. ble emotion, that be was prepared to settle tbe matter as originaliy proposed
Tberefore, wbat bad been a mero ac. quaintancesbip betweea the two, developed into real friendshop.

## As exemplifying this enbject in its

 national aspect, one of the most instrue. tire matences which has over come to nection with the now noted Midlothian apecch of IV. E. Gledstone, prosonaced a little before the latter's elevation to the exalted position of Promier of Engbasty, or had acted upon mis-informatiob, te attribating, in his epeech, inimicsl desigos to Austria, immediately apon bis election ho seat word to therepresentative of Engluod, at Yienna represeatative of Evgluod, at Yienna,
requesting bina to nssure the Austrisa goverament that he felt himscit in the wrong, and desired thet tbe ortor might be overlooked. Such a straigbtiontrard contession, althongh exsaperatiog many of the British people, and declar craven snbmissios woparallelled in the abnale of thons country'e diplomacy, tisa coarse to take, and evinecd a do gree of that beroism of which the ralars of all batrones contiane, to their a0d their conotry'e loas, to be lametably
deficient. A similar rectifcation of mietakea on the part of erring atates men geaerally, would, I believe, creat
otate is the preveation of all ware. IT. $A_{\text {, }}$ th the Friends' Rormew.

## SUNLIT ROOMS.

No article of farnitare should be put in 5 room that will not stand amalight, for every room in a divelling stould
bave the windows so arraogod that actae time durug the day a flood of sunlight will force itself into the apart.
meat. The importace of admittung the light of the amo freety to all perte of our dwelliog canoot be too highly eatimated. Indeed, perfeot bealth in light, as it is on pare air. Suslight should aever be excladed except when so bright as to bo uncousfortable to the
eyes. And walls shoald bo no bright sualight, eo that the oyee are protected by vell or parasal, when incoaveniently intenee. A san bath is of noro importof the preserving a hesithfal condition stood. A suo bath coste nothiag, and that is a minfortuDe, for people are dc loded with the ides that those thing
can oaly be good or ascful whict cost
wooof. But remember that pore water
freah air and suolit hamea, kept free from dampoess, will scetre yoa from many heary bills of the doctora, and givo you health and rigot, whieh ac monoy ean procure. It is a well-eatabliabed fact that people who live mach in the nan are usually stronger and more bealthy than thane where ecceppetion deptive tbem of euslight. And ecr tainly there is nothing strange in the equal force the bame law applies with equal force to boarly every animate
thing in pature it is quite casy to arramge so isolsted dwelling eo that every room in it nay be flooded with sunligh: rome time in the day, and it is porsibla that many town booses conld be sy hailt as to admit more light than they

## POUER OF ETNDNESS

We all of ua, need excouragement to do good. Tbe path of virtue eved
whed it is not up hill, is rough and wheo it is bot up hill, is rongh and
tony, sad each day's jouroey is a httle langer than our strength admits of, only thero are no meane of shorteding it You may love God sud love bim truly, and high motives may be contibaally before you; Devertholess you must be quite conacione to yourself of being soon fatigued, ans, perhaps of a norms assitude growitg with ycur years; and yon foust rumember bow especially the absence of symparty tried you, and shon, because bo one eneonaged you in your work. Alas! bow many bearts bive eunk noder thie not igooble wearl
nesa ! How many plase for Gad's glory have follen to the groand, which a bright look or a kind ege would bave propped up I O what a wretched thing it is to be oukiod I I thiok, with the thonght of the precious biood, I can butter face my sixe at the last judgment han my nokudoess, with all its miser able fortility of evil consequences. Bo If we buve no botion of the far reaching mischief which ubkiodoess does, so good which lindmess may do Very often a beart is drooping. It is bending ver itself lower aod lower. The cload of sadness thickens Temptations lie all aroned, and are zultiplying in atroogth and nomber every monent.
Ererything foreboden approaching bia. Not 80 mach as a kisd action, not so mach as a kind word, bat the mere tone cooveyed eympathy to the poor enffering boart, asd all in right again in ooe inetant. The dowacast sool has revir ed ander that mere poep of boman sunshine, and is esecuraged to do bravely the very thing which in deapobdeney it had almost reabived to leave undone, That coming alo might have been the oul's first step to at irretricvable roib. That eacouragement may be the firat length is fisished, eball be called fias momaxat-r.m.man
Why ie it tiat persona ure ao slow to retogaize the truth of the proposition that alcohol in the haman system, erea is Eroderate quantitices, is a poison, and that the obly safe coarse to pursue, is to bough frow is altogether 1 Even controlllag their appetitec-costinne to drials moderately themelres, which ia eddom the case, they Heem eatirely ob fivioun to the fact of a fearful liability of transmitting to their offapring dis. assed and uacontrollable appetites. There is no queention but that inebriety both in the uso of intoxicating drinks and tobaceo, is frequently hereditary Let all reflect apon their respoabibility waching thia mater.
Whale bis motber lires a man bas one friend an eartb who will not dusert hem when be is aeedy. Her affection lows from a pure fonotala and ceaso only at the ocuan of eternity.
Prayer is dot overcoming God's relactance; it is layiag hold of bie wil liognese.

MARRIED.
CUSTER-CLAAR-Nuar Now Paris Pa Oetober 14, 1850, by John B Muler. Lov
Cester snd Mary Catharlap Claar, bett of Bedford cousty, Pa
DETWILER-MOMER-At nay realdence.
nesr Wateride, Ph., Oct, 7. 1980, Samsaet
Detwilar and alster saral. A. Dower, both Detwilar and alster staral. A. Dower, both of Pattonville. Bedford coanty, Pa.

0s. Z. Rsplatis.
MEYERS-MEng LEY-At the resddeace
of E. L. Yoder, in Wagne county, Obia of E. L. Yoder, in Wayto counts, Obsa,
Oobober, 28,1890, brolber David J. Meyers of Medias oonants. Ohio, nod vister Maltic
J. Verkloy, formetily of Bioesmington, ith.

TLINE-FLORX-A1 the rexidenoc of the briden Oct. 91, 1890 , by chlder Jncob Brow. er, Miehacd M. Kibsa, formerly of liock-
inghatu county, Vs,, and slater Fsonio inghatu county, Vn, and sloter Fsonu
Fiosy, of Keoknk erunty, towa.

WINE
and pisee, brother Abrahana satoo litue formerly of Hocklog avan coouly, Va, wod sister Lydia C. Flory, of Kookak counaly,

## DIED

FURRX - Near Hastioge, Adams cotaty
Neb., Aupust 27, 1850 . Johaio L., set of brother Ssamel and thator Roble Furry asd nad grand mon of the writer, aged 1 year,
2 monathe and 6 dayi. 2 moatha sod 6 day

 ered much for two weolsa till death caso
 hisa mhe died to overctue death

## Jons S. Sxowdinaza

 1, 1650, Enter Rebecos llaiber, aged 67
years, 9 montha and \& daya Funeral yewrs, 9 montha and a
eervices by the bretbren
8. Galmak.

BOTTEIOHER-Is the Spriog Ran eoagregation, Mifllin counts. Ya., Oct. 14, 1880 ,
tister Ehzahisth wifo of brother Jonas tister Elizabeth wifo of brother Jopas
Boteicher aged to years, 10 woathe sad so days Faneral totvices by brethron Jobu Spsacglo and I R Lank.

LICK-In the Hewter Creok eongregation, Roskiaglam connty. $\mathrm{Va}, \mathrm{Uct}$, 1,1880 , and 4 daya
Thus a very exemplary brotber and bus. and has been called from our nidst, One hose Ceristlan deporticent and life, we on all wbo know Ate, especiaily on those of the finmily who are yet out of the church. fo lesves a wite, several ebuldren and a Irge circle of relativen to moura thoir losen. Fanetal services by brollier Joha Ftory. From 1 Cor. 15-28
CLINE-Also, in the Cook's Creek cangre. gation, Roolingbsta county, Va, Oet 4.
1880 , brother Michael Chine, aged 1880, bro
83 years
The subje
The subject of this sotice has been io ill
health abont one gess. Brother Cline served
 ber, the fomily an wfletionato father and the commualry a wortley cilizen.

LOERR-In Dineowingtule, Mich, Oet. 11, 1590, sftor au illeets of over two weeks,
elder Frederlek P. Loehr, ages 77 years, 8 wontbe and 24 diss
Disoser, blllngsucts and parilysla. Pun bively, of New Pavia, ind brother Dasiel shivcig, of New Pari, lod, Irom 2 Cor. 5 : the Brethren ebareh fos over 51 yesre, aEd a the anibistry abeut 40 years. He wsh married to Jodith Besr, Jely 18. 1830 , sed has lived with ber till the tipue of his denth Ile
lqaves a laggo fanuly and many fricede to thoura theri lose
A. Is Wallack.

11, 19E-Ia the Coveatry charch, Sept. Betty Ravage, aged aboat it years. Fon oral eorvices by the brecthrea

GEREEY. - Whin the Limits of the Quemaboulng churol, Sonernot connty PS, Oct 20, 1860, Johan, fiffant sos of brother Samael asd sliter Mary Berkey, aged 9 yervices by the bratbrea.
S. P. Zimumamas.

INT-Near Groen Castlo, lown. Det 29, 1850 , friead Wm C, Li
8 monthe and 22 dase
He leaves on aged motber, elght sisteri and a lingo cerele of relatives oud freeds al discourse by the brothron

## Gorrespondente.

Frou the Protber'4 Valley Ooagregation.

## Dear Brethren:

Our lovefoset came off
ovening the IFth, eommencrespertable past three Had quito bere and apectators. Order rood. P J. Brown, from Ohio, Jusiah Beoghly, From Maryland, and othere from ad oining districta were with us. Brothor Brown officiated. On Tuesday, tho 19th, the Sunday-scbool convention mot ut tho same place and was organfoud as follows. Noderator, brother Howard Mntler, of Elk Lick congregatant, W. C. Schrock, of Berlis congre gathon, clork, and D. F. Ranasey of Johnstown congregation, asuistant, After which the conreation proccedod
to dispose of the pristed programine to dispose of the pristed programino lasted two dayn of three sessions oach. Bretbren and aieters present outaido of the wetters diatnet of Pa , were Bro. P J Brown, of Ohio; siteter Juha A Weod, of Virginin; brother J. II Worst, of Obie; brother Zach. Livengrood and wifo, from Ill., and sistor William Fike from asmo place.
The coovention was pronotinced a succoss by those who ought to lenom. At all events we had largo and atton bro crowds througbout the Conven
Oo Thuraday tho Borlis congregation met in comacil to divide the con-
grogation into four diatricta P. J. grogation into four districta P. J.
Brown was olected chairman of the meetiug, and brothron Jonathan Keleo and S. C. Keim of Saliabury an advisory council. The object of the mecting wan stated sftor which the jont committeo reported through their clerk. A draft of the propoed dia tricte was nailod agalost the wall 80 Holsinger, with a cano, pointol oai the lines and oxplained them eo that a fair nuderstundag was bad, when ke commoncod agan, al a given point and pormaneatly lecated the lines Tho lino was pointed out to a certain point, Whon a vote was bad on that part, and
if accoptable it wus eo ordered; if not it was changod antil all wero batiefied and so oe vatil all the lines woro permunontly locsted Then the clork wus ealled on to read bis report, which Wha ueavimounly accopted by the The large Gro
The large Grove meeting-bouse, a little north of Berlin, fell to the Brochor's Valley district, togothor with the
cburelubouso at the Pike. It was ayreed to diride the charch fund, and ticuand quennswaro bolonging to tho congregation into four equal parte. Oar district, which bolds tho ubove Valley congrugation. Brother's Vat ley berag a blatorical same, and very applicable to the dietrict. The coun cil isdjourned at about 4 o'clock with the best of fcoling. After which one of the now diatricts transseted sotmo important business of which I hav to the diatrict I ropresont
J. J. Blavon.

## Never Looste in Kanass.

Oct. $21_{1} 1880$
Bratbren Ehatort
In tho corresprotitence
of No. 40 , page 312 , a brother says, "Never locste is Kanas, if you have
no money." We thoushe wo had read all of tho New Tertament Seriptures, abd wo understood thom to asy, "Go ye into all the world and presel the
Gospol." But we cartainly overlooked the passago whoro Ctriat told his dis. efpler "not to go if they had no moncy." Our Indiana brother garo the adrice to all, and we know all ministors canbot travol all tho time. Thoroforo they muat locato some place. The majority of thoa who aro wealthy who live in tho East will not move to
the plains of the West, and then they adrise the pear ouea not to go, Breth. rom, aro thare not coule atarving for
the broad of life, in Kadan aq well sa the broad of life, in Kabsas as Gell sa
in Indiana? Do we not read in our ehureb papors, most overy week, of somo one calling for them to como over from Maecdonia to help carry on the work of aslvation? And now, one *bo is a ministor of Jesue Christ eage. "Nover locate in Kanens, if you have no money." We kaow of some in Kanans who weat there ton or twolve
yeare ago that received a call to go and prearh from fifty to two bundred mites diatant. Somotimes thoy wonld $g_{0}$ in a two borse wagon, and otber times they would havo to go on horso back. Inthis way thoy bavo broken down thear health fromexpesure, whilo bome of those in the Fast would sit on their oasy chair and thiak, "I am too voll sithatod horo to go went," wbilo another would bay, "Nover locate in
Kansas if you have no monof." It is Kansas if you have no monog." It is foelidga, but bope that all thoke who had any potion of locating in Kansae, will not tbink there is no money to bo made, or no souls to azve thero. Go no, go all, the chorchos will welcomo you if gou come right, and leave prido st the door. I now close, hoping that we all nay lond eafely on the evergreen shores of oternal bliss.
Reppectrally
tian charch (Camptbolito) on Woilf deacen for many yceats. May God's forth the whele trult. This, as is at Pruirio whero Burlt's liseo. And on
Sunday orcolog wo wero tagether io Sunday ovoovg wo wero together io Found the people very kind. Think with propor efforto a congrogation of bretbree could bo gatherod in thi county.
Peraons wiebing to aco land in this conaty can correspeod with T. K. ness, M t. Vornon, Jefforton coonty, Ill. Ho will kindly fhow you lande for able, of which there is a great deal in the connty. Mr, Poik for whom Mr Buok is doing busimens, is a very ploas at buajocss man.
Wo retarn our aincere thaples to all the friends and bretbren for their kindnets to ue while among them Oo the 27 th we went to Aebley, a rail road station on tho Illinois Central Christian church in tho evenog The Grst sermon over presched is Wavh ington county, 111. by the Brethren. After the services wo boarded the train route for home. Arrivod at Vab ulis at $3: 30, \mathrm{a} . \mathrm{m}$, there I stopper oif leaviag brotber Stetzgar to contlaue hotoeward bound. I arrived bomo on
tho 28 th and found all well. Thank fod for bite merey

Joan Wits

## Dear Bretharen

we had the pleasure of moctiog many of our brethren, nisters and friends at tho Free Spring cburch, whero wo wero permittod to onjoy a sweet and lasting commanion senson, It was a fesst of fiat things for the soul, and with one of old we conld soy, "It wee gond for as to be hero." Dear bretb. bave is this world, when they nre fill ly clotbed and wraptup in the Master's cotser. Tbe pleasant groelings we wero pormutted to enjoy ufter a long
abecuce, wero truly a feast to the soul and mind long to be romembeted. But the time of separation alwaye bringe about a fecling of badnass, get we do not weep without a hope of meoting agsin, if wo are faitbjul, in the world of bliss and glory. Dear brethrov, ter. Hold out to the end, it won't be long. A fow more dayn with many will closa this life of trials, troubles and
toil for a worid of joy, pencosed hap pinoss. Learing many brethreo, wes ters and frwends at Free Sppiogs and brother-jo-law Daniel P beloved Pfoutzo'a Valloy, on Monday afternoon, tho 18th Fere talken to our af flieted sob-in-law where we met broth er Sulomon and sister Sebler. older of
the Lost Creck congregation, for the parpose of holding a small lovelens? with then It was a little farmily feunt which wo will never forgot. The fam Aly tad been suddenly doprived of the fither a abart time lelere, by the me neogor desth, and the son aorely of.
flicted with appial affuction of the brain, truly dres out onr sympntbie for thom. They bave a houvy cross ta
bear, but in the midat of oll their bear, bat in the midat of all their irialn dear Savior and hif Goypel, deviribg the sincera milk of the word of lite, On Tucsday ovening, the lath, wo mot again at the bonse of our aged
fatber nad motber-in-law, Cbrintiun Sbellenierger, Sun, sleo too feoble to uttond at the rogular communiou where moro to brake the bread of wis obe ayed father and mother in Ierael, bo doubt for the last time to us who live 60 far from them in the west. This
wastruly a fuate to the eonl. Childree breakiog bread to the tatbor and fis. ther exorting us to steadfuntvess in tho Gnspol of our Savior. Fathor and ful acrvants of the chureb over fing fears, having supred in the office of
bleaninga reat and abids with them the few daye they may bo in thin world. At the first named feant at Fred Spring, wo bad the pleasure of meet Valloy ; elder W How, of Dry Valley, and brother Willians Swigart, of Hun tingdon Normal Scbool. How ploss. Ierael, and young perturta coming in to the work of tho Master, and filling our station eoon, for it won't bo long whon we, by the coure of nature will Lord raiso up tho to othere. May the Lord raiso up faithfulservante to carry
on tho grost work of anlvation. May the graco of God rest upon our dear editors, guido and sustain them by bis great
work.

I Hasc Batato.
Brethron ot Work please copy.
Ocoterning That Eister is Eatlan Ovnaty, Nebraskin
What a atraoge way to bring her wats to tho sotice of the Maple Grove Add Society of Norton conaty, Kaneas, writing to a friend io Eastotn lowa, five or six bundred miles io an opposite direction from the Society, layiag in a compiaint agsinat the Society for neg. Jecting to bee after their wants Seb
Progressure Christam, No. 23. That Progressute Christim, No. 23. That
friend atill vende the oews oo six or eight hundred miles farther Bact, to the editor of the P C, and throogh the gooduess of brother H. R Holsingor We recelved botice in bis paper of this sifter's deatitation, the first intimation that the Society bad of this matter Rather a round about way of sonding gew to ds. If that sister was in desti-
tute circnonetonces surely sbe would bave to sofor before whe coold get help frow this Society, whish is prohably esveaty-five or one hondred miles wert of bet. Dear eister, why did you not ciend direct to mame nember of the Society and make your wants koowa, and
steps woald have bevo tnken immediately for your relief Our iappression i tbat you were not very zeedy, elas you would bavo taken a phorler route to get somethiag to est It is the desire of nerdy aecay and deatinte whorvver we find bera They are ready to divide the last loaf with the auffering sad truat Gor lor mote There has bees but one ap plicstion for belp from Harlad conaty, Nebraska, avd that brother received prompt and ummedinte belp This as figtasce was readered the second weel a Neptember. Two days ago I roceivan a card from that brotber atatiog tha bey bad sone bupplice fet on haade A few worde to our dear aneter in
Harlan connty We bare aejther your amo or addreea and can oaly reach yon tbrongt ope of oor ehureh papera,
Will you please correppod dirct ants the writer and state your circumstaasea and if you are in seed, end if it ia in the porter of the Soviety yeu will be rehiered $X_{e}$ say the sume to all our
senttered meirbers is Nebra-ka and kianoba, west of the enat line of Pbil ips county, Kisuasa

Addreas, N. C. Woaksas.

## From Williansburg, Pa ,

Dar Promitice
$O(t, 28,1881)$ As reports of meetings, de, aro always read with interest, per an necoant of a meetions give gou lately at the Fairviow mecting-bouso, Blair county, $\mathrm{Pa}_{\mathrm{A}}$. By request brothor Maylor camo to us on tho 30th day of Septembior and vornained until
the middio of October. Tho aftend aoce through the week was not large but all tho meotings wero nttended with marhed interest, sad the trath Was preached with boldeces and pow F. It may bo truly eaid of brother
ways tho easo, canked a considerable brecze smong tho other denominations and gave the alsepherds of tho flocke cansiderable vneasiness sud lubor Some of the dry bones wero shakeb and they had to bo joicted again Theso 'burts' must bu hesled cither by an application of the truth or daubed over wish natempered mortar. The Intter is almays resorted to when the truth doce not sust. Notmithstonding the fenre and the warnings, the neigh. hors and friende turned out and gave the word proached rospectfnl bearing, and we hopo that it may have ite dewirud offect.
During the mecting there wore four male the good oontession and wore ailded to tho clurch, and othera were made to count the cost. May thog
learn that there in no profit in sin, bat loarn that there in no profit
that godiness is groat gain.

Reporter.

## Frow Meatioclia, Ind.

Dear Primitive
Oct. 26, 1880
Our commanion of Octobe:
15 th is among the thinge of the past The wenther wss very pleassat, and the attendace very large, We prohably nover had ao many brethren aad sieters from adjoining chnrches with os as we bud at this meeting. The order
There grore as eould be expected bat the charch secmed to be mach boilt op and eocouraged. Yeatorday wo hed meeting again and slao closed our Sab. hath sebool for the nessoa. Two of oar
Snoday school acholars (girls thirteen Sooday bchool acholars (girls thirtees to the cburcb by baptien, one in on dangbter, the other an orphat. $\mathrm{Ob}_{\text {, }}$ bow mach we rejoice to see oar childrea and those of our neighbore come 0 Christ.
Oar Sabbath behool was very twell atteaded dariag this reasos, and we know it has accompinabed good. It wse toder the matagemant of the following brethrea nad sisters, oaly obe of whom over twenty-two yesre old: Pranklin Supt.: Galen B. Royer, Albert Birdgo Sasie E. Rojer and Susio Weaver cachera. A numbec of oider member attended the achool, but we fad thas
our yoang memhere are very rood Sab our yoang memhere are very good Sab batl achool workera, ased oar motto is to pat the most ancerseful workers to Le front, Fegardleas of age. Our Bible class will now tase the place of the Suaday achool for the winler

Fraterally,

$$
\hat{i}_{\mathrm{r}} \text { Royer }
$$

## Freem Autioct, Iod.

## Oct. 22, 1880.

Dover Primulfica
Your correspootent was
permitted to attend tho lorefeast held on then IGth ult, at the Moxico church, Simi county, lad. The meetiag com Hivered at $3 \mathrm{p} . \mathrm{m}_{4}$ on the day ahove stated, and alter an able discourse by brotber George Garver, of Ohio, the andience repared to the waterside Where aix precious eoals wero buried with Cbrint it bspitism. May God ble:s the young eiaters and keep them in the paths of rectitude that they may bo taved with all the Iertel of God
At night abont five bandred membera coammoed, and s large erowd of specta (07s Brethrea preseat were George Garver and 0 P Yount, of Obio , Metzzer, MAlor, NeE., Shepler, IIodgen, the canse. $O_{a}$ leber zealousty for the canse. Oa the dsy following an choostag brethrea. Jamee L Brower and Noab Firber to the miointry, wad breth rea Jamper Homelick, Jacab Fisher, and Georgo Balsbaugh to the office of des coa Brother Garser again addresaed the radience at night, which closed the crvices
We expect, tho Lord willing, to begita a series of meetings at the $\Lambda$ etioch
cburch-bouse oa the 31 st day of thia
mootb. Brother O. F. Yoant, of Ohio, proaching

Fraternally.
J. B. Lasa.

Fram Colorado-Obrroh Dediestion, Lovefeast.

The dedication of oor charch hoose took place October 19th. Size, $20 \times 45$ foet, bailt of stone and well finiabed Ont commanion raeeting was the 19th Elder Joho Forney was present and la bored with us untal the eveoing of the 25 th. His labors twere appreciated by the charch and peoplo in general. Hope the Lord will abuodantly blesa him for bis eardent efforts and lebors of love hin made up their miads to foreske tions also wy tions also by letter. The number of enty.
We would bay to onr brethrea who contemplate a chagge of resideace, we bave a goonl country, good aociety sad charch privileges, and oso of the health ieat climutes is the world. The country is improsing rapidiy, still good bomes can he bad there at reasoanble prices.
The 14th of November we expect to commesce atpother series of meetioge
Brother 8 , H. Bashor will be with Brother 8. H. Rashor will be with of according to present arra Frateraall
.8. Floay.

The following is elipped from the Lasg


## The Bankard Dedication

Lstat Sabbath morning was one of Nature's beat. The new churcb sya rell filled with worshippers and the rions who crme to sup an bear what puld tranypire.
Tho sermon or addreas wan selivered by tho Rev. J.8. Fory. He nard be wis unprepared as others wero expoctcd to bo present to assiet. He read portions of the Old Tentament whech contained the denctiption of the Taboraclo and the Ark of the Covenant car riod by the ehildren of Israel in the widcrnoss. Also the description of the Tomplo at Jernsalem began by Dsvid and foished by Solomon. Ho then explained how the most higb dwelt in tho holy of holies ond that only the priviloged class of Levito wero allowed to call upon God and conduet the eeremovies. Further conimente were mado opon the Sym bols, \&e. Under the new diepengation through Christ all ould come personally to tho Fatber and whilo places of worship wete neceseary and aleo forma of goverament, atill the belierer could now fool thas in himeolf would tho epirit dweill and could feol the truth of the apostlo"e words, "Know yo not
that ye are the tempice of God ?" provided they followed the commandmenta of Cbrist.
Ono handred and eoventy-five yeara ago an assembly of peoplo from all denomiantions resolved to net up and
follow a beliof formed on a Bible buats, They were fow in number and eoroly periecuted. Ono hundred and sixty yeare ago home of thoso poople haded on the sbores of the Potomac. ro-day the foliowers of this scet are aumerous and uro in all parts of the reprotonta that sect. Hero was given rome porsonal experienco, was given had holped creet the odifico they were now in were anked if thoy wore willing to gire it to the Lord. Tboy hoped it would neper be used for any other than the perpose for which it was built. The charch needed money but bo bad a lettor from a friend in Kan tha deacribing the auflering from drouth, who nooded it worse. Tho letter was resd a colloction taken for the aamo mounting to twenty threo Jollara. This poople had beon charged with
selfishness but thio diminiehod the
idea Aay one could havo a lot in their conaetry who wiebed to inter
their dead, free of chargo. Aner rand iog the notices for the wook a prayer by Mr. Flory, of Iowa, and siogiog, the meeting was diamiened.

## Notea fram Mt. Verneta Oengregatiee, Aogerts

 Conaty, Va.Oet 25, 1880.
-Oar lovefenst was held the 9th wat. se nanounced. Attendaneo not so largo as sometimea. Attention and or-
der good. Ministerial help from Barroa der good. Ministerial help from Barroa
Ridge aad Brick Chareh congregations.
-Brother E. D. Eendig has returned from bis trip South. Ho expests to wead bie way toward Hontiogdon in a faw days Elder J. A. Cliae is on a aisaion toar among the monataina and people of West Virgiara. IIe expects to be gone about three weeka, and will go ont as fur es Rasadolph conoty.
-The Mt. Verbon Suaday school closed October 3d. Average atteadancen about thisty six. Sis teacherg. Nomber of vetses recited, aboat 8310 Four of the prapils contributed to the 'Letter Casket" ia the X. D. Oar sasietant,

From the Eiver Fath Ourob, Wis

## Oct. 27, 1880.

Deur Bretheren In looking over your paper ua it falls bpon our tahlo from weols to weols, my attention it alway called to the reporta from the difioront arms of the cbareb, as to what
they are doing and how much they aro ueceomplishing for good; but it it not often that we have the gratifieen: tion of looking apon auch reports from ours urm of the chart h, and frotic this fach mas be iuferred the reason why our presont condition is not more gonorally known. As a little bued of fat thaful followore we are doing the our fecble way; but an efluceation in any other wuy cones from boing contantIf bronght up in contact with the things about u4, so Coes odueation in Chriat come from Lioing enantantly brought in contact with tho tion of lice ward and worlso
As a chureh we sro pror. and individually wo aro not rich, but manago by dint of Lard lator to keop tho "wolf of want" fiom our door. But we do not focl able to hire a minieter to come anil preach to un, and wo corthinly are is grest uce lof some ono to act in that capacity. For nearly eighteen months 1 have pot houd a sermon preached. Most of yor are a waro that for a nomber of years I bavo been aflicted with a cancer in my face. For noarly two gears 1 buve liee onsublo to duly thing, and my bealth has beon faing so fiat been out of the honso. I liveo had the bencift of the mast akilfal treatment that can bo found in the United States, and no far the roliof bas only been of a temaperary matare. 1 suffor ${ }^{1}$ great deal of pain, end consequent proatration.

Wo bave a nice country here, and theto are a glval many farms that con be bought on very reasomblio terins, both an to thme and ruoney. We would desire to say to noy minister Who is desiroos of cbasiging his loce tion, that we would be glad 10 give bina a weleome, at we sre withoot a rainieter ontirely. I think the Breth ren do wrong in eending thoir missionarles to those branebes of the oburob thut are well nuppled with mixicters, anti) to the eeglect of thoso more remot and greater in need of their labor.
Grops of all kinds baso beon vary peighboring Statos Fruit of all kind adapted to this olimate, was mo rban dance. The neason bus beon excollont and at present the weatber is ine.

TV R, Rober
Buttrun at Thuth ptaloc copy

## From Wode's Brasola. Eas

## D. 1 O. Primutien 22, 1880.

ing eame off oll the $16 t h$ of Soptember Tho now tont was abont full of opec catore, while the brutbion and Eistor arpall tent nitached to the new on Wo must tay to the credit of pur spec tasors, lhat bettor oriber we never ex. periunced at a similar meeting. Mot tho next marbing at 9 oclock, for number, thought their territory too ls rge to canval, bence siciod ase intance As elcetion what hold which rosulced in adecting buother Ephraim Herizlur,
formerly from kehanon county, Pa., and bruther Themas Elrod. Also two brothren is tho first dograe of the ministry were adranced to the hecoud daurec. Hopo theso bretbren will prove falthiful in there enlling. One reclaimed. Our mioibioriah furco consiaka of brethren Jesso Stadabakor, James E. Hilkey and Nomaol Bakor. No additicns, but think some wors oorioualy imprubsd. Brothor Balcar etayed witbus oras Sinoday, hud hireo eermons on \$unduy. These nouttingo were nll well attombled. Hope they
may prove $a$ benofit to somo. I think t ane anfo it saying our brethren and sistert wero edified and strongthened
May God grant un to bo more faithfal Geo. Mysins.

## Frona Ligosier. Pa.

Oet 30,1880 .
Dear Brathren:

## Wo are in a prosperon

 condition. Our hattle band is still inreasing. I lef home on the 15th of Octobor and met with the brotbron at Plum Croek. Armstrong connty. Pa, at one o'clock tho sume day, to attend a lovotoast, and matal suy hat I was kindly received by the brethren atd xistors. Found nome sutens there who wero my techoolniates thirty-five yearn tgo, and never kaw thon bince. If felt forepice with them. We had a good feast together. Good preasching. Ministers prosent fion othor districte woro,Lrothor Boor, from Red Banks, broth. or Holsopplo, from Manor, ono brotbe from Nebraska, can't namio, brotber Wells, from Cashannick and myeel? Sooting conkinoed nutil Sunday mght I must say that wo bad the best order tevor witnessed at a lovelcast. May Goal bleas them fort the same. 1 will commenco a norien of meetungs, if God will, on the 5th of Aovombor, tw raites south of Appalto, on the Weet moreland sido, at Diekey's sthool-houes. Aby of the mirietors of tho Brethron chareb are waleome to "ome and bolp a3. There is a ery in Macelonis, eome and beip us.

> Yours in Chrint.
> Thko Hemple.

## Frem Oreat Bend. Eap

Dear Brethron:
The brethren of Bden Yalley cburch, Kun, held their love fones on the 234 of October, twelze miles south of Grest Beod, in Burtes county. B-ethron J. WV. Boor and I. A, Fabracy of Keno conity, Kabene, Wore prcseat and condectod the Eerfices. The astendance was targe for this country, and the best attention and order observed by all prosent ovor seen at our lovefeasts. This wes the firntlovefeast beld by the Brotbren in this part of Kameas. Edon Valloy charch is the farthest wast of any church of the Bretbrea in Soutborn Kanssa. The merabers reaido in Harton, Staflord and Parabeo evanties, We very mach desiro ministers to come and preach for as, and both min inters and members to nottlenraong the and bolp to baild up the cburch in that Way and manner that will bo pleasib a the night of God
hichare. Moomiend.

Fromi Odell. $\mathbf{P}_{3}$
Nor, 1,16801
Dean Primitust
As thore in very seldon angtbing writsen from this part of the rotherbood, 1 will drop a line or two Wo do not beve very regular preach Sterling lives too fur away ( 30 miles) to corac often is had weatber, and wore it oot thest a young sposicor ba been olected in this noighborboad, who tills Sterling's appointments when ho faile to como, we would have proaching more soldom still. Wa bavo had ho commanion this fall. Three young ing the sommer. There has boon great deal of sicheess in this comen nity for the hast aix months, and grest many deaths. Typhoid fever diactac.
L. L. Tomestan,

Frow Oeshea, Olio.
Nov. 1, 1880.
Dear Pranutive
The good ship of Rion

September It wes one of tho ment and I think wo all cate troly say it was good to be thoro. Our esteemed bretlsren, A. J. Ilixcon and Lathen Weat, of Hilliard connty did the preacbing. Thoy labored earnentls for the good of tho eanse. Brother West stayed aud rabored with as until tho following Tucsday. Thore were throo young istens recoived inte the fold by bapiam. This mado oloven that have cen added to oar littlo flock durisg the year. May the blessing of the
Lord rest upon them snd lead them in the juath of lifo everlasting

Sabsu Gieus.

## From NeE Patiz. Isd

Oct. 19, 1850
Dear Primutive
Aceordieg to agroemont I will give you a short repert of our Samlay-sebool insoionaon ('reak eherch bheb was organized April 4th, and losed Outober $3 d_{1} 1850$, a term of 813 monthe, wath an avorago atteadance of 45 scholars and gevon beachers, durip which time thore buve beon 1,976 clasp cors real and 6,786 verses recitel Wo naed tho lowng Driscijle, which wo think is just tho paper for Subbath sehaols. The anperintondenta wer brethred Elram Forecy and tho writer Wha. Bussard

## W' and G. I. plesua copy.)

## From Ooveatry, Ps <br> Dear Ethtors <br> The brethren at Hutmonysille (a branch of the Corenar shurch, $\mathrm{P}_{\mathrm{u}}$.) bave juat completed that now neoting-houke, and will bold the dediestory sorvicas ov the 7 th of Nov 1880. They expect, tho Lord willing incurd ho obligation to loyy. <br> DRS. WALTER'S Mountain Park, WERNBRSVILLE,

 to hold a serves of meetings for eight or ten days, immediatoly fullowing the dedreation sad also a comananion soo son near the elase- of the meotings May the Lord add hio blenaing fo our prayer.Jors Y. Elyandrao.
SHORTHAND \& YOUNG MEN
The cobatog loag wibter evenlage can not be bjent ia a wors profiable way thas io the
study of shortband. Erery youat ais, and lady too, sbould avail themeselves of the op portunity : if yoa do sot it will ever be a sabroe of regret. Tha only requalition aro PUSH AND PRACIICE. Forterms, dic sddresk. T. C. BOLLENBERGER,
425 32 Ana St , Cblengo, Ill.

## POULTEY FOR SALE

We will soll the following thorough bred fowls chenp: 1 cock and $\$$ bens of Dark Brabmas; 1 cock and 5 hens of Light Brabrasa ; 1 oock athd 6 hens of Plymonth Rocke; 1 cock and 2 bons of W bito Crested Blak Polish. Write

Huntingdon, Hunt, $\mathrm{Co}, \mathrm{Pa}$.

THE BRETHREX'S NORMAL
H甘NTINOBON, PA

A HOME
$\mathrm{SCHOOL}_{2}$
AND CHURCH
cor young prople of both sexca Brothroa re oleo admitted on equal footing
STUDESTS OAN ENTEB AT ANY TIEE EXPENSES LESS THAN AT OTH ER GOOD SCHOOLS.
Tho patronage of all, axd erperally of the Brethreo, is respeotfuly boscited. Sesd for
Circulars or encioes twe 3 -cont stampe for Cataloger adôress,
J. II. BRUMBAUGH, Prid., Mer 200, Husuogdion, Pa.

## AOENTE WAFTED

atill moset alonj bere. We had our for tho Stein \& hay Debate. Terman hberai. commanion on the 25 th tad 2 thth of Addross, J. W, STEIX, Nt. Morris, Ill.

The ieadiog Henith Institution of the Mid the Ststea, the bsoost monntan sir; purest sprise whtor, new builhog, in woot ap
proved stylo; casieat of necests, with a cutps
of odacated plyacians.
Complete in all its Departments.
Sent atamp for eresular, add for spectonos
coplca of The Laus of Hicalti, a Bret cloes monthily joarmal of heeith.
diress as above,
ROBEITT WFALER, M. D,
The Young Disciple.




SUNDA Y-SCHOOL PRICA LIST.
For Three Monthe, or 13 Weetike


## THE FRIMTTIVE CERISTLAK

It vasiabed arory Tunday at 1.59 a yrat,
peotago levisded.
Tzin Cbrbtisa jouraoll te do roud hatha delingmy




on, Restetiots, Noa Can trrelisy io Iso norld



SNODGRASS, MURRAX \& C0., CLOTHS AND WOOLENS, MAREET AND NINTH STREETS, philadelpmia
$=$

## Black Clothe and Boeskiss. <br>  <br> COLOREDCLOTHS <br>  <br> Fall and Wioter Suits and Overenats.  <br> ARMY AND NAVY CLOTHS. <br> 

Coach and Livery Cloths. <br>Cordaroya. Deavertecus aad Velveteeas.<br><br>\section*{$\overline{\text { pELTS }}$<br><br>}

LADIES' DRESS CLOTHS.


## 

## Children's Sacqueings. 

Opera and Evering Cloaks.


FLANNELS.


Boys' Suits abd Overcoats,

One anwortnacnts are always kopt up to the bighest points of oxeollenee. We ondcavor to have whateverybody wanta at tho LOWEST POSSIBLE PRICES. Strumgers and Yisitora to the Cits always weleome. A visit to our beore

OOOD BOOKS FOB SALB.


# 䅤。 <br> $p$ <br> HIMITIVE CHISTIAN. 

QUINTER \& BRUNBAUGII BROS
Earnestly Contend for the Foith which sas once Delivered unto the Saints."
8100 PER ANNUM.
VOL. XVIII.
HUNTINGDON, PA., TUESDAY, NOVEMBER 16, 1880.
NO. 46.

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## Sermon Drpartment.

OBRISTE EAYINGS RESIOMLD TO PROMOTE OUB HAPPINESS

Sermos by Elder Jawes Quister,
Thues thirges bave I fpoken woto yeu that
 These word constlute a part of our hord's farwell discourse to has disciples,
And whito the same dexiga, namels, the Lappinecs of hin dasiplues, etarac terized till has disconmes, the phaste, "Lbeve sisings," bind, we presunse ppe they are a part. We offor our remark eder two goneral heade. 1. The for whith he spoke them

The things spoken. And there nay be juistly elassed under several beadk, s fcw of which wo shall notro. 1. We may notire sont of the doctrinus whitb are eontained in his discoorse. And doctrine of bumana hoolplesaness. "With out me," maid the Lord, "ye can do nothing. V. 5. Bo evidently meant
thoy could do nothing good without thoy could do nothing good without
hing. In our fall we lost our moral atrongth. Sm rendera its subjocts foo. ble, as well as guitty and defiled. How weak is man often in resolving to re form and live a boly life, and the ia oftent still more weak in carrying out his resolutions when he attompte to do so in hin own strongth (b) The nee-
onal doctrine we shall notice is that Goll bar provided belp to meet ua in our betpless condition, and that help in
aflorded us in Christ. When our Lord

## anfrmed, "Without me je can do neth ing." bis languago evilently implied in that with hito they coald do sometbing.

 In the 80th Patim there is a refer. words. "When thou epakest in vision to thy hully one, and saidest, I bave laid help ppon one that is mighty: I have oxalted one chosen out of the peoplo." 19. This vision of prophecy had referenco to Chriet, the son of Drvid, as well as to Duvid bitwsolf. Ho is rep resentod to bo the mighty Redeomer of his cburch. Thas is indeed an eecourruifhts Saviour Lord. Wo neede wore utterly lost aod raiaed. Hete is comfort for the young and for the old. The is sble to help the fesder youtb, ad also those who are old and trail. Ilo is a mighty Saviour. "All powar," and earth." Math, 28: 18. And is view of the mighty power of our Redeemer, the apestlo Pal had the ut nost centidence in lus sutficency to and bo declaired, "I ean do all thongs throagh Cbrist which stiongtheneth me." Plil. 4: 13. Bow beautifally does Paul's language fo up to thut ofour Lord's: "Witheut me yo can do nothing." "I can do all things througb Christ strengthening me." We then have an all sufficient Helper provided, and tone, not even the weakrst, need be dibcouroged, mueb leas havenny oc ession to despair. Whilo ne aregiont
ly humbled at our Lerd's declaration that wocan do nothing withont him,wo are also greatly hocored in bim Since ospel eystem is bithouge ting an exalling es them it bumbles the sineer and exalts the saite ; it bumbles man, and exalts the Lord. So the toe tribe of salvation throngh Christ mione,
lans oothing in it that ellould render it ropuldive to man.

The third doetrine uhludet to in "the things" of our test, and twugtht by our Lord in his diveonrso of
toxt is a part, is the dournne that wc Christ, in order that we many aveil onrelven of has saving powor nul monts The connection that in to exist betweon runbection. It is pot a mechanisal or an rechteetual connertion, or buch a cimnectioe as exists between the difer ent parts of a mactine or a bualdigg to much no that you cha mearvely purdive where the diocront purth aro join. ed togother. The ean notion hetwed Chrint and his anewine diselples is it tion. It is illustrated in our Lord's discouree by the parable of the vire ate the vine, ye are the linumber," sin be to his duediples. Then s connae tion branculs und the vive, murt exist between Christiany and Cbrist. It must growth. The branches grow on the vine, nud Cbriatians munst grow on Chrisk. The diviEo and vital power tho pays from Cbrist to Chrintians, un brumehei. The marginal reading of thephrane "Without me gecan do noththe phrana "Without me ye can do noth-
ing." is, "severed from me yo can do ing," is, "severed from me ye can do
nothing" So we mutt bo in close fellowebip with Christ to avnil ourselecs fully of his pawer and nuerits. "As the branch eannot bear frtit of itself, oxeopt
except yo ablde in me." Tho brapeb does not only dopend upon the vine for its fruitfulnose, but it alnodependsupon it for its very life. $A_{\theta}$ it is with the branehes and the vine, so it tis in regard
to Chriet and beliovers. Tho believer apart from Cbriat can neither live nor besr fruil. Christ fives in all the trua members of his church, as tho spirit of mann animetes and rules cevery part the humasn body. This vital and close conneotion botween Clriet and boliovers is very clearly and forcibly set forth by the nypotle Paul in the following worts. "Wo are members of his body, of his flesh, and of bis bones." Eplo 5. 30. This is a very prectical ath eoraforting dectrine TEu believern's conbection with Carist secures to him the life and power, and merits and glory of Chriat.
This close and rital connection ba twean Cbrist and telievers is not only tanght ue by the apostle Paul, but bo likewise alludes tothe nanner in which it is brougbt about To the Galatian brethren be sas'o, "For an many ns you as bave boes buptized into Christ hase put on Cbrist." Gal. 4-27. This is in perfeet barmeny with the formula for baptizing beliceers. "Go ye therefore, and tench alt mathons, baptizing them in the name of the Father, and of the Son, and of the Holy Ghest." Math. $28 \quad 19$. Isateud of the readiag baptraing them in the name, our best sobolare now read, baptizing them kato, Le . 80 bellowers are uth ooly brought by their acceptaneo of Cbristian trutb, tuto eonnection with Christ, but also with the Fathor and with the Holy Spitit no well.
(d) Another important doetrine tanght by oar Lord in his farewelldis. conrso to his dieciples, and alleded to in our texth is the dectrise that the divine potwer and efficacy of Chriat aro communicatod throught tho medium of the Fords of Cbriat. "Now yo are clean
through the werd whicb I bave spoken nnto you." V. 3. This cmbraces our Lord's whole teachiog. By bis teala img behovers are veansed. Thero in in
his word believed and obeyed, a cleansing powet. Bence tho declaration of Paul, "Vir I am not sahamod of the gospel of Chrast, for it is the power of
Godunto sulvaifontouverg one that ho.
Wevelb; th the Jew first, and also to the Greck." Row. 1:16. The gospel thon is the power of God unto selva It is mado up of thets, grospel of Cbrist sures, proniace, \&ece And nll these bocome the channela through whieb tho prote of Chrint is impurtol to belierus There is an error obtains with
some persons is regard to Cbristiun ordmanees er Clristian rites. Some aceen to look upan them ns macre forms. They are forms, but forms which contain upiritual and divino tratha. Tho Bible itself contaniog God's recognize ruvelation of eaving trath to thab, bue
a form, but it is not only a form, but it is also a power, it contains the seed of livisig truth. And it ia so with Chris Gan ordinateen as well us with othe of Christien truth in all lise parts cous sine divise power in it.
Wo buve tho following statement of some important tretha by the opontlo which soems to eonfirm the viow of tho
gonjel which has been stated above Carint alao loved the ehureh, and gave Limself for it; that he might sanetify ter by the word, that Io migbt present
bunnelf a glerioos church,-zot havis
apot, of wrinkle, or ang such thing apot, or wrinkle, or any euch thing ;
but that it should ho holy and without but that it abould bo luly and without blemisb," Eph. $5: 25-27$. In the above
psesage the spostle represents Christ panage the spostle represents Carist of water by the word. By "washing of water," baptiem, is meast The is admitted by commentatore. The ordinaveo then as aceompasied with divine pozer when it is properly reveiv. et. But it must bo notieed that the wawhing wust the by the ucord. It is the placo tbat baptiam las in the word of God or the goapel that gives it the fower it hes. Instavees baveoccurred Where peraons havo bren present at baptisual Ecencs tind have been made
to feel withessing the performasee of baptiem, the powor of conviction. Situ ilar offects bave boin prodecod in wit nessing the performavee of the ordin. ance of fect-wasbing. There is a lar grage in aymbola as well as in worda, and symbelic language as woll as कritten and apoken language, way cosvey trutb to tho mind. If se rufor to on ot the evangelists, and read bis aceons of our Leord's death, what event brought feulingly to the mind. Whrn tho same event is provented in the Lord's body and blood, it also leolingly impreses the werious und reflecting mind. The apostlo says in refering to the commanion service, "For as ofte as yo eat tha broud, and drink this emp,
ge do shew the Lord's dicath shl bu he camar." I Cor. 11:26, Cbristian rites or ordinames then buve a lengoage, and through that language Christian truth iseobvegod to the mind Chriatian oribnances aed rites then ard not mere forms, but they aro the vo bicles of divine truth us the writte worl is.
2. Th

The second claes of thinge reforr od to in our text wo slyall cell instrac

Much of eur Lord'x farewell dis course is of on instructive ebaracter And in that part which stadds in cocacction with our text there aro some taught bow we may glonify our beay only Fathor. "Herein in my Nather glorifed that yo bear much fruit; so thall ye bo my disciples." V. 8. We glority God. Wo also learn that trus discipleship is conditioned upon our bearing fruit, and not only so, Lut upon our bearing much finit. Tbeseare ith portant lessens. In the follnwing wordo of our Lord's discourse, he tells Lisdis ciples that he loved thers: "As the Fa-
ther hath loved me, so bave I lovgd yout ; continue ge in my love" V. 9. If is an sweet fand encouraging thonght to us to know that the Redeemer loves 13. And it in very desirable that we aro to eontinue in bielove: "If yolkeep ay love; even as I have kept my Faber's commandments, and abiclo in bir ove." V. 10. These ibstruetions are plain and practical, sad we shonld tudy thora well, and act upon them.
3. Tho third elass of thinge r ferred Lo in our text, we shall call ademonitions. There are admonitions as well as doc trines and instructions containetl in ou hord's discourse from which our text taken. To admonish is to warn This is one of the reanings of admo nition, and in this enneo wo heronse it And warning irmplica danger. The posed was tbut of departing from their Lord, and by departing foom bira tbcy
would become unfruitiul and withered braeches, and thun be in davger of bein 5 burzed. The followisg parenge con tains one of his solomen admocitions If a man bide not in me, he in cant forth as a braweh, und la wathered; ; and men gather them, and enst them into tho fire, and they ure bunnell." F. fi He is east forth." A turriblu doom The usirniffal mumber of the eburith 3a often scparated fiom the chireh in this world because of his unfunsffunous But be may evacle the ecrutiny of the church sull remais in is tutil death. But none wanting the wulding gar ment will escupe tho euntity of tho liug who will examine the gitols it themarriagenupper. "Hoibru-6 forth," out of the chureh and out of the worl to porist with the ungodty. Sush
solomn warning thonld lend to watch solomn warning thond lend to wateh
tulnoes and prayer It bus br sos justly Baid that these vords of our Lord de mand sather io lee troublical nt tban beed to bo expoundel
II. In the socoed place, we flopl) no. fiee tho dealign for which the Savion spoke no he did to bit diseipl s "That my joy mistbt romain in 5 ou, and that your joy unight be full." From thi language it appearn there waw a mutul jog between our Lord and his a sciplea. He liad joy in thom. It in one of the diatinguisbing fentures if Chr otians that they "rejoice in Cb ist Josus Pbil 3:3. And at is also rand hy tho Paslerist that "the Lord taketh pleasur F. thon that fear him, in thoso that bope in bis mercy." Psa. 147 : 11 . It
is remarkablo tbat our Lord should is remarkablo tbat our Lord should apoak of has joy al to bis disciples. He was near Gothsomane and the Crobs And yes he was joyinl' His Joy arese from bis canscionsnesa that be was doing the will of his besvebly Futber, and that bis Futher loved hino. Honee, no out ward circunstancen, bowever dietreas ing and psinfal they might be, could distarb his joy. And so it may be with u9. If our joy is "in the Lord," no roublem and attiotions can rob us of it Tho light of'liod's eauntenance eliecred im in bladarkeat hours, und sa will it heer us. Hence be wan anxious that his diseiples might bo faithlul, so that ther joy might centinue, and evon bo fall. To love Ged and to be loved by him, in to secture a fullaers of joy By Chtistian joy all tho eapacities of the oul is filled. Who thon would not be - Cbristian? And who that is a Chirs lan, und is connected with Clrist would one thut connection, and forfeit his joy and be cost lorth and burnel?
How strange that any should calerain the idea that Cbristianity temils to mako us melancboly! It produces joy in buaven, and on cartb, in the divine, and in the bumin heart! "That my oy may remalin in you, and that your oy may be full.
A tendor conscionca is liko the applo of man's oye-the least dast that gath. ers into it affects it Chero is no suror and better way to know whether our conscienees are dead and stupid ine moke unon then

It is very esey to mistako ignorant

## ©bssay. <br> OBIEOTINES TO TRINE IMMEBSIOM

a lwother In cateren Virginis has mont the filjowing, otting forth tho ob jections of nome to trive immorraion: "H tie conededed by many that Josns Wat of the \%same subtance whit the wont to God, and was ns truly the Cre. ator of all thinges as was tho Fathor, arged frum such pussages $A$ Scol. 1: 16 , and that II is masrcyresestel by the
word Lord aud mimproperily colled JehoWord Lond aud umproperly colled Jeho-
vab, while bis natio is Yaboech, the vab, while his name is Yaboech, the
Holy Cme of Iarsol. Nori, if Ho wa tho Punther before tho weild was, or ono with tho Pather, and he tells us be and has gono hack whero he was before why will not a baptibm into eit tor bis namie or the Fathers namo put us mot
Woth, whon be tells nix that ho in in the Fatber and the Futher in bim,J on.
 namo, and the Futher in hime, why will oof a thaptim into either namo oultico? But the conmission tellas tho adminis trator to baptizo into tbo navie of the
Father, ke., and is not this nanie corm. precended in the terra Lord Jesue. of

 that only died in whish hodwolt in,
and no where are we told 0 to to baptiz. and no where are we told ho the baptia.
dd into that, but into the comprohensive no

## mespoase

All the roasonings and spreulations Wo brar or read aro only apologies for
a prectice that is utterly indefonsiblo from tho Irimitise practice of the wbole elurch if the reasoninge presonted in the atore are eound and log:
scul, is it not eorpassiogly atrange that not a single voice bias reaclied un from the apostolic and primitive ages, ondors wg such rasoninge? The thoology of the nbove was bugoten in the brains of is called the New Jeraanlom ohurcb. Aecordage to the reasonings of the
learaed Baron, the Father degcepdel learned Maron, the Father desceded
to the earth, and viled bis Divnity in tho form of mee, and this humen wide of the Yather is tho Sol. Henco the Loril Jeune is the Father, Son, and Holy Spirit. There wa only one person and
oue oume, and they say tbere need be oniy ono action an baytiem.
J. Jobin Thomas took vp uly witbout giving ony tredit to the Baron, and rovased it and presented it in such a nhape tbat be could tall, in
an orthodox strain, end at tho same time hold Unitarian ideas conecrning Roborte, bis wweat over the knintty question, as wo well know, and bou plain the myatory of godinness in sach A way as to getrid of tho three hames,
but in raib. His last attempt was a long artiele in bis periodical, esdearar ing to orertbrow trine mmersion. Wo it in a tract called Trivo inamersion ing.+ Wo are thorougbly sequalinted witl Mr. Robert's theology and know
overy strong bold of the enemy. These overy strong bold of the eanem. Thest
atrong bo'd are fortified writh spoenfie reasonings and apologies for disrogerding tho tosubuge of Jesur. Tho whole
atrenyth lies in this: God way io Chist hy the Holy Spirit, consequantly, bis But to thone who are uevpoiled by platorapbs and vaic deecit, the argument is as thin an the goieamor web. In Jewas
there in ro confounditg of the lather, there in ro confondivg of the lather,
Son and Holy Sqirit. Io is from Got, but in as distinot from the rather as a human sun is frum uthanua fathor. Ho
way tust the Father in disgulae. Ito
an etornal power called the Father. Ho came to manyest the Father, not to con-
ceal him. He atands out in the Scriptures in all of bis dietinatiso featare as the only bogotion Soe of God, sen by Hise, to roveal Him Father in heuyen." Wo have a logion of theoriea respecting the Divine unity. Ptornal goneration, the Divine begot fing and posecession of the Divise da turo, and unity of Divine subtance But the simple truth is independent of these theories brought forward to sua
tein a human practico. The asmplicity tein a human practico. The anmplicity
thoro is in Cbriet, tomera above all suck abatrusu reimoniogs. Theologisns have Wraggled coscorning the eternal son subatanco fa Jesoa, watit the sayungs of the man in the forma of a servant, aro almoatforgoten. The Gospel exhibitn not only in the ordinanee of baptism, but every where, the threo names as
the thres fuadumental illoas in the plan fr redemption. Love ig of the Fathor graco is of the Son, and the boel of up the distinctyon hotwe Paul kecps ap the diatinetron hotween the three
$\mathrm{H}_{0}$ is pot a Trinitaitian, for be has has for tho xorsbalary of tho Athanagian crad. He is not a Unitsimian fred and died to mot un an good exam plo, but our oaly begotten son
who was in the boomm of the Father beforo all thingu, shared bis uncreated giorics and was made in the likencsa of meat That Mon is now where be wai before, and is the effulgonce or apau gatma of the Divioe gtory and the ex. press amngo of his substance, or bypos Son and a Holy Spirit from the begin ning to the end.
Wo not only concelo but maintain that Jesuas is of the eame substonce With the Fatber, that bo camo from Goll And Hent to God. We furchor be in (crit ate tiog were cruated in precedonce of all things. Were be not he visibie oreation wuald not bave existed. Ho is tho Hend of the now creation, for it was in Him beforo th fundution of the wor'd was luid. But be is not misropresentel by the numa nu, for bons nade Lorn und Corin reprctented by Kurios, from Kur cuos to exarciso nuthority. The nata of Jesus is not the vecalization of corhimsolf as he is roveatied to us To us Salvation 15 his the sound or $f$ cosas is a corraption of the Helrow Yebosbua, sual tocaes palkation of Sebo. vab. Sollation 18 the iden. It is im. rondered io caputals LOHD is pronounc renderedio capitals Lonid is pronothe-
ed Jebovab or Yabovola Jesue in now Lord and Chrost, and ba wo called scores of tiases But has oneness with the Father in ercation, proh dence aud Ho is always distinguishod from the Fathor Ho never elamod to bo tho Suprome, Eternul God th the sthat in which the Futher ix. IIo was not bis to himeelf. If the theory we aro rerowing is trieo,auroly afer tho oxditn tion of the son and the Divise fulinoet concentrated tu him, wo wonld besar no mose of the Father. After the day of Pentecest wo hear of nothing dono in tho Fatbor's name, and why? Tbe Father gave all porer th the Son.
Hencelorth the Fathenjudgod no man. ohan 5 22. Attor the Pather gave all power to the Soh, bis name was never If the arguncut in question is valid wo would expert to sce the Father disup. pear, and the Lord Jenus alone woald fo $4 l$ that would be nocensary. Hear Paul in Romi. 1. 7. "Grace to you and peace from foid our Fatber, and tho Lord Jesns Ctrist. Is this mero tau. ology or vain repotition? If the name of the Son, comprelenede the Fathor and Son why fin whac, ty the neecssary
osupplied twico? No bonoat graman. nat dare deny that in the commission
wo have the exaet equivalent to the Father's name, and the Son's name, and the Holy Spirit's mame
already anid, the Lord Jesus is averonce cenfouadod with the Father. To us thore is one God, the Father, and 'oul's one God the Father, in not the Lord Jesas. Out of the Father (ox are all things. He if the first persod r primo cause of all. He is tho foun tain of all life in himself. All thing re out (ox) of the Father. allthingsure
hrough the Son (panta di autous.) Tho ong eut the ron (panta di aulov.) The Father remained. His manifestation in flesb did not aboorb the unbegoten athor. His coming in the Fathor's ame does not monn that be was the Fatber Bn too onomath in tho nome no more convorts Jenus into the Father tban the same oxprosesion in Acte 3:6, Lord. The Father aen: the Son eloth cd with bis anthority, nithough in tho rom of a servant, but the name in which be came did bot aupercede Him
who sent bim. If ono joint name alone was to be used beneefortb, the commifs ion would read 'the name of the Fa iner, Son and Holy spirit
In spito of the aypologies maxie in be half of tho modern, single, backward dip, which with the Baptists at less begat in Loedon with Spiletury, (sed Stom and Ray's diseustion.) the eommission defics all their efforts to torture it or wroer
practioc.
Thero is a salso philowophy in relig ion as well as scionco. Hach tbat ba the appeorabee of doep roasoning is only the depthn of Sa
The name of Tesus into whieh wa aro baptixed comprobends all of bim The objector reasons that wo are not baptized into the mortal elemont of bun pame. True be is a rieen and exalted Redeetacr, but tbis implies a provious tate of fufferinglower than toe angelisTo presch Cbrist on the throne of hai Futher, crowned with glory is only ona half the trutb. In Jesus wo havo tho
Croas as well as the Crown. lieconcil iation is an mueh througb the death of the Son en through rising from tho tomb and entering into glory. Faith in glorified Cbrist will not in itsolf erncify us to the world. We must belveve
in bitm who died for na in order to dic in bite who died for na in order to dic
witb thim. Only the ornctied witb Cbrist, the deud with bim, bave reelly believed on himfor have been buptized into his death We are ase much bap tized ioto the dying of the Lerd Sests as we are to theexalted Prince and Savioty wbo gives remasion of bink
The comprebensive name of the exalt ed Saviour embraces God sending be in the flest, in order to bear our sines in the body on the Crans. The body of hta fleah in an element in his namac. Col. 22. Sslvation is in the exalted name from suffering and death.
Bucaue Luke mentions in Aets only ne of the namen into whicls we are bap tiked, somo will dative it that no othor asme was used. How do they know? Doca the eimplo mention of ono nami exclude the others? Dees not the greater inclade the lees ? Latse doo not exelude the two names of Matt 28 19, and so oflon reforred to by Pan Nery tomo rual anscelates tho Fatho argument for the use of the formula of Mattbew. If wo are baptized into the three nauob, we are eurtainly baptized into the name of Jeflus. Wo aro on safo ground. The risk is oe the other side. What if the apecenlations conecrning the thi ee names abi orhod by one shoula ing on the sund? Wbo would be koep ing the say ioge of the Saviour, record d in Muth. 2S: 19?
Sone do not liko to retain trive im mernion in their knomledge, honce their learned (fforts to gidd the mouth of the pit into which their forefathers

## $\log$ gion ul zkill. But will at loast prevail. <br> Wo huve a form o

lism which is of of doctrine in bap. lism which is of Divino origin. Tho gates of bell cannot provail agninat it. Tho wwds of critieism blow in vain the rains of theological philosophy fall harmlessly on it; tho wazea of organized opposition beat in vain. Tbe form is eafo from in

## HEIOHTE AND BEPTHS,

## ay c it matsandoff

"Looking unto Jeass." In whant? In what not? For our "daily brend" What than for remission of eine." Wbo chn grap the vast circle of eleDents and influences concerned in and rolated to our food and raiment, lnbor and sleep? Wo nro to tlook unto Jesub" becatase He is "the author and finishor of our faith" in overy item of the stupondons fict of lifo bera and rorever. We nover think of the doml 9 the author of anything but ovil. Jeans is always bidding the lower ole enta to assume the naturo and form of broad, not at the suggeation on
Satnn, bat in accordanco wifh Hia ssential Being ond tho Divinely eontituted ordor of things. The bread oe eat, the water we drink, tho rai fresbly, but lews immodiately, from tho band of God through Josus as the first tom with whict he began to build the worlds Thes is the prime truth it
behores us to recogrico o\& Christian tudents. We cannot dissociato Joran in our faith from "anything that in made," withont atepping, $t$ may be inconseiously, on iofidel ground. are hiters from miniaterigg bretbren who do not unamares occupy an atio tade of akeptisisn, bat who unhesita ungly avon thoir doubte of the Divin raigion. I know exactly how they got into the slough of atheikm : simpty $y$ losing sighit of the peatulato of Paul, "Lookigg mito JESUS, thoamhor and foushe of frith." They puta restriction upon this all-inclusive ro-
quirement, as tbough faith stopped bort of the ondoipresence of Jevus at somo point, aed beyond that onr only guides are pruslonce, oxpediency, and ourintives. This in the tapicol or failare, and tonfunion. We forgot to consther Him." He is not our exclasive study. Wo do too many things and fill too many rolstions, an if Jesan: yore not in them by the essontial laws beodects, and daring and solfouflticnt, and arrogant, and solfidnhatrous. $\mathrm{He}_{\mathrm{e}}$ hat dows anything right, or studieanyting as rentiong is belling with Jesus or pribiciples that win. the Drvine appro. bation. With Jesus we whef deal in
every word and thought und pet of ife wbether we recognizo of ignore tbo fivet. We cun mether toink not foel nor do wrong without the employ nent of haws and nubatances of whict He is tho author, and in which the in by the vory pribcipleb whied aser
then availabto for our purpuse. Feery atom of mattor and spirit is his. Fivery law that governs cvery atom of boty. soul, and univerece is His. Ho is "the author und finbalior of our faith" 1 n ourselves must bo faith in Jesue, or in is unbeliof and self-worship, and leuds to dostruction. We cannot button or pin a garment witbout reference to Him in the lawe broaght into play in the act. "God said," and the objectivo
All wax. "Goul suid," and man was God asid," and wis Himself man. Wo cannot boliove in what is not. And as Jenas mado all that if, He must needs bo "the antbor and înistor of our a fact To doubt it is to lose jast to much hold on Jcaus. Sia ditto. T

Jeruc. Holinens is the standerd and ob. ligation of the Universe. To lower it in to diahonor God, disturb the hurmony of His Governmont, aed imperil our eternal destivy, if oot put the Eternity Etornity.
In all the ways of Ged thero is philosophy, but wo seo it not Wo are only eatehing tho first fuiat glimmers of it. Tho many uttorly ignoro But it is thore, waiting onr intelli gontaceopteneo. Somo of us bnvotnatod t, and wast more. Somo think "much learning has made us mad." If any
bave becomo wihid and reckices, it is too bave becone wild and reckless, it is too mad, most noblo Festas, but I speak forth the worla of truth and sobernces." Ruving and detraction betray conicious weakness. Wo all might bo strongor by briog estmer, and wiser by being the cardiphonin of fesme. So it weuld ba if we could or would keep the equi puise of the faith which 'knows noth ing rave Jenus Cbrist, and IIm uroviti. od." Wo are apt to fall back ints ourselves, standing on our dignity, mad balnecing on our individuality, and then wo must work without Jeben, and bad, bad, ruinous work it offen is. Who is exempt? I am not, but atruggligg to bo, over "pressing" with all my sonl bigh oalling of Gou in Chriat Jossus What lici at the botion or the presen convilkions in the eburch? We have reached the stago is our ceclosinstical culturca in which the reuson of thinge presere its elaims for coqsidoration. At such an opocb there will almost of neceswity bo oxtromes. Zealots tranacend the hroits of truo wisdom. Poaitions once publicly espoused mast be defondRotraction is next to impossible to some satures. Dofeat embitters them, Akbongh 1 am rutbletsly lampooned and iaricatored, 1 nm not blind the faes that in the position of my oppoionta is mach that meeta my rusdy concarronco. Thero is a great
and Omegn of all Cbristion life, romains intant, We camnot go back to
the circlumstances of a century ago. the circiumstances of as century ago. opened to as the billionetb part of its trensares. Ite beighte are unscalable, ita
depths nofathomablo All trie secionco and philouophy are hidden there. And it is all ours, and getuine faith will tind it more and more The manuer of making the treasures of wisdom and knowlcdgo aro hid in Chriet, nnd all that Ho over will bo to us will bo through
the Gross. Ilere is whern I think Broth. the Crors. Hero is whero I think Broth-
er Holsinger and Hersey wonld gatd ly $n$ ropting eamail. They loth nean the rame thing. They aro both boncst,
both gitied and inflaential But pholwophareally, tho ono overreselice, and
 farly witbia the meope of priaciples on whicb rests the prenent and future
wollate of the thurcb. A tiule lifting ap of Herthoy, oven by the cross, inte of the relation of tbiggs, would bo a bleseing to hian and the church May kindly, and adtuit the possibility that caded the intent of the Incaruation? That it as not to lax as the ono sup fained by tho other? I aro fally conthent that the philowophio element too in tho migatienl body, if wholly judgment, will justify an ifirmativo re sposto. I almire the tonacity of con. fortsusm shat the tearless explorations
of progress, bint sco alco bow eany it is to put dogr on the chariot of God, and take off a wheel, or unhtutha courser True progrese 'confors not with flebh God's purposes in Chruv Jesus. T'bo Last three morda aro too much over-
looked. They aro oo rigidly bll inclaaire, that it is a rave mattor to Jeep
our faith incorrupt. Socond caues and immodiato exporience alluro and deceive ns. Josus is tho pulse and tho There is no real progress but that which enlints H as cooporation. Tho mied bas its fixod lawi, and so has the
objectivo world, and so has the relation between tho two. Theso appreheoded, there is anity, progrose, becenso we
tako hold of God'e arrangenent se with the body. Tho same is trne of rehigion, and wo cannat altor it, and tion and fruth aro synonyms, lot us roverance the puat When tho evolution of Providence strips oft tradition,
as the luoust his coat, lot the old shell go. It may become the worid of a For the loeket it bas no further us Everything in its time and placo. The old is still present in tho new, and the a particle of lifo is iost in normal pro in the advanes ment of the church, Iet an nether be rach in ono dree-
tios, wor obatinate fo wother. The truth io cot served, hor marrelese Tho nll transitious and new expericnees
wo aro luble to err. I knom 1 oft.n have, and truat my metukes havo ande mo wiser nad better. Sometimes great troth develon+ tno slowly for
morhangering remson, aud we begin to specnate nud gres in advaneo. This When we bave rub atead of God, and the ufter revelation contravenus our
promaturo cowelowans, wo sbould bo promituro conelosuons, wo sbould be
bumblo enough to confes our error, and besrtilj fall in with the Divine thonght. Tbis is progrees, and opens
many a obining door of anyetery, and lifte manly a pearly lattice for the inflooding of light The grand scerct and lifessedneas of progress is to coait ticeh, ${ }^{\text {r }}$ in the wind, in tho light, in the mighty deep, to the darkbess, in tho
depth of our bung, and in all provi-

The real truth can stand alone. It them neem to disern the lord's bods props uq, not we it. But it wants cea bodiment, snd a liring, unifle exposibricty of sanctifiad though. If we eoek to win a triumph for ourselvce as its
cbampiona, wo are out of normai relation to it. Tbis is the bane of not a fow, and a curso to the progress of tho slokking, and siftiog, and abuso, sid aibercpresentation aru Divino ecbool mater Had Jorus driffed with the revelation of Deity. Ie ran againet vory bods, and the aparks of the God head flew in nll directions. Ho was body; and in these two facts lie all the beigbth and depth of redemption. It wo get into thoir mesning wo will an destand ench other, and progress and plement of the life evorlseting.

## sUBfaOERS.

## TY W. MABK

Tho author of a Tract ontitled "Doc rinal Sorich," and Tublished by a tract drpartment of Now York City, mesuancs
that "to uso a sibglo spocifictorm, equal. that "touso a sioglespocifictorm, equal-
Iy requing tlirco different acta fin bap(inn2) is boyoud the craft of the mas consumato tyrants and fools" He nlas denies that immorsion expressen a es ouly roviltant conditions, and that it was not the office of baptixe to expresa the act in baptinm. Asd fortber that ritual baptiam with? pure wator is un-
known to the Scripturea, and unsuited to the Now. Testament usage and finally refors to dogn and plattons aa being haptized by eating Mlurox and otber sabstances inordinately."
Thes tirado upon epecific roligions eervieo contains notbing to diaprove
tho position of the Hebrewn whorethe position of the Hebrewn whore-
goired a "pure beart, a right apirit, goired a "pure beart, a right opirit,
and truth in the inmost parts," All groat religions bavo beos founded upon this indistructible priaciple eonditionwas not unsuited to Now. Hence it anago to wash the bodies of believers Fith paro water, and it was not onKoown to tho Scripturos that Chriet
required ritasl water baptism in the dietinct namo of the tbroo dofinito por cons of the T'rinity. The mode alro in upocific from the fact that He could not plamity an exemplary leader in phe bavo been immerned ingperoud and affused in His One first act of extringic consooration to Cbristian principles therefore, one of them only can bo
valad and the otbers are framis; the resultants of aelf.constituted ondow. ments upon the pervant istorpreting the Scriptural itijunction upon the Re deomor, to sprinkto and pour His blood tions, to require them to sprinklo and pour water npon the bogds of the peoplo. But parody doea ebango law. Wo ontreat, thorctore, ob, yocritice, to avoid the beet definod prineiple in tho don. trinul series, and well it shonld, whon its autbor indicated in tho volame brough which Ho enmo, that no man Hus Kingdom ofer ritual wator.bathtion his Kingdom orer rit

Eut we mast not dwoll upon laphtiom, the very namo is odions to many, eron bptists wbo clam it as a test of men. berthip, aceuno its legal defenders of noar two thousand jesre without any pretend to know all shant results, the teraitics miltst rojeal them, but wo do kow assoredly, that it is one of the irst cxtrinsic principles of religion, and pretond to rea of sonice or tact would of the rudimental principlos of bie proBeselot. We do not, however, censuro Baptists for this snoer ; the pardon is
cusy when wo reflcet tbat rany of
in a Pudo Eucbaristio sacrament, and that their baptiem is performed in the likesess of the modern mode of the barial of the dead, instead of the likenese of the deatb of Cbrist. Tbey also claim that all hintoriane that evor wrote of Baptiste, regardless of donominational distinetion, bad sale roforence to their little society of Monodips, who now secm to have had no existcteco os a
nominution prior to Sopt. 12, 1663. nominution prior to Sopt. $12,1663$.
The dergn of onr caption is now teatrated and we trust hse bocome apparent to all For if socelar bistor has bocomo ab correpted by superficibl investigation, what muat bo the condition of the world in relution to bistory as old as the Bifle, whirh has beon aubjected to the prsting of overy sophist ainco its inception? No murvol then, that those who stand alone upon the rantsge ground of Trutb sbould be donominated fools and tyrants. But thoso recklese ernadory bhonld romomher
that they are aseniling tho livieg iasuce of a living Croator, and that their im putations reach tho King on His throne impugn His motive, traduco His ohar actor, and impeach tho veracity of His word.
specics of the ronegade tribe shoald lio in sens of intoxicsets and drink in ox ecasive draughts of undisorning epirite, and then go down to dogs and glatton

## MEMORIES OR TEE PAST-ALONE

Early in tho spting of 1874, a young sripplagg of eighteen, kiesed has moth er good bye, and left bis heme io th
ast tor a new one in tho Wost. By t swift travel of the jatrond, he was soon ont in the wara ulone among atrangers in lllings, He had boen nearest relativen tonothor with his own toelingn and sympathics belooged to that dopomination But thes young man, hiso a thousand of others, Was a
moralist and reasoned liko thie: I an ${ }^{48}$ good and better than some Chras tians 1 know, anul if they got to Hoav on I will ; and witb this sstuto logre ho rested ouny. Forgetting that Jesus nI panted an organization on earth of Iscariot botrayed him antodoatb, Petor cricd him repeatedly, and swore about it, and Thomas, altor boeng the many Chriates, any woaderful works of ann spate, woy hin spoak as novor Son of man had rieon from the deal until he could put bis hands into the rounded side, although Jcsus had told forn soveral times that He would riso Thtor the third day.
This young man, like many others, hought that a church arganiantion of croral hundrod members now should out havo a sinuer in it; and becauso it had it it some murderous Judas, some doaying Poter, or some unbolioving Theomay, for that roason he would not pto the church, for if tbey got to Heavor lie liko this or that head not cheat or lie like this or that head man in the
ehurch did, wrongly judging the tree by the untimely fruitachat falls from its branchen,
Spring passed, aummer camo, and tho youbg man was delighted with the varied intorast of wentern hifo. On the fourth of Tuly, with annmber of friends, he wont fishing in the locis Jliver,near Graed DoTolr. In wading in tho rivor with tho soine, he got into deep wator, and being a poor swimmer, and theour
rent strong, bo soon fond to was rent stroDg, bo abon fonad ho was
drowning. The swif stream was car rying him out into doeper whtor, ame bis friends were somo distanco away. IIo atraggled with all bis migbt, but thougb he thought at the time that ho would drown before help eould reach bim, yet be struggled on. After a fow minutes of strangliog, bie sireagth gave way, and with it all hope of life.
overwhelmed bim an the thoughts of
bis former lifo and unproper bis forouer lifo aud unpropared stato,
fushed nerons his mind. Never bofore bad his widowed mother's fsce appeared so beantifal as it did there bofore his dying memory. Minutes seemed like beurs in the amfol realization of his aitantion; but thoro was one thought uppormost in hismind during the whole time. It was the terrible thonght tha ho wus dying alonc, Yone of his earth ly friende wore going with bum, and
ho bid neter meritod, in the teast, a Savionr in Dearen. Aloro he was dying, and alone bo would have t Aand beforo God's judgraunt Lar. Ho could shife bo responsibility on bad church mombers now. He wonld bave
tis owa faults to unswer for, and thore tue owa faults to unsmer for, and thore
would bo no one there to hiclp him. It would bo no one thore to help hum. I
was the firat time in his lifo that be ro alized that no one could answer, bo punisbed for bis eina but himsolf, an bimself alone
Thero would bo fow whncers in the orld could they all realizo their okn esponsibitity for their sins as did the
young man in theos momeats of his agony. At last he becratue theonscious of his surroendings, and whilo atoking probably for the last timo, a saving Tas drawn out of tho wery jaw ho doath. A good deacon it the elarch (mny God bluys bim 1) saved bis lifo, avd in many otber aess of tindness proved to be if father sudect unto tho atherless boy. Within one wook ufeer wards be made application to como ino the charch. Not through the fear death, but tbrough tho senso of his how frmaly believee that every in be bimuelf in spite of every Judas in the church

Vew Mfidicay, afd

## JORN' BAPTISM

गT \% M M. neat
Was it under the Law, or under the Gosped 9 in a a question of groat import ance, und is answored by most preath. ors to bave boon under tho formor Well, ir that answer is correct, then Christ s buptiem, with the rest of the disciples of John, was all nuder the to prench the whole admigiseration at Chries until the Crueifixios, iocludiay tho rosurrection of Christ, as belonging to the Mosaic diapensation. W bat I say bore I bave zot from heareay, but pulpit dnring the Summer, in sueb a strain of spirit confirmeng as if 15 , and con't be any other say. Woll lot is ex amino tho theory a littlo, to seo if if bolds grood and is aupported by the Gaspol of Cbrist. Even tho prophetic expresmions of Mases and the prophete should cant some light on the sulject, for us to doternuino the begimning and the end of the Law; also, the begna ning and the end of the Gospel. First,
was not Mases the prophet by whom the Law was given? Yea, Well, then with bian begins the Mowaic diap nsa tion. And lasts bow long? Why just so loog wotil that proyhet comes of whom we spenk. "A prophet shanl your brethren liko unte upe bito you on yo bear is all things," do. This prophot onds tho Mosaic disponsation a boon as he takes tho fiede of the minis try. Yea, you then udnit by your
own expression, that the Law rcachod boyond, or over Chrise's baptiam. No by no moins. What docs the language of the prophet Malaclid denote 9.1 Bebold 1 will sead miy mesaongor sad he ball propare tho way before me: and omo to bie templo, even the mesiengly omo to his tompio, ovos the messiengor of the covonant, whom yo delight in, sc. This language of the propbet ro fers to Jobrs, the Baptist, and Christ Passages of the sano stamp aro plenty. Tho days of Jobu lielong to the daya of Cbret Read Acta 3: $24{ }^{1} \mathrm{Yen}$ and all the Prophcts from Ramuel and
those that follow after, as many as have s oken, have l.howiee forotohy of theso dayse" What days? The duys of wonder and airaoles. Begioning with Jobr a man from the wulderness, dreased in camels hair, his meat locnst, snd wild honey, preaching along Jondan, draw ing Jorusalen and ull Judea, and all tho region wouth shout :Jordan, boing whiched of him it Jordan, amonk which nember was Cbrist. Now, do To notegea new time, now duys-won fusa occurring whelh dud not como to point. Jobv's work opens the now eril or Guspel dispenration, aceowling to Nark (lst clape.) the apostle's testimo by. "The beginang of the Gospel o Sesus Cbrist the son of God," \&e, falling immodiatoly on Jobu, his work, ter. tho results thurufrom, putting it down to bo the very startiog point of Cbristis Goapel $A_{\text {gain, }}$ do wu not renud, "Mose and the Prophots wero wat!? Jolin," "dec Witneesos crougb to establish fbe com mescement of tho Gospel with John
the Baptint, and how cas bis baptism be a jevibla rite when bis labora ard rangelical, and bolong to the new die. pencation? But some aay Chyist was subjoct to the Law. Afl right. But From whesco doer his subjection dato When ho wae eight days of age, oir,
camcision made him a bulject of the Law of Mosce; when thirty-three days da, he was presanted to the Lord in tho tomple, and sarrifico made agreest bly to the Law. When twolvo ycara old, of find bim in the Tursple eagaged in
"fathur'n busincss." After that, wha sabject to bis paroote, which But when tho 30th year buw requares. ev him emerging from tho worship of coremonies, and cogaging in tho workbelonging to the Gospl. When Jobn bad Enithed baptisan (on bim) did not. then heaven buar toatamoty to the rite practiocd, at the eamo time publiehing the Mresedce of the Prophet to comane; the Mesiah waited for; the Law giter
Moseb spoke of? Yce, moro ovidoneo the apright do not ask for. Again, Jas Jobn not a member of the Mosaic family ? Yes, for che space of twonty-nine or thirty years, from lis circumcision until the time of his being sent fortb to find "Elies, twho ssys binsolf, in Joha we bod "Enas, who wus to eome." Some say agaio, that Cbrist hopt the ceremonial
Law until his passion. So do vo say, in folfilling the roquiremente of the

## The Primitive Christian.

The Arimitive ©hristian.


## HUTTINGOON. Nov, I6. M440.


MISSIONARY BOABB
At our late Aonval Meetiog, tho Brethrea',
Work of Etangetian was conmited to the
 Domertic and Foregg Muna Moard. Tte
Milloning brethren conatitute the present Bostd:



orpickn of

Youzzapay we bad one addition by baptism Others aro coanting the cost.

Bao. Kondig is on hin way to Hontingdne. When lact heard fromil bo nus at Brownsvile, Md.

Sux persons wero socently udded to the Went Branch Chnrch, Jllinow. Brotber Esoch Ely was thore and preached.
A numbes of ons patronn aro ex prossing their hearty approbation of page form.

Aoais we repeat, if any of our agonts bave fuiled to recoive an outtit
wo will be pleased to supply them if inforwed of it.

Bno. Calyert will bold a meoting in Martunsburg, is the Clover Creek congrogation, Blair county, Pa , tho latitor part of preseat month.

Bro S. W. Aollinger, of tho Spring Run congrogation, Pa., gavean addroes ou "The Sunday School and the Biblo" at the slose of their Sunday wehool.

Tho pertons wero odded to tho
burch by baptism st Flora, Ind, recently. Brother Qibson, of llinois, is espected thore soon to bold a beric of mecting*.

Tus ovenangs are pow long and some of our bretbren conld upend them very profitably by salking up their pens and preaching sbort ser
the readers of the Pbumere

Bro. J. G. Wieoy, of Campbell, 3nchigap, sayb: "On the 5th and 6th inst. a Enow fell of about eighteen inches deep. It was tholting all tho lime
day.

If any of ont readers bave on banda Minutes of A. M. for 1880 tbat they cannot dispose of, they will do us a favor by returning then, sh we are unable
them.

Tue temperanco isano zecras to bo a live one in Georgia. The whiskey question was recently voted on in
Sebley convty with the following ro Eult. Ageinet whiskey, 528 ; for whis. koy, 119 .

Bra. John A. Brillbart, of Rockton congregation, Clearfiold county, Pa., sase: "We still live in a land of proes. perity. We have bad twoadditiona to the cburch within $n$ raouth, and thisk thera are more to follow."

If our readers will be kied enough To send ue the namen and addrest of aucb bretbren as are not taking the
Pangitirg Cheistian, wo will be pleasPrasifise Cheistian, we will be pleas-
d to send thom a eamplo copy frce. How many witl do this?

Bro. J. M. Mohler is now in the tion of eorporal puaiehment in all tbe castorn countiea of tho State, on a echools. It was thought, bowever, preaching tour, and expocts to be awny till the bolidays. York Springs, Adams county. May buceess attend his labors.

Bso. Wilt, of Clarion county, Pas Intely hold a public diecuasion with a Mothedist minister. Ho asys that his opponent proved to ho a twisty stiekthinke tho good caveo lest notbing but
guined much. He promises is report of the meeting.

We atill baso on hands, soveral bundrei eppies of the German Mantes of A. M for 1850, which wo would be pleaned to dispobe of. If any of oar German brethren aye yetunsupphed wo
would be glad to havo them order. Singlo copy, 10 cents, or $\$ 1,00$ per dozen.

Ir is reliably stated that in the city Nev York alono there are 3,600 women who keop dram shops, and of these 2518 are Irish. It bus been er timuted that orery fourteenth foreiguer that landy on oor shores becomes a
ligent dosler and trader in tho poul of men.

Bro. Andrew firnamickle, of the Stoneheis cburch, Clormunt connty, Ohio, seys they are is love and anion. They bave hind oloven sdditione to the ehurch withid the last year. Our
miniaters are bretbron Pringle and Grosanicklo, Brother Weat bsu droppod in with $u s$ frequently durng the Summer.

Bwa. Robert Staford, of Tamy $\mathrm{CO}_{3}$, Missouri, ssys the cburoh to lives in was organized by brotber Georgo Barnbart, of Newtonia, Mo., two years ago. Brother C. Harader visited us one year ago, and since then wo bave not been visited by any of the brethron. This fall ont manister baptizod one.
all.

Ax present a eorice of theotings ar bereg beld at Woodville, stront two iniles out of town. Brother Suigart and H. B. B. bave boon doing the proaching thus for. Wo wero presout on Monday and Tacsday ovoninge. Light and Liberty were the thutecs of discourse. Tbe borvices aro to be con inued all wook,

Tuse A. M. Roport for 18s0, contain ome thinge tbat will be of as machinforest to the church years afier this of they wore 8000 attor the meeting. W have a supply on havds yet and will b pleased to fill all orders for thom. It
containe 98 pages with iodex, asd woll bound. Price singlo vopy, 95 conts 3 copics \$1,00.

A Sunday Sceonit Iestitute wan held the chapol of the Normal lant Sun day afternoon. Erotber Qaintor diacusced the question, "What it the rola tros of the miniter to the Sumilay achool $r$ Wo bind a pleasant and pro fitable meoting Our brethren in many places could spend their Sunday after noons proftably in coming togother and talking on theso subjocte.

A nowbea of our agonts are bending in the nimmes of brotbroo and sinter who aro not taking the Primitive for samplo copice. Tibis is right. We are pleasod to eond thom. It will afford then an opportataty to examine the contonts, but our agents will ploase bo careful to explain thas the form will bo chacged and that other improve mests will be made.

Tue question of corporal punish mont in public schonols roceived the at tention of tho Boston School Boaril reeently. A committeo was appointed to consider the mattor and the reajori-
fy were in favor of absolute probibi-
that ita dieneo could be brought about by less radical means than absolute prohibition, and consequently

Ma. Garfield, our pronpective $\mathrm{I}^{2}$ reai dent, is a member of the Discipl chorch end at timex proached, although he was not a regular inatalled minie man ot the pleasing thoughu that the at losst God-fesring. Wo bopto bis ad mixistrution rony teas grod and bonorable as that whica procedis it, and that hie wife may continue the rule ostablishod by Mra. IIayes, which has oxeluded wine and all kinis of intoxicating drinke, for four jearos, trom the Presidone's table.

Bao. D. C. Mcominw hekr for an oxplanation of the following significant question. If eny one knows how they can bo beppy without doing them they will ploase oxplain

If you know these thinge bappy are yo if you do them." Ilow amply this declaration wo vertied in the ofervance of the five ordinances of the omammion sorvices. Can wo ray that we can be happy if we do not do
them? If no can bo happy withont doing thom, pluare axplait tho menn iog of tho above quolation.

Bиothba Hope writes a very enenur aging lotter io Brother Eboch Eby. He has prent bopes of euccess in HoDmark. The chureh there bas taleen one good step in adsunce of tho churehes in Amorica. In laying the ordor betore the applicants it is required that they
abstain from the aeo of toloceo. Some abstain from the zeo of tolocee. Some of our brethrea masy think this rather
striet, but we elaim that it is in perfees harmony witb our nonconformity princuples, and it would ben good thing if all of as conld willingly conent to the rame pragtios, - The Archbren ot Work

Tosepll Caok intonds visiting Eng land and will devote bis Sundays to delivering gratuitous addresses to working men in various Englinh towns on the question, "Is Christianity credfble: do the Seripturea teach a religioa worthy of accoplance by men of common eonal r" These addreases will bo deliverod in non-soctarian buildings, there will be no charge for Admisaron and no oollection wil bo taken up-
This is certainly a good idea "To the poor the Gospot is presehod." Why not some of our brethren go to Begland and preuct tho Gospol to the Fogland and preach the Gorpol to the
working caen in the cities asd town?

Honey was foutd in tho walls of is cburch at Bladenaburg, Md, recontly by some paintors, while at work od the outside of the building They discovered holes in the boarding, and oav many beea pusaing in and out. Some of the boarding wan removed and between the joints was found a solid mash of boney twolve foet in
mength. It in a berange place to find longth. It in a btrange place to find the interior of the bnilding had their oyes opened to tod that which was peyter than bolog to their souls Psa. 119, 103)--Christian ILerald.

We nre expecting a number of on brethren and eiaters to bo with as dur that none will wat for special invita ion, as it is to be a publie meoting intended for all who are interested in the work. Those wbo huve not get hould write tas for them at once, and wo will send them by return mail Thnse coming on the Pa Central from the west should try ond take the mail frain, which toaches this placo at 359 makes it too late to attend the openius session in the evening The ovening rain from the oset arrives at of 05

As ove readera are all, no doubt, ware, brother Halsbaugb is dovoting large amnunt of his time to ponpreaching throogh our perodicals. This bo does under many dipadranages, as be is an invalid aved in fimited ireumstances To do all this writing requites monoy for bis time, his sthe
tionary, atsmpe, \&c. Much of it is tonary, atsmpa, \&e. Much of it
done by special request. Wo would romind sueh nud all others who feel like encouraging and widing an carnost Christian worker, that a litglo of the ncolful" would be of vast hervice to bim, and we fondly lope that loring hearts will not withhold frum so worthy an object. Address, C. II Bulabaugh, Uninn Doponit, Dasuphin eonnty, Pa .

Tue Episcopal chorch bas recently Tus a gonerat convention and tho fol lowing is the methed by which bundnegs is transaeted: They had what was denominatel tho Honee of Bishps and a Houne of Dopatios. The Bouse of Bishops atting with closed doors communicsted its action to the Hone of Deputies by messages which are read and acted opon as abon as resence botween the two Honses, a cotmmittee comprosed of mombers of oach in ppointed tor conforence, which usually csults in coneurroot action. Aunong the subjects considered were the rela Gions of the Government to the $\ln$ dians. Woman's work in the ehureh, and Domestio and Foreign Miesions. A resolution was aleo pasaed declaring it to bo tho duty of every Cbristian citizen to aid, by his influesce, the excution of the law against polybimy

Presidest Hayes bat ismued his proclamation, appointiog Tbursdas the 25 th day of Noyember us a day of general thanksgiving to Almighty God or bin bounties and protection. Wo are commanded in God's. Word to re. joct that which is eril nod clenve to that which is good Is it not good to givo God thanke? We aro recommendel to do thia by the bead of our government shd are wo not under noral obligatione to comply with the proclasation? Wo are to be subjec to tho bigher powera, that is as long as wo are not required to do anyibib. that conflicts with the Diviso Law. If low men, it would be a violation of Divino Iaw and wo would bo justify ablo in dasobetionce. But we aro now asked to give God thankes, which is in perfoct harmony with $D_{1}$ wine Law, and we are therofore certainly under ohbl. gatione to respect tho proclamation Wo bope oar bretbren and sisters ove rywhero will eot the day aparl as day of thanksgiving, not in bonor alone to the Presilent, but is hobor to the great God.

Our prospective change of the P C , back to tho sixteen pago fornt gave very general eatiefictiou. As samples of tho exprestions we uro receiving we unsert the following writue on postala.
From sintor Suplee, of Pbiladelpbia. I am so glad thore is some bope of the dear old P. C. retareing to its masural form. It has scomed so unlandy and uneaturul to me Had some thoughts of dropping it when my sear was ont, but if it lethres so we
can have theas boind nggtiv, I will can have then bound agguid, I will I would bo lost wilbout it. When I am not able to gotomeoting 1 can bave a good leng sermon at home. 1 don't care for the attching, can casily do that myaoli."
From brother D. Negley, of Weleh Run, Pa.: "In looking over may last P C. I noticed "A fow words to our agoute, ${ }^{n}$ \&c., and, among other thing ${ }^{8}$ montioned, yoil hay, "We bave thonght of retarning to the aixteon page form, and bavo it cut and atitcbed, or pastod, and masy in a coupde of weekss sond out a apecimon copy in our old form,
out and stitched," de. I was siways in faver of and would much rather have the bixtoes page form, and do the outting and atitching, than bave the present form. I request ynt to bavo it changed as soon as possiblo, I foel confidont that not only your oid subscribers will resew, but it will bo as inducement to got somo moro bew ducemen."

Ong among our most succenafis wangelists, whon be commences a sc ries of mentings, ulways directs bis first dincourees mainly to tho members The abject in, if possiblv, to got the merabers of the sbureh rousad from their state of letharyy nul to become more interested in the subject of roligion and the talration of souls. If the members are drill, indifforent, and inactive, there is that little hopo of atcomplishing much. - A groat many brotbren and sisters do not seem to toalize that they are in a great degree responsiblo for the chureb's prosperiy They like to sce the wark go on. They like to bavo the mainistera preach, but soon to think it doos not maso much difference whether thoy attond tho sorrices or not. They will go when the woather is far or whoo they are not too buay or tired. As long as this foeling exists among the members of tho oburcb tho work cadoet proser. If thaso who bivo necopted the roligion of Clarist rogard it with so nuch indifforenco sam to be interektod in roligione bervices, what ean be expected of those without the palon of the oburch ? Out brotbren are now bolding moetings in varions localitica add we hope the laity of the eborch will think of this. If you want to bave a good meotimg you mast prepare yoursolves for it if you aro a little cold, ank God to belp you romove that eoldness. Make your eceular
thinge Why not expect the very things Why not expect the very
same thing of us? Our edaration and sorroundioge in life, in many respocts, aro ardisimitar an thase of diflereot
nationalities. As oes oxamplo of thit let ue look at our riewa in regard to polities, Now it is just an resenable that we rlould all see exactly alike on a quention of this kind as on the mode bolding sories of mettings or Sunday echoole. Bat we donot. One brother ib a good deracrat, another is just as good a republican Why at this? Is
it becauge the differeit platfirms are so nearly aliliso that a differenos of golicy equmot realily bo scon P No wir, not bo. Tho plethorms and priact ligent man fas tail to nco that differ onee, yot in the fine of tbis differonce same are atruight out republirans and othorn ntraight out demoerats, and prinelife. It must be a mitatnko on the part of some. It casnot bo tho ongrow of primipila but of cduca hon and it is trecaumo oor finthere in done so befors us. We are largely the rentections of our fethots inducn.
eces and primeiples This sa not only in politica but in regard to many other things about which we cotertalin differ If
If thia in so, and wo know it is, wby not reanonably expect tho samo thing trom a relighous standpoint? On the fandamentel principles wa blould be united, but in tho earrying out of thono principlee we differ. Wo all ncecpt
fect-washing as a alovine ordinance, but we differ somewhat in tho practicing of that ortimiore We all beliove that the Gompl! ought to bo prencbed sisners, but we diffor as to the best way of arcomplishing the work. So also we agree in the neecssity of a ro-
ligious training for our ebilluren but differ as to the bent mecthods of dongg it. The question is asked why we morked, that it is because wo have been differeatly oducatod and surrounded by different influenerea. Wo cancoot holp but be peraluded of this
tratb by a littlo obscrvation. Wo just now think of a family that will most tratbfully illustrate our position, It
bas been conedderably aratered. Sume of its members are lacited in the Esst and neme in the West. Sercral of that talk of withdrawing from the hody of the cburch and they are largely influeneed by this demeat,
while the other members of the stole family are conscientiounly loyal to the eburch. Why this diAcronce in the same family? We feel quite nure if these wembers bad remaiced in their ome cburch thay would antertain tho sane elews with their barse brethren.
They bave been influcieced by tho religious elcment in whech they live and as a renult, their sympathies go in the
same direction. This grent uruth wo seo manifeated everywhere, and it is largely the causo of sll our chureb troublea
If tbis is a fuct, that in all thinger pertaining to our rehgion, for which wo lave no diroct "thus wsith the Lord" we are largely governed hy surround. ing influestes, the questinc comes np, bow are wu to beronw reconelled to
cach otbar and maintuil pease and harwony aranng us? 'Tho whale prohlem is solved in the short rentetci, "Man, it would do eutsolves und the charcha wartile of charity an would expmand our love and enable us to make such allon anees ior thoso who diffor with us that would roconcule us to each other and to make us love as brothren. The moro shortconangs the moro allownece wo are prepared to mulso for others. Tho pharisen was zolf rigbteons but the
publican was a poor uowortby aimer.

So are we, and the more wc can fet
this the better and more forgiving i will make us.
It is a sad tbought indoed to think hat we khall allow oursolves to become the fraternal bend on sceount of mere apinion. Many of these differocecs bave as mueh real chuss for them as
the diftrencess we manitent in our lives, our tastes, and in our business relan tions of life
All that ia necan-ary to cnable us to continue a united band of Christian workers is to more fally know ourfowardy each other.

## yINIBTERIAL hELP.

Erethren and Eisters who are worth Cas to the whureh for giving, laboring adviang and telpiog can do a greal
deul of haran to the cuaso our man isters aro olton vely nauch discouraged be and of the laity, and the brother ar simater ,bat does not realize this does not havo a proper conception of er duty. Ho nevis help tinate
The mimister that is frequent. If callod uway from hin work to at
vend to the ealls of the cbureh must bave bolyp from the laty in menie form or he twill oventoally fal thaseially. Sat we abould belp tent one anotleot bardens, and when the church ealls a rother to the minatry 4 Ebould fee hat it is laying a very heary burdou poo him, and that the law of God bear it. This responsiliantey is not fielt at should bo, and as a rosuls our minestors often siak, pariailly at least, beome discouraged. Why? Becauko hey have ther limililes to bupport just Who the laity, and io addition to thin Wo groat work of the Christian numbLry. Tboy are expected to proacb on
Satubth and whou called apSo, and to do it well, and then, too, keep on a lovel with the luaty finaciellly. Thin a nolther reazonable nor sertiptural, foot thia thing do oot bave a propor anception of their duty. We do not racau that be stould have a salary of
athousand or two dollan a ycar and bat the molistry should beenmo an cenpation, but wo sbould belp bear haots curdens, We bhould seo that bin not havo to neglect bis daty ub a miaster to support those dependeot upon But re can holp bear the ministor's burdeb. Wo cas sbo $\bar{m}$ our appreciation abora wbicb is done in very wany wage. Reguar atundanco at
chureh and at the marge titue nhowing by our actions and looks that we are infercted in tho eanso, in one way Many a mivister bas tostried that ho felt tho burden to be very heavy be-
caune of an ovident indiffrence. Somethies brethren are called to preath and beenuse they do oot suteeced juet 29 well os was oxpected, perbape do not talk eo uatily, or fal to got thei di, wo manifest na iodifferenco and sen refune to go to bear them. Thid jat now as example of this, A broth. r yeara ayo was called
was bard work for him and bo soon noticed that a number of his brethren did not whot to listen to his homblo efforts. Me latored along in this way fur sevi ral yuars and finally be movel nito a new field of haber. Hore he listened athentively; it encoursgod him; ; it gavo bim now life, avd to day, is we were to give bis name, we know that manoy of our readers could testify minitter of the Gospel. Io the firat rongregation bis brethren and sistera inetesd of helplag to bear the barden
they telped to lang apon him, by their
indiffurence, mulo is hoarior, while in the latter they bolped bium to bear it,
and bo was thus enabled to co forward io the good work. Wo believe there are many brutbren who might become much nere effitiont ministers if they तore encouraged, and wo appesal to our brethren and sistore, tho laity of be eburch, to give thls matter mor sensideration. Tbore is a good deal of thoughtilessuess manifusted in this di reetion. Oh, there is mach io is word pprohation. It is our duty to cheour age and belp, the misibter just as nuch as it is lus duty to preach, and we ought to fool it moro sennibly than many of an do Then, too, we sboukd Ls caroful what wo say. Words are ometines spoken which find a mark a little meant, and that, too, to a great dinadvantage How deeply many hobest heartod ministers bare bect
roanded by vemarks which doprecint cd their labors, or derisive language in aforenco to therr manoner. All thi thould bo avoided. Our object abould be to belp. If we obsarve defects in
our miniater's maencr, or anything that in a hindrante to his sucecst, wo abould, in the spirit of love, twll bim. This will not distolfage bot rather neourage- It ehows that you are in tgrested io him and are desirous of aelping bim
There ara otill other ways in which We can oecourage and help our mivin Cora. They are oncouraged when wo ot our light shino, when we deport
ourselfes at Cbriatisan bu fore the work. It is but litte ume for the minietor to preadt if the merabers do not prachice what he presobrs. Some.
times ministers whe are weil qualifiel, tabor for yeara and upparently uezom. plish but littlo. Why? In the finti with him? Not alwuyx, and inded wo bolieve $1 t$ may in noariy urery imbtanco ho at:ribared mono or less to the faity. Did yon ever sea a cungrogation ruad. up of live, onrneat Chnatian brothren
that dud not prosicr ? The past bislary of the cturuh showe that when a churcb gets to a stand still or Logins O go bselk tho fuatt hes with the laity. In efficiont ministry will not anve n burch from a downfall, or mako it prooper. They muat have the co-0p-
oration of the laity if the work of the Lord is to go forward. Wo would hike 2 impress these thoughts on the minds of our brothres and sistera. minister has all the work to do. There ond be rothing more fatal to the prog. the Sabbath achool, in the family cir cle, among our associates and in the
prayer mecting. Tbis will promote prayer mecting. This will promot toa, don't forgot to pray for him. It oocourages them to know that they by their Cbristian brethren. Tho prayer of the rightoous arailetb macb, hurels would feel for thecir bilisisters is they ought,and unitodly bring them befors God is prayer, mueth more woakd to accomplished.

THE DEDEOATION OP THE JOHRBTOWN ORUROE.
The dedication of the Johastown chureb took place on the 31st of Ottoler. Thin congregation ia a part of the mangl cuagregatiou wan divided about year ago, into two purts, and thi Solantown congregation in one of the divisions. The Cobemaugh eotgrege. tion is an old congrogatiut. Ho bist
became arquinted with it fourty-one cara ago. Brethren Manely, Stuts nan and Roborts, were thon the princi. pal, if not the only vidisters in it. The mangl elhurch, lived around Johnitown, along the Conemangh river, and in a rough and monotainous coustry. But wealth was developed, and one of the
largest inon works perhaps in the Uni ted States is now lecated here. Tho Company is eailed the Cambria Iron D'orks, after tho name of the eounty Tho iren manafaeturing interests lave buit up Jobastown, a city of some twenty-five thousand inluabitants. There is much business done here, and the iron business is itereasiog. A now
Railroad is gow buildiag from this point to the town of Somenset, the connty suat of Somernet county.
Tino Cunemaligh chureh grew to be a largo elsurch. At the time of tho division, it numbered betweeo four and five hundrod ouembers. It laviag increased as it bad, it was thought boat
to divido ut as already sluted. And us - coneldorate nuaver of meotber fived in Johnstown, it was concluded to buitd a ebuich in the town. Ceniequently the proparations were made for building, and although the butlding was not quite completed, it was dediabove named. The buildeng is situbted if a very good part of the town, oo the Inathe of Stoney-creek, buid Jronting oo Somornt
Wo extruct the fulloring from a doarrption of the building that appearod In the Joluatuwa Tribnae of Nov, Int: The builiding in beventy-tive feet long by forty-five Leet wide, und iwo ntorive
higb, with a cellur undir nil. The exterwer is remurkably plain, bat ban a substintial applemance. There waw a ntudied avoid anco of ovorytbing reserabing modern decorative arobitectare, unul the mann oljeet was to baild an ev. aurisg structaro. The intorior, bow.
over, to not so plain, and the Enisb is tomewhat of a departure from the unia rigid style of Dankard mueting bouses, whifo at the *athe tume thero is nothing ohecreable to ofond the simploat tante The alrong double tront doors oper intsta wide, airy hall or vestibale, and junt above the vinter's hesnd as be entera hnnge a large ard very ucat chan-
delier of peculiar desige und coloring. Straiglit aboad, tbrongla another door is a epactows apartment not yot quite comploted, wheb will be used bo a fec thre and Suadky School roum. Here is lecated a large beator, and diverging from it are huge pipos to carry warnth to the roum above Back of this apart-
nonot aro the eotamitteo room and mont aro twe committoo room and
kitchen, both of which hase direet connection with the upst यirs portion by meana of a privato bairway. These roome aro comunodionn, well lighted and ventilatod, and napplied with erery conventenco. In ths kiteluen in at cys. with space on tha top for three largo Wines in which to prepane the materi. ala for the atated feasta An mmenso
dumb waiter that is rapable of uoing tho work of twenty puirect busy bands sud foet comanameator with the audhace roona, where tbe fensts will ba of the vent bule arc frum witber sidic atairways leating to the main appart nent, w ich emariaces the whale lengith of the tuilding and is twenty fiet high
The finith of thas r 'on is teat aad ehecrf(n),"
The andiones foom will ment over tive hun red rew-nns Tiuls sats uro as od into tables. The buid ing is a yery commodious unt sulbetantal one, nud with the het, will emb womethng over
$\$ 11000$. Theoe is a liste more dioplay in the niside of the bullitiot toan corresponds with our plín ples and proCession n4 a thain tre qute, and we re. gretted that it whs phet thino. It wah dharg' of the vorls thit it shonald bo ing the materi's will inss to taate of nite job ani show thair work aud goods to adrantuge and not fully approciating the tie se and Pelingy of the brethren in renuld to pianness, got a littlo more etylo in that wan intanded
It is tot the first ansatato no have
known where mectiati, s put sume more

intonded. And we would rccomenend that brethren laving' ebsargo of such work, be careful to have a proper underatandang with all who bave any bing to do wath furniating materials or doing the work, so thet the wishe the eharch be properly carried ous. The bouse was decheated oo Sunday the 31at of Oetolier. In theso sorvices brother H. R. Hotanoger assinted. The botbron had mede their arrangemonto to have a lovefeast on the 4th of No vembor, and by their requeal wo romaioed and prosolesd tor thom overy night until the lovefenst. All our
meeting in tho new bouso from the fist were well attended. And though they occurred in the woek of the elec. Hon, when there was conciderable ex citement in the tow $a_{\text {, wo }}$ wed very good attenstion, and counderable interces wa mavifented. Bufore the meeting on Thursday evenug thero were two bap ized.
to lovefeart passed off very piens antly, aud proved to be a very evjoya ble mecting to all mho partleppated in
the holy pervicce. Tho houso was found o be vory coavenient for the purpor of bolding anels mectings, and the bretb ren seemed to be pleased that they trave sacb a pleasant placo to worstip in. Haviag a convenient house of worthip. aud appareatiy the syopathy of quite oumber of the citizons of Jobnatown we hope the brethren will realizo thei responsibility, and worle is unice, love. and faith, to evtarge tho bordors of uscful to the poptlo anoeg wham thes live. May the Lord greatly bless the brolhren in Jobnstown and is the coan try round about, and mako them o blesting-

THE COMMANDS OF OOD.
In thes age a kind of apiritural religthat leaves out the ampritance of God's conamady, is a growng dunger.
It claims the epirit while all the formb It claims the epirit wbile all the formb ist, whicb fiod gave lue tuth are iga, red, in the tatul failure to maniest the power asd apirit of Christianily to the world. To baves an oath without the foria of an oath, to havo a law with the power of is enactment, would be strange eesumptign. But it in the
very prinaplo of thoso who clamm the very prucaple of thoso who clam the
spitit of Christiasity, indepondent ot obedioure to its forms.

## Thome Titpartmeqi.

PIE, OEEEEE, BAELEY.

Farmer Welles came of a good etock -t steady going, induatrions tather, a aimple moded, pious mother. He bod been brought op in a community where sons of this sort inberit their fatbers'
habite with the homestead, their conhabite with the homestead, their conjog all kinda of new ideas, that ponnoneo was for idle townaflk! They wooid as soon think of taraing their wheat-fiolds into flower bedn us to try starting any quite new rrop of aotioasmach less did they over pluck up old ideas by the roots to look nt the eoil
wbeoce they sprong. Farmor Welles wat botn iato this community. In dee time be trotted eff with a ecoro of otber youngatera to the red sehocl-bousp where he learnel to read and apell, to tesse the little girls in long pantalettee ard piak abobeawta, to do exaetly the binge every boy bad done who over threw puper wads aeross that room, of bad to atny after sehool to fiod the least common decomiator. Ten yeare later be was 00 differeat from the rest He too bad bis prizes io the conntry fair, bie private opinion as to which pretty girl in the light, roomy old ehurch osag the clearest sad glasced at bim the
most attractivoly. He married ber, as verybady knew ho woald Ho carried the farm on whea bie goad otd futher slipped out of life, and so, by-and-by, Farmer Welles was is middle aged man, a bis rat for all time, ne orerybody gain woold bave supposed, if all bad oot takion it too entirely for granted to onsider it at all.
Now a queer thing happesed Thes teadryoing pang, whea be eat down in red sulk hadderchlef over the bald spot on bie bead, eeased to go to kleep wod gently to maore after the manber of fin athers. He begato to do thie thlog fre hare apokes of-began to pluck up bis
old time thoughta by the roota and tarn hem around and aronod; began to osk for what the Preucb eall their "reason or being." Afcer, about a year of thin meditation be emerged from undor the dilk bandkerebief, and, before long, made aowa tho resalt of eome of bis exes ase such điselosure.
Oae lovuly day ia sammer Father Welles barassaed op his strong team add dreve into towa. It was a beny day there, as be koew it would be; for the farmers sll about had brought in their londs of barley and were solling it right on tho atreet, at a dollar a bastie! or the best, to the lasting dealers.

Splondid barloy erop this year," enid Farmer Joaes to bim, as they drew ap ways about the surest thing going."
"Yea, a eure crop," gaid Farmer Welles, musing aotil he found a chance to work hie way througb the erowded Hair the formers is
do to there with their conaty neem De. Harle oothing elee in the air but the talli of that betweea bayers and sellera. Ho bud bia basiackenn town as eell as the rest, and as the day weat on be felt a bealtibg nato'e bunger, and betook him elf to a neat bakery where, by puat expericace, be knew be coald find groat wedgee of pio and gencroas sliens of checso, Tbere were a dczeo otber
formera there, sll of thom eatiag with he best of appetites. At last, bowover ne said,
"How do yon come on, Wolles? did not soe anythiog of $\bar{y}$ our load.
"Oh, I cleared moro thlo morning than I ever did in my life before."

## "How was that?

"I elenred my coancience"
Whereabouta on your farm vagnely. raise your barley this year? not to the outh where you ased to. 1 looked tbere for ft,"

You did pot see it, did yoo? Well, wlll tell yon, Wilson. bow it was with me tbie year, if you will take two or throe minutes to lieten,' said Farmer Wellea, pusbing back his plate, "and wheo 1 get through if you wonld like to remsrls that I am ersey jnat do jt, only it roa't be original watb any of you. I bave beard it from my aeigh. bors on all sidea.

Whan I wai tarning over in my mind how mueb barloy I would raise this year nod telling ny wife what a ure nad profitable erop it hed always proved (I reckon I have raised more than the nosest of you), I wont off in a ort of a dream, the very pretikst I saw neres of splendid barley waving and soddling in the breese, the sun shining brightly, the sky elear. I was leaoing over a foace, eslcolationg bow many buabele to an acre and bow maay dollars to tha wholo there woold be
whes ench a day as thin should come roend I wna seying, as we all do, It I 1 sura erop, a sure crop'
"Suddiealy I dropped right oat of that weet eoontry air and suasbine ioto darkaess, fult of the smell of filth nod ragn- lantead of the bieating of my heep over is the cool Hats I besrd men cureiag God and damning one another I heard the evil talk of creatares tooktog as if once they had teen women but now berded in with thew. Oae old hag in this ondorgronad den was netuslly treping ehop She was eelling for a few cents the drege and elops from old lager beer saloons. I wan eo amszed I looked over into e pint of the dirty mess, and as it abook in the old mag it frnmed a preture, luke a looking glass My barley feldal The wariog grain in the saaligbt 1 Me leasing over the fenco $!$ Was I really in that deo where buman beiaga hred like swine or was $I$ in the conntry ?
LBefore

Before I conid plsco mygeht it was as If same asgel or dovil took me up and ahool me bere and there. like a brt of glass in a kaleidoecopo, new combinationa mide with me every moment. Soon 1 wns away op in borriblo tenemeat honeses where siç nad starving babios eried for lood and blear ayed mothers gave them sipe of beer. I thought of all my cows and longed to give the little childrea pare milk, whed something called from the eap, ' Ot , you have given us driak alresdy. Some of your barley is bere. It was a great crop, you klow. It went a grest way
"Then I woald be whirled down atd ioto plessant aummer-gardene where everythiag was sweet abd cleas agaia There bright yoang men $\overline{F i t h}$ steady basds would be aitting bafore barmlens 'Beboonere' of beer, sod all woald seem well eaongb antil right behiad them would come a pictare again. $\Delta$ country bowe like oart, a good old mother sitting with closed eyes, ber Eible in ber lap, prayiog, ns our motbers osed to pray for as-tor our deliserance from temptation. That was behind. Defore, atretebing oal har abead, a long row of glasses, glasse4, bottles, botules; beer fot a whila, then wine, bradedy, rain Oot from the 'echooser' would foat a shadowy wisp of barler, woold seem to beckon, $s s$ if kaying, 'Come on, come ob, see where $l$ will end.' Then tho motber with the Bible would drop ont of the pictare, and a dranken wreteb witb delirium tremens woold ahout in my eate, 'It Fras a sare crop. wana't it ? Oh, you tempersace talking Varmar, yon thought you oaly sowed good, sweet grain ln your folds; but this is the crop, your sare erop, beverthelese

It was sot pleasant to thiok about, p were the eslm, conelading words of Farmer Welles; "aad eo I did not raise any barlog thle year for sole on the atroet. I dover aball any mero."

"If you don't sumebody-everybody else will," baid Farmer Dolton, after a minate's eilence and looking as if the plo bo had eatoo bad not agreed witb | bim. |
| :--- |
| bO |
| 1 |

"Of coaree."
"And harley le nsed for other things
then for beer makiog."

Yes-but I soppose we ead dimly
mugine what tho regolar dealera, to whom you eold your barley this mornwhon you eold your barle
ing, want it for, can't we ?"
"Toa bave got too maeb imogisa tion, ${ }^{n}$ grambled another It really was exasporating for a brother farmer to be illamibatitg the acenc, by turbiag oa now ligbte aftor this fashion. Whed they raised barley they did hard, boness labor. When they soid it, they gave foll menare in braad dayligbt and re ceived hard easb. That was the end of it-or it oagbt to be-or they wiahed it to be. Somo wisued that nore heartily than otbera, aceording to their consctenehoose to apply.

## Yoa bave alwaya

said Mr. Whlmon.
I asid I hed, and I might be doibg it yet, but one day last winter I atked Bill Sylses, the rumseller, to stop selling Ned Howard whiskey after that time Le bart his nother and broke his ehild'n arm. Sykes told me to 'shat op,' that I would scoro ap bs many draskerds io the Day of Judgmeat by eelting ruy great erope of barley as bo ever did by pasaing rum stad lager over a counter They tay a word to the wise is euff cieat. I don't set ap for a Solomon, ba I ean tell yon. I took that word bome and pontered oo it

I call that being righteons overmueb, anybow you cas fix it," said Squire Koowlea doggedly. "You might Juat as well say a gon-smith shall pot sell revolvers, because people cas comrait morder after they bsve bought them

A fow of the pis eatera loaked reliev ed, ss if their tempotary indigestion wes passiog of
"I don't tell yon that you shall not reise barley," asid Farmer Welles serenely, uI was only explaiaing wby 1 bad tone to sell myeell"
"Tbe more fool yoa," muttered the quire, tekiag his departure sallealy
Two men lingered a little. Each them shook haghe, later, with Farruar Welloe. Oso tit! ther
ehureh member,
"I bate these questionable things ! You bave made a convert of me-ualeas I backslide."
The other wis a foeble litule follow, whono farm wea obout as big as a calico aproa, and barley had been bis "sure erop" too. He blasbed a littlex and atammered,
'Next year, I eort of guess, I'l put io pomething else, even it 't is a't quite so profiteble,"

As regardo the majority of the pie asters they did decide that Farmer Wellse was is litile crazy on jast pne topi-barley,
han Mielly.

## OODEH AND THE BIBLE

Whilo ts England 1 was invited to burch with a elorgyman who is now Bisbop of Carlide, and wo bad s dia. enssion for $t$ wo bours, A uitled lady was presont, and sho bolped biro. was alono and bad to benr the wholo brunt of the battle in tho Scriptural argument

Tbo Bible pormits the uso of wino, wild be
"Very well," said I, "eapposo
"Tho Bible sanctions the uso of wire."
"Yer
"Very well, suppone it does?"
"Our Bavtor made wine."
"I know be did."
"Wby, we thought yon wero proparod to dony this."

I do not dony it. I can rosd "
"Wine is spolsen of in the Bitlese

## besting."

I roplied, "There aro two kinds of Fino epoken of in the Bible."
"Provo it."
-I do not keow that I oan, bet I will tell you what it in; the wino that is spoken of as a 'blessing' is not tho samo as a 'moeker,' and tho wine that is to be drank in the kipgdom of
beaven eannot bo the wine of the wreth of God. So that, although I
"Now, ibero aro ethars who go further then 1 eso go, but you will pleneo lot mo go juit na far as I can andorstand it, and if I cannot go nny furtber, don't find fault with mo. I hold that tho Blblo permits totsl abatinanco; and I would rather soarcb tho Eliblo for perzassion to give up a lawfal gratification for tho sako of wy woaker beteded brothor, who stambles over my oxamples into esib, than
to aco hov for I can follow may own proponaltion without eomonitliug ain hal brigigitg rondemation upor any ond'a soul."
hother gontleman who eame to mo for a long talk reid, "I havo a consofoncions objoction to teetotaliem, and it is ttion our Sacior mado wino at the anrriggo of Cana in Gahleo.

## l know be did."

"Ho mado it bocause they wanted

## So the Bible tells us."

'Ho mado it of water.
Yes."
Then be honorel and sabctified "ibe by performing a miraclo to mako

Thereforo," naid bo, II ehould be guilty of ingratitudo, asd nhould be roproaching my Msster, if I denied it uso an a boverago."
"Sir," suid I, "I can undorstsmal buw you should feol eo ; but is there nothing elso you put by wbich our Savio has bonored?

No, I do not know that thero is
"Do you eat barloy breat?"
"No," and then be begat to lougb "And why tot ?"
Decause I do nut like it."
Very woll, sir," said $I_{1}$ "our Suvior anoctifed barley bread just as much as ho did wine. Ho fod five thousand pooplo with barioy lonvos, ranmufac tared by a miraele. You put away barley for the bow notive of not lizing t. I ande gou to put atary wino for the bigher motivo of bearing tho in firmily of your woaker brotbor, and so fultilling the law of Christ." I wish to say that man sigpod the plodgo tbrec daye aforwards.-Christian Wroмиа.

## USEFULEESE,

That the childron may better undoratand what wo mean by atofolner-4, wo give them the following story just as ocesrred :
A gentloman was aklced to addron ome cbildren, and, taking ont his watcb, be anked them what it was for.
"To koep time," answored tho cbil

Whell, supposes it won't keop time and can't bo mado to keop time, what it good for $?^{\prime \prime}$
"It is good for nothing," they ropli-
Ho then took out a led peecil and kod what it wan for.
"It is to marle with," wBe tho an
But suppose the lead is ont and it on't mark, what is it good for ?'?
"It is good for nothing."
He tbon took out a pocket-knifo and
ked wbat wos its use.
"To whittle with," baid some. "To
" with," said othors.
"Suppose that it has no blade, thon bat is it gooul for?
"Good for nothing," thoy all cried
"Then a wateb, a pencil or a knifo good for nothing unizso it can do ho thing for which it was mado?'
Yos, air," the chifliten all answored.
Well, ebildrea, what is a boy or
inl made for ${ }^{p}$
They besitaled; didn't know oxact quostion:
"What is the ehief ond of man ?"
This they anwwered at once: "To glorify Goul and enjoy bim foroter." "Woll done," anid the gentleman That is rigbt. Now, tbet, if a boy or girl does not do what he or the wan
made lor, and glorify God, what is ho good for ? ${ }^{\prime \prime}$

## REFLEOTIONS.

## Y BOLOMON EAPMER

Man, being a mytary to bimeelf nood not oxpoot to be able
those lying beyond the Ricer
Ignorance of lew exouses no ono ba foro a court of juetice. How will it be in regard to igoorance and noglect of God's lawa before the conrt of beav. on?

The flowing streame, aftor accomplisbing ther piscion, roturn to the father of waters. Lileowiso a atream of love flowa back from the Christian
heart freighted with thenhagiving and praisa from tho Great Hesd from whenco it iesues.
The reward of good thoughts, prop. arly tlireoted, is a good eonacience void of offonae and the assuranee that death will bettor our condition, which is a good legacy to leare thono wo muts cave who taay mourn our departure The world is a nureory whero wil ling eonle are trainod for a highor aod botter life, whore tho trained go to meot their instructor and onjoy the
bencfit of their training. Tbo Tsould be plyyscisan eatera upon a regular courea of training, and when faenslis with all tho teaching on tho subject of medicino, ho entren is profossion and invites tho aflleted to heoumo pertak. ors in the berofits of his istora; if he fasie to do tho work expected of pbymician, his profesanon will ao him more harm than good. Nicodemits,
master in Isricil bad vaguo ldens io egard to practical Christianity uod seemed not to have comprobeeded the tenching of Jesus relative to the inat for any bettor then many, in this our day,
To abstain from evil is not all that Is required of us; we nuast do good, though self sho
Sulf is a dangerens and obstinate in truder, nevor satistied is ita proper postion, loves praiso whether desersed or not, and to be thought good, how. over bad, is excocaingly troublenomo wo weale minde, and must bo carefolly that belonge to God alone.
Jesua communded tho hypocritical Pharineen to render to Catsar tho thinge that wore Casar's, and to Gad, the
thingy tbat bolonged to God Ii, while on our journoy bomeward, wo cumber ourtilves with the things belonging to Cusar, we rany not bave roon for the thinge that belong to God, which are most peodful by the way and indiepenkable at the end of ths journoy, boins our pets which will lend us in through the gate into the city. Jeas related,
for our profit, the circumatance of a for our profit, the circumatance of a
certain man who was rory rich is certain man who wad rory tirh in
Cirgar'a good. We infer trom the hastory, which all should read and romen. ber, that after havieg crossod the wiver be diseovered that be was not only without a pass, but was bo desporately poor as to be unable to procuro a few
dreps of water to coel his parcbed tongue. What thinkeat thon? Cnn we, with impunity, give to Cievar that
which God han reservel oxclueively for which God has reservel oxclusively for binsolt?

Then shalt Jove the Lord, thy Goid, with all thy lieart, aoul and mind. This is man's Eirnt doty to bie Greator, and is the only foundation on which to
buld Chrialian character. The truth buld Chribian character. The truth
of which rests on the testimony of ex. purience and the Bible. Wo cameinto the world wenk, helploss, and dopendent, have been the eame of muoh trouetanees that will attobd our departure may bo nearly the asme. Our pbysio. al Wants have boen supplied and our eppritual welfare sbundantly provided for. If after all, wo uro but entoborera, hotter had we not been born.

Thu boart has roasobs that reaso does not understand.

TEE BEBT PAID.
As when you reckon with your credHor, or with your bost, and as whoo you have pail sill, yon reckon your selves free, so now rechon with God.
Jesus hath paid sll, and hath psid ell for thee! bath pure:taved thy purdon
and bolincs. Therefore, it is now God's command: reokon thysall dear, Iodoed anto ein, and thou art alive unto God from the loar $O$ begin 1 begin to reokbeliovol and continue to haliove every momeat: 60 shalt thou continuo free -The Rev. John Fletcher.

Faith clears the upprobensione, im probees the effections, detormines the will, and govorns tho life. Coneider the grest officacy of eimplo faith in
the atosoment of Cbrist. We aro suved by eimple faith, or by bolfoving in Joses from momont to momont. This is true, whether of pardon or pet rity; for both aro received nad retain ed only by faith in tho blood of Cbrist.

## DIED

HistliNE-Near Oakvibio, io tho Upper
Cumberland ditrict Pa, Oet 20 . 1880 , Sastah Cstharine, diaucter of Andrew and
aister Ly da Barthice, aped 8 years, 8 mos. and 25 -lays. Funeral occusion inproved by J. F. Starry aud the wnter
AIting -Also, is the Ridge distnet, Frankllis county. Ph, Oet 31, 1850, Car ley, sas of brether Cyrua O . and slater Margaret Railing, sged 1 year. 4 month and 17 days. Fancral strvices improved by sider Dastel Eekerman and J. F
Stamy.
JCKS-In Mattamade Feoklshapar.
Oct 23, 1880, Cors, daughter of J. D. and Libbia Wicks. nged 5 years, 6 montbs and 6 daya

Helle Rurfle.
STONEHtOOK-It Shasede, Carroll C $n$, IB., Oet. 22, 1830, Elva Vioia, daughtor of brather Sinoos sad tister Sarah Slone. rook, aged 1 year and 24 days.
1 Dineais, membrawous creap Fusoral dis. coure by D. F. Stouffer. to a targe cokcoure ad sfiter, weep not as those sho brotber hope, be fatthfol snd you cas meat your lovid one agaio.

## MaEt A. Difel

11IDLER-Ia Cisy oounty, Ind, Oct. 10, 1880, Mary, wife of Daniel shiller, sad dsagbter of Gearge Cullor, sged 55 years, 10 months and 4 dsys.
Disfane, ounssmption 8be jowed the Erothres abiach in Owea cousty, Ind, in
1861. Ste bore her sallietion mil Cheitinn forbtude, and remained congetous wp to tho rornewe, end temained congetous up to the
tituo of desth. About four weoks before her desth, sho observed the touclis negiceted inty of eallipg the elders secording to it danava 5-14. Funeral services were oonduoted by brethren 1. Goshorn abd A. Hensel trom Pasim 82 12-14
(Brcthren at Work plese Smples )
NAUST-IB the Queroahoning churel, enet county. Pa, Oet $30,1850,1 \mathrm{da}$ Belle isfant datighter of brother $F_{\text {rasen }}$ and alster- - Mausk, ayed 1 josr, 7 moathe sed 22 days. Fuserst gervices by tbo un. dersigned and t. P. Spoleber.

E J Broogn

## Correspondente.

## Report of Home Missiea Work.

Haviag boed appointed by the Home Mission Board oit the Westero Distriet of Peonoylvania, to vi-it Glen Hopu, Clearfield cenoty. Pa., in cempliance with sald requect, 1 lefs bome on the Thope On the 9 th The arrived at Gilen M. E. eburch having Leen solicitors to bave us bold our meetiggs is their ebureb, asd to hear the doctrine of the charcb preached. To gratify them we commeaced our meotiugs it their hoase on the eveaing of the 9th. The M. F. ing I isquired present at our first meet their arrangement to give an the we of tbelr bonse daring my stay is Glon Hope. He said it was bo uoderatood and arranged by them, and bo forther
asid that the people wanted to bear tho
doctrace of the ehorch preached, and $\left[\begin{array}{l}\text { again sjok on by the eerranats of th } \\ \text { Host }\end{array}\right.$ that he wanted to bear it himielf He Most High. Jast as the brethren and hasiog an appointment on the $10 t h$ at sistors wore gathering together for even-
10 oolock a $m$, requeated that I bould
ing sorvices, our hearto wero made $t 0$ 10 oolock a $m_{1}$, requeated that I boold filt his appoiateent. By his argeat so-
licitation I consented. In the atternova licitation I consented. In the atternowa
at 3 o'clock oar on bjeot was "Falth and Bepentance", is the eveanag "Cbrietian Baptinnu," from a scriptural standpoiat, and on Monday ovening "Baptiem His. torically," By this time erronegos reporta were circalated end mistepreseaations presented to the M. E manater In my interniow with bim I learaed thest some of them did not want we to
oceapy their house any longer. Feveling oecupy their hoase any longer. Feeling we arrauged to heve our meetings in the towa school house. We coatinned those antil Sabbath, when, by sa arrangement mado by the Odd Followe, we obtained the aso of their Hall during our ataj in Glon Fiope. Our meetings were mostly woll atkended with Becmingly good intereat. Wo len Glea Hope on the 2tet, stopped a few deys at Morganaland about seren milee from Gion Hope, abd arrifed bomo on the 25 th . Daring. our atay is Clearfiold county the Lord bleesed the weate eflort and opened the hearts of oight who mado a good confesaicu sad were addod to the aumber of the disciples by pot ting on Christ in beptiam. Five of the above live in Glea Hope, the otber three about eeven milies from tho town. Pive of them bad been uembera of other churcbes: oae a Prosbytorica, one a Methodist, and three Buptista. We feel that good improssions were mado spon majy otbere and truat that Goil will eoable them also to espouse tho cauke of Chriat while opportonitics aro afforded them. The brethren at Glea Hope feel as steterest in the Home Misaion work Thoy showed this by therr contribn tioas. May God prosper them and keep thens faithful aud bless them sbundant ${ }^{1} \mathrm{y}$ for thoir love manifasted and tbeir kindnese showa while with them Thero Si now beven membere is Glea IIono Slater Beyer reaidee diffit fire mile from the town, She bàs bewn a mem oer for many years, wes baptixed by older James Quinter in the Georgea Creek coogregation Her maiden name was Roas. She is utrong in the faith. Msy ubo Gight a good Gight. Ahout seven miled from Glea Hope are six wombers and a good proepect for more, ray God bless the misaloaary canse bowo and foreiga, and rayy all whe 4 deeper interest in the salvation of precious blood boaght aouls. This shoald be the prayer of ell the beloved in the Lord During moat of the tiwe of may Finit to Ciearfield county I was uecom pasied sud aceisted by our beloved brother Joiua W. Speicher of the Most gomory cougrogation.
Io eonclusion I teader my thatas to all who took sach sul iotereat is on welfure whle on oor anssion. May the God of all grace reward you abundant I F io titse, and bave us all eteraally, i by prayer.
J. B. Whanter.

## Rural Tallcy, Pa <br> From Garion City, Mich价Aa

Nov. 4, 1880.

## Dear Brethern

Wo held four Lovefoast an
mberneed on tho aecand of October: Tho ministering brotbrell prexont wero Eldeas J. Brillhart, Noab Hendric, J Aukncy and I. Stuckman, from Ohio, hese presont from our State wero El. dess J. Miller, G. Long J. G Wincy, I. Bainicb, Z. Albangh and D. Baker. Servieca commeneed a! 10 a'clock, suld the word of the Jard whs procinimed with pewer. At thie time it was deemdd expedient to hold a cheice for a minister and a doacon The lot fell on Irother Georgo E. Stowo, fur tamiator, and Wulliam Sowers for deacon. Theao nothren, wo beheve, will etrive to anke thownelves usofel in themr calling. Ater this buinincs was transacted wo aguib ussembled in the tent for wornbip
when words of eneonrogsment wero
ing services, our hearto wero made to rajoica to breatiowing to bear tho joy ful hous that our two sons requestod to bo alded tis the fotd. Somo tour more made keown thas they wouh also ubito with she chureb. Preparation wux mate to proceed to the place where Buptism was performed by the hight of lanterns. Our hoarts were again inade to rojeice the rext Sabbath, in rehort ing to the ounc ploasant little stream athd immerse six moredear young aouls. The following Lord's day two more were added to our uumber, also, since the two last, one moro has been added, ralking fifteen nitico our Lavefeast, and many more are counting the cost, who wo hope will ere logg commence to brild o structure that will endure the grout conflngration and fintly pass through the gate into the city. Those fifteon udded to tho church are alt singlo persous, excopting one, ranging in ago trom tharteen to twenty-two yeurs
Brothrea, romenber theso Lambs in Brotbren, romember these Lambs in
your prayors, that thoy inay prove tuithtul. and that muteb good may ye bo tlone in this place ; that many nore may onquiro wter tho good old puthe and walk theroin.

Dasiel Cuambens.
From heat Middletan, Howard $\mathrm{Ol}_{\mathrm{a}, 1}$ Ind. Oct. 3t, 1880.
Dear Brethren:
This ovening fiode us woli
and woll plensod with our now bome I bavo no church news to write at prosent, as I have Just recondly moved ioto this (Howard county) chureb, bat from what I can loarn thoy live in pasco and union. It is joy to our soul whoa wo esn moet the brethren whero love flows from heart to beart. God is love, and if we over oxpoct to neet him in bis hosvonly hingdom, wo must llvo in peace here on varth. If brothron ean't agrae helow, ishat will thoy do above?
I hope God will bloss and direct you by the influence of his Holy Spirit hat much good may bo done through the medium of the P. C.

Youra in love
Andagw E. Metcueg.

## Netes by the Wary.

Nov. 9, 1880.
Dear Pimative
Wo visftod our children at Hamburg and Steclton, and sistor SChaffor and children aboat Flatwood, Berks county, Pa. In thie town we attonded services on Sunday, Oct. 24th, in the foronoon in the M. E. chureb, and in the afteraoos dodicatory serices of tho Lathoren eharch remodel ed. Herowo wero made to baliove that the God of this world roceived tho most praise and bonor, In the evering wo wele culled upon to presch ia the M. E, churoh Had a full honso and good attention to tho word epoken. During tho week wo vivited triends and seighbore. Spent the week very plessantly, and on Suaday, Oct. 31st, we adducssed a large and atteativo congrogation in the M. E. church, perhaps for the last time in this hife, I pray God tbat tho efforte put forth may have boon for the good of many of onr kiad friends who aro still seam ingly standing without hope of oteranl life. May God bloss every meane

## of graco

We continnod our visit in tho eity of Reading and Harrisburg. Wo found political excitenent running vory her On Friduy, the 5th of Noven fill an appointment at Coffrman's sthool house on Sunday, the 7th, and in the ovosing wo wet at brother Enoch Coftrann's ta hola a family lovofcuel for tho bunetit of gistor CoIman. Tho ovoning was epeat vary pleasantly to ue and wo hope proditably to ell pros-

Solonson and sister Sonber, whoso com pany is very ploasant to ns. Moy the
blessing of God ros! and ubido with bicssing of God rosk and ubide with them and all God's faithful.
Wo noties a request from the P. C. to pay them a viest, which wo will do, if the Lord permit, as that Fes ono of orr points we bind thought of visitiog when we left our home io the West, to renow our former aequanotances and

## A Plenasot Visith.

Oct 33, 1880.
Dear Primative
Brother A. Neff and started to the lower end of oar dinetrict, o the boane of brother Jobn Good, who is atlisetod anil old in years, to
hold a lovefont with bim and family. Mot in teo evecing, went throngh the ordinances an the Savior gave examplo, and wo all washed and wiped foot, Had angood feast. Brotber Georgo Rinker noot with nas. On the 27 th wo tarted to West Yirginia, and had meeting on the why. Net with the $\mathrm{Va}_{\mathrm{a}}$, on the 30th harl a fesst there. J. $p$ Tromtle was with us. On Sunday, brother Peter Bean's funeral was preached by brotber Troste, and in Teatbmsu proathed st Pennington' funoral. Started bome, sind arrived there on the 21 of Nor Found all well. Thin we expect to be our lan monutain trip this year. Hope if
apared may moct the brethren of Weat Virgioin agas. We have labored con -idersble in that part of the vineyard, and were glal to mect with our hreth ren and tintors, as wo had not met fhera Gor throe yeare, med many bnd papsednway. D. B. Arnold bnacharg of the charuh there. Hope it will con tinue to proper, and that we sil, as
brethiren end gisters fo the Lord will let our light shine, and try and live in peace, and cultivate love and eharity, and try to bear each other up as ko journey throngh this troublesonte world and pray for earb other, and for cur chilition, and tor tho caune of Chriat everywhere.

Shmhifal. H. Myeris.
From the Camphell Ohnroh, Mish.

Dear Primuitive
Niov. 9,1880,
At our late com màmon meeting, three joung persons were
 n uumbor of speukers from other dis tricts, viz: Gratiot, Saginave, Surfield and Woodland. Had a vory good meoting. On the night of the 16 Ch of October, a show fell athout fivo inches deop, which mude it 6 roowhat incon.
 day, Nov. Tth, was eur regular af pointment in the 8. Camplell church the congregation was small. We me expectedly bad the provence of brothes Kilbeffer, from Oho. He is holding is sorive of meet.ngs in the new church. Hope many may come cut ou the Lord's nide. Wo need nore protracted meetings bere. Brother K gave un $\mathrm{a}^{2}$ goad ecrmon on the 'Tue Foundation.'
You talk nowe of making a chango in the form of the P. C. I long to ses the day when tho change is made. rever liked this rewspapor forio. read I say, change to nisteen pages.
J. G. Wingy.

## Traco North Maschester Isd.

## Deat Rrethres

Wo bad the commaiteo from Annual Mecting bere on the 12th foctober, ax you know. Since then wo have bad two conenilstion eacetagne, and considerable good pronehiag, and the result of our latior is, we bap ized five, and beheve many more are ounting the east. Ob, may others peedily return and eome to Jeass, und hadden the thean or mon moth help them and us to bold out fuithfol noto theend Prospecta for the build ing op of our lilte Zion bere bave again beon brightened Proacheres, plesse remembor us and stop. We have the ground for a now ehurels house in North Munchentor. Preaeb ing tonight by lirother Drenner, from

Wells county, Ind. May ho go forth $\mid$ Thank tho Lord for all there bles in the diselargo of his duty, and bo ings. inatrumental in brigging many sons and daughtera into the fold of Christ. Our loseleast comes of Dext Wacterize to meotiog throughont, and wo will be made to rejoice in, that the Lord loven us, for "God us love"

## Youra fraternally.

D. S. T. Betrerlavoa.

## From Wayneebora. Pa,

Nov. B, 1880
Deatr Promition
We, the bratbren and aters of Barron Bridge, peet in obs quartorly cbureb conmect, oa Saturday the 6th inst. Brother Isauc Long. from Bockinghum convty, $V$ a, and wwo brothren from thother district of bis eounty wero with as. Tho weath r being bad there wew but fow in number to worl: for tho Lord. The buschess wus attended to aod a choice hold for a speaker. The lot fell upon our mucb belored brother Heary Early May the good Lord grant him grace sulficient to fulfill bes calling. On Sunday wo wero ogain persantted to meet in public worsbip, and bad a very interesting distourse delizered to n by brother Long. There were two
young women came out on the Lord's ido and were baried with Cbriet in baptism, and wo beliove srose to walk in newnens of lrie. We thiek therv tere some more mate to think upe heir way.

Youre in bende of love.
A Yousa grstel.

## Take Notice

Nov. 2, 1880
Dear Brothren
Pleass intert in your worthy pusper, in older to saze fom bretbrob from boing deceived by a cian by the name of Berjamon F. Dogge who caub here seren ycars ago chaimcertificate zeceived from tho Coventr church, Ohio. He settled down about fileen miles from the mais body of tho cburcb Shortly after ho lived io our district, be came to mo for money. sent him a bundred dollars. He sold bie lund last spring, and lett for some anknown narta to rad, without giving mo any salsfaction. Ho is a fluontial alter, and be may deccive some more brotbren After be bad lett we learrhy bia mighbors that be was a good hand at gatabling. I do not do this to injure lbo man bat to sare wance bretaren wbo toay te decoived by i srach oth salker hlfe I *an.

Adandiat Stezzman.
Brethren at Work pleasc copy

## From Oreston, Iowa

## Dear Primitive.

No\%. 7, 1830,
Creetion has a population ander of our shel un tho only are five or six menthers living about eight miles from town. I go to Lutheron sometimes. Wo have very little preaching. I bave lived here neariy five yeara, and beard only a few sermons daring these five long yeans,
But oh, what a llessing it is to have church peper. I canoot see how I could do without it. I lave been working for the railroad cormpany, for tho last four youra. I bave very littlo Lime to rend papore, only on Sntaday. and it doas me so mineb good to have the P. C. For Sunday rending.
We bad a little Enow storm on the 22d of October Since then the weath has been very favorable. I eften board tsuid during the snamer, that there was no neceessity for a man to be adle on acconat of not baxieg work.
Oner erops wore good, and prices are fuir Tho town is growing fest and so is all the kisrounding country. The bealth of our country in very good

## From Brother Ǩrilleg

Nov. 10, 1880.

## Dear Brethren

This is to inform your readers that we aro at brother George Puterbnugb'a. We are woll. I bave been trying to preach for the people in Martinaburg, since Saturday ovening, the 6 th . Think to continue a few ovenings yet, as there is a good intereet masifested We will go to Clover Creek the 14th to attond a fow meetinga On the 20th to Woodbary to o cownell mecting. We expect to etay at Woodbury a fow days, thence wo will come buek to Markibsburg to meet brother Calvort. We thisk to etay at Martinsbure during the meeting. I am norry we cant be at the Sundayachool convention. We bope they will ara a good time, en I bolieve the Sabbath-wchool in the vureery of the chareb.

From the Bilver Oreek Obarch. Obia
Dear Elitars
With ploasure, I drop you a fow items of church news. The Brethren and sisters met in thoir pew church on the 25th of Sopt, in quarterly councal. Jacob Shanour end David Rittenbousc, our elders, preided. There was a good attend nee, Love harmuny nod pusce pro vailed in the entire brotherbood. It was desired to held a seriea of meetings in three or four weeks. In the meantime a communion meoting coun brotbren cone weat over the Michigan sonthern road, and shop ut Hadson, by rendiog to a card, they will bo kandly reccived.

Jeity Mileea.

SHORTHAND \& YOUNG MEN
Tho coming loog whotithle way ibsn in the tudy of shorthaod. Evory young man, no.
lady foo, should aval themselves of the op porturity; if gou do oot it will ever be Pource of regrot. The only requisites are dAres. T. C. HOLEENBERGER.


## POULTRY FOR SALE

We will sell the following tharough bred fowle chapp: 1 oock and A ben of Mark Brabmas, 1 cock and 5 hens of Light Brakmas ; $\mathbf{1}$ cock and 6 bene of Plymouth Rocke; $\mathbf{1}$ eock and 2 hone of White Crested Black Poliab. Writ for prices.
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Handsorad Plusda (Sicarled Flecet Lined) for Ciroulars
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The lending Healith tosituction of the Mid Te Stated, the finest mpusiand sir; purcet aprigg waler, nea buildiog, in most ap of educated parsicianos
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Eed bismp for circular, and for spectimen coonthly Jontual of henlath.
Aduresp as sbove,
ROBERT WALTER, M. D.

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##  <br> club ratzs, one tbar.

Nomp
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## mbeath Page-From Peirfult, Vs;

 Xoten by the Way; Cor has toXer Enterpise. Pa; Fvou the Beth. तor Bnterprime. Pa; Froun the Beth.
of Chureb, Ps; From tho Brar Creck anreh, $O$; Irom litule Aisweil, 'n. Jeraoy.
Etohen Paor-Nohs hy the Way From Salem Valloy Clourch, Kans Question; Doomark, From Falifon

## Sermor Bepparment.

## the ministry ur angele.

## Sermas by B. B, Brumbungs.

My entiject this mourzing wall be the momatry of angels. Thas sulject, it to us all but ufter wo eonsidiva bute we know tbout this part of Gol'n cre alion, or rather how litelo wo bsere
thatght shons it. 14 ie tree wo buve read alooul angels, wo have talleed about angets, and some of os perhajps have whe's alt on' readlisg our thiking. oar thinking. bow very indetinize are vur ideast Perbaps thi re is no otber suls-
ject in the Biblo atout whiels wo have ject in the Biblo athout whels wu have
such wdetinite idess an we have about angele. There may lie soter reuson for
thin fromt the fact tbat the knowledge thin troan the fact tbat the knowledge
that wo can obtars about them is very iedefinite. Kotwithetandiag that al. must every puge of the Bible eontaies mentioned in ouch an mdefinitu way, tbat our adean are oecenarily not very - correct, neilber are our eonlusiona
wbich wodenvefrom them. Hewover, we ofton thible about this clase of bo ings. Somo of us have very pectuliar
notions in reperd to angele. Not ouly those of 13 who proteon to be followers uf Christ, bat all mankiod, in all ages of the world, bave hasd their notioss in tegard to adgels, When we pick up
tho writingt of the hoatiens, we find roforences to them. My thology is full of seferusec to ungels und spints and
surae of thein tal almostes detinite and
eorreet as our own, athoogh we pre
tend to be the children of God noll to
have examined the Scripture of divine have examined the Scripture of divine canclualocs. If $I_{1}$ thie murbing, wero canclusiocs, If I, thie mursing, wero
to get an expression from each one prowent in regard to angels, and get your true opicion, what do gou sup. pose it would be? I to not suppose same opinion and eome to the mame eonclasion respecing then class of being" The reason of this is, becuuse we bave beet radiog upon this subject to loonoiy. It is because we bave though about them ina very indefinte manner.
1 do not know why t is sa. When we look at the position in whiel God hes placed them, they arocertainly worthy of our conadoration and thougbt.
They are wortby of our attentwo pecially when wre rend that the time is coming when we shall becomeangels, or
hike angele. If I were 10 iell you the hke angels. If I were to tell you this norning that in some futare time yen
would become horace, you vould alt be surprised and be greatly interested to know all about borech, ther present condition as well as tberfutare. You would endasvor to learn all that coald be learned in regard to them. But
when I tell you tbat you are to become angels, or sy angols, you do not give the siljeet mucb attention. This is beesuso you have been thinking very loosoly about the subject; beenase your becauso very indchinite in rogard to it sbout this part of theology and roligioo. We have oar votions in regard to the fandamental prociples of religion and many of ua sgive in our concla
sions. Is regard to this suljeet I sap-puse,-I am certain that do two of un woulilagreo mone viewe
We will gotivo in the first place, what angels are, and who they are. Wben promise 10 do is very intolligeatly, from the thact that so bave no ground or busis upon which wo may form an in
telligent answer to this question If I were ealled upon to tril you ahout the wheh I conld firm my notions und ing roa-oungs They are rolated to os im steh a way an rhablen us to forma oor reet tenowledgen of them, hut when we
try to tulk about and tell wbo angele are, ubr muane of informatiou are very diarrent. All that wo can loavo abont them we mast icarn from the sacred wriungs. In the first part of the Bible Where angrels are tumken of, thoy ale Tposen of in such antudefimte masner
that it is very difficult for us to conie to very contert conclamone.
Sometimes God bunself is represent as an amgel, and agalo bo is represent angels. Bins when we come down to in lator periud it the hiatory of man, wo notico that diod epeakn of angela in diferent manower and as being diatinet and indepentiont from bimbeli. Wo uh!
readly agree that they are not huram. that they are of a dillerent order of ercution froun us Thas tact is clearly
sot fortb in tan They are reprosented is being bigher than man, or rither man ierepresented at butug a little lower that tho argele, bence we may infer that angels are little higher tion toan. Whon we ace cept them as being bigher than man We must accopt them as boing lower
thas God. They seem, thorefore, to take it ponition und relation be-

They are represented as appearing
Gomorrab. The angele of the Lord tald thom that Sara shoald bent ston d Abrahun's tent They not ouly did thua, but Abratisin conversed with thom. He invited them to bis hoespitality as etrangers, thinking ferbape that they wero men like bimself, and ordered water to wash there feet. Ho asked thetn to sit down while some-
thing was prepared for them to est. They remstned, stod when the ealf ws kalled and the moat prepared for them wo aro-told that they did eat. After thin, their messago was made known. Afar haviog completed thas minsion we nre told that thoy turned their fuces
towardg Soudom and we next find then in the doomed eily, conversitg with and entertained by Lot These marra tives and many other that we mught give elearly show that angole did uppeor anto men in all their personality, both as to their form and nature. 31 The office of Angels. We win
next notice the mission of ongels. The word, both in Hebrew and Greek, mean a messenger They wero God's men men-a meduata throngb which intetli gencen werv conveged from heaven to enrth. God conld have down all this withont the pid of angroln, but they wore his misisters io poriorm him will and in this thoy accomplisled pest of their misaion. Whle there mendayes were being dedreral hod himelt whe of tho three angels visting Abrahamas al roady relerred to. We are told that the remained with Abrabam after the avgeln had left, und it was then that o told bin of the distruction of Sodom By thas we see thint he could' have mude all this knofn himeolf, but ace cording to bis own great wisdom he thought it beat to do it through the ministry of angels There aro a large nember of instunces that we might produce to thow that God made nae of angels io bending has mosnages 10 man lat will only refer goe to those alreat; nomed, and that of Jacoln, Yacharinh Mury and Josuph. These glad tidings of great joy wore all proclamed through the minuetration of angels. It was their work na it was the worle of the mesiongers of Kings in anciont tituck, to emry messigrofrons one King
to another, or from a King to hia snb jects. Thowo men were called messon gers. So is it with the abgels Thoy are God's messungors for the phrpase of earrying lis messogen of joy whd prace to 11
boubl retmenher atesponation, bay not recelve moseat athougb W under the old, yet wo have abundunt uvidences in the New Testament Scrup turcs that rory precions trounages aro till Gransintsed to ub throagh the mum istration of angels. Thoy aro repre. coted as mimastess to God's peoplo theught should cernaibly attord us great deal of consolation, to know that o every child of God there is a ladder reachiog to heaven upon which angele aro descending and aweeding, and thas adminintering to ohy npiritval wata It affords the Chriztiat enjog roent,-it assure and strengthens hum; while on the ofbur hand, it is the terror of the Hast thing that they see and hed, for least thing that they see and hear for
which they cad not give any intelligent caase, will alorta them When their feare aro rased in tbes way, they
come to the conchnion that the effect ie produced by angels. This may not and so largely na in other conotrica There, many of the people attuibate all thene thiogs to the thinixtry of angles. If wieked they were made to fear, if right to rejoiec. They knew that if these Were God'e messongers, the inforroa tion conveged would bo good, if they rere righteons, and enil if they were vicked. This was the caeo with the wieked Bulahazar, who had beow haing the reeseln from the temple. Whea be aw tho bundwriting upoo the wall, be know that it was the writing of God or his angels, and his kaets sturek one
against the other. If thit King bad boet righteons, ho wituld not bave heet larmed; but as be was bicked, he rembled. So it is with all wieked men. When they see such a mamfortation of Ged's power they aro terrified.
God's power they aro terrified.
Lastly, we nonce that angele are to perform a very important work in the consummation of time. When God ball set his one foot upes the fea and the other upon the land, find declare thint time was, and time is, lint that time sball bo longer. Then it is wo are told that God will und bis ungles to gather this elect from the foar whida rom the uttermost part of the cartio to the uttermast part of beavon Nomater where they have been, whether in Africa, Asja, South Anelien, or the United Statos, they will be found by the ingola and trought to God. From all this wo learn that sugele are very important factory in the ceobomy of grice, athough wo moy bet bave conAdored thens is this light. It certainly hould afford ua a groat dca! of conto ation to know thut God bis given the ach diware ald-1 bo miniatry of angols -to anglat us in onr pilgrimago of lifo, cotransmit to us mesanges of divine love and p ace, to minieter to cur rants in times of a Aliction and distroes, ond to suntait us in alf of our sorrowh. It should be our greatest joy to know hut tho ange's is heaven not only sod gebut they minititer to our wants They are affurdigg na belp in our trials. Theg are leading as in patbs of peaco, and when wo sometimes, like Halsam, go out on mistions of dostruetion, they Fill tacet as is the way and raimo the sword of warbiug. They will btoys ba a our way waril earvor and gontly woo wa houck to tbe puths of peave und safety. Let as then think of this suljuct.
Lat us conader it in all its beavings, and though we can not learn exnetly shat angels are, where they reside, and from where they come, we can learn very wuch that will give we tood for thonght. 'There thorgbts will afford us mach consolation whilo prasing throngh hife. Though wo can not see them, they way he around me ns tho Lord'e army was aroned bis prophets. It our eyer conld to opered hke those of Elijab's sercant, wo migbt nee the angels of God hovering around ns-wa might beboll them ministering to our wants. As wo bumbly kneel belore God in prayor, wo might see the augels ascending and deseevding between heaven and rarth as Jacob saw them tyon $h^{\text {² }}$ h Indider, Betanbe wo do not see them with our natural eyes, is no reason to bolicve that they are not aiding lu as they did Giod's people of old. Wo live by fach. Our Cbristianity cabsinte in fath to (iod. If we be good and noble, the ministry of ungels will ffiord coneolation and jay tas it did Gidd's people of old.

和ssan

## the invingtble weapon.

To Si tir Margaret Deardorfy
O, bow hay beart liagg this Involy szorsing fur univessal brotherthod There aro times when the soul goes out in pity evon to dovile, and our word frecome objeets of intune yearning snd comparseion. We resd of "the mye4ary of tiodlineern," and the mp ntery If iniquity One of the bumany in
 doen herever in their leelplece, bopeles, irrecleimabio lot? What is that conttar pity, and yet put for ite exeribe i is more onplatite and diatimet than the oternty of ralkutum, and the cterin'y I dami ation. Nobling bat sheer enk
Izteo and the minat attitrary interpretation ean deatery thir equalion Theny and cavil, and uxplath it awny in wo forover. God hos +1 ken it, and Ens *od cbnesctor. "God is tho mord"

 $x$ in "earthly, eonsual devilish $-1(3$ I5 $)$ The fint bas colctonsess as sto ripic-
dentative, the second, tuat, and th. $3_{\text {sest, }}$ maive The stingy aun is a vil
xain, tor ho is arobbor; the voluptuery vhetler confincd to one wiffo or a dax in paratuourst is a brute; bat the math. coous, vindictive, unt rgisong porson is who foels and munitheis mare plesaure in raking up evilemen of ill agonput a fellow bering tbat in "biding a multi-
 Abaddow, not ouly is his hand, but in ghving, rovoring capitals on hir firsesead. Wul may the Christectiournm ed Apostle duccutare, "how robly anpos. wible. Fiod means $G: i$, anal D. vilmecurs (3) sili, und all eharat ters are judged hy
their

Showsh, root and brabeb, by its frutn
myeterice, tho sifution of all nitdlem, inge The Iocurna inn if the fundul terstorat mind the mo-t veglected and abused of all the welders of Hety:
Wero thin compreter did andemhared. aisme of our periodiculs would bave min Birine eutbertha thrushout tho Bruth sabood, wiry Colkges would be nowh policed to a beore, and our mastionaney yyould bo in vvery land prenthng tbe
Gospel in the tengoca of the nativis thore wund he sether cigar, nor pipm, nor $\mathrm{F}^{\text {lug }}$ in Israel, and hurb would lio the relition of dress to the mbeng of
Sumambel, that our Ansual Coutier. cace would bare no more to do wrab -ts udjasment tian whether we xhall
玉car tho skiu of a mookey insteut or our own 0 , will our charcle nurer
Zcarm the prectous h.sson that ull hfo ovolvos its owa types and bowerir aroash und mantold many be its varia chone, it nuerer croeses its busidary and
astumes a form tiat belougs to a differ ent orior. Thas bevessituthe uniformity of simptheity withont the absoneo of
varicfy. The entire chureth heds fo
 of tho cascental nature of Chastianity. Igeorasce end provadice ard obatiuanty pacity of reavobing ippoific pointe, renthe barmony of fulth und thonighe To timht our fulth to our restou is indide!
 what reason cantot empast, is idiotio All faith of nane minde traneconde thongbt. Therefore, revelation neceemarily olltiges us to bellece what wo can nerer drmonstrate. To browhest an
opponent wib want of Scripture or l"gle in a mu'tir of simple faith, and in what relatex 10 the cenontial expression ing antier anly, diabonont, melmacgrad ing sballon bets. To be atrays rcaty fir the sheth as it is as. leses "is a giorioun and rure attannent All potsons clam to be tralla-yeckerts but nof ent the Croos sad anl its rorreharse And the orvignty of JehovahJ Josta. O, hor hay hrarl in remt and blavdathat my nom and ditoneo of the miat entras) Chembian nulugen, ban awakend in sumo beails bitt $\mathrm{r}_{\text {, implarable enmity }}$
 Linke 1: 51 Fanth, wactifice, and bu mality me the trusty of Chrestian chnt uter, ond tu thew in folfilled Eph.3. 1
 Wor all hatme of error, and all exhiber-
tumber of andanctifus fueliag. The Crose atone elays all exth, and a ganse it alone fellow suflerors to demesa themyolves un Clanstuns when put to the rule for
 tuk Loun Got te yorn heshts, 1 Petir 3: 14, 15. It womes jea wero watching
how I whinid thehave pugs-lf andertb angott und crnel thenebing flat of thoes who falsely a all thimselveo hrethren That wheb ' the jantice of that world"
 nuroly not find John $14:$ : 3o. But he ik a lias, saill the fathur of it," and
knows how to whitewsen falsoboods to simmilate tratb Watch, nit only, my good tivtur, but paay, botb hor peor, raffering. veneveny me, and for the ne can joor martah who juat now find eo nwe at a luxiry in mevorging me. Let Goil has thalen them. 2 Sam 16.5-13. if personn! blows are to be returnud, Ift them core tram the band of God, 1pacis nuder the hungty brarato of nell, oven it i manat for a teanor be drweo hom Jernamicm beyned Jordan The swectest winh ma-i that ever war.
bluit trom be hoo Dunad cane 'from
 ixpatristion of the Pustmint Monareh ing will unce in sacred Patimoty. In David's dula qucnery, deno'ation abd
 Tudges it is
The farl docs mot hit mo unawares Thnow the conalitions of the scaphgous. Mno of theypa the thear it. So do Lhousareds or the Mect Peter, faitbfifl but igtor furgut hamedre purphse, is apt t weapol, to cllup off other's vare. This calls for future twars. Undor the bio-
mentary impal-o of nuturu the hent
icher mentary impalo of nuturo the host
C'brixtian is pronne to lose sight of IIft. 12 2, 3, and 1 Peter 2. 23. 4 kense of ill-tesert forbids the nellimequanted mint to ulow Abishui to "take of the adventure bo bulding two thay por whuternite God. 2 8um. 16. 9-12Sbinel's fate was only deferred, mot ro. vereed. 1 Kuggs 2 I4-se, Hostility to the truils and personul rapeor will and aleathbelk ave awfal ond rigrorom rectifiens of all nuballowed piramali Liex The sulemn prognoztication of
all ages. Harman's gatlons for Murde ait is ouly an enyry.built etructure for selfexecution. Etther Sth and 9th

- What was written aforctime was writ What was written aforetime was writ
tea for our learning," Trull It se notbing by ill trustment, nor thoso weo bonestly and meekly defead it. Thic Cross will still monn death to the fest hod all its corrupt promptirgs, and Carist will coniux
whole of Chriutisnity
It is both silly and
It is both silly and sinfal to lose our terapers in the endeavor to adjutt dif furences of viewn reapecting tho solemis Weritics of the soul nud eternityis foolisb anil wicked, antl prejindic al to peremal sanctification and the progtoo of thath With a nowl whore "lito i
bill with Christ is God," suct a spirit wal aberation manat needx he very
 only eur defectiona, but ons repentam Ch and welfeondomnations. When our the morouthins, wbat bighor grerngairo and prodiunder joy can be cirs, thon the hurning destire tosu4tsin painful
nerifien ond do nable dects for tbose abo thint for ourblonal The Carish
 sand time 4 sooner hase the flail dis'end In bacik nod bead firy tumes sato one authority of selfavertion Daxid du oot hesitute to set bistion to mutir lor
the wartirg and comfort of all ib aftor agex. Our fatinge are nether ew nor integniticant, and solar ns they dearor the public wo sboald not co and caricature and talso becuusationa God will judgo in His own time and Wuy, How solvnin and wrrble in hom.
12: 19, avd bow luacioub to the Coriet. approbinding forl thesucce eding verno With all the curring, and storming, and daling to whech the suint nay be mert ad, we can 'rufuee on the Rext of cur full of plory," who bas made it puasiblo through the focartation, and Crosb and Peutecost, 10 realize the grace and
hory of 3atb. 5. 44. That in the sinit's eariliy cuimination. Arul to Christ-lito must start us well a-en with thls quality. Sumination carru ation in the mone perfect charimeter The Cross lies beridu the manger, and athende ovory step from the uning
 pingt of evil in the chureh and tu the individuat. To knowevil as erilhaves ad opue door of hup; bat to call evil
good, and to maidain it ax the very hife of Curist and meotnes for luaven, bandy had teet to the spakes, taee to pitting, bend to the thore-eromen, an
hack to the lasth, is the Christian' mon Al ; cot those who drise the nuls,wi. Id thescourge, ject the apptele of contetaph und milhere, andindulge thor rinald jeents God was 0 , bow nueet the support. 1 Peter 4-12 13 What a Divio rel inh in ratureng gord tor evil, whea the
fuilil cumes wharzing with wll the eurrey that passion hined hueds cas give th But the Croas cat bral all tbese ga-bes close all thees brouches, torn the wor into a lamb, and ont of the bituerent triend and Alaniag apastlo. Bebold the living miracte of 'Tarsual Jeens is God manifest in the Defh, His grace is all aullicient, + II in blood elennath from all sin," and the Holy Choat is omnipotent. aing sad it prophe-ies "the right hund of fellowstip" of thew "ho aro now aliens and persechtors. I ara waiting and bangrering for the glad cay. May
the Holy Ghont put into the bearts and lipe snd lifo of unnt the long suffering mild, forgiving Spirit of Jeeus.
-The sweet wards of Chribt on C Fary are the mothers of faith.


## hacentives to a holi hite

## 

"Be go therefore perfoct evon an your $F$,
iber in heaven is perfect" - 4 ath $5: 48$.
Aft trac boliovers in the doetriso aught and exeraplified by Cbrist and the apoutles deêre to attsie to that degree of perfection which will chable hom to perceive and acknowlodge tho tility of living a life of rightionuness and bolinesa God bad wino de-dgria it angirneg us to pata throngh the pren ont life, preparatory to a more exalted atate of eximtetem in the forure. Cbriat, our Divine exsmple, learned obedrence 5y the thinge which be nuffow, and bring made perfeet by these teeans, the vesme the autbor athd finielier of tho fian of redemption. The Suints ar atourod thet it is through ranels trihs-
lation they ent-r the kingdom of heav a By fifferiog, tho mund of drater away tron the chithly and moro per ixpable of jocts, equaing the to remblige that them world a not one jermbteret luring josa and plenwares. Our bar. owt und jate are from Hita whe roiteth bust to besl, fire whom the If ther lovoth he cbustoneth, aed sconr
oth evory son whom he receiveth.
It is oar Crentor's will that we hear meekly and quicily all that He in bus wieduns and justwe may infliotupon un that we be eq the platic clay in the potter's hands, to be moulded and faub ooed aftor the pattern of the Drvin inage and grow up to the full stature
of Chriathe porfecion. Sufloring often proves a stamulus in otar athanment of mose virtuernd principle a pure and holy life.
The next tbought we with to notice is the importanse of the sweond purson I coming of Cbri-t, turget by sacred riters as un incentive to the true din ciple of Jeus, to cultivate these qualitles and dispotition of beart and mand proparatory to a weleone recoption tr's becond nivent. "What minner of parsons ought yo to bo 18 all holy tonersation and godlinexs" 2 Poter 3: 11 . 'be stady of' tho bible is eften one of the means of enabling us to five a life of heclubses, governed by the roles of the imprissions made upon gonthias ininda ty the prosentation of trothe from tbe Mely Smptarer, ate clatimh of prit mary importance urging ne ove in the wheh will make all wbo come noter it valutary wiflu-ned, wivo unto salsa I the gonnif the factu of' buth the Oha and Nev Thatamute "Wbat was carmar aforonme. Wratlon then bas mame the lioly Striptures.
The rownity of the rightema, whet
fully comprebunded, will be an incen
ve to lives whaste and virthous hite
Wur hie is mate up of many aetiona
whethor goint ur last nod all acts of chedunce aro rowarted, while slif acia 4 dasmbedien
patinhbrest
In eonalis
mautan what that os powerlul mocentive, awiynng un in. wence whtels to granil and noble an ut rewalte, gasrdagg unal shatding ne fron bge of Satan, our common adversary Abd in all our muenyen and medatatron the Holy Spirit will asest us in Eosareh. ing mito those thinge whub jerian 10 be lifo that now is and that whieh i ohio, after this mortal canl shall

## THE FOOT-WORN BILL

## "B. mote the bewt the agh fle

## 

butinese cutted he elty, whera 1 remaieed a fute week Whitle there I hat obeselion to pass a
eertain homso where liquor is sull. MY
attention was first drawn to it by the green acreen across the deor While Ineking that way l observed the deor
 vorn sill still lingered in my mind. Thousands of fiet, or the same feet thousande of timen, bave trend this sill. Here the laherur to nnd from lis work mops to quoneb his buraing thirat. lirwo the loaler, and theone and the moderate, slake drink of the liquid fro, The will is a silent, thougb unecrtain Wrtierss of the numbers the have ubronged this place. Conld it frieak and tell what bav taken phee wishin, how dradnal weuld betbestory. Here aight ba hiatd the diagustang babblo

 could be heard the oatbe and his-phes mien that ar. no shocking to lhe rofined Tand firrs, but ars bure expremsed with.

## lewe tus, the good and the pione, with

 y yool work planned by Corvistian hearts tor the siappresson of vico andthe puomotion of ' the ruture of noralresath are riduculed rlandosed mi-roprecotated and aboual is the mast indecent rataner imaginable. What coold aot re thought of by fonl, wicked and pol loted minds, the devil,

## Lnoulant could produce

her thek 100 of tho money wat beed to ruin. Tho feated, for it this sill are tho foet whieh ireal the puth of poverty. They are the ones to complan of punioley times Thuy are the ones to condemis and abuse the captal nis and farmere anoy or them p in thuir ase and indepently on mesed the sill so olted. $\Lambda$ ad this is an all. Thoy buve wasted their money, doprived themsolves of bumas and indepentinec, starced their obildren, raisod them in ggroranes and wicked H. Fowed in their minds in the plas priod of ehildthend the soeds of di grate an's crime. 'Tbe mohhor
axions heart and treabled mind hu warned her ann nottocross that sill But be has nut beeded hor words of conti-n. He gues and conimanoa to go
tilt bie foot is amoog the number that has worn dawn tbe pill. His eonrse bis bruken his motber's heart and filled And tho young wifo, hearee's hest gith to man, sho who wrs ted tbrough roser to the ligmenal altar and was pledged support, sympathy, and love, potse lels sulone in a dragy bame in Pus hig and sorrow to reema ile beraul!
as bestabe can to beartarhes and paibe


## Aled toat the eruth nberventind moniy Neops

The chaldace wbusthuld be ciee j?g and coalint of their ires tosorve ard Wfo, us / I Iniming the undivided at'ec tion and help of hoth to bring thoia up in the riyht way are dow glvent ru ire y to the earo of the peor, distressed,
difbeationed, sorrowing wife Poor difbesatened, sorrowing wife Puot
wonan, conld she bave fursecu this Coutd she have lifted up the vait of the furura and suen her woil belored her
atay and shiuld, dowert hor and give his willing feet to mark a dow sisl that icults to the "beverage of hell," how whe wonld buve withbeld wffection, ber hothd
for a more derided and earceat effort on the part of the bretbren is this ro spect. The little that has appeered in our papera whis good, but rather too mnoh advatued. Wo need more of the fiset principles Oor aged brother, I Prite in the suneet of bis life ie strik ing a blow that is fett and will to muels tuwnrds reform, when the intoxienting cup is tuleer friten the commnsion tatic. This thing of vending liquor behind he biar io a tearfia batineas. It openis sweeping to ruin and dugradation eve rgthing in its conrac. Tho united men and women are, needed to sthy the ritle. Jot as be careful that wo do not be pitalong Mothers may for vert the aiflotites of their chidren
and lesil them to drumkeness. Yoang and lesa then to druntedness, Young
women may lead young it en to drankennest in the rotial furry by stimulat ing food and drumk. If the desire for
drink is fulmed nt loome the har keep or is only foeding it If mothers per vert the appetites of thetr chatdren so as to love strong itrink, or if yonw young men a desive for itrong thite, or if churches by untug frumontod strosg drak it in worleng th the aamo pruntiple that the mau does who deate not tbo lignor betbod the tiar,-asd hart to lead the feet that wore away the will of tempee comiot now bo wotd.

I will here ventury the atertion that there of nut a charch in the city alluded to watb a doner sill with equal
this lsmena atel textore that in the sate tongth if time thow the game sootworn appearance. If bly erertion 16 thinge, sum! doubly to then wo think tl at some fuet tresd buth silla. May the chereh to bavo it otborwise. Iet us tuke a look behind tho greeli suseun All that 1 lave ward and mach more bo true of the wukedneas tbere. But thote is sumething with thit to attiact ILero in at freo roubl-a warns room, own way are kibd to corls other if me has mo money to buy with the
ront will treat" bum. Thes wall side rat will "treat" birn. They will sido
with binn in his trath'e, divido therr last meal with hum. Tbey are tecth bic, and many a young man lua placed his first foot upon the sitl through the kiodibess with which he was tact and

## OUR FOOTPBINTS.

Inw few truvelors on the bigbway of life leavo Suotjriuta, or uoy murked
impresson of their jouner There are good penplo by tho thoorunds, but their goodseng runs is the same
groozes as ten the-urand others, they do not in sny way a-sort therr individ. mality: "Tirenome people"' we nay.
Nut antit of it. They affect one no more thas a ly liahting on yonder
wall would draturh oner. They are bardly negative, jetiertainly not vrry pontlice. They como und gn, live and
mose, hat is thll. Thi ra may pownbly ho wil whero sued peoplo would ceave thoy dio witherot one frotprint mark Gut puth they irod.
Bat ure an thotpritis to be covcted? Thero nre iboee who leave frot printe
that, pb they look berk civer the sunds of life, they weald g'adly arave, but oo inerusng tide over reaches them,
Cold, bard, nomovable nutures thase crust the roang life oat, and siareb on rides aver the shoughered deal. Thiry never fail in :
comms tailure.

One or two ureb propto aro ondurable, but whep it comes to threc or fom
in a commanit, one is remindod the pratilential times just prodictod, When severst phatis will be in perihepiter snd Sature ocessiopally ono enutd piter and Saturt orensiosally one enutd
endure the tbill, bat when Jopiter,

Uranua, Saturn and Neptune are
against us, it is mora thas humae 四ebb can bear. Fortunately this only oc eurs at pare intervale. How thene cold people chill one. Every enthnei-
notic feeling collapers, add withous terrible will power, we find curselvee ot the astne old beaten bighway where
tho innumorable carncan base been marching toreard another worid evor since Bryant fisst wrote bis 'Tbanstop They pull down, but have pot the original ty to build up It is so
 look tht the footpries such people

Therv sre lootprints belowe whichwo luve to atand, ns one atande before a heautrfal, suggeative painting. Not that theg are no fine in their touches,
but they tell a henntifnl story of losing ellerifice and heroic endurance Those who have made the footpoints bave brightened homes, eheered desponding bearts, touched whords thal
had eeasel to vihrate, until once more the aweet roolody of a human heart sounds forth.

With how littlo effort all this may be an mplished it one's own beart be tilled with kindness and tove Now is
this kindeess, genabity, thie delightinut trait that carrics wuth itso many blete isba, natural or aeguired? Tbere in whicb muz, under the aunlight of tose grow into a trea of aoble proportions. battle of lif becomes woary in the battio of lifa, hired of irging to mse
above the depressing influencea that aurroutd bim, and so stumbles and lalls Before such an one cab rise und
shalio ofl the lethargy that comps ayer him, scme now comer, brigbt and cheery joates bim acide and he is dis. made a +ueceat of anything in bave want a tucceat of anyithing in this thry wot toiled uncoasingly? Men. delsubab worlsed nine gears over bis
Orntorio of Eljab. Iet es woth nine years as faithtully is muking ontriselver kind and agreeable; what a wonder fal world this would become if each The conld bo faitbfal to such a task! homes would become as bright and liwatitiful as the furger ong mithout. How few plauts or trees wonld reach purfoction wero theru ao mora molight man live
If the
It there are obutacles in our path, lut wh bo detormined to overcome Thero are thiso whosutfer martyrdom as bravely as Jerome of Prague, but it is martyrdom nosece. The fire that Glases around them burns into their
inmost huarts, and thosa who, undez otber circumataecen, might have nbone as stars of the first mayoitude, send torth no light Thog leave bo foot
prents, not berause of tber inalulity to do bo, but because of ibtir sufrounding
Yor 0 er
Yor perery etfect there must bo th athoo. One ataterally arks what is the in tho taining of their chilerev, graxpod grout iruths rogarding bondy Hansformed, The physical bas mol odo with the mecotal and moral, that
we realize Whe are the sqeecesful mon of our day? Our rall ruad linge, uaceo-blul ministers and bank pros. mon whay aro almoal invaraty ronts look iot? tho matier Do not cultivate the juvente mind at the ox. pelne of tho boty, Maly a patont
luals the mind with burdens it cat illy earry, who would deem is most takind so to woigh down tho body and yet it would be wfinitely mory find. Others, delighting to seo their Iren's onotiets shithe in "Society," (chilonkindeces. At a carnival reeently I faw thy childron in exquisite rabee with the daintieat of slippors and silk
on stockings, dacciog apoas a ctage
ed, "Ir' I did that I would be fined." Poor pooplo are not allowed by law to ruin thear rhildron's bosth ; rich peo What abow or fir ebnrity may to so What a wonderfal infolding there is, and what otrong impressions are
made, during the fint three yearn of a made, duridg the firnt three yearb of a
chaid's life. Froderiole Procbel's roaliation of this grast truth ow bringio forth its fruit, not olls in our Kinder gortons, but in thoonando of thomes Let young teothersistudy the syatom. Cbildren have both rifbts and murve ne well as older people. Let ue bea
tbat in mend North winds affec them, yet oven more the breezes a bome wbon no aurth wibd blows. Lot cultivato btrong bodies; $\mathrm{ycs}, \mathrm{ca} / \mathrm{f}$ ang plant, nor dera this aminor thing! If the box that bulda a pro cious jexel is not strong enongh t
stand the winde and waves in a storm the whole is lost, and a mind with body ton trail to bear the llle of life i ton ofted a wreck.
Lot us atrive to poescora unselfist characters, to pars by tomplations un moved, remembering that He that is for us is moro than all that are agany Let we atsert oar nwn individual
be oursely. s, not wome one elses aiming only atior at lofty ideal. Lo as have our own opinions, expres thea in kindpeay, and leave such toot prints that it eome Budivioua dimcourarod nod disbeartened can but stwp in thom, he will be brice und strong Tuen wo aball bot bsvo hived is rain.
What kned of fontprinte ane jou ceaving day by day t-Mra P. Biorn in Futh aul Works

## A ORAPTER OR DRESS

The progressive elentent are insubis ted in their declanatoons mguinht re-
straintujou Chrmatan mosfoms, though all authonities of any' note, slanys it garded pininiexs of diena as a bidge of nobitity and greatness. A leading jousnalast of one of our maritime cities, in cotrnonting upon the hives of the great ane of America, fand they wore plasin of speech and plain of dress. Progres4ionists, however, hke all otbor apelerts,
munt bave a hobby. They aflim that munt bave a hobby. They allifm tha
bhero are thowe among old orcterist Who du not eny Grace. A very bomely exprussion, indued, and in that partie
 forent now of the oubjuct, they confine Leir secrices to prayer and tbanksyiv ing, and truas to the great, firet caune for graro But this vagary is not an was 4 Tuoker lady of the progressive ype, who dotenained to sport a bat aud boon after thero was a great cosn anotion on the atrout, hde unto a Co mabctoe upon the war path, upon 83
certawing tho causc, is was fused that the refractory metoher whs fetting hat celigion on the progrvarve plat.
Aeother notable feature io the new order cloment is that they aro moro re markablo for individual ideality of at veritice of religion Such progrebsion is a mixoomor; it exiats ody in name Tho noblo Balsbagh, in commenting upon its consequences, buggo-tod sepa
rutions, 'rather fian to romain to car dalize and currupt tho chureth" Bat oring company, liko the drowning fly bey beclonn thedr fellows into the doath not, that they may not mourn lone tho dread catastroplay which muly

## HOW TO PRESERVE OREISTLAN UNITY

BY \& T. Dosskaman.
Ged has over provided for the chil reh relative to their happiness and placed tho mease within their reach that they esp arail themeclres of its
blessiege, Love is a meens providedtho propelling to Christian labor and success. This is a Christian gracore-
giring cateful tulturation in order to forfees Cbrastian anity In the absoace of union no organizel body can hbur suecestully. No two cab wall agetber oxeept they be agreed, which viggeste the necosarty of union. An rganized budy of beliovers in Cbriolchurcb, in the fully equipped for succonsful charcb work, muet abound in love adod umen. The infallible rale for the premervation of that love for be prowetation of the work th that mountain of troth, cbarity, whech
thunketh no evil, -4 charity that will not pernitl one to think veil of auoth or tath the ros fuets in the cabo are
disured. I bear a roport concoraing brethor or bistor, bringing them in liaropate. I hare not that Cbriblian grace sritbin my owa heart to diecous. canace the roport and go and learn fons the partics directly coneerne the real facts to the case mysetf, but give it cadence whether true or not
and mi as a circnlating medium publield it brountast irruspectite of my brother's feelings thus destroying the celing of lovo and good will furmerly xistidg, and bettig the musue of pro ducing coldnets in the body and dien ler ub tho cturch. Tbis 18 a prolific means to retard the growth of the
ebunch Poatianing that churity that Chanketh no exil I will bot aecopt ro rom unioss 1 know of the resi ract and by wo doing I nhall 'yave a soal from death and thall bide a multitude of suns." Tbis cbarity, love and graco in tho heart that wall think no evil,
only know evil whea $t 49$ fouod really to oxint und then with all the markr of kindoere expurge that eval is the aly itmaniabe rule to eatablish acd prcharve Cbristiat ubion. It will pro of the budy of Cbrint. It will be ar ncontave to greater and douper devo tion, to more prety and holineth, and a powerfal means to convurt thoed anore of that grace and Cbristian ebar ity that will bind us in boly unity which will securo for uy tho blessing eteraity.
Dunkerk, OAio

## Wateliga witg aod

Tho briefeat biography ever writton I' mortal mun is givoe in the Bable in alked with Gord, and bu away not for God took him." In it possible lor any of ns in theas modera days to so live bat we may waik with God? tal question, of far moro inportance ban thow other queqtions of "what hall we oat, and whit shall we driek and wherewithal shall wo be clothed ? Which aro cotistantly fresaieg upon th with importonate demands, Can we Walk with God in the slop, in the otreet? W ben men exsspernte मक, and ork wearies as, and tho children frot and the errvants anmy, and our beet ladd plans fall to piecea, and our castles
in the air are dixaipated loke babblen in the nir are diesiputed like babblen ralk with Ged. Phat rrligion tbat fuits ue in the erery-day trials and ox. periences of tife hys somewhere in it a aiw. It rhould be more than a plank to sestain un in tho rushing 1rde, and land 144 exhanated ant dripping on the otornal sbore. It ought, if it come
from above, to be always, day by day, to our kouls os tho winga of a bird, bearing us uway from and beyorfl the impertiments which seek to bold no down. If the Divine Love be a conwith presence, an it wislwolling forco

## PRAISE AM INOENTIVE.

Judicione praiso is an incentive to ffort. Prutso your cbildren if they deeorre it, and don't bo arraid it will
make them conceited; meritol complimonts serve rather to malev porsoes
satiefied with themselves und egree-
able, ratl er than ruinand overbearing. you think so. Maby a gir! has beets made timid and aelfdiatrentiful for life. beenuee the parents thought it their duty to consince her tbat she wat platn sad unattractive. As a role, thobe who base tho greateat gifts und talente are not the ones who are beat satitlied with tbemsolves. They absolutely ueed encouragument frum inferiora io boy them tp. A woll-limed comph. ment doer thom goud. It makee mod jive peopto wrotchod to bave their defects pribted ont and commented on with no allusion to their redeomiog virtucs. As for men, they bever male an eflurt which they think will end $r$. failure; mako as man think be can do what be indertakes, end the exorta alt his powers and will frequently vome It vietorious in spite of many obstio It, , and in fice of alt diecouragements. If blame is noodud, don't retaís it ; bus when you can conserentionsly prame to cell foeaming cifort do it. There is no powing what good gou will seom plieh.-Christian Noghbor.

## DEAF TO AN ALARM.

Not mang years ago, a stadeat in Priaceton Sewinary, deniriog to ariar varly in the morning, bought on alernlock. For a few days it worked well. But ape moroing, after beiog aronspd by Its alarm, be tursed orer and went to cep sgain On aubarquent moraingt be cluek failed to awnke him. Ite placed it ender the bead of has bed itdose proxumity to bis ear There if awoke bim till the aext time be diapheyed its summons; berer sfterwarils it wee a failare. He slept through ite eall with perfeet regnlarity.

Yet, os the other hand, many is motkor wokn oa the faiblest voice of ber bild, and many a watcher on the allighlst morement of the pasieot. They
bave trained themsalres to beed suct call.
In hike manoer the conacieace may be deadened or traibed. Let the Cbristion disregsid its voice, and soon it will become nable to arouse him at all Lez bim carefully heed its faibteat recaobstrance, and it will become to bin a mont ralaxblu meator. Take good care your coosciebes ; it in a wort delicate. apparatas - Mristian Obvereth.
-The bess way to gain working mea is by the manifestation of intereat by the clergy in their uemporal welfare

## The Primitive Christian

©he Brimitive ©hristian.

HUNTINGDON, FA


## MISSIONARY BOARD



IT is estimuted that there were trom loreteset in Juhtictows, Pa .

Tur. $B$ Br them at Hook comes to a in 14 enlarkind and wixteen page firm Tuechureh at North Manchester Incl, sacmit to bo protporiog. Two more were 10 ently wided by haptism



Two more numbera sud the l'saxatmue will cume gut in a new outb
Topolk out for somelhing good
In an. other eoluma yon will notice what we preposes to da.

Turs morsing, Nor, 2-2, tho thers mometer 4tands at on's 6 dogrees abuve $\angle \mathrm{ero}$, which in somewhat colder
thad is general in thas country at this time of the year.

Wha Ennoumeth last weth tuat brothor H. If Holsumger was ordataed in the Elk Liek oongregation. It in a (the Burlim) rongrogntion.

Bro, if W Cripe bas been theaching in Douglas county, Kan Fivid : meoting of ube weuk ina meboot bousa
Thiriech wero baptisel and there secmul to ho a growing interest.

Turas, weru threedencone alected in
the Wrynestaro ebarch reeostly, $A$ bout two humdred and surenty-ive members conmuned at their lovefenat reventy
bouse.

1r our rembera will bo kind onough to send us the namos und aldro sucb butbree ar are not taking
Pramime Cukisnins, we will he pla Promitive Cuasrias, we will he plas ed to send $t^{2}$

Tults morning. Nov. 23, brab of W J. Serigart starts io son bet county
to work in tho interosts of the Breth rea's Normal. He will aial to recoivo enough money to pas for the beating apTaratus, which coat 82,730 .

Oub brelliron and ainters should remonber thas they call do moce tor the advancoment of the causo of yelygion in a eommenity by exhibiting the
proper Chabatun light, than tho onost efletent mimiter can by bis preseb. ,
Tul. A M. Report for 1840 , contains some thoge that will be of at mach inLorest to tho eharch ycara sfier this as they were won ufter the nueotang. We
heve a supply on bande yet and will be plensed to fill all orders for thom. It contains 98 pages with indox, and well bound. Prico siagto copy, 9 conts ;
5 copies 81,00 .

Wre reill bave on hands, eoveral bundred copies of the Geraun Mantes of pleaned to diajosa of. If any of our Gormon bretheses are yetuasopplued wo nould bo glad to bavo them order
singlo dopy, 10 cente, or $81, t h$ per doz

We are sorty that we do hot bise the papur in thetugm it will be for $18 \mathrm{~s}^{2} 1$
to sond out to these who40 rames ard ent in tor sumple onpies, bat wn do not thank it udvinatido to cbabge until the last numher et the your, in nererant papern
bound
A BEMTHES nubelibed for the $\mathrm{D}, 0$ pod right of. In dear't muthe a proper that talks apminat tumed Of coureo Avil ty the was, bera im $n$ ehance tior brethen. Just fivep 4net on the to Lated quention assit yon wall get bura.
Wr have lan ane thing to do in the wotld aral that in to wes the mill of God We rhoastl wot perform in angle fect withobt we first monudn'r whether
it in in harmony with ti, d's will it ull Cbtisthuns would do this how dif: 1-vent wauld ho hein feperal depurt
ment. A duare to in tiod's will en stronif that whe werer toed tight of is rywbero

A nathead mecodent, hayes the somin lay Srhaol Tiumes, oreurbed recontly Eug'und It was on in vory dark
ight. Tbe ergine driver bad stopped bis tran in a dopp eationg thnterng there was something tho malter with the locomotive On starting at ugain be, by matalie, rith the train hatkwarde. Nenthey lio nor any of his bands knew that the truin was burk ing inatead of going nhoad wetil the train was sumanhifi up by ruosing intn snother train, whirb was besked in the right direetim. Ilow widrh hike Thes of our brethrens and kisters, Thoy ory progress' progrenal But they tare forgouten of what Cbristran progress cansialy, nisd consequently go abead bueseranis withent knowayg watil they run into trails wbicls arc
hestal fhe riplst way Tbon they blamo the tran for tho amash op and are sura crery thing in goins wrong
Tur following in from brotber 13n' hangh 'It is follt and clowly, um
 ast foll. I always thr al the winter. I bavo not the mentes to dely the rigor of tho stern, white sobel mowarch, and yet iny Int is a IJeaven conipared mut
thenganda whom God puties sod man neglects $O$, buw say heart wachestir those who are bath joor and teeht. Who mat ba nader the scyore dewei pline of winter for menths, find mom of whone stathering and rourows none erer find out but tbe Ombirelent It seems to me to gennibe, stell-doseloped
Chrintiae cons-foumae-s will ated for the destitnte abu nuirerable as the of jects al its necensary instact. Pablife Cuprities ean bo litorally well sustamed that the two tent of going is in case where the left hand matut be kopt ignor ant of the macrifice of the aght hanil, Tbis is what makea tho noble recur on high.- Yov 15, 1880

## BRETEREN'S ALMANAO.

The Drothren's Alounue for 1891, b now realy for diatribation, aod all or desa for them will bo promptly filled It contains everytbing complete that belonge to a regular Family Almante teresting, aseful ard religioan reading matter that is richly worth the small price auked for it. We grave the Maic tevial List eomiderable attention and ail corrections aent us were mado up to
the day of publacation. It eontaine 10
corurs, and will be sent, poatpaid, all denaings st, at the following lates single copyg. 10 evthex, 12 eopies, 8100 at hondred ratca.

## AN UKWISE DESIRE

There are a great many poreobe, and theer, too, who profess Cbrist tone mecns to bare quite a desire to bis. eonse wealthy. They seen to forget
that they thut will be rich full into What they thut will be rich full tuto
mang foalith asd laurthal lats Wby dimio th hafe that velath will eapote
as tor danger" Wo generally dosire to suan dabger, tate in thes niatwor
 areting the part of wistlome. At wiser man than masy of 1 un botem to bo bas
 ty-struckes, yet it is at the samo time asmate to do-ire that which is decoplive in it Lbsjactor Poverty and reches aro the extrenies. The nesta is the atro grounci, and he that doaros to food, raiment, and such things as make yous cumfortable you should bo can

## A MISTAKEN IDEA.

Sume pernenes scem to bave an ides That worlsly proaperity is no evidonce thut tho Jurd is with thom and that they sro approved of him, A non. proncher
made the fullowing remark. "hed what un elegant crop I bave this year. I will bave thore busbels of wheat
than any tbree of yout roligious farws. The Lord blensea mo mare than you. Do gon not sappose Ina ad
worthy in bis bight? This man, like tundreds of othere, regareled tomporal promperity as an evidence of divine fivor. Wbat at error ${ }^{\prime}$ Job was a righteoses man and jet all bis wealth and even bis ebildren wero takea from bim. Joseph was a good man, a mata whom the Lord regarded, yot bo bed to endare the trial of carious and false brethrex, bo east inta priton through fulse pecesnation, and apend long years witbin its dingy walle Bat Got was with bite. Then again it is
said, 'The Lord lovoth whom be ebas. tonoth. Ke may chasten li* by witb bulthing fions us temproral blensung or the may lay tho sthu'ting hated upan 118, hast it may bo sll for our proul in lifo pbonld not bo rogarled 14 an oxidance tbat we pre not ander the davine favor, or that wo bate tiod's favor bo cause we aro bleggod teapotally.

## PAUL' OONOERN LOZ YOUNO MEN.

The apostle Jolan wites to young men and be gate two roasona for it One was becalle they wore alrung: they wero qualified for aetico service in the fanse of Carget II bad written to chiddren but thoy were ibo yonng and fectlo and ho contd not ap. peal to then for active rurvice Ho bul nlso written to the aged but thoir
pasess wero exbsumed, and bo coald not expect murl from them ; but those who were in the vigor of youth were the pens of whom be cessld expect active survicg. The kimo appesl comen preacnt day. Thie church neud of their paement She churod needa their bath school, in tho prayer moeting, and in ali departments of Christian labor The other rouson for writing to theat was, the woril oi' Goil aboile in them. Ther deportmobt had doubt leas exbibited to the apontle that they had tho principtes of tho Gospel an stilled within them. This is the class of' young men that tho cbureb neefs, young mels that are firm, that wild stand temptation, that eannot bo ied away by plausible error, and that will eailod. Such young men ean be relied
tbe principle of Chriatyanity and un large the kurdors of our glatgens 7 ion

## THE YOUNG DIEOLPLE

The iquestion is bemg arked be our veaders, Is the Founy Desin int to the published at Hanimgulon lor Isct? We answer, it is. And we expuet to make it junt the paper that onr young fulke peed and will want. All of our ohl sgeats for tho Yohag Ihartyple, ant hasdrede of otbere that are willing to att, aro reguested to noed us tbeir balacs sod sddress, wud we will furnish chery ouffita an wnon be wo get them roady. We allowed th to bo published at Aabland, daring 1680, fir the purposo of lessenipg the namiser of Jave. nile papors amony 49, Ancl to tanke thu number attlllese, Bro, Sbarp hought the Chultru at Worh, bo that now we really have but ono Jurenile puphr, a hech is all we should have of thatone is properly edited. For the parpese of uniting our efforts and awoidnag the multiplicity of papers, we propase now to neite the Foung Drveiple and Chult. ren ot Wath, nul pubhinb the corsoli. datod paptr ut Huntingdon. In whith case Bro. Sharp wall propare the Sualay Sehool Iocsans, sod we superintebd the editing of the paper.

We expect to give out attention to the wink and spare no etforts to silapt it to the clant of readera for which it
will be untended sid bope that the chareh will feol like giving us its patronuge ind to operation.

## WHOM WIEE WE PLEASE.

At entainly very ovident that wany profepsidg ('hriatians ara very anxious to please the world, to seek its fractubluip, to copy nfter its fasbioon and vanities and enjoy its pleseures. Wo bave frequent illustrations ot the in the eborct. Brethren and aiatora will nometimes malo groat ancrifices ts plearo their worldty asmaciauer, but will not malso any naerifice to please herir i'brastian brotbred, or the chnech, Is it not evident that sueb love the world nowe than the church? It is eatural firr ua to try to meet thr approbation of thore wo lovo best, and if wo love our brethroh and sieteri as we ougbt, we will evol mako ascritices to plesse them. Wo ought to bine more of the spiric of Pant. IIe did nut 1 lank it wrong to ent most, but ratker than offend bia brotbren, be and bo woald neves touch it. Paul lind a very bigh regand for the feel. inge of his bethied. Of courso if bo had felt it hon duty to eat ment, if to abstain would bave been a viblation of Drene Iaw, be would wot have been justifiablo is csutorng to the livelings. of his brelliron. Bat such wav dat the case. It was not wrong to cat mest and it tras not wropg nut to eut it. So if wo cad please our Chriatian framde whinot violuting a lass of God. I' wo bave the true nfivit of Clistianity we will do it, and evon mako bs-rifiecs to do it Know this, my CbrifLins brotber or siator that "whosoaver will be a friend to tho world is the en. omy of God."-Jame: $4: 4$.

## 000D TIDINOS

Good tiding male the heart flatthay do the soul good sndead. Who it not bencfitted by goad tidingt? Mary of our brothron aro sut ir the feld la. horing for C'lryist natd thetidings come, "Souls a1e savod." Frerybody talked ahout Garfiehd boing oketed to the pecsidency, yot it was quito a snabl! affitir in comparison to a Hoal botag elected, through gracs to satratius. Why, the angeis rejoired if thousand times more on lay Sunday erenibe. down at the banks of tho Junatu, whets our joubg sioter put on Chriat tban thoy did over the reesit of one late slection. The tidinge of tho soturn of one sizver sseends ap and up until it
rosches tho ean of angele, and all
the bapp is heaven are put in tone,
lat on varth only 5 very fow take ney account of it. Why is thin? It it be cauro wo thil to make n full cetimate on the valoe of the mall. Sumo thisk it seareely wotth while to repors the good tidiug it simners roturamg to tre the grandest ormata that necur in life. W., canconctiveof nattinggreator thas a srul eaved from vio an 1 minin who are laboring in thin notle calling will wopert tho remble
We are in a Chrotian warliseo, The contest wa a chace one ambl is hinld tho
fore we necel not maly wery nnlisted *oltier, ben we are monatantly nociling wem reetulse To heur tbat they are
 nowthl energy. Than, Hend in ike gond wery and longmbleng the reinforecnemet su will

## seeting god in all tainges


 too weth achi and hat chongh attribbefons hes cyou when Potiphorx wite tempted bim to bin his cry was,
 nid Nin suluint God ? When the
Butter and Buker ware troutled about

I'barantio salled hitar and told bim then Je hawl heard or his ehill in ieterpret 15g dreams, he turnsall tha ervelit from will give Phariach an anturor of pesce," Wen the smport of the leing's drean
 Placauch what he it atoat to do,"
"The thing taentablishod by Qod will sbortly bring it to pasa" Finully when be dincinots humsolf to his brethreu, and thoy ure astinmed and griered over there conduct tho
 God did read me before you to pre nerve life, ated Goll fene me bofore 5on to pueservo you a pesterity io thin
earth, und to aso jour hives by great chlhercrance. So it was not you
that otat the bitbur, bat Goi" He etogaices the fivet that bo ond hat the purporta, of God wero folfilled
then
 thore are that cun, like Juseph, yee Giod ta their ruversus. Int as teol as that nething will be thune bot what he bas a band in, even if it is to load
lirumgh the furnucu of athlution.

## STATE A a OGRVENTION

The long-looked ris firit Siave Sun duy Sshool Conventinu bay bren bold pavt, and we nuigrae that many of ont reuders will expect to hear bome thing nibute it While we do not wish the bo too eniburidstic over tho neqult, 3614 mils groat pleaware that wo thil you nbout it. On uctuont of it being the lime diootivg of the kind helli it many of our more carolul and cmas dor ato brothrok und oliters cossider. ably inwerned an to the manber it Fobld be condueted and be eacouragement it would receive. Thes much we expectod, an it was an iropistunt movement and could not holp bat, in some Way, elfect the vital intercote of the charch and the promotion of our com-

While our wholo beurt is is tho Son. day Schoot work, and wo hellowe it to bo one atrong the greateat auxillaties to successful ebureh worh, yot we hare
a great deal of syrapathy tomards thrac| uftor: for Climent Alexandrinus suc-
Whe boncatly uffer from us, bo lieving boncely difer from us, bo their part, in withbolding their sympawics from tho work, to rotard thocanse of religion, but that theg ect in haranony with the praneiples installed by norrounding circumstances and inth: nees, If the sureoed, ly the nid of of our childran, oml nur neighhort hildran, corrat maral antl religiou
 qually gand re-nle hy ennfining then vainugg. If they can the the thental mo call garseltes evin and say that both partien mro dojng no equally good
aroat parpose in holdigg there meetinga, is to improve toul facilitate
the Sunday Sobool work. And thus firr, utider tho blominis of Goll we hnve veres raban to belowe that they have
 "xrequt that it reachen farther obt ond cmabuces a larger tercitory, wad thes wider dius mination ot'a li
the Sonilay Sehool work. When in the Sonalay Sethool work.
They menting was well attended and Wist all that conld roasonnbly be ox lier wod auder exi-ting cirmmatamen. It wav the kind of a meating that we
long deared to lavo nt Hantingiou. Thero is bothiag that we Bo mach en juy ax the nesocration with kindred apinits, and tbis meeting afforded us a very pleasant opportamity to bave our wohbos gratificd, as wo had with us quite a large number of bretbren and sinters. The churches were pretiy furly represented frosa Philadelphis,
the castorn part of the Nisate, to Johns. town, the western palt. Wo aleo had with we brother E S, Millor, of
Muryland, Wel Holainger, of and Jutia A. W Holsinger, of Kamasa, foar of oor midisters werc with mind y fitita a number or lay morubers. di on Thureday ovening threo openod on Thureday ovening; threo soa
sions on Friday and two on Saturday, lowing with a cbildren's meeting. A nomber of important quentions wer mont and hore umanitey of sed a fentiment expressold bor a word swid on many why max the fewlings of thow present The meoting seemed
to hive leat one nheret in vew, and thut wist to labor for the promotion of the Sunday Rchuol verk, and we be bero that it was the ututed opinion of ill that it was a secerse, find our only gret what that therw were not toome To be Continand nert reerk.)

## PETNOIPLES-N0. 4

In menar andion tututions we refermul to tho Chenstion scbool, at Nexsendria, and to Clement 4s one of the teachers of that sebool promining to refer to both the achool and the loseber agnin. The school at Alt xabdria is irequently referred to by an in on writert, bot beravee it was the
abu moly fulbol of the kied, hut princi. pelly. p-rbaps becunao sevoral of the early Chriation fa bers wore connocted writh it as tenchers Its location at Al. oxandris alwo probubly helpod to givo it resutation and noteriety. Bingbara, rome dulug thas achocel, enyer "St. Jo rome deduces ifa orizius Jrom St
Mark, the firat founder of the cherch of Ahezandria, felling us that Pantio ous taught Christian phajusophy at At exumilias, whore it bad been the cuentom of old alwayn to havo ecelesiatical diet ors from the time of St. Mark. Where hy eculeslastical dueters he does not inean the bishoprs and presbylers of the church, (whith wure originally in the 4 netors of Cbriatian plilneopby in tho eatecheric achool, whercot there Youndation of the church. Euccession was con church. And the
cueded Puntacans, and Origun, Clemones, Ieratlas, Origen .ned Dionyaius, Ber aclas.
it were casy to rer count many wher such sehools torac, Cresarca, Antiecb," \&o Bing vol. 1., pJ 121, 122 . Jornme to wbom Biggham refire, hrod in the thib conturs. Among the earig teachere of the Thenucit accuriduria, wan Pantuenus. De livet, according to f'ave, Hheut the
yosr A D. 1al. Jinsuban thus spogke of hian in referring to circumstabees nomuentod weth the charch in that ago al tbe world. "Abent the same tiane, the sebool of the faitbful was governel by a man noest distiegainhed for has ange whoso dame wan Pastinezun
there barf bera a schuol of eacred
lataing cetablishel therefrom anciont tunes, which wey continned down to onr uen limen, and which wa bave the cerstood was beld by mwn able in olo drence, and the etudy of divine thing For the tradition is, that thes philoso pher was thea in krest cminenee, as be had been first des prphised in the philos. ophicat pripeijues uf those enfled Stoic But he in anid to laye dieplaged atach unlour, and bo zealous a diepositaon, re quectiog the divine mord, that be war anatituted a berald of the gorpel of advaned crea no lar of Indin. Thero were oven thoro yet many ovangolasta of the word, who were ardently atwitber tor ccoplly thetr inspited yoal after the apostolie exsuple, to merease and binld up the winno word. Of these, Puntacnus is said to buve beon one, aud to buve come as far an the indien. And the report is, thut be there found his own armeal sntiupted by some who of Mutchow to whintur with tho gospel no of the apoullew, bal pracked, und had toft thent the giovel of Mattbew in Hehtow, weich was also preserved antil thes time. Pantanas, afier many raisawortby deedk, way finally at the had of the Alexamdras sehool, cont menting on the irussuricy of divine tratb, both orally abd in hia writigg," Lirsernis' Evelesiastical Mstory, Book chup.
Clement, of Alaxandria, ss we bave already scon, bucceeded Paztocnus as pritheipal teacher in tho Chriatian nebool at Alexandria, Ir. Lurdner
says of hins: "Thero ure great enns wendatione of Clement in many of tho ancients" He quetes beveral pa-sages to show the estimation in wbich Cloment was hold by Lif brethron. Tho following is an extract of a letter from Alcrander, bisbop of Jurastlea, to Origen, writton affer the tleath Clement "Por we know thoso blessed fithers whe buse gove bofore us, and
with whom we sball nbortly the ; I aicnu Pantacnua, truly bleased, and my master, and the sacred Clement, who Wha my master, asd profitahle
Clarhuer's I'orhe, vol. I, p 3ak
Clumetif nays in the first book of his bibeellumes: "Niow, thiy work of mine for diapilay; but my memoranda aro stored up againat old ago, as a remedy ogrinat torgetfulneas, truly un image and outhno of those vigorous and ani matod dist ourse which I su an privilegod to hear, and of blessed and truly remarkable men. Or thepo the one, it Groce, an lobic, the other in Magna Gractis the first of thoso from CooleSyria, the necond from Ebypt, and otbers in the Eist, The one was born in the land of Assyria, and the other fiebrow in Palostine. Whon 1 cams jons the lact (ho was the firet in pow Egypt, I fousd reet. Ho, the true, the Sualiun boe, galhering the spoill of the flowors of the propbetic atod apos of Lis hearers a deathites eleme soola incwledge. Well, they proserring the radition of the blessed dortriae deriv ed direetly from the holy apostles, Poter, Jumes, Johs, and Puul, the eon wecoiving it from the father (but fow
will to us also to doposit those anece
tral aad upostolic secda. And well kaow that they will oxult. I do not mesn delighted witb this tribute, but molely on aecount of the proservation of the trutb, seeording as they delisered The last of the fathers to whicb Clement makez aliustor, is thought to he
Pantiones it will be notied that Clement had great respect and senera tico for the docoted Cbrisianes that had gono betore him, und espectially for the apostlens And ho beld uperiolie truth Cloment was a reburhay cotimation. bad a very bikb e net ption of the per foct Clarisiwn charatier. Ho wrote practiv. In bis writimpth as in tho Aonual couneile of our Brethren, there Will be fuand an applewation of goypel pmanacre of life. Ifo seweruly ceasured those why indulged in lexurious living. lunt is eatiog and drinking; be ale theons aules concorning bleep and voclry. Vrou hin writing ho seetns whave been a very humblo and solfdenying mas, But notwithetabding is bunaility and self denyal, bo wes valour adrocate of knowldyre, and en lher in a Cbristine ecoboch at Ales undra, thositg mont cancla-ively thas ednemtion does not necernanily lead to wite und festom, and extravagatice To sbutuld hike to gise Clumebt's view f tase of the thinfe we buve pamed atowing thur similanty to tho views feid by our brethren on the bame gubsha'! probably bereafler gove the viown of the ancient Cbristums upon thone subjectes, in septrato orticlea from twinit we are now writing
It wall bo scen from what we have writton, that some of the mist prema nt of the Chriatian fithere were no aly frionde of education of' a bigh order, but wero alyo teachers in inetidationa designed to promote auch education. We alao find, according to Binghinm, tho auther of an extensive work on Cbristiab antiquitien, that Jerome, a verg learned man, and the author of mnay Cbristan worke, living Whenarly as the fi brtb centary, attr butes the orrgia of tho echool at Alox dria to St. Mark, who is also said to be the fonnder of tho eburch of Alexan. dria. And Einsebios, tho author of an Erelomumital ifistory, mad who also wrote is the fourth cestury, , alls the Achool at Alexandria, "the school of the finibfol,"and turthor taye in rogard to tho ename achool, "as there had boen a webool of succed loarning establithed Thero from ancient time ", whel was Whith we bave understoon watheld by men able in eloquence, and the stody of divine thainge." Seo our forcgoing geplation from Eusebras.
It woold appear theo from the testi nomes we bavendiduced. that the early Chrintinn church savectoned oducation each it, and that some of the oarl Christinn fatbers, eminent for knotil dge and piety, were tesehcos in such cbools.

ANNOUNCEMENT.

## The 䀒ivitice elhristian FOR 1881! <br> ar bitarca, mimers and briend

Wo eolsot a eontinuation of jour patronuge to the Pamitive Cuabrian for the follewing reasods
Fiost, It is the oldest and firet ca. ablishod periodical in the Cherch represonting the Gospel Vistor, The Christian Famuly Conjuanmis and the Pitgrain
Second, It bata over atood solid and frm in laboring for the peace, aniou and proaperity of the Church, and for the promotion of Primitive Cbribtianithe promotion of
ty in the world.

Trian As ocutributors to its pages Fo bave the names of our best and the Church.
Fonkrit, Ger "Sormon Department" vill bo continued, which is bighly opprecinted by our readers and especinilly our inolated mumber:
Fifti, Out Correppondence and Chuthth Newa Departmenta will, If posmbite, Le made betterand fuller that betire. All the news of the Cburell mill bo carchully gathered aml prepard for tho benefit of our renderm srave, Qur careful and conserativo courne will be faithfolly contimut, and our bent efforts shail the prot fryth to fraistais and promoto peare sud union ameng us. Wo bave full and inplieit amth in the doctrimen of the Cburch ad elasll continue to laleir for then perpecuation. We shall ntand by the old Gospel Ehip.
Skvenif, The Patmotive: Curistian has ulwaya boen tho poor man'e papes Noter, to one knowledge, bus a single pour brotber or sister beon rofuted our paper. Wo bnvo practiced libesality tibs direction to our fisancial loen, notwithstanding tho very heerat ielp, We have recaived from our hind-hearted palrons. If wo accommedate the poos we ongrite aleo to bave the patroenge

Dinath, For 1881 the Pristive Cabintian welt bor changyed bach to the 16-payc form, strtehus and cat, raed other. Wec impronel. Wo bereby guarantee 06 our reuders as goul a papor and a Wuth reading bulter as any othor pi por peblisbed hy the brethen. We. will not say better and more beenuee wor think it wrong to ebcourago compets. tion and atrifo among ux as publisberk For tho ahore narged reamons nod more that wo could sdd, wo Anadly ant

## Thome Elepatmefit

TAKE YOUR COMFORT．
Solomoa esya there is nothiog betser for a $\mathrm{man}, \mathrm{se}$ it regards the things of thie world，tban to eat and Uriak and bately masy persong inatead of doing this upend their livoes in trying to do an otbera do，and lavigh their toll asd waste their roobey in endeavoring to pleaso the oyee of those who，if they care will qaite lisely hook upon them witb pity，eavy or coatempt．
Some pereons will pact themselves for mathis that they way abine abd glitew for a few buora before a thougbt－
lese frowd．Some mathere will heed their own cblldeen on poor and ill－dress od food，and thes lond their fables with loxurien to feed atrangors，heeping the good thiogs＂for compauy，and giving the poor things to those for whons it in their＋pectal duty to oare．
Is this wise？Is it right？In wot maoy a young hife eubittered，and many a ethild made discnntented and
dienuated witb bowo and ite eurround ingn，hy unch ill judged parsimony and prodigality
Geod womad，you may oot be able to aflord iuxuthes for your family，then do pot wfford thera for any coe else．Your brabbuad und childres are，or ougbt to
bs，juat as good＂company＂na soy of yoor vieitera wbo drop in＂to take teb，＂ and go wway to gossip about you and
tell the faulte of those whose hread they heve eateo．
Make your hounc is bome for thore who belong there．Do not fret yourself to manke three kiade of cake and four kiods of pio becase＂the minaster waly
comiag，＇be probably tus the dyaprpsia now，and wonld lake to pitch the whele of ywur sweotened trasib out of the window，and est s dish of basty pod． diog and milk，or a roast potato jast out of the sbhes．Do not worry your kelf herause two or three tattion sefigbtors propose to inflict a visatation upon you Hase good food ulways， thut is，de aot speal good proviaione by tove aboasinations of westefol and ub． skillful cookery，but have everytbreg beat and plain，wholesome and abuth Het，the semv wholesorae food yon give to your ewb cbildres，sad treat them so kiodly that tbey would be glad come agaia if they had to briag their awn dispere Tbe hifo ts more thas the and good seose ge fartber thwards mak ing eenerble guests boppy avd conteated than ans qasatity of tadigentuble cook since pice．

T be nuwa priaceple bolds good of all the furushings and beloagiogs of your daeiling if you are a ressousblu be age，pleake yourkell and goo will please all who deeerve to be pleas：d．A writer senatibly saya：

Fow people out of your owa faxily kow or cate how you live You wilt probably，Deither sotprae nor ploast them by opealag fine parlora kept ooly for occassons ald the reception of attan
gers Let your home，large or sumbll， be kept for the beaeft of thos．who live io it．Warmtb and light are better than Bae forature，and good beds better than Gue budeteads．If there is pleaty of poobey，we may have all there poed ad comportable thereg with all poseible beantiful sarronodings If oat，witb tasto ibdustry and iogentits，aed beart ia the mister，you can moke alment auy place cherry．The more tastofal，the nore besatiful goar bame cas ba made the bettor alwayn for those arpiaud yon， and for the friends dear to them and to you－not for show，not for display Maki gourself and yoar femily bap py，and goa will mako otbers happy but if you apend your etrength in try ing to please strisagers．yon pill die－ pleare yourself，and tbeo will be able t please yonrblif，and then will be able
plesue no obe clse．－The Christian．

THE BOY WHO OOULD SAY＂N0．＂ ＇Xol＇Clear，Bbarp and riaging，witt an empbasia that could not fall to arrest attention．
ol don＇t often bear sach $s$ degntive as tbat，＂remarked one gedtleman to an other bs they were passing the play ground of the village achool．
＂It is not ofter any uac heara it．The boy wbo ottered it can \＄ay＇Je日，too comer here，mo orphan，who lives with his oecle about two miles of．1le walka in every moraidg，bringing his lanelb and walse bsek st aigbt He worke enoupb too，to pay bis hoard and does more towards ranning his oecle＇s farm than the old man does bimeslf．Ho is and the srealest favarite Everybody kbewn jant what to expect of $\mathrm{bm}^{n}$

Qoite a ebsrecter I should like to ea brm．Boya of nacb atordy make ap re getting to be scarce，whilo the worlat aerer bad mare aced of them tban ＂All that is true，und a！
They broved on a few ateps，pansiag so ofeo gate near $\overline{\text { mbicb a group of }}$ has wero discokligg an exciting ques ＂It inn＇t right，and I won＇t bure nay thing to do with it When I ssy＂ao，＂ ＂Well，soy way you needn＇t speak ac load and tell everybody sbout it，＂wa respo
tion
N＇m willing every＇iody should hear What 1 ＇ve got to say sbout it．I won＇t
take sDything that don＇t belong to me， and I won＇t driak elder any way．

Soct a fass about a little fan！It＇s ust what we might bava expected．Yon ever go in for fun，

1 never go is for doing wroog 1 told yon＇no，＂to begin with．Avd gov＇re the obes to blame if there＇s beet say faky＂
＂Ned Daslop，I Rheuld like to nee you minato
＂Yes，bir Sad the boy removed his hat as he passed throngb the gate and whited to he
migbt any to bian．
migbt soy to bias．
＂Fhas your ancle
Has your aocle any applea to sell？＂ ${ }^{4}$ Nep，sir．He bad some，but be has sold thens．I＇ve got two bashela that
wete may ehare for picking．Should you tike to bay them，air ？
＂Y 68, if we cas agree upon the price Do you koow just bow mach they are wortb ？＂
＂All right，then．I will wall for them， and you may call at my huase for the
 Whis bhot interview alfurded the Danger elopely Thertonity to observe Ned was made at bis pucle＇s and slthough wears olspred before be kaew what a years olspred uefore bo kaew wbat a
Iriend he had gained，that day bis for Iriend he had ganeed，that day bis for
tune wab ansured．After he liad growe to manbood and acerpted a lucrutive porition，which was not of bis heeling， be asked why it bad bevo offered hiw． ＂Decaute 1 kaew yon eoold 8 ay＇Bu＇ ocosion required，＂answered bie etw－ ployet．
weard yon eprak，and you spoke it wath will More peoplo，ofld und 3 oang． ban from uny other vanas．They doas winh to do wroag，but they kesitate and parley uatil the temptor bas them faet The boy or gitl whe is not afraid to say wo，＇is reasoosbly eertain of making an hohorable mas or woman．
＂Yes＂is a bweet aud often loviog word．＇No＂is a strong，brave word， a schome for the ruin of sume fiar yoang lifo－Tcmperance Bazacr

## THE ALMOND BLOSSOM．

＂Dear mamma，＂reid a little girl to ber mother as they were walking to－ getber is tbe garden，why do you bave 60 Few of thosa beantiful double almonds
is the gerdea？Yoe bove bardly a bed

Where there la not a tuft of vielets，and
they are so mueh phainer ！What eas e the reason ${ }^{\prime \prime}$
＂My dear ebild，＂said the mother， gather me a bonch of omcla；thea 1 violets＂

The little girl ran off，and a00n pe turned with a fioe boach of the beauti． ful almoade and a few viofets
＂Smell them，my love，＂said ber moth ＂and try whin b is the sweeter．
The child amelled again mad agsin． and coold sentcely believe berielt that the lovely slmond hat oo scent，while the plaip riolet bad a delightfol oder Well，my child，which in the sweet

## ＂O dear mother 1 it is the little vio

Sell，now you know，my cbild，why prefer the plaio violet to the beantifu！ almond Beasacy witbent frugrance in
tlowern is ju my opiaion，wometbing like bearty witboat geatlenera and good ebiper io little girla，Wben any of those girls who speak withont reflec
tion masy gay to yon，What cbarmiag tion mang say to yoll，What charmiag
blue ejes！Whet besutifal bloo eyes Wbat beantiful eurls！What，a fac complesfon！＂without knowing whether yon bave any good qualities，and witb oat thiaking of your defecta and fail． ingo，wbich overy hody in bord with，re momber，then，my little girl，the alwond hilosaon，and remember also，when yout ufiectionste mother may not be thero 10 teil you，that beauty without gobtleness and good temper is worthless＂一N．S Standari．

## OUR TROUOETS

One of tha manat dilficalt bessoos to eard in Claritias lite is to govera on thoaghts Tbere are so many evil suR．
geations from the flesh add tbe world and the bumss med ts so quick in ite operatione，that we are sometimes start led into a realiz ation of the fact thas cot nome seconds，or perbapH minuter we bave beea ridolging thoughte which are reallystabatefot to ns；and we cass weten our minds by thoughta of spir itnal thing．
Evil suggertion are not ic them aves sion The sin srises from their entertainmeat When we come to ande of the presence of evil thougbt and chersh them agaiont the roice of spe ppirit and of eonecreace，they de trough no external action may resalt The deliberstely formed intention to do osiefal sot fe fiself sinful；the subsi quest act is but the external proof of our ioward condition
Bat the epiritual mind ant goly does at wish to ebiettain eril thougbey，sad is prised to fod itnel？dongg eo，but it would bectome so eenaitite to their pres ence as to expel then fomediately，or better yet，to prevent their cutrance if ponssble．We will sugueat a few belps in this work

The afind ftould be kept bney with good thoughts There is nothing more condacive to evil than idtenesa．We nanat thi k ，tberefore let our spiritan and minatal improveroent，the fortber ance of God＇s sruth and the zalvation of our fellow meuncropy our thoughta Whatacever thidps are true，whatso over thinga ase bonest，abstacever thiugs are jont，whatsocrer things are pure，obstroover things are lovely if there be ang virtue，and if there he nny praise，think on there thanger
（Pbil．4：\＆）The mind than oreapist will not be eo linble to thongbte of the opposite kud．

2．But＂when the noas of Got came togetber＂in Job＇s time，＂Sataa canse alea．＇＇So it rometimes happens that among a troop of good tbeagbty an evil one will come．Heace watcbfaloese and pice discrimitation are casaatial There are bany doars to the miad，and we should sat a watob at cach，and oxamine very one who proposes to eater．＂Kieep thy heart with ull diligence；for out of
aray keepe a fortified place，
delend it wherover atta ked
3 Prayer is peeded slso．Evil thoogbts are quick，bat prayerful thoughts are just sas quick ；nud an to
werk，they ate jort as quick an eith
is a moment of temptation，is im－ mediately tranmitted to beaven，end there is no time leat io delivery，os with or telegrams The asewer la fasbed back frore on ligh and we feel the con－ aciousoess that wo are more tban con－
querore tbrough Ilim tbat loved na aud gnve buaself for va．
＂Let the werds of my mourt and the meditation of my beart be aeceptable in thy night，O Lotd，juy strength und my Redecmier．＂
mosto Jompmat．

## MISTAEES IM OIRL－EDJOATION

A girl ehmuld he made to underatand， rom tho first，that the education ehe recives at sebool bs to do for bor uning What tho scales and excreises do for ber fingers in bor mumicsl studics；that
sho is not to atudy fimply to serume sho is not to atudy eienply to acquen faets，but to get control of hor inand Moreorer，sle slould bo taught that it in ber dity to look forward to a life long istollectal setivity，eo that，when sho romes to take full charge of horsolf the will direct her maturo powera to ward some puruait or liee of study which will promoto loor presunt or foturo welfare，and iosure to hor
wholusome mental bubite．Fespectally abould hor will power，the force wbich will，more tban any otbor，matce or mar ber，receive tbo mopt cureful train ing，se that，become sdult，sho will bo able to une St plymiologically，and do－ terminately turn from the onemice renads，sud werlans snrrows，othor
wiso might induco nervous disove，or
drive hor intus mad hoase，to some ono of the many सibjects of interont in which the werld abounde
The firat mistake in the ofreation of irls，and the one franght with be suddest renults，is made when bey are allowed to lewvo．chilubood oo swon．To koep thom littlo girls a long us possible，and rouke thom，first
of bll，wbat George MaeDonald coll－ Btewed lietle aminale，${ }^{-}$is the lirst the right direction．
The sceond mistaso is，fermattiog growing girit to ait in the honse and tudy when their transparont cbeuk ell of unataia and lowered vitality．St long ni thero aro branches of kiowi
odge wbieb oro admirablo truaing for the med and can bo perautd bost on of dorra，this mistateo is unexcu ablo． It remainato he seon whetbor bo boy a scluede，are tho best for girls，thuy are be beat only if thoy are most plyster ogrenl．Girla Blould be treated ale
thoy ure，not ns tbey migbt bo uader mprovad babitu and condition．
The third mistake is，making the sebael life of girls final，when it onght solcetual tifo of tho adult wemst． A lourth mistake is，withbolding knowledge of the lawn to whith wo man is stuljort，in her pbytival und mentat lite，her plato in nathre，add
the p thentisl character of bet mental tatus and lantite－Ahizabeth f＇itmints in Popular Sciente．

## HOW TO BE ORABMLNG

उeory yoing girl cnonct bo besuli－
bul，for to overy ono Goll has net givoi
a cemely face nur a gracolal tigare Dut overy one cot be atteactive．In deed，bealth and cleanhiness go for to
 to good looks，thougb some have pluis and irregular features，pad ean ensilly see，by tho testimony of the truth． telling thircor，tbat they tro not ro narkable for exterbal graces．Let them comfort themsolves by the thougbt that thoy may anaio very beautiful old lidies，if they cultivate sucetnoss of diyposition and eontented－
neta of mind，
nese and love．
How cin the homely bo pharaing？ Well，true selfgetfilnean bail kind thoughtfolness for the huppiacos of otbery is always winaing The rain， elfish benuty tavnot coop to whit the homely maidea wbo in pupular lecanse sue is ac eory lovable．II＇r latiaer
 er，horfficads go to her for holp and adeice．The litto girls bring law hoir broken toys，and the bnys conze or aid when the teswous tre havd By and by a marvoluuk tbing bappene㭗 in apoken of elawhere as＂the in－ blo Mas Dormull＂or＂the＂eptivatur Hi－s St Mark＂＇S Me herang ay grown it and cacb quality is far more saluathle o a woran than the pusscesion of more brauty，witboot atbor winaing The phaructarialis
The fower to converoo well is a vory reat eburm．Xon think augbody can How mutaken fen arel Auy body can chatter．Anisbody can vx cbango iflle goss1p．Anybody can ro capituluse the trotshles of tho kutcheo

|  |
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## DIED

REInDING $-\ln$ the Laphot: congrepation. Lepurt county. Ind, Nov, 4. 1880, Elroy,
 Reddisg, aged 3 geard, 5 panotbs and e Thas we nould luke to sag of litto Elroy Tle wne ane among the loselheat of God's
intle onve and to lare hion was only to nee
 mine than that of nenst obildres. When
bia papatrft 10 go to bis work it themern lan papatift to go lo bis whik it the mern
 returaed at pight, lime Elroy wss at the gate whb sparkling liright eyrs to welonme bina bome. Dear broller asd abter, yout hitle boy has goce to jair his lithe shter io dea gate of the Now Jarustiver, to gecet papa und mataman cace natore. Dear laputher anst eister. eintisue to hop gear ege ou tho
 espe, lavg forer. Fuicral divenuree hig Thesratos Miller.

WUSeELMAN -10 the Teer Cruek church. Carmil onsumy, 1ad Aug 28, 1680, slet-r mootha and $\uparrow$ diays.
mooths and T day
She wan the wife of
She wan the wife of brother Johu Mosselman and dubigbter of elacr Danoll Fisher,
 sad towed by all To ber theath the ebarch
las loss eate of her moat worthy nembers, the ougbbatbond one of i/s best citizons, brother Jobn a kasd nad lownga wike, and the dear cartdren an alfectlethie mother -follor 8be suffred muth nad bong. bat wall of the Lotd. Ste was buard on the honie faim lourgligg growad, of the 31st of
 Hoo of manrang and symydtizing fiveuls
The Lord bless oar dear hoother in bis be-resrem-ai asd troable. Fonersl occs:ion imprisid by fease Cripo and the witer,
from fiev is 14

MaHELEX. - To the Ent Niowintlen con
 yevre 11 montus and 22 days Foneral
discourthe to a lagge and alventive andidiscourte to s isge and suentive
eoce by D. Youdg and Jubo Kuriz
NEIDICII - Aholu the swac raogrezatine,
Not 5, 1895, slety Aterlid Neldoh, pged Not 5, 1899, slafy Anemlad Neidich.
64 yesis 7 tinaluis and 15 daym.
64 yesis 7 tonalus and 15 dayn.
Niater Nixdich wiss the danght-r
Niater Nirdich wise the danght-r of Stivend
Genge shd suter Ehzibeth Bowert. Shu
was bur.
 tho doed to estly ebil thood
gues: Chnsian life fal
guaed Comblas life for a no
und we thing she ts at rest
FREY - la we Coviogtod cilurels Niadit
 niater - itssu frey, nged 8 week.
Fineral retongo by brotber $\mathrm{W}_{\text {a }}$ Buger from the neids "Suluer hotie clullres, nod lorbed them was, the enoer anto we for ol
each is the kluydoan of hutavets." - Mint 19 :
 er. Ss theso N ha buse do bope It was ton
diar to live in this whild, aed it has gono to dear ta live in this whrld, aed it
dsell wht the apgele ie lienvep.
HLLMANL-To Lbe Janer conerngatuo. Is dinna enauty, I's. Oct. 89 , 1830 , of brart
diseake, Mary It daught-r of herohber I=sese abd anter Muris C Helraot, agped 9 years,
 hyms 091, by nquest, to a large cuac
of sympathlzieg friend, sod jelativer alac Sechat.
MULLENBERGEEI; -Oct 10, 1890, Heary
Alta Dultonterger, aged about i year Alra Builntiescer, aged about 1 year
Fuscral rervios condncted by broher J . 6. Wimeg. to asympablaiar coogrezution, from the werdn, "Remenaber my hiot mied," dC
 elder Kudotph Mobler. aged 79 years, sy the bredhres frome Rey. 14.12, tis

## Correspondence.

from Furfela, $\mathrm{Va}_{\mathrm{a}}$

## Bur Primatice

We Rel thim mortiag hike talking is fow words throngh your culanat with your many ruaders On
the moraing of the 20 h of Ucioler. in compuas with our won Water, we ntarted on a trip to Went Virgiana. That our tiab harvicat at White'sachen bouse, near Montery, un the aigbt of the 2 the Had four mestinge at that
place. We have only three taembers in that iromehate vieibity. Ou Suturday migh lad services in Higotown,
the tome of brother S wadley and family, so well keown by the traveling publio dor their hospltality. On Susp day und Movday net at the Union ebspel. Had good meotings, and the doctrime apparooily well roceved.
On Tucsduy, went to brother H
Moyore, and remanned tbrce days. Had contuunion during the time; it wa one of the most pleasast neasony we "ver enjoyed From there wo went pleusunt meetinge. In this lifule cosgTeg:thon we fonnd one of our beloved momburs in vory pror beulth, and 1 lead, toon to be ealled away from his
lovely hatile family. He appeared perfoctly rokigned Ot, what a support is tive roltgion of Jusan
On Sunday and Manday fotlowing we were wht the nembers nemr Frat.klin, bad a few jleasant meetings The tial church in thas vicinity, nod soon wall bave a house in which they can bold thoir survices to a macb botter dvantrga
We arrived bome on Thuraday, Ath inst. On Padag I started for thas piace Mastere wo trying to woik in the Naster'y thate. Wo bavo bad three meetmge and expect to remain several
days yet. Our congregathons are guoul with a good deal of isterest mantrest cd. Tho memberabip at abia place May the goey seem alive to the cuune May the good worle propper and thoir sumber be inercneed 18 my phafer.

Netea by the Way.
Batpifar itea, VA.
Niov $10,1880$.
Dear Prinutrue:
Sjeuting a week o
two at bome, bitor my uturo from
Townernes, I stafted frome bome again on the morbity of the क.bl iout., to exEnd a unur into Mary land and Penna. traib of 11 s . m., and procouded down the valioy about 18 miler to Mt Craw. unto a compliriable crinvcyunce arcont Tho cmonury vowardn Bidgowetel, whin tbo lugbt betng past, the bronifg Thught lortb the durk and diftioy toudy, which tbronphout the day wore a atted tor and fro by the bieak and chilly wiedr wbich wildly laxhed ds as we सpot on to the Beatver Creck Wator, where a groodly number, io a Itrge bobso nauited un Having to sbivering ta debance of the stove wbich Fas in full blant. The work, though however bard, was a litule favorably Clletied by the good acws linat fors foung men ware only awailugg the conclaston of the eorveces to enter by their sespective missions in the Manser's cauge. We wet at bight again in the Bridgewater church, a very lurgo and rpacious building wbere an
attentive sultience again awaited onr artentir
Afer epending the uight with broth. Petor Btiller wo apent tho day in visitiog and calling on brethren and rionds in the plearunt little town. It the evening we wero conveyed about
four miled distant to lill another ap-
pontmont, an what afterward proved Aftor dianer wo otariod for bonse, to bo sn exceedngly plasamt little favoribly and uuitably adapted to the progrees and final sucec a of the moat
excellent litte nchool, known an the excollent litto nchoob, known an the
Sprivg Creek Normal Brothor D. C Plorg is prinerpal of this sehool, and with miturug onergy te pastang it onward sand upasard to its destined ond, anod risbunul placonalong nde of our in the andet of a large uend thenits body of britbren wbo as a majurity tand ready to support the school, and if Rockiagbata county, would oxtend a fiberal putronage, she hat the mate rial and wealeb withis herself to make Che at b. ol a nucerss. I bave been aske ed froquenty einee burbs "Do you thak the Bethool will suecred ?" I junt it should not. P'abice nernimunt is it it fiavor. Ihe first metitute term bits
 in ith qecoud month hus given an intelgett and misercsung cluss of twelve young then mand wo ladien, and more are Bown expected Spending balf torculy of the oponing term of the Ahatiggaon Normbl, wben eved fewer tban fuerteon erroposed that sebout
Bruther Fiory bas reusonis to cuarised, and will doubtions succeed il bo polseveret and continucs to prove Infabelf muster of the situation. They wave a pleawad chapol for eervices Whath by un adjustible partition in ex-
tonded to $40 \times 22$ feet, wisch was trice ruwded for pable services while was with tbum. Tbeir Bible thase, whelis moets on Sunday oveninge, is nterestiog, od
My vait to $\mathrm{S}_{\mathrm{p}} \mathrm{ning}$ Croek and surrounding communty, wis, upon the whole, i very plowant one. I could nume toany kind bretbren who did as mucb for telliog we mes as maday bretbres aro, for féur of oteghtrag somes To-asorrow I expect to go to Woud theck; the duy fo lowing to brother C. W. Cantle's, near Brownuville, Md. und what I have to say about my visit
thore will bo told whion I write agom E1). Kendif

Our Fixit to New Eatergrise, Pa.
Dewr Primatuc.
Erur ninee the Annaul

beca thr desire and yiels to mect oury dis place. 'Thangel the kndnens i hroh her John Char wo whro jurm tred at sorilonk a me, tome fear of five in nuerber ntorted from bomo to antead the lovifasat at Eaterprise. We ar
whed at ontel Corulls, thout two
 C., and ypent the afternion plasumbly. sioter Cural bux our rantiny thanks for acr hinumbs shosa to nedurtug our vering we bad the pluasare of vistiog - Iriebd at Einsciprima, wlana we bad ot suen lot some ume We remabed bere unthl tho next day, October 1-1th, wath tha membore of this eongregation and for the commanionserticu. The exathination sorvioss were comunenced it toxleck p. m., wad were interest垄- In the erening the bolute vill and quite 4 nowhar could not got
a. Had rery good order, could not avo been better. The outsiders sbowdrusicet. Woild it were evurmote Those people ficar God aud reapect a rulyious assetably. Thla was our dirst ofportubity of swaing the fingle inode of teatwuthing practiced. After presulting we went bome with aister Snowlerger. Ifere we were well ured for. The nuxt morning wo went buck to the nevoting house whare there wan prencbing at $90^{\text {otiock. Tha house }}$
was crowded and wo had good order.

Aftor dimer wo otariod for bonse
rented home ib safety abrout 5 otelowk p. m., very thanklul tbat a kind prov daco kept bs in eafety during our afsly. Tho trip was delightifel and temant,
The next day, October $16 t \mathrm{~h}$, was the duty set apart for our lovefeast in the
Duncansvilio congregation. Preachog at four oclock, the meeting open d by singing bymn 542, pormen by $f$ gin ater In the crebing the room wav ousery fuli of eoammunicsto cut requently, bat fistlo apaco for apects cons Very goed order prevailed is the Lousc. In all we had a good weet ing. sad $\pi 0$ behiove there hare boes maty good impressions let, tbut will not weon be forgotion. On Sablatb, ormon delivered by attontively to a from Mark 67 We wore only too sorry that bether Quibtur coulat not romane oeer Suaday. In tho oveming sermon by bruther J. A. Soll That cluyed the meeting
Dear bretbich und sinteres, lot us pruve faithful, that $x$ bon wu are cull ad to pass through the dark valloy of sbadow of death, we may the propared
to enter thoro jogs that are unspeak able uod tiall of gloyy.
hur sister in the Lond
L. A. Exalez

## Dunacassulta $P$ Pa

## Frem the Bethel Odureh. Pa

## Dear Bretkran :Thts ia a boanch of the

Iames Oreek congregation, of Eurting din county, Pa. It contains abons fly menbera, as united and firm on chureh principles us any organiationg in tho whote fratermity. Whe go in tor Gospet fruth and progression, which we belleve to mean, growth in grace and udvancement in religions worke
We buvo some plebrent an*octations in be Sunduy sebool and Bible (lape One very pleavant thing with us is, bat we are agreed and work togetber, ned we are not disphosed to qucution bere 3 por Sorplute for it, but is founded nevertheripture for it, but ples er the Goypol. The Sunday sebont bas been sutponded for some time, but a day in appointed for a final elosing The ohldren will be rewarded and a general gond tima is expected.
A Bible class will doultiteas be atar ted foon, as bas been the cuotom bere. Iofore. We have experienced a greut deal of beatit from it. Became mora fani lar nitb the Seripurcs, and oore estabishal io the general principley of rellgion. It it a meada at
whicberery one ought to aral bim. which every one ought to aral bim logg ago, that thero is more wenural uffirmation to be galind by an asaniatmin of individuale that by Bragie offort

Oor meeting boued is plain, but subcuntial Paidifor, too. War built pria. apsiliy by brothren cobtributing work Gid raterinh, Wo bave no faith in building churches 50 oxtravagant, and fith yo many superflutien, at to be hardonsome to pay, Wo reepeotfully svito travcling brethren to stop wit A. Allhaugb the sarface is rurged and wild, the people will be found just

R $A, 7$
From the Bear Oreek Otarob, 0 .
Nov. 12, 1880.
Dcar Bretiran
This morning elased the present commanion season in this purt of God's vibuyard. We will not try to give the details, or to name sll the ministe ring brethreb presont, bat stato that we bad good ovilencen thit the Lord Wita among us. Bretbren R. It Miller and lasadon West otticiatad. There were moro bretlirea and sisters present than we expected or proviled
for, aud between the examinution ex
ercises and the celobration of tho L rd's supper, more tablea bat to bo made roady; but by the workings of that brotberly foeliog which ought alweye to exlst bot woon mombers of ono household. Sufticient room was nt lant ande and I believo every brotbor and sister presedt found a place at the tables. If our estumate was correct, there woro upwards ot two huadred guests partooks of tho eroblems ubd it Whi a grand feast in tratb. This armang, a full bouse was preseat for vorship, breakflaet and tho darewell moetibg The morbing meoting was oue or apecial iaterest, and while the bretbren wera no ably und earnostly retting forth bow to "iet brotherly ove continin," wo weru made to re joice to hnow that we have etall ari ras $g$ of brotbras who sland by the old sbip and belp to steer it clear of e breakers.

## C. F. Detwher

## Frome Littla Berell, W, Va,

The eompany of bietbron ia tbir placa is hat sannil, mumberiog ahont eighteen. We are aboot forty miles from any oth. er arm of the cbarch. We bave two minieters and two deacons James Ricberson bas been in the misistry sbout two years and the writer aeariy oue year, so you bee wa are botb young ia the cruse Hers in the place whero tboes who travel and preach aro needed as our doctribe Ey strange to the mest of the people bere. Any brethrea iraveling east or weat on the Cbesapeake and Obio Kiailrosd wha cas stap
with as will pleasa notify on sod wo will meet them at Alderaon Suation, about twelve willes from place of neeb. ing We bad a lovefeast on the 16.6 of October, conducted hy elder Flesbman, troal Maatoe, by which we were areatly revised We net that 504 remember us io your prayer

Abray M, Fanaya.

## Devsua Netica

## Dear Prumitute

Havieg beon appoioted
by tho goveroment to take the census of all the non-cumbstant and non liti-


# 酔 PIMITVE fibis Tlan. 

QUINTETA, DRUABAEGHEROS

## TABLE OF CONTENTS.

Fiess Paus--sjomk the Trath Botely The Nusway 1
fames teminter. acusn l'ank-Whac is ('hriatian V. W. weatios"-by t: II, Bandaugh, One
tess of אentiments is pinfinable-by $F$
Jolinsme

Tumen Pasa- Tle Vtility of and the menom for Aequiniag Spiritual Holy Conmatmion-by S. T. Bosect man, Tbing of Donthtul propriety

 you lose y/rur Bible-ly Johs to
 Eead T'he; Brethen'- Almenac.
 Stule A. 8 Concentun The Prublen of Moman Lifle, Take IIeed; Brocl Notrm
SiTh ['wut-Girl Jifo in Ivdia; Ton'

 Neb, Bonc Again Irom tor Bear Crevk Chuwh, Cao, It im Wood

 Coven'ry, Pd, From tau Gratiot

## gPEAE TBE TBDTE BOLDLY.

Bold io speect and batd to action
He for ever! 'Time will iest.
Whiot tulfils hife'e wassion best
Be thou hate the ouble nacicatsScora the threat that bids the feat Let them strilho, bat paske them ben ! Be thous like the grest apostic To thoa the brale Paul, as true thought seech exprestion Speakit bridty ! speak it all Face the foed and thy ercoseri ad if thou hast truth of utter,

## Sermon glepartment. <br> the servioe of bove

## And mowe servant whal pinnily any, wife mad my childree will nos go oot free Then ble master thall


 There was a aystem of elavery ad buitted bader the Mosaio eoonoray Bet it did not samution anindern slavery The wivoentes of elavory in the Sonth crn Siatex uned the nbivery of the 1He hrowe to juitity theire. But the calsdid woter or arquirer will readily per is bise betle simslaries luotheen them Tbure is a eprrit of leaevule aed is the disume revelation of Ged desgoed te race drusa all bunas of "piaresstom. In
 brow hortu of setriturfe seffored to in cur Cest, the fotvan's manhond is ree seff pooved Iy the circunvikene that
whether to rombie a nervant, or to go
out free at the close of six years.
Thesystem of sarvitude slluded to in our toxt in a beautiful type of the wervice of love, whieb we aro to vender io Giod, our great aod cosomon Master. Ho only was to eerve "for oser" who praferred to do so on aceount of the live be bad to bis master and to bis wife and childron. Our aubjeet will
lic, The Servuc of Love. Thas in a pleas mit and dehightfial selvice. of it the ervant never becomes weary. Thes in the troe Cbristasn notrice rendered hy elbristianity to God. Chriotions ara not kejt in the serviee of (iod agemst their will. Christigo soldlers ave not conseripts prosed sote the areny of the L.ard agaibut their wili, but they ary
rofuntecty. Their language in."I love my Ma-ter and will net go eut free. Lovens a protiple of abodicacesce dore it pleassut to him who perturms the serfice, and alse to hum that refires the servi
In illuetratiog aod applying the scrFo of lote, we bhall lorik at it exempilitfed ia the serrice renderel by our
Sav.or. He was a mercant. IIe aceffited the title and the work uf a ber vant lleas called the lord's servant (Inainh 42. 1) had be thould be regarded as our example in has cifunctor as n nervant as well me an homble and devust wershipper. We whonld norer forget that onr blen seid Nedeener is in sill things our great pattoril And wesbould eror be
found "lookong unto Jesue," ' 4 he great work that be came to accomplish was our redivemption. Every Joylul emotion and esery epiritual cemnfort that we experience is the firut of his labor. Hus labor was arduous, his bits one of continual sulf-denial, and his death ig. numinious and panfial io the extreme. Nevertbeless, he prosecbied bis work not only with checrialorse but with deligbt $\mathrm{H}_{16}$ great work was indeed ay love to Gud. It was floaracterized the following expressione of our Lord, we sue the epirit io which be proes. cuted bis redemptise work "Sacrifice and offering thou didet not desire, whe eary hast thou opened; burnt offering and ata whering bayt thou not reppired. Theo usid I, La, I eupno, io the volume of the book it is u nutuen of me, I dellight to do thy will, $0, \mathrm{~m} g$ heari ych, (l's. 40-6.8) The apostle P'aul quoter this prassage and applies it "O Chribt In the phase, "Mine esre
lisat thou opencd," in the marginal reading we linve "Mine oar hast tho ligged." This is the same is the He. brew ss boned. And there is evident. Iy aa alluaioh to the bidea in oner text Ithe ectrant prederriog to ho muster's faroly, and anbmiteng to the law for having bid eat bored. Nod the language na our Lord unod it inplies that ho was wholly censecrated to the werk whuth he came to parform, tod that be wuld prowocute tbat work whethd, whatever baernicer ho woat ho would have to eaturo. Joring diedience ho pledged to bin Futhur "tur ereer," and as un expressuon of this,
he is ieprigenting as lisvian bis eiar bered, aceordivg to the law voforred to in our text. "I dielight indo thy will, Q, weg God. ) en, thy law is my heart. Lorl took in lu-nork. "W'ith desire tave I desirad to eat tha pasaorer with
ciples, (Luke 22: 15) With tho terrible suffaringe that were to termioate His boly and blessed hifo in fall viow be went forward detorred by no threatoviog, and discouraged by bo tromblo Now as the samo mind is to be in be that whs is our loord, (Pbil. 25.) oly who bave faith in bim and aympsibiro with ham, and unjoy bis dirtue fres ence, will with bim run in the wnye of God's commandmeste, as ho had un lerged their bearis. (Ps. 119- is To such the service of God will ho a ways of pleanantects, and his palbs will to patbe of peare Such bas been the experience of Ged's faitbfol people in nill nges Tbere is a beautiful allueion to tbe slerotedness of the ps moneba 10 Giva ly the aportlo Paul it bie efistlo to the B -huswe. In roler ring to the fath of the uncient raint. be saya, "Thene all dial is lath, bot having recoived tho protaiscs, but baving eceb tbem alar cil and were fer evinded of them, ued erubraced them avil confesset that they were strangers norl pilgrime on tho eurth. Joor they thut tuy sach thingo declare plairly tbut bisy ectk in conatry. And truly, if they bad becn miodlal of that conntry from whence thy came out tbey might have had epportunity to bate returned. But now they deaire a batter commtry, that is a bearenly, where fore, Gind is not ashamed to be caltod thear God; for he has prepsered for
them a eilg." (Heb. 11: 1.3.16) The theught in the par-nge quoted to whiwh we chll your rpecial atleution, is the thougtr that " had they been mindful of the coustry from whicb they came out, they might bave bad oppotsaity to bave retaroed." That is, had they bad their minda fixed on the country that thoy bad leth like the unfaithfinl Inraclites bad tbeir minds have returnad to the conntry they hasd teft. They bad left Ur of Chalden for the promierd land of Cadaun. Tbey had not been drives out of Cbaldea, and it in oot probable that God would bave 60 tolerfred at to prevent their
return had they wested to retura. But They had no devire whatever to return When Abrabam eent bis ecrvant to his fatherland for a wife for bis son Inatuc, the eersant esid, "Peradvedtute the weman will dot be willing to follow the unto this land; mat I needs bring thy won aguio uato the loud from whence thou camest? Avd Abrabam gaid unto bim, beware thou that thy lorivg not my non thitber again. (Gion. 24 5, 6) God bad callect Abrabam to loeve bis native haod and triends, to go out as Paul saye, "into prime which be should giter receise for an inheritance," and bo "eboyed and be went ont, nol knowing whither
ho wont. By faitb be nojoursed in the ho wont. By faith be rojobrsed in the land of promive, 1 a in a sirange country, dwel'ing in internacee with luanc and Jacolb, heirs wath hem of tho same prompline " ILch. II \& s ? bove setwruod to the land they had beali ratied to lelise, liry did rot do The will of Giud had been revealed ny: 'They tanked forward sud now harlifand. The metto of the farthful waul. "We wru not of them who draw bur $k$ unto pardurion : liat of thom thast

disgrace of some of the early behevers bus thoy bad left tbeir first love Rer. 2. 4.) Thoy had not tboir ent
bored, to five in thoir heavenly ranster's hoowo forcer. 'Shey apperently becamo weary is well doing. Tbeir ervico to God wha not the service ol ase, or thoy wonld hare cenimuted in
at blrange, indeed, tbat aby boutd, after they bave seen tho exxeecding sinfolper of min, and the ter rible call of tho ninner, and exper net 4 tho jog of parilion, and the gift of

Iloly spirit, go tack to a molnt ife Whilu we betione it is pasafble for a moul that inconverted to fallaway wr balieve it iy barely poerible, und pertion of those looked upon be buck Bidet, wote never conrevted. Tbase who ure trally converted, and who have (nipyed the disime comforta of the Holy Spitit, and who bave taken a place in Givis bouse, and who bave had thoir enve bored, and Jrom the lose bemuetes to servo bim fonerer, do not olteu go bach, fur they know to go back is to go back to nestrurtion
We will gise you another ease that Illuatrates the jogful fecling with whick the survice of God sheuld be pursoled And when it is so puratud, is will te activec of lone it is the lord's addivas o Jerach. "If thoat turn away thy foot from the Sabbatb, from doipg thy plonenre ou my boly day; and coll the
Satbath it doligbt, the boly of the hot duing thine own ways, bor findio thite own pleseure, nor rpesking thine own wonds ; then abalt thou dolight thyself in the Lord, and I will esuse thee to ride upoe the bigh places of the earth, aod foed thee with tho beritag of Jacob, thy father; for the month of the Lord huth epokeo ic" (Isa ab 58 13, 14.) They were to call tho Sab bisth "a del ght." They were to apend it in ouch a way an would mako it a
delight to them. It was intevded by the Loril to be a delight to bis peoplo, as toru to be a dalghe to bis people, su it wendesigoed to bo a blesung to
them. But to moke it a b'essing, or apend it mes necessery to obtu, the blessing of God upod tham, it wa neceesery that they should epend it to the bonor of God, and not consalt theit owh pleasnac, or ratber their carna pleseure For their own pleasure, and their bighest pleasure would have bees promoted bad they nsed it as God de. migood, for thon it would bave beep a delight to thes, and it a delight, of coarse a source of pleasure, But they did their own work on the Sabbath end not tho Lord's work. It appears that six days wore not enough for them to have to do thear ows werk They wanted more time to work for themacives. This is 100 often the cese Worldly and brainens men are nol iafied to work six days, and let their asimale and their euplogees rest une day in the week. They ocoupy all the week, the soted dmyb, in buainow and Fork of a worldly cbaracter, and thus rob Ged and themsolves. Bat God ad monistuce his peopte to tura their feet trom the Sablenth, 1hat is from doing their own work, and fram seaking thear own pleasure of a ecealar ehar
actur, and to take delight ia doang bia work, and in epponding the day ns be had willed it to be ppent. Thry wore $t_{p}$ call "the Sabbatb a delight, the hols of the Loord." They probably calledit a doll dry when th $y$ bad te
realizod uo spiritual eojogment in boly corsbip. The saneteryy of God is a prison to mome and the Nabhath confined to workhip, a burden. Noma peo. ple do not apparonaly like God's arrangetacat in requiring us to upsad one day io him worsbip and in cuitivating one hosita in bohnesa. Wo suppose thore may bo fome peopie se deaper. ately wicked that they would like fo ees tho Sabtath sbolishod. and meoting havee deatroget. They would then ot bo so mach requavil, and they conld indulgo 14 themrablal way = with. ont any mostrmint Dat we Lope that in not the catecwithony of , oni fa this con gregation. Yus would nut wish to see he Sabbath abolinbed or puhice wor hip disconimod. Theso are great rompoters of tho welfare tif wotiets. To remore all restants from the ajeked and permis then witbont uny restanint 6 intulge in tber ainfal dhathes and hutite, wou'd to to expreve suality to por-t termble ylitiction
And who is there punong Jou bere boday, that would wish to sce noy par: f Ibe divido lat atricken from the 1hi blo ${ }^{7}$ We bope theve gre lunc. It if all good and ureful und dexigned to promote the bighest and lieyt interests 1 men. Our corrupt nature may some fimes retiel againet some of the roquire metits of the divine haw, lat whee we cossider its uriygin sad its fbaracter bat it is hom Ged, and that is is a pertect lew of hberly," our judgments wat approve of it, bowurer oar fallen natare may rehel gainat it. We bave ssid, we presume, that nenc of yon would want any thing takeb from the livine low. Would it not netrike be as a most wicked net to expongo any thing from God's law? Aut would we not think thst the right hand uhould be "eat ort," rather than com mitsuch an act? Well, that it right. We should bave the nost profound re peet and reverence tor tho law of God. But do you, my friends, porceive the predicsment you aro in? By en renaiaisg the correct viows of the d Finc law tbit wo lave atintited to rou, and then fail to oliry that law Jou condemn yourselves Consjetoney would require of you to obey without benitstion or dolay, a farr sy high in athority, and so porlect it its charac re as you udmit the lnw of God to be
lont whilo the eareal mind is chmity aganat God and notsubject to bis law thase who bave beed rehewed in the [hit of their minds can ${ }^{\text {may }}$ with Yani, I delight is the law of God after the mand man," (Rom. 7. 22.) And when we thas delight in the law ot bod, we will lind that bin eommand mentanre net grievous:" (1 Jobo 5 13.) Then will our service be the serrice of lout thet borsice that is render ed to God by all holy beings. And while it will lio secepteble to God, and in his eight of grest price, it will be preasure to un to perform anch ner fico. It in to ench sersants of God as have in aprit, had their ears bored ac

## 臫55an

What is ohbigtian bduohtion

## Th Butr is $Z$. Nanatp

Wila more ilinn ordioary butfefaction
 Gen conectatirobest of thought, and kenpo admurably en eardinat pria cipte frowling to the dinerimiontugg reader Can Chintano edncation boliws than
 beurl ment miad in wer orteneo with the wat if onle baing-thia it Christian manse and frer. This in then radical deat of chure h life and indivisuat lifo no cured with probe to the litatherhuand avil glory tu tiod, nnd nued nut bo as gronance and pulimotits. ill tempera unale undor the beading of "Fumbln meatal Theiples, 14 also estucation,
hat 11 is away from fod senl all thatin ooble anill clovatug. it woald dely the ugenerty, even of Arimethe, to dio

 valre thwis a proh wedy refgrinys pomplosece of the awfiti Sbeheribu, is the ho ir moth of telfordotatiy. If the Gud veablioni, there is no daneer that kith cur ewn fermenting hole.
han signifeane proposition "Lrt wn hat distesynnish we ns a church, and coa
 enomplify them or do we roally cinaio our hermery inshrytioun, bat to our perichunats, and conyrgationem and ibdiridual towabers. Theprest cducatey ireside widest of all. What a ead anil whluour tyok is alteady on onr huribs bis sentat requirument by nur pour alistie chterpurisex. "The pincipla
 Hed in the Jacurnation of Jurae, must an 5 noly mous fll the extessions whatily. Breseb of continuity racsos teath Huw eau wo hoow whether "the ste worth 'prenerving inverolate," wilemwe liave un unfalible standard? Cuu
 thon and communiou" If Ec ean, bo afirior hival will nulle ter the inau guration of $u$ hit and the moulding of - haracter thut is to shave the glory eid hatiude of Jehot,hithrougt ctor 2yre of all the Eilles on carth and lay Krumanue! on the (top abrl eablasm beav on und eurth with the gravest in. cet the atoput the Komas, "etw, driak, Thes wuld be a heghtinate and renson. shlitude unill hin ofse Cor whimith if the A.yprately conterid ar vite conntiturats Tha luiactples that require umbodi

 Inem trive unit that whish ofters in the stiont of the Holy tituot. This se not hagutlo cunamoustloma All hifu is it D. it can acigh the sbation of a chull IILe hifv if Jevis ill Litu
hell and his progeng. Weatihes not to it
cesentral cbava-ter with anmi-tukabl fivtivetnes, there is na prool that therv ie, wr eymer hins tieen, a Chrietian on earth, thed eqnalys litele that Tesus was more Uuan a mett Cbri-t wab
the grandect realaty in tho world's bis. tory, und the Cbritian is llis mima.
 tion of suvh allife from that which ie intrineucally stion to if If Jesux bnd prineiple maintaived by wome why clath to bo llia followere 1 Te nuybth
bare wilhed the rarth three wore spd ten yoan, and the rare mould ne Divine. The warla kisometh becanse ut knew $\operatorname{llim}$ not." Thu* the Inctive trath toriocke it ther loora in
 fally has it thece ilsownel, how civelly -purned, fiveet und clulked with the
 to lafinite dizmity and hrathety of in. vinity as retculut in the life of Clriat What is a colurinh but tbe ageregate thesu but mo max.y cosius inu-, NesponsiWho units, euther fergnel ofer nud houpa
ong in Cbrit, or dominate! by self.

 be lap. of Dolath, courving the ofl bur
or ber gew paws and apprupriating them to gratity "the lises of the fiesh the luat of the eysh, and the pride of
life." Doesthas cslibit to the wonlil a aperacto of idetity with the Iocurna ton of leity? When thore is "neth of form nor emnatheds in Clurist that
io aliould be desited.' nud luman vo. abalares and creeds fortishis no argy-
 ween the vise and the linaulthes is it briotiae, is it mural is it manly, r justice to rehurl to maroc renea ion, calumny and falce ouplisation, it orice to donge tho lofec of trath, athd exalt the flesb to the digntly of relig.
 of Jerur, and yualfy not for Heaven. Whother wor un mako nialiakes, ceen ravely urr, in our solnementeftorte to neation tho Grath aud suequish lee enemics, is an mitorrogution which none motuentary impulse, in nut bimory It miny bo a decp ait, at in Ifavid and Perer, lout if is not the representative of the general lifo. Bot to profess the an coptance of the principter inherent in ho Incrarnation, aud at the sume time delibonately aniI prealstently to firht
these puticiples in argoment and life these pustifics in argoment and life ind defuats the ond or 1heine eeonomy in the institution of the eburch If enr Colleges uro as shy of "preserving iv. volate the priveipice that histimgnials tho ehureb" as some perioiteals, the ooner the hightaings of itisua provi dence arriate the tin, either minto asbos of
ieto Chritiun unformity, the bettur
Rducation is a mercesity The son Was made lup thas very cud. Mude io ho mage of Gidu, education mast tneas the rhuracterintio knowleifge of Gon, orit cunmeus obty dicmation fivta Gos from thry all intullectual diseppliso und rapacily, waly decpens our hell, und lafmenta or iden, of tinth thith Gof has written any where in the codvtrur tion of tho Unitelad in sirtuded from the Chrsonat eavencoluta This trith yon ty of stady totwece the chill in the log sebuol bouso engagel in tostenng the muktapioution table, atal the phatos ophor ranging to the bofiest allitule of
wathountics. But He that noate "che pobble and the shell-' whinl the boy
arrics is bis pocket, nel the stady of
which is such os delight an.l exaltation is Jelorab-Jums. Gish in the towh, ont Teacher var Redecmes, one Iolige, we
Model, our Iafe. Tbu ('olh-oe, or periYodel, our ILfe. The ('olhate, or peri-
dical, that lalsone not tu "prederre in violato tho priar plo" that vitally and pirithally ronnects Gidd in our rature
vith all ont atalies and all th oxpres. atons of life, necorduge to tho walest mont atsolute 16, 17 and Crosts, the mirderer of souls, and the be publinete ends of If es life and deall Retigon if uscatially eder athomal. Wo cunot malee it ofterwiec. Do want 4 vo theep und prepuing sh de-otuty of
inte, sul aim not jny with the Intinte
 hat profes
atly mad unicersitly testitue Noter fon lrom the con-rglene is of sor with the devil'e creut prablem with lanuan ity, iir all the faluo religrow, trad talueg gan The is the maning whor fion Whe feted nlreis on the mystural body Co day The golethip and salvo for all
the pad all genimations is tbi- '/fod II: bust. Oner best io to 'waih, dend walked" Thus meaus all there in of preseling. laving. For this wo hard ample ficthties "Lankung unito Jesus" The key to all sllownble knowin Lide is atways voimory in muttrons of tukution " He its atanditge nt then thonnil open noore, bechonity us 1 ; wan of hia blood-printed trats of liviserily tolom, moving ladf riapbly ischind an thoucabil ontaing whit b H. want is to liftam! bubald hiaffeec. Math. ine wath thos livinu arrangethent, and liff woul- fato thrix alization of "thonge unseon anil eterbal" througb the "bvisttinding knorrledte of "thungs wen and Bupornt, and the eapostition of the Bible through the Suricilintoinud-yembols of nalures, is the work oh tar eof-
lege4, add no less one periodicala. Wo can refer to motbing th ourbelses ir io natare on whic b Jesus bss not set bis image sod supersciption," and to enthan, whethor in the coltege hall or the prouting oltice or the satictuary, Bhing God's materuls packed witb God o
thoughts, and silunt, eloruent with thoughts, and silunt, elopuent witb
God's minstry, and get not make. Je. suss the Alpba and Omegn of our ctlort, ( praytiral atheisen.
for "hrot," is tho degree wheth At anghty God conters on those who gradmato in tbe nembary of tbu Cross M. or D) 11. Education will gu on in tho bonl whether we will or not Our oneer lack materials and influcnes to Itathon us for a fixed deutiey, C'brist eame to widon and olevate our concep. layiog bare the inbite oxpanse of the Fer-unfolding get over-unattaidable depthe of Gudhesd, and to eedow us
with His spiedt tor the rinht apprebension of "ther truth ex?
Wheh is all trath. No truth 15 of ul seyumition. Kinewn only no aw bey is an arggravation ol' ou endlens wos , It the rowhes of known Dipanity, and all the wonders of wecredited science, and
all tbe rast hourds of genuino phalosopby, bolong to the Cbostian, and Ihousumil mallion timea more. Eter Dity in Gar colleze ratso, Emmanat our listruction, the Loly Gibost our upprebosbive fincalty, hod the lutinite our lessob. The iarnal mind
sod knows, veen if in fiect it
 ralixaton, is ebration teration -
hation" in tbese pansages in the pre yun of uternity.

ONENESS OF SENTIMEHTS IS PROFIT. $\triangle B L E$.

For he that eateth nod drisketh uswi.
 Belf, nat dicceroms
Cor 11 sith version
I thath offor a tew thoughts upos the ulowe suhject for our consideratian
The aposlo seemed to bo vory anvions Tlint the Corintlum lerectaren shoula bo arg earofal bow they ate nind trank the commatimon, at that lisey might partuke of it worthity, otherwieo they nould rut atil strink damnution to themsclvea. He did not want mity one
dumaed. Xoither do we, wad for this athe $h \mathrm{e}$ write tho prowot artich
warmung to all. The Apoatles ded reedition is tho Gornthian hrimen. In the fompart of hive eymes
 comed to havo grown mainly out of the proference and esteen that tivey cach and eeforully enterthined for
those that bad ministored nuto them. Ule, sceing and koowing rbat this was
 ther. " Now I beacech gou, lretbron. ty mo mams of our Lord Jean Chria, that se alt apeak the same thing. uma
 gether in the sutho mind und in tho Hame jutdghent '-1 Cor' 1 Iot. Hlow o westund in thry matter? Further to lum that there were contemions ancong tbem. How is it with un ? Now, thes I 8as, that evcry one yon baith 1 am of Paul, and 1 of $A_{\text {Fol }}$ lou, nell I of Cepther, and 1 nt Cbrime. beran if deterint $5 \times 41$, Bs it is in this oar bay and uge of the wortd, but they all belonged to two samo beily of pro and wero unt divalud upen the duls and were ant divaled apen the diffor
ent eberiahod priuciples, but meroly preferenes to eerisin individual Howner, it was dungeroty for them
to eat und drink of the communion inst slate, for that stato of livisions seated curnsility, or it was the fruith od' "arha ily, and bo aro all divisions of Whatever nuturo they ansy be, Th ual for there is among you unvying and atrite and dirisiona, the you no carnal adod walk as macn, tor whlole on sath I win of Patul, and anether I an of Apollos, are se not caroal $T^{\prime}$ Now. earn the citsects of the caraal mieil I or indoed cun be; fir to bo chrvally minuled is doath. Now, as already statod, all divistons of whatover al borptren, growing out of whatevor They many, are the fraits of carnatity Goit is not the author of divisions and contusions, but of peace and havnony and waenass For thre purpore Cbrist chureb upon this suro foundaued hi chureb upon this suro foundatuon, sued
authovived them to act upon tho divine prineiple of uvion, and peace and lowe und thut they slould merrs thowe tha creato dicisous and bave uo fellow ship Fitb them. Bhotbres and Sistery are wo doing it Hellec, the aposthe of Cbrist, " Tbat ye all spepk the same thing." Oh, what diarenpect is pai to this solenis and important Ejumes
thots of Guils wor ll Brethren and Sieteris, lat us cutefally ned praychally examine ourvelver, thut we may but pariatre of the communion to our col mintion. Sery truly is ic suid tha partiog from the fititl and an curnest boed to soducing apirils and Hoctrine and devila. His doetriacs are culen-
tated to crente divions, tor they an naty, had arb siven io the plurul numther, whin Cbust is in the eingular. It
"liac" wewall he a the buly of preor
 mand and in the patme joulgatent. Tbi derif will approach ta with his ducin leceise the hearta if tho imipla Who are the waple? Not the ub farned or alliterate then tho inerod or ihete, but those that give lewel es seduchog epirite and dut-trones of der uftering themsalves to bo ile luded and lod down to rais und denth-those that choose darknoss ratber than light. Oh, bow sumpto neb would be to profor to walk in tho Wik, wot seeing whero thoy go, rathe Gan it the light, wits to sece dearl buw they go.

## at is Might 7

rumsels; hin llovise tear bung ; lum in tructions. Tium, of wi wallo in them We walle in the light. 'Tlusi 1 he ques the dacteving of the dewsl, bunce, his
 down through time. Tho tenehings of God ne lyght, and the tearhinge of the devil ure darkness. God timt epoke to man lace to faro, so did the derit. If We leveive invtractions from Gou but men lovo darlonefs wiver tha liabt hocinas their deeds are evil They are liable to travol in erely direction but the right one white in tho darle; bence are creatord unsuy divis. on- eome for thas and vome for thu and tho other They cuneot trave the right way of all white they aro in we chark, for it ist lyght that hadeth Nie right teny, und if wo aro traveling the right way wo aro essuredly thasoling in the hight of counsel. There in a beantisul barmony, peace, and a oueNess with all thete that tracel in the Hghe No dirisiom among them God's worl thes not authorizo if, or even al law the bat to tho contrarg, unnm ang weffering, fortreas inco, lecepuis the unity of tho mpirit in the bonda of ove. God wants bill people to be sep arate and a "peculiar " prople, oten larkuess balh no agroerout with ligbt, bence toparato yourselves from that evil person, or tenke these that causo divisions smonts you and hate Do fellowship wath them. Nov, it we are divided, the lord will wat be wit us at our table and sanctily or bless the oceration, abd hence will not aciept of itas his table. Then it must be the tabte of sume one claw ; hovec, Pnul says that "Ya can not dribk of the cup of the Lord mul the cup of devils ye cati not be partaticrs of the Lords 4 given in the plaral as touty.
Now, Leetbren, we stonld be very threful bow we condrect ourarives and our communions, so that the Lord may he with us to bless and sanctify the danion, that our sonls may he bleksed tor, if the Lond is not with as, wo can hot do angthing that would profit us but to the contrary, wo would eat and rink tumation to ouncolves Wearo Wo be earefol, and "mark those that mathe or eause divisions nombeg you und bave no followship with them.
Chist, and the pieace of atl, and the promotion of pebe and true Cbristiun piety, I enfomit the toregoing remarks for yobr conzideration, hopiag and rueting that you will view it in the ght octhe doxpet of diving truth

## OBEDIEMOE

heart that form of doctrine delvered Hato them, wen rade freo from sin and becnme the eervante of righteoustene.
'Tben the tate of thene that obcy mot shall the as it says in 2 Thea $1: 8-9$. Speaking of tho Lord Jesus being revealed from beaven. "In flaming fire nos bod, and that obey mot the arus pel of nur Lord tocus cbrikt Who
sball he pronisliod whit evertastine do Alrurtion from tho prosence of the lord, und from the glory of bis powor." If we cointd only take lseed to
tbst short, hut great normon of the mother of Jouns to the fervante at the marrage in Cana " Whasacerer loe
aaith unto you do it thate कnrvati lan beon like a great
many ut to-day, they womld buro said
 ir whakey, we think it will do bettur,
But they jast dul whet lue said, flled them wuh jure watel Wheh God lamb," take the bloot and strulke it a the two s'dea had on the upper dou
posts of the burse," (Ex 12 ) to kee the destroging engel from smiting the
firat tern, they might have reawoned thas that mouldn't do any good, wou'd just do ay well The one that does at, ommanded rat ho down wirb
assarnuee that all would tho well, bot the inemberiont will find when it is ton lute, that nothing short of the eom mand trill do The people are grow
ing into the den that the berlptuser do not macan whut thes fny, or if they they are ton nild. I certulo preacker tiraes-it woa cosmmanded to the Aper thes. If it $\pi$ as, noro not the othat ur,
dinances? Did he in tututo amything for a rortuin lengin of timo? He cerfust as old. To bese ono uootber is jest as ohl, abd ulso commanded to the Aportics, A Pribytetian froved to
tha bulief of hir memburs that Chist wos not baptized. Cunld be not jast hapricel? or that Cbist bay norer
 Wast to get to hearen, but they want
to go thero on their own plan, abd it feems any othet way wall ruit them
hetter thas than the ploin sespel. For luptame they wilt tha mont aby thing,
frow the toueb of a wet liager dowa the goipg to the bauk of' the stream, orknechng th the watcr, it esten obe they would tako a little whe argh thou a great deal of preachiog, sibtier, winner, tarn to God. That is all right if bame to pome concregation will not anawer. Chriat said to the Jows, "Ye compase all the lstid to make one proaelgte, and you make him twofold mote
the child of bell that yourselves" Why? Becsuba their relighon was nol pere. The elnace is told to bellove in are not willing to oboy bim. Belicy ing will not do muly good usless you obey. There aro piembers of charehes who koor commande they ooght to obey, but their church doea not admit of it, so they do net " To bim that
knoweth to do good and doath it not, to bim it isein," whether be is a etureb metrber or not "He that loveth me keopeth my commandmonta." Soarch the exvipture, take them an thoy are obey them atd ecriainly youra shall bo
the klugdom of Leaven. THE OTLLITY OR AND TEE MEANS YOH
AUQOIEIMO SPIRITUAL STRENOTH.

Mo stroeg it the Lord and is the poner All thangs aro sorom is tho epiritual nind matorinl wortd und is tho epiritalal ind matorinlwortd und
in the exereise of any organ or fone-
tion that is theseloped und improved.

The familiar axiom that practiee teods cowarde pericetion, is liased upon thas man and somunhtoel, nteo requires tho necesasty strenglh, in order to porform all the duties that devolve apon those who have arrived to thic
completedevelopment of their physical eyutem, and in hese manner to strive to the fall stature of the math Chriet thote laman which will give us that de
 filly in our eflifitual watiare.
Ceriat are confideat wien sparturally er ng. that "e will hocnabled towith food therefore tho winat fleah and wasfare are nut carnal bit eppritanal and nigbty, through God onablang u and iniquity apd in therr place erce The slorions hunnus of the Prime of All who have tasted tho gooll word froi, sud the power of tho world to of cuitinnally growang to tho know? edge ot uar hlessail Iord, sud of s with dosemination of the grand froths of
the Goviel, aleo the utihty of yeldin. imphent oberience to all the commonits contaived in the Now Tustamont. The Seryptate, buallog this artlele, is ghe ing a willing obelicnce to evory comwill lisate to us our accuptance with Cartht when be cemes to col
tet bis letuering one from exery quarter of this globe to give them in purmenent readeaco among thase spth emas mansions furmolod lur them in by the paints equally derelonngig their vontal sud moral intalties that tboy
 altimately atrise to that degree of per fection that manhaod reqniren It ie
to those sho ute the means pllumeded sesle of epurigatity.
The diseipher for future nselulpess Is nuble worle and sheald be oncour aged amosg all. The eentral or pom-
inent thoeght onght always to be: papuastion through lite for an immor for this - upportant culture is 10 ercyed hy bearebting aftor the momentous truths of the striptures, sockidg for them as for hadion treasuree. Ther out arduons tofl. The acquisition of opiritunl strongth is a desinablo attain ment. All the gravd und eonolling characteriatice of thowe whocver maid tass their fidelity to Gud and wab, are sttainable only tbrough the preacribed means deaignated in the goapel, and Hat is by continually liriog in imita thon of our divioe examplar who ba so plaivly markod the way that keads irom barth to heaven, There are many reasons given in the itspired volome to induce the children of God all the gifta and talonts ontruated to un, and God designe for un by the nse of these to co-operato with him in car ryibg formacd the work of ebristianity and help bring to completion the plan of rodemption. By being strong in the Lord and in the power of his naght tho +aiats willingly go forth conquoring and to conquer, and after putting forth their feetle effurte as weak in. atruments in thempelves, phuce thembelve before their sovercige as a trophy of his His mighty grace, and suy thou art worthy to recoive sll honor,
phuse and power.

It will ever be true that we are streng ouraelves and paefal to others ooly is proportion to what Ged, bot the trorld, will fail, the mask will drop, atid those bud at beart will oac day ondo all their
ecenaing good.

AT THE HOLY OOMMUNION.

## HY \& T. DOsathnas.

1 pon no other oocusion du ne fied hirh a qublume seene as whee at the boly sacrament. The man of Gind
rikes and propsers tho brest omblem. atiesl of the bruken liotly al our blessed Jord, for distribetion among the sampte. When a standard hearer portrays to the atudienco the miferixg xocnecs of one
小ying Savir. We leel fnlens when ranoemianing that be, who did an thlirh for as bad to suffor and die mpon the cross furcal showing forth hebratang death adtil ho domes (hur burts are swot-
len with aympathy whon wo follow onr Jesus to the garded of suffering. How be agonizod thore in prayer Futher, if thou be willing, romove thi up from me, novertheless not my will but thine bo dime." In ugony the prayed moro earnestly untll tis swea was at gient drogk of blood falling to
the groand. Oh, can we think that one drop from bit fale, one grean froma his lips hat follen is Vain? It wuy wottermis and sorrow sill for sinful min Now be is hrought anto the judgmen Inil, arravged betore the court by fulse wititses, the erown of thoms is
plar ed umon bie temples, the piereling of his tendur and loring head by the sharp pointed thorns; he blood falle down his eare worth cbeck; they with tho pula ifoch hion, bmito lam hoas it alt, that womight lire. Whet anboanded love for tiofol man, b tunde eoveremed at tho bande of wheked men They lead him to tho prejared. Jeruas imnst bearic
they bult the mulitindo Jesua mudie Oh rhat sorrow' Gon looke dow a whth fuelunes of $>$ mpatby, sngel wondes und aro rendy 10 rotierent frat budding Aff nature goes into council
pouting out love and sympathy for
 the cop, Ho io now tskett and pailot to the crots, The pails prowe his
basds and hie feet frusing moat ox crueinthig pain axd a proloaged death. They raiso the erons sbave the recesa in the carth, and with a mighty thuil it fulls into ite resting place. How ean $J$ obun endure it all? Kxpiring on the cross bo cries, "it is finished.' Oh, so groan, not one drop of blond haseecaped hira in vain. All foll for a purpose to protect the plan of rodemption, Now while we ent this bread let un sears fall let us partake of the cup and reneve onr fidelity to him who hath loved us and died to rodeom us,
gatified to he a fit commanicant at the loord'e table, for in the absence of this we bnve no hfe in us. "Except trink ha blood, ye have nolifo in, ave" May we all aspire to that spiritual life that we may grow in tbe strongth or the Lord. To tbis end let us labor and pray for the bleasing of God.

## THINGS OF DOUBTPUL PHOPBIETY

## Conducting our councal meetion

 and commitico work aceording to stric Parliamentary rulea is opposed to the gebius of our church goverdmeat. The great bolly of the brethren are ighorant of Parliamontary rales ant usages and are virtually eut off from sill par ticipation an counch where ignoruace of paid rules doprives them of power to determine how, when and where tospeak and act. On tha other hand, it geak ald act, On the other hand, it the power, the control of a deliborate aseambly. "I charga thee before God and the Lorl Jesus Cbriat, and these thinge withaut preferring otse before anothor doing sothing by par inality."-I Tim, 5; 21.
usted by propositions from individual

Our church govcrament. Fur poriodi-
als are thos made a meane of agitat. log a matter that should originate in a leliberative body. I noticed a proposition recently to sumparrize is book form ony futh, praetwo, bad obureh
decisions. It is our boast that the New Testament is our only rule of faitb and pratico It is a fact that the truu church has never rande a coufeazion of fuith, never formulated her practiec, befer anscted a cluurch diso eiplise sor foru of chareb government. Whenspur we tie ourselves to
confossion of futth, formb, rites sod orrvmonies, nut hiberty is gote-wa as good nu dead
When a matter han been brought belore the Betherbool in general council ut $A$. M. and it dectaion obtained, we should consider that decieion tho mind of the Liovs, snd retuare atinfied with it, and pont abk the bilnd of the Loud wign. Brotber Cbristan Wineustoniabed the brothron at Flat Foek last sumber with the ststement that be found by oxnmining the mie. utes, ono query bad conis before the Anausl Mooting noar twenty times Upen which Buother Jupob B Miller made the remark that it the query -whether nistors may not wear pluio hats," compes before Anumul Mceting fore yos it will notho ten ycarn The Tiviege will lo granted.
4. The too common practive of ad
inisioring reproof to sertain breth. minisurting reproci to "crtain breth. ren in thar absence through the paper
and othenwfec, aud whes in their prom ebee being all complaisance, can not be too oighly censurcd. Paul witbatood Peter face to fico weon Puter was too Dlame. Speak of a man's faults to hie face ratber than behind hus baek, Bra Stump'a motto is a good the "If you

## SOOIETY - ITS FORMATION AND DE-

 VELOPMEMTSocioty iran aesociation of persone for the commor good of all concorncd that the whole community may bo bonefited, and advamee is morale and general improvement. Tho growth of society may be clavatied in threo parts, viz
1st, The nitural state of society
2nd, The intellectasl or formative 3d, The apinithal or developed
I stall endoavor to treat esch one movesalvely, beginning with tho find, whems then.
1st. Society in ite batural atate Withont refinoment or education -
While it is ad establieked fact that per one of the sume hatita of life in var ous waye, will, uecording to the rule of chomical attraction aud nature, as sociato togetber, fas the vaciona and pure will not agree is asaociation. In the firat class ignorobece and supereti fion unfurl ther banoers undanated. 2nd The iotelloctual or formative. Thid division isclade the whole ecourse of traising, moral, phasical and intelectun! to the highest standard of proominonco. We are now in the trameiory ago-the age of progressivences Wo have passed from almost genera pation of knowledge and wisdom. Now dess are presented, and our, nind grasp them, beoce, wo are parmag from imperfection to a higher grado, that of perfection. This should bo our contant nim, to rise to that perfection which the Savior intendel postible for nortal to attain. "Bo ye therefore perfect, oves as your Fatber which is is heaven is perfect
3d, The epiritual or developod. This divition rests on the Gaspel foundntion consequently is immutable. Nature bat many changer, but law in ua hatgeable. Tuke from the the atsur nee of a God and the spiritual develop moent of our matarec, and what are we Nothing. Clriat is the great ecutral idea aronad which all othera cluster.
There was no slining streams of sed-
timent and truth uxisting indopendont-
Iy from the Supreme Ruler.
Oh, the grandeor of spiritual tlevel ment I In this thore is no permavony. If the lowerisg clouda eant thenr gloom around us, by lookitg beyovd We may we able to bee mountams of of tranquitity and trensures autold reorsed for ta around the thrme, to mingle with angels and wreh-ankels, in the brilfate region of that colestial clime
May our bearta be entwined by the conduits of duine love tbat we may all

## do yod love your biale?

Love of the word of God is one groat watk of a tuvo Clerivtian. Give mo kave turals whether you know any thing of thas love 1 the Bitle sweet had refredung to yoar inoul? Do yor
lore your Bible? 'There novur was a lore your Bible! 'There novur was a end of the world to the other, who did not lave the rovealed will of God juas child bown in the world dorires batarally the mulk provided for lie wournhment, so dots a noul born agaie lesire the nimete malk of the worl This 16 a common mark of sll the chil dret of God-thoy delight in tho law of the Jord. How is it witts you, dent brotber and witer" show me a perzoo win alespesch bible rewling or thinke little of Bblo preas hing, and I hold it to bo is certain tace that he lo not get born again Ho maty lo zealons abont furme and coremonics, be may be dilt-
sent in attending snerumonte and•detily geat in attending snerumonts and dodily protrous to bin than the 13ible, I casinot tbiak ho is a converted tuab. Tell we whut the bible in to a man, and I will generally tell ron what he is. Th:s is the pulso to try. This is the bituomoter to lojk at if we fould know the etate of the heart I have no sothoo of the spirit dwolling in a man and not givuig cless evidence of his preseliec and ) betieve it to be a nisenal crulence of tho sutrit's petere when the ward if really proti ary in a mavers soul. When there is no appretite for tha tratbis of meriptese, the Bont caenot te in a state of health There is some serfinte disenser. What is the fible to yon, dear brothor and blater: In it your it your rule of inth antl proctice? In it your meaniro of truth and orror of right and wring? It onght to ho ea. It was given tor this purpo6e; if it an not, tio you really love your Brille ?

## THOO KNOWEST ALL THIMGB

## Che Printre: Olusisian

prember 7, iswo,



MISAIONARY BOABD



Jame Quivata, 1tanulngiton Peanu.

 | M. nock Fhy, Prenitent |
| :--- |
| Jousen Uwiper, Treas |


Rearin abuther colama buw everypostpait.
Ela. C. G. Lint hul expected to bo at the Cobvention, bat on seconnt of s sevore cold way oblized to rewain it
home Wo wore sorry that be eoald not be pre-erel.

Bro. D N. Woakman wit hothing a nerice of meetings in the Maple Grove chaseb shout three miles forn Sok-
land. Whon late beard flom, there were thecadditions hy buplasm
But wase uf thasapuistment in puret. ors,"owr work bue zot hehind eumse fobr dayez, und to set af rigbt agatn we dato
this paper a wook rbulad of the regultr timpaper a weok nbuad of the regular
time the number will contritie rigbt aiong
Ir our ceadere wall be kuth ckough to sund ins the names and addrus of Pamumise Casishan, wo will he phat patmotis Cuzlatan, wo will he phat How many will do this?

Wy will base on landa, several buo. Urest copics of the Gorman Mantes of pleased to dispose of If any of our tierman brethen are yetumeupphed we
wonhat be glad 813 bave thens ondel. woult bo glad 513 bave thens order.
Siogle cepy, 101 cents, of $\$ 1,00$ pur dozen

Bratala quctven aed fumbly will sojourn a few welke in Obio. IIe ux pocts to attend the Mami mevting and also Laveamecting of the " Muaiomary
Board" Ilope that the mectiog will juntify the dropping of the esa corpse when upeakiog of boand herenter

Or's agents, wher sending bew snbscritors, will pleave mank them so. It will rave us a great deul of thouble in examinieg all the lists and will also insure a prompt reception of the psper
by sll sew wabscribens for the renasus. by sll mew wubscribens for thon renimu-
der of the year

Anribook ob vur het or hily others that our ugente may dearo will be giv-
en ay a pretsium for nubscriber., We eth ay a pretsium for subscribers, Wo
bave rade arrapgements with the lending publinhiog beuses of the country and can necune for our patrona nay book wanted at their regular retail
price. Ar the close of the State Nunday
Sebool Convontion a realution wis passed to base tho proceedings pubtinhed in pampliet for free diathimetion among chircebee that do not lave sebools. Tho money for publiention Was pledged at tho meoting and they wall be ready an eoon an the copy can be proparod and the work fone
Friends of the caure che order them Friends of the caute che order them
trotn tw, for whitb a fanall price will be charged tu belp bear tho necenamiy oxpenses of beading then out. Sizce of raport nod price will bo given as ano

In alva the Convention we bad th picasure of a call iron brother Johe
Harlog and wife, of Jottstown. They sample nithaber of tho Dow
forni. We woull
 but atopped with a friend ft town. Who will help to send them? If all Brother Jolin is a imend of the Normal anil has not frited to show it in a kub. -tantal way.

Brn. Mosen Stutaman, of Lapiace IIL, informs us that tho thermometor has soorl ite 11 degrece bulow foro. whelt io tho collent
I linion an Noqersber He abosay, they held nectiog in their cburt b on Tbankegiving day. Tho
orally kept it an is holulay.

Bro Joha Za, ks, of Clarance, Cedar Onrty, Juwu, हayn, the bretbren of tbo I'leasant P'raicie chatreb, expeet to bold it rener of mectuggs, five milez
north of Mube athe, Iown, fiom Dee loth to the 2 1 ihh. They espoct D 1 Srabaker of Story county, and T. © prosont

Tote A M Kepotitior 188), conturn stae things that will bo of ay mech in terest to the chateh fewa shier thin- hn
they were mon after tho meothig. Wy they were nom after tho meothg. Wy
bave a supply on band yet and will lot pleated to fill all ordorn for them. contains 98 peyers with itdox, and wall bound. Price empio cops, 20 cents eopien 81,01 .

Bas ,I. M. Mohler in mom Lulding 1 aries of meetinga in York and Cun berlani counties, Ifo wion bot prosent minaterisl duties in the esst. II as sures as that biy heart is is the sterk, and proye that tho gooll work mesy go firward. Buther Jateen Sell diseusshd the question nasipund to hims.
B. W. R-The Inti-Xicun C'lariotah Library contuaing tratbelatione of tho Fathers down to $11 \mathrm{D}_{3} 325$, in F volycloth, wo will Iurnish to gon, hy or M'tas,
-21
60 other books desired nt tou repular retall pritu. All onters for Looks nums bo weoappuied with the cmab
Bratov Kiju leclared at a hata Cunvantion, that the popular retigion of thodily was wnotian in there the eo partionlar's - Stiritnal earnestoen, apir. is certainly a and belf dential. This is certainly a trutb. Thoso who ato
donumionted Cbriatials, mapy of them, at lenst, do nut deny themaselven muel uthl take but litele of the ciore upons
$\square$
Jint bum wo aro having a "apell of westbor." The thernometer bav mariced as low as six dogreos abovo zero. At this dime we turh up cant weatern correapondents toll us abous tob, fiftern and even twenty gevon below zorv, we are made tu wonder what people out there do with theik ears and tock
Oxe of the most intorestiby leatuics of our Sanday sehools io many places, is tho talks to the cbildron, and we behevo dooro is accomplished in many inclama. But thero it just a litilo danger of our prepulo fatling into a habie that ie, parhajs, nut tho bust. We are
liablo to geo tho iden that cbitdren cas bo interested only by thling them sonue fanny story. This is a mistaken be cncouraged. Thewn ing should not cultiveting a taste for that only which exoites levity. Thorebremeidente, tho volation of wheh may scrve to briag bo trath you want to teach cleanly befor tho cbild's mind, ath those, of
couree, may vary propurly bo uned to advantage. But an at rule wo think: it botter to aroid the bumirouif, and con. fine oursclven raure to Biblo storica children.
of our agotis and friendx woald bako - hittlo oxtza cllont the number combl bo cusily ranacil, abil many bontek mado bappy: Please naske that oflort noir
so that wo may bave the names prop caly bocked liefine the rash of bu*inu.s comes upon tus.
Oh k distriot masanon dous not stem to boull a rery goul sbope. No orgath
 - trme neveral wios upponted ab minh

 hrite law dous out iequire him to, do - The cautu mult ras and nomebedy in to blume. Well it will be revoalel if this mianion work

Lar week wo atnounced tbathroth en Calvert was oxpected at Martinahurg tru bittur purt of the weok; but bioth er 1: D, Pahroes, of Proderick City,
Md, bax eince wformed ss that he Md, bas since informed the that be
cemmoned a meeting in that aty oul the 22d to contion one week. This is an mistinnary pont, and we bepe bo may be succestal in arcoroplıshing un that the same asked for, to sapport tho misiun, is now nearly all paid and there are still some not beant from that are willing to holp. Ifo asks the
pragera of the theneb for tlac sneween of the mixation

Ova of our agellis asds as why it is that brethren will perei-t in saying ing matter than any other reingioning tuatter than any other roingion-
weokly of ils biss bald pice" wbon 3eokly of 14 biss sind price" wbon
they mave linow it is not tuac. We efrinot tell, pejelies to wo feel mimetb cobcermed thant it. Mar papers for 180n ane opes lor measurement. If anybuly wibecs to bnow whicle comreabling matter, les them eithor couns or measmm, ath westhill not be thes-y
 utilng that tho truth shati be deter. minetl in the fanse way; What wo termined to give par lenders an ianch Lasbil by the brethrin

Wuat all influence the bum be woulit bate on the world, it all ite member would beed that adormition of Patal "Sot that Ju walk cremmapertly," fulaens. There an En mang that for get to wateb, or if they dow wateh at itl, they watel their bretbren and sib tens intead uftherown bearta. When ve travel in tbe public bighuay, if wo constandly kecp onr oyor dixed on nom distant object we nre lifely to fall and wake oureetver ridiculons to unr felNow travelers. Ko it is with our 'hris-
than walk. If wo conatantly wuteh otbers wo are likely to raake bluvdors anl eveo fatl, We sbould walk eur oumbpectly not with reforonce othans, but to oureclves. If we keep will noc less of the sins of othors, ani bave nore ebarity for athers, Wateh eftal un wert; it is Haid to be to o tho wtavilard of right, and you will be a living epistle of Jeras, roall of al

Oce finende who rexpunileal so hb erally to tho appeals rent out last ball for fonds with which to purchuse pbil osopheral apparatus for the school will on gratitiol to learo that theis goou peth are being appreciatel. the nteana work nilecrrstully withnge ples of scimen. What tho eje aces the mind more reudily wherstands;
judicionsly expieaded ior apparatios can woly he estimat it when we eonsid. ments the thind is leal by euny experi stoph in as consprebenation of the geanil and benatifal laws of nature which inDnence in ue many way, our material oxistened. If a littlo is good, moru is botter, atil it is to bo bopod that oth ors may be inspired with an raruent dexire to du soncthing that will live after them and aid in faztion izereas ing then fuchitics for thoroagh inetrae. tion by sapplying the achool with an ontfit that whil meet tho nowt aiged de-
maty of selentint Wastly of sekentific mvestigsti,
 and weportant paldication fron the
 C. Morrow in a popalar stytu vilb a caluado introluction hy tho liev, Jr. fumes M Buckley, the brilliant and vertatio editor of tho Chrathan Iflos courtr. Tbo swope of the volume is
cortuinly notoworthy, sineo st annwens it a lucid and comprobenative mananer neurly every perploxing question in
tho Bible and cooveys it vast fund of information tot eavily acquired elsewhore, Thongh dermgoed cliells fur cleryymen and Sunday School tenoluars it is equally sdaptel to the swerage Christinn angwhere. Nold only by sub neription. Large 12 mog t 100 pages. Trive 81.50, clotb, or 8200 in libracy shecp. Illustrated with valuable vaspe and engravings. Agonts so wanted. This enter promg tirmi lise also inade ample preparation for tbe holudags and immense borgains aro oitored is stand fortily and toachers' Bibles

Tur Jouny Dr miph for IKal will be puhbinhed in our otice sand under our stapervision. Tho Sunday sebool leaans will be illustrated by nur uttist Brother I) Ebmert, twho is riso practical anil aucuenafu! sumduy Si bool worlier He will also asji-t in in the oditortal work, that our young follis chan fiol aronad that thera nero konn who ting* matoro for tbem. Tlifac bear toetimuny 10 his 4 kill in alluztatt. ing 13iblo Lessous, mul there is no oth ay that Biblo tratlis can te or min dedibiy furprosod on thominds of chal. drea. Nor is the time 10 subueribu
Agents wanled wavery ehnreh in the Thotberbool. Thome wiro nes nues Hading enther the Yonay Desizhle, of Theldea al llarh, aro kindly asked to reow their subsctiptions at ome. Nasuplo number of the con-ohadated ja per will be hent fo all wid snbacribera
if we ean got realy to zeand it lufore If we can got realy to wathe it loofore
the gear close, whicts wo will tiy to fo. Sond for outhet and soe whate gou ean do for the prutlícot Javenilo praper over publinhed by the Cburob.

Bno Batert io his hat letter to the flowhor, opeaks of the winethed condition of the prople, the prevalcuce of intemperance, asd the unsettled condi tion of our brethren in Californis. It in alnome imponable to bavo a churen organization as the mombors ale conatatly sbiflumy abotit. Tho following an extract from his lotter:
"At one campmeeting on Indian, sailor, and a Gerfoun, confened and
here baptired After tho conarsonion he ssilor saud, "When I arv out on the fighle seas and mon thbl whe about Clirint the Yinzarene, what shall 1 tell tbem ? "Tulf then the wholo story." was the reply. Tho Indian said, "Wbon I tas Guong nay Indian brotbers and they ask mu why I pray; what nhall I toll
them?' "Tell them of Jeas, tho Saviur of the world, ${ }^{4}$ came in response. The Gionuan sudd whon bo tuet bis peswitb prayervand tents thoy parted, oach to his owe Tho lint seen of seas, laithful to his trast; the Inilian war piasing through a mountitia town
 ing the Eible. Of the Aray, resul. German the brathent lowow unthinc at prevent, but a story is taid lis teareters of a chath of "Diookati" Indiuna far cast of bere in the range a motiotais. This Indian, true to lua truse, suld the
 brotbrod, and in the ahsu nce of' a minaster, Aloxamlor Mark liko, wnteral with theo into baptism. Tbougk not a fintiater, he conld trubsmit to them the ofl aportolie mude ut' baptiom, baying receivel is bimeet at the handis of Bretbren. Will Gind with hiy mork te Well ploastal? Thinh buw very atrange atl thin sommex, asd then, "a chureh of Pankard Indene it tho dark paese of the liorky imulumsine, in a place ribero whito men live not, and but aoldom tread, e land of praying Indiats of tho Dinkard finth' Deea bot atl this notulal romething the the story of Phliff and the Liamelh, and Eomo of the conversion zult so rending of the trath in tho dag, mader the prinestry of the aposilen? It ifoes vot in every

## WANTED.

A young men as on mpprentice in the Privizive Cuntian ohice. He nubt not be less than 16 yeune oid, and roady nuil buttring to nork. One of the equiremente twat the to to up eatly in the moreing, make the five, sweep the office, und have everytbing in readiness En' work by 7 o'clock. Thosauainiby part of the timo he will be expectod to aut typer anil to the oltir o chors. fla whould have a fait enmmuo achool cil-
ucasion, eapecialls $\pi$ good apoller Any one dearing the situation ahould upply ouce. Aduress thylyivt Curis

## READ TEIS.

We call the attention of the readet the netion of the $"$ The Pisiblem .i Hetran lifo" ia then iver. Tho price fatuers mo oppratumly of ruading thin intercativg book, we make thora tive filowing litheal ofle: To atoy peraon Who will send us $火 \stackrel{5}{5}$ we will somel bern tho I'mastir C'mustras ton | $\mathrm{x} \times \mathrm{l}$ and a copy of "Tbu Problem of Human life." or to any neeot wbi Rill sond us sux anbstyihera aud $\leqslant 900$, wo will send free a er py of tho above of the elale or have then abenge huak by adhene 81.54

## OUR TRIAL.

Uut aguats are fietcby givea the libl arty of eunding 1 ss ell the names they can get on tral. II' ufter thoy recoure onr sumple number, aml are not pleased
witb it, all the $y$ will bave to do wall be witb it, all they will bave to do wall be to bave us notifici a onee, and we will here theor namers taken ofl the book and no torngo made for the sample ropy: We shall unt ohject to four or tive thoueand rubberibers on the abore conditions is we feel yuite surc that all will the ploased with it If any of our ageats lesine sonio of these ermple
 mecting to be beld by the bretbren of
the Miami Valley. Obio. Weare aor the Miami Valley, Ohio. We are Bor ity for each a mecting, bat that those who are the inetigaters of it, bove donc it through pare motives and aet with be ietention of engoedcring strifo or
 wistats ol' Gou jureside wise muet there, anit tho mating lee attepil ell with the beat of reoulis.

## NOTIOE

The Nornuber tumber of the fin fintor has jowt come to hand, wed fom meoling te'd in the Wulf ('iehh Chorrlh Sobtgonery poanty, Oho, ou the stl of De culter, "ommencititat 9 50 a m. The of ject of tho uncling is to iples eet furth in tho potition 10 lost yitation th givent to the fathfol and steullast brotbren both in the miviatry and is the dencos oflse Buat anch of
bave beve expolled from tbe Cbare will teke no prave in the deliborations $f$ the atcling Therall is aigeca by the fullowing hethren of the Mume Tallos. Abrabatut Fliry, Sumnel Garor, 1havel 3Hiriay, Namaci MCohler, If
 rea'e papors ate reyueated to publiah be tall Jor ther meoting.
The place of mecting is thus given a the annanhewment, "Brotbrus coan-
 s. houia llailroach, abont twoke mite acel of Waytur. Tho moeting-hoone a thuat obe rate ut is litele more sonth
Weyt uf this place, 'Frtam arrive thero both from the rate ond weat at abme

## OHOROK EAIRB.

Ono of onr exelateges tuke tho tul-
wong ins illed ntad ayginat Charch Brat.

Hiacharth is sully in dubt, would yon favel af fort No, I mma an ora
conmy to thetu. I oever haew of one get but that tho dovil grot is belore wa got throngth. Juat concetve fir a mo mont Publ soing down io Corinth to
ipen fuive. Go4'y people have money mongb; thyy do ous wont to go ivto the woth teget it Thero was a time
when the rharch कats trymerto ret ont if the world, but sow the world b.t come isto tho thanth. A young lasigy is put behind is tsble to tram young
peoplute ther buany. 1 ,lo aot knuw when I was pare montified than by an adsertisement of a church-fuir in tho West, whwro is whe eand that any young from the handromeat woman in the voom for twenty-fre ceats 1 bope tho time lus come when we aball be rid of of these abominations. It would bo great deal better to preneh in the
streeta than to get $a$ ctureb pat np in that wisy.
If all of our elurches and chorich papers would tako a similisr atand, tho carse of roligious gambling would ho torever obliterater foom onr land, and
tany God speed the day when we shall mat no mure of it forever. It is heart ackenng to think of the way in whish the holy roligion of Christ is prosti tuted tor the fuke of baiting a littlu moedy out of the poeketa of ancon-
vorted empern and promieciono protissons. True ebriatiane will rerpuod toath the m'cessary wathe of tbo, cburch witheut steasing it from
the tempting bait of sio.

## HOW WE EPENT THANR8OIVISO BAY

 We dul not bave bervicon in thehaphi on Thankegiving day, Wo lave pryaching twice a evely Ssbbutb and during the patt week wo buid s aterat deal of pubire ecrriecs mad an There was Union Thatrkegovidg eeryi WEy thought wo maght as well gis eur people ais "pportue'ty to attent
heerd a sermon from the Rev. Craft, of
the Baptist chareb, theugh deliverod from the Presbyteriao pulpit. He took for bis text, "Ask for the old pathes," ote., sed "Forgetting tho brth unto these things which are before.' ote. Ho spoke uf the beowets of roviewing the fast, asel the value of all thonga, and then of the prigroes of
the sation and choruh. It -peatiag of the chureli her ieforred th charab creds, and the general
them, athl, pee dupht! tanyped a lute on hi. amper a futc en br Pre-lythree brothu's toes, and the - nirequence us there wae a litt'o jar in that union moeting. For our part wo did not
thank thero was mach cresti a for it, Some men bave u great tieal moro weal for their cbureb then they bave for perit, a litule like men bave the pulis cal purit. It is more cbureh than
When we seturned bone irom tbend Ivices, wa ball as gueats sintere $\ddagger$ ulis Woud, Jabbio end Lallian Leelic, Ner kivg atul brother Eover, We ner, wad the remamiler of the day was neditations This is abont the way out poople geberilly, at Hinatubgion quend the day. Of confeo inur altare wo bojes, wacended from the an to the grat and good (ford

## STATE \& \& OONVENTION

A aunber of our brethren and sistorn (msibed with us over Nunday, anil warship Brother H. 1. Holbigger utstached for nt on Saturday ovening
Lim it man 8.3 His mbjert was the Eenknizv of tho l, tw sad the power of grace-that tho law has not the power
to reform the world. Tha grye of Goll atono can chango the hesre and regonernto the but. The text wat ploasantly diact
On Snoday morning Brotber Jameb S. Sell pavon on interestigg bermon os "The Lord will prosule," anil in tbe creaing the mulicoes was entertained Eluteo meothgy thlorthel as pleasans scasons of religion* enjogment, and we ecol upate sure tbat they were bigbly Hppreetated by all prosont. Indeed ho meotiog, from beginaing to ond Was one contieua! rellgious feast and our only vegret in that we ilid not have more with ut to emgoy them.
Not oaly was the Sunday school suro promoted but n clerstian nocul在 what kodied and fosered tbat will gothor thet wo bocomo acquainted and he more wo lears about earh other the strongos growa our attscbment
Wo are sometumez led to believe ibst haere are nerioun differtaces obtanaing among us and we alnost become frigbtened at the prospect* before un, bat when we mect we are surprised to to wonder bow euch feoliggs wero ever brought about. It wan becaneo wo did not know each othor. If, then, robdencices sh uld wo but eocparage tbom? Wo think that wo ehotid, and volvevo that they may to it meana If acoomplinhing groat good in the brotberhooi, when thetr designs un

## HOW MOOH ? - WHEN 7 ARD WHO?

A brotber not long ago, remarkel that the i burct in which be livel wean having 50 macy expedech that itre did not know how thet wos, as it deported entirely on what way tho Dature of the expsonen. If tho ox penses were Dectenary in iorder to
farsy on the work of the leod, they

Wen bot toe grout, lo lact this may
wo rugarded as a rule by which to determine the nevessary expense of the
cbureds. Is lonis as moncy is wnod ouly to promoto the cause, we annot apersd too mucts. Then too, if any aro in donbt as to how mucb they thonld give, read the Christian male for giving first day or the weele lot utery uno of yon lay hy bim it stome, us Gud hath ptophred him How mash should
the gove? Ao the lasd lath prosporcd uk. Wben are we to lay by" Un lio Sablatii Whoarotolayby? "Every one of jou" That fu, every racmler of the eburch The tule was given to the twembers of the clane th, those wha Woro washed, justified, sunctitied int
the, name of the Lord Jever Cbriet. On, all when prolest Chriat in laid tho ohligation to do what they taic fol the epread of the trutb. And in thero Do who caneot gise rometbisis? If
 for the tane of Jesus, why gave hini-
wif a mateon for them, bin cipunarwalf a mothen for then, be very pecaliar Tbere are bundreds and cren thoomands in the chnreb to thy that net as if such wero tho cane. Many do not give if sill. They use all that God permity them to have in order tbat thoy may hoser and rfority his bathe to enobance their own adfluh purposer. How will it bo at the day of reckoning' Thas is a
problent that wo wabt every broth problem that wo waind wery hrother
and nstev to moice for thetopelves. Will you dait? Wesl it will have to bo molvod nome day, and if Eot tlune nor, It tasy be at a traed when yout wall not have an oppettunity to cbange the
refith.

## THE PROBLEM OF HOMAN LIEE

We have hefote un avely impuntion Whamis nod mernetifi work, cutitled The J'rohlew of Mupasi Sifo, vombin cing tho "Evelunce of rounil" and
"Evclutisn Fivolved," with a review "Evolutiun Molved," with a retiow
of the six grath modernitrientiat Das hin, lluxley. Tyndail, Aeckol, Ilolm holt, und Mater, Repised cdition. Hall \& Co, 2it Eawt 9th St., Now York Price, uingle copg, 此 Tbo publify
A part of cbis work-Fvolation Erolved-we voticed eereral monthe neo as it appeared in patmphlut furm. 'The entire writiog' of the autbor, ona hraced under the above tille, are now out is a volumo of 52.1 puges, double column. In our provioun notice we ming announced the appearence of his timely work, osen aly that bas the meientifie worlh sabee its first pubt. Ifeation Sucb is tho importance and chaructor of this rare work, viewed from as acientitic agglo of vinion, and ab it hears apoo the origitat besio of the ebrivtian's bope, that we decm it due gonius, and roufcesedly tho brightest stienatie star of atodern times) as woll ite dae to the power and glory of Chrietiavity, to Dow call spociel attemtion to it, and to urge all our priacbers in particuler, 29 well ne allotr educators a
educated ment to procuro tbe work. Wben it is known olergy of the proend age of erituebma unbracing auch acknowleged men of unbracing auch acknowleged men of
profoned learaibg as Rov. Dr. McCoub and Reve. Jobeph Cook, could not derend themneivos againet thic afeatelte of the velontifio infidols pamod above, and that the educated part of the religiunk world woro alsmed at their ows belp. may woll rujoien that God bus providentially raized up an bamble and unprotobhons ma.tn who bus wot only
enectanlly oxploded all the infidel theories of Darwidinu "Epolation." "Spontuncous Generation," and the • Wave Theory of Sound," but who, by the cd upon unmierstablo reasomideg, hay analogies as boautiful so thay by forciblo and consibeting (Eithont haring boes neiontifically educated in
veligious world inte, transporte of joy hou of maby new and acientific Iraths which bad esrrused the crifical eye of the ecientifie world is at wonderfitl at which we prag. These wen truthe and whiel are illustrated by the ortes of wature-many of them hemate ori budilon from tho eommon eifolparkle and ripplo on every page. ras roceived, botis from the secula ond relgioun prose, such willitg adi nijushifot prates us "The Problem of Hamsn Lifo Horo and Hercafter." the death blow of atheisti" seionec'"profiane and vuea bubblings, whd op

## Tum. Fh. 20 )-The Inc. (Kculut

## tace hebs

The apostle Paal gavo tho bothowing Gnificant cbange to lis sos Timotly "Take boed anto thyeolf noll the doe rino." Timotby was a ministor of the cobpel, and the object in geving this hallge was to waho hitm more efthent asd weotal itl hes callugg. What dud bo mean? It raay lie understood as ae ating to everglang of a perwena nutaro that would gually bin tor bis work. some minsturs scem to tbate
that their personality hun motbog to dir with tbex werk, but it is an mistake. To bo an eflicient minivter the burly dyppepu cared for. I minuter that dyppepic ean not accomplish as much be bas sn muld zoal and pioty, 11 fiew of that fast, the charge applien in
this way: Tako houd to the healtb of your bodice, do all you can to retain beatth, and if not beakhy do all you an to retore bealth. Bo caretur or buse an intapotsitht work, bed yon beed al the powert of body and minal to aceomplisb it
Thot again, the minieter-should take beed to bis manner. In his persunal babita be should bo corfect, consigtent and genthemasil: So muche wo as ant to be offonese to sty ead. Hie appiarel should bo eest wet clesid. There to no wauso for bluyezlidess. "Clematiacta is next to Godlanss" We bave flouthit that sodie of our bretbria sometimes
overle-k this fact. It is weitanly junt as much of a miato weur tilthy apparel as gag. In abort, there i4 tho veligaon in lomer filthy; in ancouth cotesers and is slovenly babits. Pheg stuad in the may of doing goout. "Tako beed to thysulf," ponsi ler your solf, zud af found lackiog io any of the cisumial quabifeations to evoluleces, st abont improvemont at once. Every porson has bis defecte and we attun towarda what we should bo, only by trying to remedy them.
lout Timothy wan also to talto heed to the doctriso. Be carefal that you do not preach uny other than the toetrine of Cbriat. The charge indicates
that therv was duager, even in the early days of the Cbristion religion, of tesching orror, whou there was a monv marked distinetion betwoen ter लliurch and the world than at prisiont, Thore was, it is true, falso teubing, but there was pertape net stat b a conglomeration of fruth and eriorasis thio acpancel stage of the Cbristias cra.
Now some manatera teachapart of the Now some masinters teach a part of the duty of' the true ministor to preach the whote trath dehocipting an wo do witb the professed Chrietian world, thore ie danger of mbihing the errors of othere and dritting isto a eqecien of unbohef that will permit us to accept and teach only suct portione of the truth à best bulith our velinatione Tako beed, bretbron. Stumd Luet on the platform of trath Do vot ir.it into the whirlpoot of liburolity, the carront ie strong bat the fanthful tarith tor mati withatadil it. If yuu zow with the good seed, the ievde of error what will your harveet be? Take beed, O, take beed

## BEIEE JUTES.

Orders for almavics are conting in apidiy.
The Drethiren at Wark comes in its Fw and enlarged form.
Flder Nitholson is loolding goved ad interesting mactivera in Jeray.
Brother Il. J. Kurly bas publisherd reat hithe simaese. jutce 10 eents. Ejdey Joy. I. Cover ban beea preach ong enmefor the bretbren in the Mam willey.
Elder Solmman Hoch biaw, of $\mathrm{Vg}_{2}$, us holding a series ot moctiesa at Eilh The good workstill goes an in Dod mark. Two wer recontly abled th, the eburch.
Elder D. F. Sitoutfer las rotumest from hin westera 'rip. He was absen: ight weeks.
The proeenlings isall he pablisheil in pamphlet form
(ho Normal, The pridint ecesion whil
Thd is two wechay yople will bo publathent
Hastingulon brotber Kmmert wila illustrate the lensons.
Tbe Frce Dha'wstan still contipace. Tho old difictuitien are xtall vontiluted
Wo macan "The Trial
Ebler Grabill Myery is in laneaptey eonnty. Will lisoly bped the grater purt of the winter thete.
Bruthor W.A 8wigert is in Smmet Ihe zajo it is cold out thero.
Tbe Youth'e idnonce, n now youtb paper, pablizlies at Mt. Morris in or mur table. It han ho editer.

Subseribere are botanyg in encons ofingly. Sowe of our agonts (Emb
bldon J S. Flory ba deon travalum
Wुoming Terntury Je lound in
cithon memierathore.
The Watel loo oburoh, Iowa, wbite Dis a commodisuat liense of
Them fioysi Proarkt, comes in its or. argeal forth. Twelve pagen of readin.

## The Primitive Christian

j) 1 ome Epartmenit.

## atrl life is india.

Oe the day of her marrisge she is pat into a palaongia, stat op sight, and
carried to ber busbond s houke Hitb. earried to ber busband a house Hitberto stber. now bhe ia to be tbe little elape of ber anther-in inw, upon whom sbe is to wait, whoso commands fie is monlic. itly to ohey, and who toaches ber what she is to do to plesse bet buttand; what dushes he likes bent nod how to
eook them If the unother in law is kind abe will let the girl go bome ocea
sioually to veat her motker
Of ber buatisad she nees little or
nothing Sbo ha of so more apcoant to nothing. Sbe ls of no more aecoont to him than a litt'e cat or dog would be Tbere is eeldon or never bay lore beiween them, anil oo matter how cruelly she may be treated, she (ati never com-
plain to tor burbad of anythiug bie mother may do, for he would oever take his wife's port' Ther husband seuds to ber daily the portion of food that is to dreu. Whon it is prepared sbe places it all on ooo large braks platter, and it in aent inte the buethad pooth Je ent what be wisbes, and thea the platter is
sent back, with what is lef. for ler and the children They eit together on the ground and cat the remainder, havidg nother knives, forks nor spoons While she is young she is never nllowed to go anj wherte. When she beccmes very grimage to soun heathen temple, sha is perraitted to go to ofer a sacrifice oither occerionally for for others, bat thes is only undertate it. sho alwhys has ber Ts koors, or trousehold gods on a sbelf in the bopse, ruat irequuglly ower ber own bed, sod to them abe prys ber dally devotions, offering them rite sod deenget ing then with flowers; and so at leagth abe Jraws near the hour of death, and when it is thoarbt bec ond 13 junt ap. proaching, she is cerried dowa to the banks of the Gagace, there to "reatbe ber lest in view of that boly stream whoee waters are sapposed to be efilice as the spirit his departed the reweise ate tokea to the Baraing Gbat itbe place for barning the dend bodiebl and
faid upoa a plle of wood In a few hours notbing remaios but a litele besp of eshes Tbis is then taken up find cast into tbe nuver Gunged.
Such is the life and death of the bap pient, the most favored, amongat these Beageli women.
Tbe little girls are warried cyen at Foung be three yeara of age, sed should the boy to whora suct a child is mar riod die the aest day, abe is called a o perpetenl widon heoceforth doomed parry agaia As a widow she thust Dever wear any jowelry, never dreas ber law. nor slorp on a bed, nothina hard brick floor, and sometimes, io fact, oot even that betwen ber and the cold bricks, and no matter how cold the aighte may be, sbe must have no other coveriog then the thio garment sto bas Worn to the day,
Sbe mat ent but one meal of food a day nod that of the coarnest kind, and onet in two wueks abe wat fast for twenty fone boors. Thea not a bit of
food, not a drop of water or medicine must pass ber lipa, not evea if she weri dying. Sbe mat abrer ait down or speak io the presence of her mosber in law or either of her sieters in-law, un
le*s they command ber to do so. Her food mant he cooked and eaten spar Irom other women's. She in a difgraced, a degraded moman. She may aever oven looh on at any of the marriage evil omea for her to do so Sbo may bave beea a bigh caste Brabminic worn an, bat on her beconing a widow, aty, ovea the lowest servate, may order ber to do whet they do not like to du. No woman in the bouke must ever speat oce word of love or pity to tor, for it is
aupposed that if a wosan sbows the $\mid$ est girl, who needs no excaucs conde for slightest commiseration to A widow sbe will immediately become one berself I daw an accoust a hhort time ago in na Keglieh paper, that they had been tryiug to talse the ecpous of the popula tion lately in Indes, asd, us lar as they had gone, they fonad that there were "eigh'y thonsand widows onder six years of age "' Can you imagrae the
anmonot of sofferiog that little aentente elis of and furntelly
Kome amooget the educated men of India aro desirous to break the cbainy that etill hold tho women in slavery. Otbere atill desire to keep tbrm down To abject nubmission. A native gentle Dasn a lawyer, only a short time ago
pleaded in the Eoglish court of juotice in Calcutta, for the 'abject deprendence of women," quoting the "Statates of henv, one of tue most ascreat of then holy booke He eaid: "Mour tolis ue peodent on ber futher; io youth on ber ushand, hor lard being dead, on he pon.

## DON'T, GIELE

Doa't think it absolutely peceseary to your happieess that every afternooa be jent in making cellia, or on the street boppiag. Home is not a were hoti bersio to cat and sises - too dreary to os eadured without cumpany from broad; home work is not more drad gery, but weeful ministration to thuse we gery,
love
Don't mistake giggling for cteerfolacsa, blases phrases for wit, hoosterocs radeness for frank gayaty, impertiaent peecbes for bright repartees On the ther hand, don's he pritu, formal. atiel nor assame a "company face," eloquent of "praves, potatoer, prisme;" nup sit bolt pprigbs in a corner, bande. feet eyes and hips carefally posed for chech an etrect will be prodiveed, but not the ae you ซish. Nor yet sit ecornfully eperved, criticniag meatally the dress, maners. Jooks, ete, of those aroana ou. Make up your fifid that yovr comapanione are, on the whole, a pretty pice sift of people (if they are sut, you had no bealyess to comer among themis ; bat there is sometbiag to respect nou itse in each of them sometbing to learn all of thear. Determine to have a aice time naybow ; then do your jart to
make it so Be getial, cordinal frank. make it so Be getial, cordial frank.
If you cau play and bing ordinarity well. do not refuso to take your share io en ertaidigg your companionsin tbat way You are oot expected to bo a Nilabon or Kellogg. If you tannot play or slag ay so fraskly, and do sot be hamilinted. You probsbly excel in some other ac omplistment Even if you do not, you cau poseebe that one graod accomplith nest to which all others are but aconss ories, that of beiog " A lady"-a true wotura, geve
and loveble
If God bee favored you with the good giff of wit, of bright speech and clezer repartee, naet It freely, obly keep back be sarcantic sbaft tont binge 65 well at shines Let yoar wit brighted, but If ant 10 .
If aot 60 eadownd, be content to lin Wo and appreciate Listencts sto ha acedful as epeakers Your quich appre make you as welcome and valuable a nember of society as the more lively girl
Don't be vain! If Goul gires you the blessing of beaty, eccept it as Hin gift, not your ment. You mby rako fincere aad innocent pleasure in it, and a properly sdorning it, withont vanity, If you bot rewember always that it is ot the best thing aor the moin thing ad strive ratber for spirtual and meo igl beanty, which will nbido wheo phyeical cburms pses awny.
Don't flart. Thero is danger in playing with edged tools-to your own pretty fingers and curoless hearta as well an to ruder manculine ones. Don't bo for ward, bold, careless. Men laght, rote respect and ndmiration are for tho mod-
her conduct How oftea no see oas fier another of tho quiet, geatle girim of a commanity led to the elfor by worthy nen-girla who nover were considered "asything very special, nimply iee girla" (reconameddativa onongb) sile the sancy, reekleaz young belle to was the observed of all otsarvera werever she went, and drow a circle of laughing men around ber at every bocial gathering. grasually fisdes into a dissatisfied, peglectid old maid Some of the "pite girls' noslee old malda, too bat they make very bice obes
Men like to chat awny an idle boar ith a frivolous soucy giri, she amasce ther, bnt whos they set $k$ wives, they Want those who need no npologies, is Whim tbeir hearta may safely trust. maidon may be over to lively and checriful-tbe mate po the better-and yet bo true to womanty deliracy asd selfrespect. Fireworks sparkle and ambeg for a moment, but jewels shino on for all time and need no outer nid to kupdte their light
Dear young jurls, your lives aro fall of noble possibilites There is but one thing earthly so truly adurablo ss a Cbriatian lady, sod that is a Christian centiemas." If an "boucst man be the soablest work of Goi," ? Yurely an Thoonst," rthe truman is Itis lovelient give yourselves to Cbrist; let Itto mould you that you may be kingedaugt ers indeed, all glonoas within, ull fait Without-1 irthur $\leqslant$, Metgazin

## NO USE

There is no use in putting up the aotto to, "God Blest our Home," if the tatber is a rough oid bear, and the spir it of discourtes and rudowess is taught by the parebts to the choldrea, and by the older to the younger. There it po wae in putting up o motto, "The Lord will Provide," whio the faster is sbifh less, the wotber is shiftees, the boye refues to wat trot the girls baby them selves over gugaws and finery. There is wo uso in puttiog up the motto, "The greatest of theto is Charity," while tbo fauily, ind sully gouip is dispenend tho tea table There is no use in placing up conspienonsly the motto, "The Liberal Man Deriketh Liberal Thog=," Liberal Mas Deriecth Libetal Thoge,"
whito the money chimks in tho pockets of "the head of the boneehold," grosa ing to get out to sue the light of day and there are dollars and dimes for wites and tobacto and other loxuries, but positively not ond rent for the church. In how many homes are theso mottoes standing-let as say banging sareaum, which serve only to point jest and adoru a satira ? The beanty of quiet livea, of traaiful, bopeful, free banded, free hearted. charitable lives ie one of surpasaing loveliness, and tbose lives shed their own incomparable fre. grance, and the world linows where to Gind them Aad they atall remaia freeb and fadeless when the colors of the pig. meat aud the worsted and the floss have faded, and the very frames bavo rottod way in their joints - Rechomp

INFIDELITY A POOR SUPPGRT
Bradlaugh, the atheist, at the close of a lectare, iavited a reppones A collier arose ated told hos be and his fread Jim bad beeu Motbodists and had been ted away by scoffors. Ita became a skeptic, but one day conl coba fell on
bim and be thought ho wes k!hed. How he did "boller and cry to Godl Yoang men, there's nothing like coal cohs for knockiog infidelity out of a man !"
Rev. J C. Jerome of Patehogoe, tells a disaipatel journallst who wata bold disciple of the baspbemona Ingersoil:

But, when, threu days belore the ead, he was inforwed that all earthly hope muat be totally ubandoged, did be atill hold fast to Iogeraoll aod Infidolity ? No, bo ; but after suyiop to n miaister of the Gospel, ' I have deEod God,' bo
elowly tureed to tho 1,ord Jesus Christ
aboun he alt bis life hed deaied, re poaded 'Amen' to Chrintian proyers, , and ang og of ed bimelf, end declared thes be lored Jebus

This young man's sonl is now in the haads of a jast and righteous God, b rore whom we moat ell soon appear. What may bo bio preseot nod eteram condution, it is not for mas to say; to bis stakor he stands or falls But for the waraing of the buodreds of other youth whe ure similarly guing astray nad in view of bis life and death, ns knows io thls rillage, it is the solenun daty of the fioepel teacher to declare bed ripeataseo' the Bible extends vory little bope

## exagerzation.

Some babite are so beconsciously practiecd tbat a movement to mend The be the only wey to detect them. The beam in ones owa oyo is lens notic cye
fanily while at the breakfais table one morsing pledged to observe the strictent verecity for that day. A membor of the fanily tells the

As a first fruit of the resolve, wo usb ed the one who suggeated it-

What made you so late at breskfas this marning?
She besitated, begna with Becsusol coulda t"-apd thee, wrue to ber compact. ssid, "The trutb in, 1 was lary und didn't burry, or I might bave been dowa long ago.

Precently one of them remarked that the bid beea very cold, Adding, "I never was 80 cold in my life
An inquiring look cassed the lay penker to modify his statemeat instant f with "Ob, I doa't thim it whe bo cold after all"
A third rewark to the eflect that "Miss No and no was the homeliest gir "u the city," was recalled as soon as made, the spesker leoing compelled to owa that Hiss So-aud to was ooly rath tr plafo,
So it went on througbout tbo day cansing much merrment, which wst good-uaturedly wocepted by the eobjects, and grving rise to constant eorrectione a the intercst of truth.
One thing becanae more and more purprising, bowerer, to each ose of us, and that was the amount of cutting down which our mont careless statements demasded under this gew law - Youth'

## H0ME.

A bumae hff, I tbink, abould be well rooted in sorne epot of a rutive innd where it may get the love of teader Kidetip for the face of eartb, for the la bors mea go forth to, for the monads and accenta that bsunt it, for wbatorer wil takablo difereoco amidat the fatar widoning of knowledge; a apot wher tbe defioiteness of early memories may be inwroaght with afeection aad kiediy acguatatnace with all neighbors, oven
to the doge and donkeys, may he epread, not by seaticueatul efiort and rillection bat as a swee babit of the Giood.Fioth and Morhs.

Tho grand difficulty is so to feel the reality of both worlde as to give eacb its due place in our thoughte end feel. iogo-to keep our mind s eve aver fixed on the land of promise, witbout looking to travel toward it.

If yout tell jour troables to God, you pat them iato the grave; they will gevor riso agnin whet gou have committed then to Hins. If goa roll year barden anywhere else, it will roll back again. lite the Hone of Sieyphus.

SHELCER - 10 3t Cawoll. Carrul
 days
Mo was boru Augast 23, 1816, 10 Fruth led pousty. Th. nad unutent whit the brethrel member untll be died If was lored and member unal be died the wis loved an hlm. The leaves 5 kind and uotrowiag com pasion sed three chlldron to poura the ioss, but they need bed mourn as thang who hwve uo bope Brother Georse burs hid
 fatubee and meekly outmitted his will to she will of the Lord, abal resigued bie breath o bial who gnvo it ten we hopo our greal

## WHAT OTHER PAPERS SAY

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|  |  | convieion by ostang, only the plutizest


Wathout attempting torisusify fiolde
 chinted to a mawn turget basre wint












 no jisite of the writd i4 now more oped nowbere doen ethort produce moro won.
deriul and alundant repults. Tbe people nro rimlly bangry fur tho Goegitl
"No doubt there is fate tenchang in two. (if your own selves khall bas arioc sicaling perverse thing. Wen tuld from the hegmong. Part of
thit faise fout hing fonds fowsedrena peratution, fise tutsards indifficied But let it by vemenibered, sil supurnti-
tion is bot Jiomish, there 18 suppersifinxious benehes," with protecto Anxious benebes, with protracted supuratiuns cannot ho funked wh.h. Tbero buay ble superatetion eronnected
 wie man. But wber he bat doee thry he must take becd lest bis knowlodgo 'putleth up' and it beromes a stum-
bhage block, if ont to others, at least to bimulf H, nce there may be anotbry isaltiturence about (Geid's truts"
It in true thore insy bo neoro or levs suporstition contectod with all our re-
ligion, and it is peceliur thut so muns will make greaior suevifices to carry ont their supporstition mothons, and will dofund them with groutor cral may bave auperatitious notions about immernion, how in it sluont aprinkling. wheh a largo portion of the Chrietian world bate magreed will unswer us a tulhetitute for tamenstion. Then agats theme are so atrand of euperbtrion that botter and jeerhaps woreo than thosi that wrea little superatition.

Thera io nace gruyt enery ary whirls twe thich the pults eonupross ought to denounce mare Iro quonty than they th-that is, tho babit in geting mind debt and wateng
no effort io puy. Can a man bos conto effort Cbritan pin I nut strivo to par

who does not try to live withia hin lorooce. Emigration contiducs heary man? It bo, wi do net understavd the Bible Shoold tnell wbo Lulntash
 bu al oned to romatit if tho thateb
We think not, snd thak that in auns lieing a momhicr of the eharots ought to be a lotter of credit in any part al

 1. cra whose sermuns do no kond to are nut cunsidered bodest even by whe of the warld
 If the country, and it is a great earse
hut wo doubt whether if dorx more hut wo duabt whether if dore more
hures to the canke of sho Cherch than huren to the canke of tho Cherch than
the lyag and disboncsty of sobet the lying and dishonesty of nober
churelitmenber, whow promise to pigy is not worth the paper it is urit for frsuil and dishonesty.

Phete is a grems doal of Iruth in the whoso remarlic. There was an tume
when a brotber's word way conndures as goed ne a note, lut that cuntidence that the proplo had in tho Biethron liby beca Letrayed to such an extent that wo lo not bave rach a igood repe perhape ruflercd an math from this wukc avathy othry. Prde and other cribo tbst uro apparemtly the pung idto the cburch aro very mach lamontud, lishontsly? We, too, feel that our aimaters ongbt to preach inore an iho wbjece of honenty, and onr ponowical

## Correspondeme.

From Beatriae, Nels.

Dowr Pombta' .
Ild not think I would givo a description of Nebraska, and
 and atw it as correctly nu I , on. I verily finlewe, petrone with limited Stakno can do botter here flumn in older or, ated I thonk the soil good wberorur I have been Of coarso there scems or be some ditteremes, but all can be saited. Wu baro bettom land, table
land, rolling lnod aad some timlier and, but the tsmber land ie not like in many of the Easterb Statos, scatterod all orer tho country, but is conjuined - the creelta and rivora Personi the creck atd rivers. Pormy part 1 don't want it as it is blivaye nore or less broknon, bat generally atrong land.
V.braska. as a State, will rompure, himk, with any ot hor in the Unon, for farming purposes sod thr heultb then water, \&t Chere 19 one mistaken bread. It is pretty genchally belioved bat spring wheas don't make good hread. I boand that, and belowed it but it is pat currect. We havo had the best bread for the longest timac since we came to Nebranka, wo evor mull out of eprily whea, itrd meat's bealib, wo never liad botier boulth than in the lest yeur. We bad sonn brls the firat yoar, but they bave lett Ikbow some thit bave bean bure for
ix or soven years that pover huil bills, but we lad them the first jonr Tha reason 1 did not want to wate will ho for croph. Last your the cont rup was oxcallent. Tha geat it is not so gooul generalty. Ithar somas
bay thow crop will male furty fontbete o the acre, zome fifty, euoul tisty, hat there is subu light corn
the drouth and chinth bug.
We bud some dust storms last мunumor that wore mut pleasubl, but dhat Frud hlowe more licio then is the Cast, I tbruk is th mataike. Gel or Rast and the wind blowa there too. It the country geta settled and groves Planted to breale tho wind, I thrak monelatis atent timiter make the die
from the East, and thero was houry moon yet. But to get bomentuds 504 inast go futher hest Some puaging
(1)rough giriny thetr opinion say, the Hirough gisinge their opinios say, the
peuphen live filthy, but that is as they Wake is in the liast. Perple ras live just as goal here an io tha cast, if thoy
bave the meane, and junt us clean in ling bave tho tilto. Thure ary nome good buildinga go og up in Gage county. There is a
bonaso aliout oste mile fent Bentrice as uod a lama bousu is 1 nementhar bed Dg anywhere in any country.
As regards society it is beteer that the cabt. The reasou is, I think vestorn society an andie up of cahtern peoplo, and when tbey eomo out beth they ate harown arsy from ther assc-
cuntes and pust form aew oned. Thery cintes and cuat form new oned. Whero yoncg mas who is industrions, und hatlo onergetic, cun get a bomu bero and pay fornt frotas biywses. I than daid tabout the deserphen Nebrnat eseryer at juesent. If uny donbt it come and teo.

Anciiy Yas Dykf.

## Memonal. <br> Dear Bietharell <br> ennio Broadwator, wito

of Barin Brosdwater; died Okt 13th.
lays. Funoral discoussw hy brotbor Win C. Hypes, I'salma 30 4, She was limpied in the Brothren'm graveyari by the side of ber intint ebild. Sbe leaves a kind linshond and muny
fronds to monracheirloss Her death ant a larle shadow un our neighbor, hood. Wo deeply Bymputhase with tie bercaved luntasd ; but tho Lord in ablo to suatain us all in thll our triale. She boro ull ber nufforivgs with $\mathrm{I}^{-2}$ tonce. The night belore she died abo cocanic alurmed av to lror houls atva bon stae ment for the elderd of the
burch unt desired to be baptiacel, but s death was approathing her is eould not bo dono. They told ber, but mill so wanted somothing done. Thoy told bee they could anoiat her and sho wus willang, and stter that sho seomed happy and sto was willitg to die und boped to meet hor friondx in heavon, She admemebed all ber frenda preseet do bottor. Wo hope the dying words thas fell fron her lyps masy ank cep into the bearts of tho-e to whom through talking aed way anointed, she told thom to como atd bid ber goed told thom to corso aed bid her good
bye and eit down, and thoe sho seem. d to drope to sleep and lay for a few bulte and laen died. My dear froends Fon that lave not made peseo with God, give your bearts unto the Lord while you have bealth and strength. Won's put it of You may not havo 4 mneh tame as this woman bad. It an awful thing to fall ibto the lunde of God unpropared Wo know not
what a das iony trigg forth. Supposo wat a dsy iony thiggtorth. Supprio
yon wero sualched from thin world oto eternity whithit sny hope of pal. vation, where do you think your soul ruld bo througb atl ngos? On the abor band the death of a Chastun in ion'a bright innd lutppy wonld, where
 uresence of the Lord lorever. Does it not choer as on our way to ho evor Hahful to onr ealliog let na never ght weary io well dong lot be tuke trosh ouraigo and press forwatd und vpward bat at Jast we may will tha prisuand
ant Bueculy
Thistal, Ahem.
Fron Burselt $\mathrm{K}_{\text {, }} \mathrm{Za}$,
Nov. 22, 1880,
Diew Pumfire'
'T'he luethren and sentury
The hethrol and sthtury
Novesulier 13 th and were made to feel
much rather artlam than ditown Otherwase the conncil paesed of in harmony and love among tho members
present, but wo baro had biat nee adpresent, bat wo bavo had biat nee ad-
dition lwe thas squmer, and that was will brother $\mathrm{W}_{\mathrm{m}}$. Hime, Irum Mectan. ieksburs C'umboranal county, Pa He is now stopping with han fricnds and children here. The numbers are ay far as I know are in good licultb Tbank the Foril. Webase protly havil mos annoget we hore, but I to not duok that any of as noet atftel much, $1 t$ obly tenas us how iwor people ean re ia good spirite, and tre are tryins to keup the ark moviog, if it ra on 3 low tite. We have a good eaptuin to teer the arls. Many of us tot no theat leat sbmmer, and vomo no corm ind bave no meat Sinne tavit bny all thry noed. Nomo of nu got as mach Wra as wo neen wo we can get ulong.
We all hwo in home of hacin. harrest noxt gear, as thero was at larice anment of whent eured this lall. 'Pbe i. P. 12, In. Co. furnished most of tu with seed whetat thas fall. Wait one year on the money, with seven per "ent interevt. The whent teoks well
generalls, and so far there are gcod pronpects of a good rop resxt yenr. The pepple aro gonerally hoalshy tore. The weather is mee. Tho ground is hozeo aomb. We have bad a conple
tistlo snow stornis. May the blessing of God rebt on us all is my prafer.

## Yudryin Cbrist.

## From Exeter, Neb.

Divar Prumatate
Brother J. 1rite wod
aifo of Manhatina, lowb, arnved bete ud is now nasisfint broiher Joseph Brabaker in brealiog the brend of tile. On tho lith of On toher alove tenst was beld at hrotber Ifinog's bouso, und notwitlsslanding the it-
clemency of tho weathor the bread of hracocy of too weathor the bread of

The tanithtors wete, Stowberger, 1100
Holateger, Fits and Brubaker.
an the 1 istb brolbor Horaing. of 11. . arrived bere on a visit and a sernes of
meotings beld. Thas chareb, of arem was organzed Nov, 18, 1879. It conshata of two piontera in the socond dogrec, two dewons and sixtoon lay mernbory, and up to
proty gooi standing
Crops ale es foltows Wheat aver Ages twolvo busbels of fino quatity worth noventy cents, corn is Duw beang oribbed and demands eighteen cents. Fuel eun bo bad at the follow. mg. Cond, soven dallare jer ton, woot, at from $\$ 250$ to $\$ 5.00$ por cord. Now State captel, and to compare this with ofder stalea wo ure far thead of times liand is running comparative low, and would say to the friends io tho cast come and woe ns
E. R. P'RIT

## Howe Agato.

Dear Pranative
Being urged by many
to write and inform them of our nalc arrival at home, and belioving the mbjurity of them are reaters of your exeollont paper, will jod be kued enforgh to macre
After an absence of eiglit weelan visiling relatives, fricads and brothren in Aorthere fil, whose dame is Legion, and whoro hearit troiocancel so hiedly toward 14, I sma again permitted, through the kind proridebce of our wornbip, to sit in the midnt of' wy hette unbroken family, ond to seo ypen their comntenatre tho expressed welcomo bome During my thay I visited conatitutise the Norlsorn Distries of Hinofatisy the Norlhern District of
and soveral therals expervencul reasuns of sorrow and joy, and on veveral tho wept wbile toking the lisut glane of those they laved, and was made to rejoico while reaching ont to grasp the hands of quite a number who aceopted the term of falvation, and would say "feel my sibs forgiven" I fuel pres pared to say wo all mquirese that thy rimet to Illigeis was both flemenat abid profitable. The mach oncouragemon rerwived while laboring in tho Mastor c,wee hos greatly strensthoned the and the appropriatobess of the following cords upplied thenselver to my mind

## Llute deeds of kinduess

Lettle monda of tove
Lake the beaven above
My vint was pleasaut hut not nom plete, av the tame wit tho sbort, und espectially do I feel arioved when I thonh of thy belovel brotber B. J Utller and tanily, of Clarence, Juws whom I would have lured so much to soo, but cutid aot for the : wuat if mor timo, and would kindly ask them to wipe out tho big blakls mark, und I will promase to do hefter next time Nesus suid forgrvo. 1 am now at limme, the place I love Thanky to my mans friceds for thoir kindecse
D. 1.8 .

## From the Brar Oreek Ohureh, Ohio.

Dear Prousture
Var commaion rabe of
oa the tith inkt. Yaite a puabber of ofhcial brethrea were presont and anoug them were brotber Robert Millor she our aged brother Johu llunsicker. The ureetiog was as enjoyable obe, sad the mombert of the Bear Crook church were very much edified. Altbough in the past Sutumer we bave had onr troubles asd trisls. yet the Lord has bleased our labors with abont lea accessiona Tbe efials abrot that perition ure not yotoed. ed Out elders of the petition notoriety hafe, as I understand, appoiated a genoral meoting to be beld io Samuel Garber's district. Dec tbe 8th, for the further coasideration of the same

Johi W. Fiszoernld.

## Frome Foadhury, Pa,

## Duat Bu threen

Nov. 21, 1680.
Our quarterly cooncil was
beld yesterday, Nof 20 , at the Reploshe meating bouse Tbe bacinens that Wa*beforo the anceling passed of a4 asusl. One of the things that was duae was the advaracing of brotber J.
G Snyder to the secand degree of the minietry Brotber John Kaislog, of Iadiana, masiated ouf elder in the installation Brother Knivey te doing some preaehing for as and bas had good at teadupce eo far. Expreta to remaid

ANNOUNCEMENT.
The Priaitive elmisfian

## FOR 1881!

## haf Aisthirrn, Nuters and Friends:

We eolion as eobtinuation of yoar pol conuge to the Primitive Cumistian (tar the tolle-xing reamona
Fiems, it in the ohivat and firot es tabliahed periodical in the Cbureh rep. ansenting Ibe Gospet Visitor, The Polyram
Speos it bus eter atend solkd and firm in laborine for the pesco, tavion atd posperity of the Charch, and for be plumation of Primitive Chri+uani In the work
Tunth, An contrahutors to ite jages ve bave the nasesy of our best and tanent talleated brethren and aisters of Hic Chureh.
Foraา日, Our "Sicrmon Department" valt be contioned, whab is bighly ap precintod liy our teadersund capecially by our isoluted mombers.
Firth, Gur Correprondence and Fiunh News Dopartecnts will, if rer betore N1 $^{1}$ the nowa of the batels will be chrofully gattered and erojurol tor the beneft of our realers. ourse with tenfaithfully contit uoil, and ur beat pllopth chall be pat forth to asintain aod pronsole jaco und unious mong na. We bave full avd implicit tith in the doctrince of the Chureh od slalll continue to labor for their ild Gorjel ship.
Sfifitin, The Prisutive Contatiax sinv sluas + been the poor man's paper: vorer, to our keowledge bas a siogle toot lirutbur or sieter been refured our papor. We havo practiced tiberalits o tha drection to our fibuncial loss, notwithatanding the very liberal brly so hise recoived from our kind-hoarted roonght sike to bavo the patrotage $I$ the moro fortunate
Esubth. For 1881 the Perantive Cumbtas rill be changod back to thr W-page form, shtched and cut, and otheroriop orche We bereby guatabie o our readera as good a paper and as wer publinhod by the brethron. We will not say better and mare because wo bink it wrong to encourage competiHow and strift amogg us as publichors. Fir the shove bamed rensons and aoro that we could add, we Kindly and Trmestly invile ALL of our presont readre to renew your sobscription for 1881 . He somo of you sre living a diatanco from the agubt and cannot bee blen or for sot, heud your natue in on a postal ad tull ng to add it to your agen'ts should bato the muthers in as soon ad forsible hat wo may bave them booked and endy for the now volume. No matter bow mandy sample copios of othor tapens ms) Le preeented, or bow great radnermentes may bo offered, don't al isw gonrectrea to bo porsmuded to hambe s3 कe will givo you as protly and as , fuod a paper at any other firm " thr buotherhoce Wo expect to fero the Pasizive in its sew form -ad Jrensachdy for a Cutistras PaEs "tha" of the thast. Renew your sub. frijution sok end orth u4 all the new anirn you can passibly securo. Scad

## haluare nt the year fak our Chantoma numbige.

To war ageuts who bave unt are
whill heboring so faithbilily for us, as
Geel gratufal induce. Th is to your eberay and pereveranio that we are indehted for much of car surcess in the pant, and we hopet thas in wew of all thet we promite to tho is the future, We sball contudue to bave your ail and co opuration Whore there are no agerite at wrok some one in noliciterl to go to work for ny In nuttit witl be Bunt at onee, on mptheation. Wisery
of you pre kimlly iavitel to asasenlarging the Pumatrice lat hor lav

Ayent, Ontit
NI NDYSERS OF SORIBNEB'3 YOR $\$ 500$
The nethly Mifuntroted Notember pnaber
 appoare is a brw colcr, sed begton the hrity of the eiagazine is stiongly endeti by receat isles. A gear mao tive monithly cir culstion whs abloin 00000 copis 8 , Juriug the pot vife moctire it hasa avernetd its oro. whle the frist edition of the Novembiblesse is 125,000
The tita part of the muw famous serial by Engose chayler, "Tbe late of Petor ibo umber targum !'an! It. Deter the Gieal as thuler sad thefimmers" wibict will to an adwoce io punot of popular istetrat and wcalt of instratuan, upon the pazt atready pob the publabers wine tho follhwisg rpeciai Iers to ver subecriters after Oelober 20th. athe begre a ith the Novetnber uumber
(1) Niw nubecribert envy obla:0, for * Arrbant's Monthiy firs the comorog year, abd Werobus nine vumbers, Februars to tie Grest," Mra Burreeu's '1 oulkiass, " ele In acceptine thin oficr, twenty-onn number will be had for at, 00 .
(2) Thes mis abtun the peevions twelie numbert of Etmbner, elcogatily bobnd in Patl L of Puter the kiteat all of Cablo's onvel. "The Grabditriaes." witt the nara bert osemed above, asd it y car't sobseription for 8750 Itrgalar price, $\$ 1000$ All book aeilers of new desleft will twhe subserlplione aod papply the wumburs ato olsmes meutloped in the above speclaf afiers rifthat extia clatice for poatage or txpress or the publistions, Scribuet ac Co 743 Broad asy, New Yurk, may be sddrosted direch. The rezular price of
ycar, 35 cents noumbin

## ( arrespondence

Fiem Coventry Ps
Drar Rothern:
We have boon baving ome extro macetings at the pow ment ng bouso at IIarmosyville Tho now buse wav dedicated to the ecreice of Ged on Sunday, the 7th of Noverabor. The services were ably performed by Cother. Brotlier Betriepreached exery oreming until the r'oso of the meeting. Tho result of the maceting we leavo Fhth God. T wo young pernons bave ardo up thur mand to anite with ue.
Hope they may fiad poaco mbeheging fay they ruly bave occusion to rejoleo that their matras are written it Henven ; buy they give themnolves en tirely to the Lord that at lant they tay recelto a full roward. Sot ue lie neouragel to work for Jisng, "for ur labor in tho Lord is nat in vain

From the Gratiot Olnarok. Mobbigan

## Nov, 11, 1xsu

Dear Pramifige
Opr commanion raectu tane off very pleb-atetly th the zd of October it will long be reweniberet
 nore comfortab'e in eetr tent. Thore wom a divtance witbas. Brother Noal If arieks and wife, brother Jloba Bril. Gart aut wile, and brethren l'sice, Gen lovgi, J. W. Hinty; Mbiler lasrivg. Maser und Dultapfe, whth some of


We had an jryfus time Toere wer six udded to the throch the same day
and rix the Sunlay followinn, anul anme vince So zhere were ube at clighte idded to our humber fint o 'hat apring Suveral woro expelled, late the ark : still going on. We number bt prenen ont fify mombers.
May the rofrebhing slumer of the Lard hoover the whole. Brotbertanod a the prayer of your unwortby broth

W's bave gooul beath in general I will inform jour many roaders that this is it good wounty for prodnee. All We. ter'f is lonter ratroarl facilifes the Lard for 11 bs blensing.

Gifumet. A. Sabovan

$$
\text { From } \underline{y}_{\text {esceow. }}^{\text {se* }} \text { Idabo. }
$$

1 esphernce this opporter
 Foations if the IV Wo bavel thelly hle-seal with Lemporal thingth baine the payt nummer and 1 featr we da hot resheo hase sunce praiso and gratiturle we owe th onr henvenly Fa Grer, w bo emtinully showers blesaing apord trenil the eartbly sanities tbit strrimath us to the sonve of all goed Crops in generat were good. Wha we tell Indians, the Yeth of lant April wo did not blunh wh would raiso any thag this year by wheth wotnight astain liffe, bit tometume aftur ue reached cav deatination we plated nowe garchen trach. Wn raived core, toes. On the 24 und :in of June, we phanted its husbeh of protatoes, the groatter part of then we did ent colta. rate al a!ll, and to our surpriso we dug over :3ull bunbels.

There is a memberabip berd of about thirty, of whith Nader I sate Mer-luy has charge. W'0 lave three rogular appointorats, inembly. No additions wistin the layl year. Thistiv a froaty country, though they claim to raise bountifol eropsevery yuar, frost does nu damage Hales it is necompraied with fieeziog.

Whil we are isolutel from all ol our old frionds and brethren wo are favered Witb man's beter health than we wera previous tor coning to Idaho, and that
we nppreciate very mucb
rour inaternnily,

## NBW AOYERCISKMEN L'S AGENTS WANTED

We wand an sgont ho every congregolion


## TRY

TIIE
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 ,roisbed at the pablisters' retali prics.



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# 触 PANMTVEGBISTIAN. 

TLANTFR © BRUJBAV.GH BROS
"Earnistly Contrad for the Fieth wioh was ouce Detivered unto the Saints."

Sermal Deparment.
OBIIRT OUR MEDIATOR

Fir wo bate not a 1 tigh Prest that ead ne te touchetf with the feeling of oor lotemin, yet wilhour sio -Ilebe. 4 15.
It nerm to be a promment idea in 11 roligiums that there sball bo a me-
ater, thit there bv *-wono person bepeon tuad and the penitont. Tbo finiw God in tho lowest rinner, ena in+ntly there seem $t \frac{10}{}$ be a necossity or \& mediator-a middle man-some and the penitent simer whols to be brgiveu. Uador the old inw modia tors were the pricate Tbey s emud to buve aecupted the middle ground ; they pfifed ap the pacribe, laulin writ very manny Gigures and illustrations rom the old lav that were fasiliar to them, io illustrate ratne imporluat
trath that was to apply in the New Dispenation, and be uses thim oguro, the hugh prieat, so at prefigure of

The prieste bectome very corrupt i the Old Ihisponsatioe. Thiey came ac cording to liveage, through at preThey were not eboued out from amal the people. At fitat the firstbin made the ofteringe bun after while ic atio thesu pursons bad to prove their hneago kcfure they could become pricsis. Becauwe they bisd not panod through the eamo experienc, byd vol had the ramo tilat, ibuy conseycenty with thore perinns who tame to bave asentice affered for thoir sin- They could not bo toucbel iste syespatbs with the poor and erring, and the of
foring was probutily setered with some contenpt by the painet. And Pual drewn a compsrieon, "Wo beve oot a High J'ricat bet cannat be firmitien," We nee here, the jropnety of Cbrist bewomang our sedintor. W, wee the $g$ rodneta und merce of God an giving tus a medistor who can sympher tbize wuh us, becase be bas poesed
through the rame ordeala and sulfer through the rame ordeala and anfler pane throwgh. Hu can myispothize whib us because be ban fulfered the stma. Mos irequenty bavo uallunch ated doctrizen of relogion wheth then Lave fated to exempiliy . Nrit oo why Cbrint. He doen not cull topen $y$ ub
my lirethren and wisturs, to reenet any tomptases to whuh your fleeb is beir wherb he bud fit bimaclt 10 evdure The relogion of Corbst, atathet other thays, bas disa nuptriority hat bat ver known, that ho came mad eestel that religtan wict bes orin bloolunh exemplibed evory precopt kiven We har welis ligh
the Fatier fout tue ele viter to hith un tow our suntul les owny to the sufferings bo pase througb, thus becoming suquaruted to be that midistor Wo ean hot Josily日ympath zo with the saff. ring of an in
thinp uimilar. If you bave never been. na promether. And toogha succeatan $n$ wick yeu dob'tku,w how toxympathre wo rutarrigg. If Dewth bes thever on of the Jorlings of those into wbose fatailies be hat cosro. We atiend the to neral of out veigbhor and we wee the tear of morrow full, and we fuel very
trmiler. Abl we ontae into timpathy thuler. Abl we oome ibton himpathy away thour business sud soon formt the neene and the foelonis. But ruit the bleedieg beart. The wound continually open, and wble wo ary oine in our business and oner pl anarum, de snid neppigigotur the diller pound that has been mave thete. Wo cassuct Golev into full sywhathy untio nor own bearts are made to bleed, antal ten are wuffered bercavement in the losat our dear ones. That mather no-ls
can agmpasize with bur reigbbor when tho littlo ones die, who thus bu fralowed ber own dear child to the grave.
No perand, unlong he has prased ibroukh a similar Ere, will besable 10 understand the angainh of toul experipeed by paroats into whree farmily ame relentlese epidemie madads has coterod, and takes rioc little viersm af er another antal the firesido orrele in left entirsly vacant, and the ehatdens parents bow their beteds thketber it in the dort and tears of comfurtloes orrow.
Do you remember fiftern monilh firs when wo wire foreed to tealh base Pror. Zumb was dead? bo you hlead? But do seu rimuraber un that Monday avening, when bis clay lay an be hibrsiy yonder and a* ae naw that wither bradiug sad weeping aver the coffie ld, wroth it bave been beve satury mober of the diai? Wefflit nder ly apd del p'y, but we contid mie in tho anculeb of that mothor t/ at which mother only an feel when a fiewr yth tender and beluwed of bel, bus fre me porretate tha feelong bet we cantith ut fued tbrough a rimilsr expervesce. Anl dorp as our grief wis, beis-* de p-rmad mure tender an-I I tbonghic an 1 hooked at her, w bo in an live like a motber? And who can cumprelens her' gried rave her wha, tho, has fonkes) up -n ber beloced. once prevent but nuw defarted And no if we that hor a fiving Savier, that earal dewn from neyver and tork apen bimiriff deab and tumunity, who riffered and humservel. and thirsted and wept berer the erapted like as we arn, if wo bad net

On with the Hu the come down from Heas- n , He did atfer; IIn rese teapted; Ho emite varod nimuel ta our ewn hotel to

Mr. It-4'and, in ilut blenusble furm, B teer Sweet," Illusiratve his thatio preternta a chasacher that bas fulbet in SLo canes in contar $t$ witi an des of bis mond reia-knowing ther
 Sis purity. Avil whe nimutes if I IAP
 level, I aits bring limat coar to meno
if iernile tempitices, the docentful. neme of sig hal bracht him tol th Whgeri'sichlines, has suemingly atibo hast merment bu tis up apd lues bom celf trobe the thratl is of the atrep on ducer. And the th a ain a freo man Ife ares the arime a all it* magni ande and clucthod ufa whe the weap winnig be arguin te terelhat farsen if Na's suming, if coutra-th th the thought if poros and riterma if $n$; enithe me phat ad beon a harden ud, had aril fullostareteh, bay thin sepitia of her errin trast br kes up Tho alars of Banland haw loat ar beaten down anal be altars of the hisul lare beinded. Thes P 45 topether whtuchenine who ad there mant t ho orring, but being, $\mathbf{t} \mathrm{rN}$, forlor ko thy way and do witione ens" But What of all then ? 1 houk thl otber sermons wamid laty be en fruate ${ }^{4}$ in rosching ber. His stameste undes terid with the wifi. Tav distaped that intortened was 102 groat The derp sod wider. Heidercundell to the plane of temptetian-fot to sin-unt1,
 ansubd by that whot wat woree. Hu phere, buffred teoptation, resisted ta prower, and obe vas reathed and won. And thee it wit speak to un of

Nill net he bove th $\cdot$ bifter sweet ? Did he pot humble rimatit to reper the whule fathon ract? Da we ever think wbat it teearstlat Clurint eame in bumath fleqin-lft be conrys of bing What dial bu leapes ald to whut did be tome? On! tho wosder of the glory and powir of Gud We Juk ut God'e works and we read ind in tbem, bu God is greator than bis works. You ce a pere of fas at ney that workn lainery is mot it give an the mind hat mude it. Trie freiun of the isalividual is egrester than bix mathinery We lousk stround on God's whilex, and ibey exbibit bis pover, we low into The hos, vertio and thig show furith ha bandiwork. Away urer yoddur havg Jupater like a trilisht. ghttering ing lump, burg ort sgantur the wail ball hidhunc of mike out, and beyont are null-zatems of suns and ntats Tuty, "Tue hesvant de elune the gory if Gial" But when we thatk of the power that ina le then sud which es wombe jet iar out iuto tho intimty of preec-that power tast loroke nopon al his worke und cobtrole them
(1)1 bew wotuletfit we the warke of Ged' but God in greater than his wolls. The und that forment is
orieker that the thiogn furmid find Gol is wway yondur nut -udo of lus tre "10nt, yet otery when prownt, intizute ath buly ind betmine How whader aray tioa that epters if eleatnada and holiness snd power and glary, Corist vime down the the yon do. It with that jerenn that is biek. Wio muat buve a similar exper enio beford
warry, a fing besd bad nat were to wandere lua and down tho bills aed valless of ladea. All thir to come teur to us, that be might reach us and $r$ devor u4, $A b_{\text {, mate }}$ Howse tempt vd to the bitter end, and then tasted death for all men. Tuas is the voudeansion of our High I'rient that comens and condeberinte from tha firinito ghary of the bearena and the etermal hrone of tbo King of Saints. In omea as a man of aurcow aud acquaintd with grid, hearmg the complaints of bis people, and never tired of them. That's the chatacter of our High rient. And auroly he ean bo t. uebed with ste foelingy of our tufirmitios Pruhatily the eoverett sufl: riags wo hase to andergo are nometime from comptiti nuf the evilane. Duvid suf torod from it. Poor, pationt If wa under the 6 ry trial. Bunypn nuft red
and duablesn many piggrime to day enfer trum it. Bat all the tumpta tonn that we are cellet npon to witb and. Corist withatoet. He wat herapterd in sil points us wo are; no oilp the three t-mptations that we and Of in Mutbon, but at the very last momept, when be went into the sardou be ritisted untu blool striving
 Whs no bard to say, "Not my will but biage. Thepe twaptataunse ho indare Nouble we ary subject, throin h whit did not paas.
boct lanc I wan to met blject thut wint to 18tr duce: He whe tomptel, but he aret athonot sus libre is no giandor prepentation of the God-man in all the volume of hiv mission, than that whech thows bim firm, pures, athl undaecbigg whon as sailed by the firry dartm of Sa ant, vial Fering hike a man in his turoptation yot mitovg Gat in has endurance Througth the trial antijurud-bis obar m ter purs and apettens as the bintrit ange it: ibrongn gathesed utouvd, min
 play of inaly integriy in made y "Pap het taroveh mullering
Bus although nien do net bave the divinay of Cotant, get he goves them lavegrue by whet it as posesble to re not tomplation, und Sina than no poos or over su individual exeept athat w green to ham. Gud is atronger t1 an Sa an. Go dis tace puwerint tban evil and all that is pecesuary is that Ged bo und intread af Sutue. "Overcome cvil with giod," that is nastard of doing evil do goo 1 , and thut evil is over come in ourselvas
It ie the grolding to tenapration that entr-va ont sor ow and rust the temp tation itall. Why, when gou to thri trual and rubes $t$ mptatiou wbee you have not gielded, wher gou buve nst
allowed your puasi nq to becone wascors, gat toel happy, 3 ou fiel guod abel gon ied to eni iy life, becausu gou have sbawn younseves kyual to the tbraugh him (s.at foved joth. No, eor row is not in the remptation but in yolding to it. Wean you oves yield thon eoges shatav-- has shome that fok davive ura the porers of X, and im toe eting of bither sbame is sure to tol low. Ob, whe bettoracsa of arb! An aduloco en, as apo id juin a mons an indulgta $e$, a hiftur
viernity of abame.

But I doubtlors believo that wo metimes make a mintake in rogard to temptations. We attributo things to the Iord and to the devil tbat might as well be farhered by our selves at ooce. We bavo ovil inclina tians, luste of the flenh, pride of lifo, and wo avk Geil why the made useo ; and almost conelude that, if wo ore mudo eo, we mant gratify ouf nulure. But not so. These natures aro given as to control, elfe grace in no better han vature. let no man say, I ym tempted of the Lord, but yo sre drawn awny of your own lunte. We trife with nia and tomptation. We pravoko temptation end make compromien vilh $\sin$, atd thim leads to prester tomptations. fiod tries mon bot be duce not tompt them. We oraw 4 mapation oo Wo trite with rie. Suno people are womblally afraid of suaka cet they seeta to like to ir Mo around hem, and like to took at them, nad fickle them with atick* Sometimen thay get bit, 100. And it is just so with sin. Although you hate nis promisw ind ton promsing, and then bien you gito tronble you at'ributc it to the in't on you bave indured it aod conmequarily it c/ares to your and it it your uwn fauh. If you moo shaid of anaken, get them out of the way, and if you bute
 who wanted to expligy is combame. Toree perasias sppliad for $t 0$ jabWhen anked how near they bould dinva to a errian prec pree witbriut goang orer, the lirst one ruplied that be could go within is fow foel or it; the ueund thought he eould do better, a ood said be would go witho sixataches of 14, the third rephed that he houd seep away from it juat an far at be could, and be was empoyid Aad thas *o want to de wi b an We waot to keep juat as far away ir mm it as wo can. We don't mant to feel that wis ate able to restat it We pray moat earoently, "Lead as not into tompia hon," and yet wa prow ke it. It in pot an indication of is air mg man'to feel that he is uble 10 mrot ain and yet cot gle d. The atrong man is bumblo and meek and foara an and diat not Curive strength in bimbelf, but in tety epperance it esil $\mathrm{Ob}_{\text {, }}$, bure weuld bo.s groms deal of dimeulty avouled in the warld, if this was oberved. Thero are many persons nufering a greas deal in this lite, when I behove, they only base andulged tho ppearagere of evil. We may be waptdand not onth, bot it is not ryphe to batlenge umpation. We are nut in alluble bat no buve every promise of Christ to nuccor us, thut we, too, may reast the pawer of the Pribie of darknese. Roast the devil and bo will ace from', ou Oh, that we ciuld witb the determineston of Chrest say, Satan, get thee tence.
But we make comprotaizes. Why, the very way we bave of suyiny "no, who wans to (empt you is Satan'a oteat, knuws sery well mhetuer you mosen ges or no. 8 rowelimm there are tetits grang aboat the raanitry and bey want to well you sumething Thes under-t sid when you meat ho. They un ha ratumi from tho manur wing ibaten to mak you

Aulan dwen the unems of coule undir Annd whit ther there in any uso to hover shavi. Fery ofien you ray theranac time you wirn you could rat? $y$ yes, atod ta you are andendel. r. Ind 1 want to say $t$ i you joung inen and wonen, tbat it should be a tesen of your lives, to leazn to be uhle tetwiter will underatand it meaps indiatcs yurs no in that way that benth ronse ene. Let thsm bo inewl ted. Tha corpatay of han ovil person is do malvahtige to yout, and the shonor
Yofl wul that nequevelance the betrer lor gua, you won't lowe muth by it
Dont lon afraid jun willineull mong per Oent he dfraid jun will ineult nonse perit is tho hast way to gat rid of thesn Sotur" perple, the devil for invtanic Hown The least eomprantise with -ill heverh avel dircetly bo wall tompt
 Hberwito it in your on a has, and Sutan will bari buch PG
Clinat hall the anae tempration, that To hate mad can eympatbico with us, Felivg of our insimiti-) Be whl stomp an
 1, 1 think his sympully coild not ho Fo foll. Cunnet we theo vomo to him bat be will bear wat and blest un, bo avere be has passed through the same adcals: If you mant bympathy, so
 fif welgbing heavily vpon gon, go to Chrixt He has pusted througla it all, And moro, lie tas passed joronazi death. fo if sit a comfort vg thonght that bun wo ceme down to dic, that oren With and comfort us, who ban Vo buve eonrow, we rifust that Chrse ad null row, und be eympathines, whe wo bave sulfi ring, we weflect that Chr
fullured, and be सympathzos with a and whin wo are norely templed, wo कonld thark of C'brids, and 31 will bulp that three yeare of Chrievis, life sum fothitht else than such expareeces Ob bow it nust have trud ban, whon
thono wilh whom belabored, sud these ente wbom he epent a greater portion af has life. were too dull and bliad 10 complobend the apirit of tis mishon or arom at the very latt they deserted hime; in the bour of bis deepert divwrith un? Eros in tbe bour of death rocao bave biat to met as an a hiond ed Mediater
Thure 4 nothing matrs the hoad sime with uncortainty, or the brart cink with doubting fear like pasiing Lennigh a dark uoknown catern, with who has gas ed through and knows it 11. Whan we conedown toenter the Chind avernous paskego of death, foll sympathizing guide for bas bo not passent over it, and does ho pot and weu te nol eg ropathizn? "Througb the volleg and shadow of death, I will Gar no ovil, fur thou urt with'mo, thy Oi hen full is they comifart me." how easily it is touchet And bow

 trat nigh to ue who are tornia menterTg atbor tempation
Thank and prabo be ever gat Co bien $\pi$ ho thah away tho sting of sml in the luavec. of heuren will still


## 隼5530

## EXPLANATORY

In anover to Rioptal Sinvent luang
froar lewer of ityuiry ie recrived, ond us yous requent an nunker thoogh ame, whll abectiolly to my patreparo and athd it to the editory ]
Your lether conmian three prote fur conviderntuat: 1 nt . The dill roune 1 adotery, Ind. Whether une, having womatited the wime, ton have for
 Hames mentioned in No
comie undir the one bead of julgmen aud pomsthent? Theso poitus at

Fises, ghe d terences in the cromo of finawhan atd that of nululeey. For phes to alf mulantal commictio of the nexay Wetwer is rigbt in alatindiog obmente or lewalmona at ummarved bected fium bury a rato it in discon God's lan. He udis ' Alou the crim anal consersation of a maraed misa cise be tella us, under the torin adol cry tbat 14 is on tho part of the nuur tred anat. His setond defínition 1
aphen is the nowpturea
" [A. Fiplute] - (a) Adtultery: ibi in bie trimo of firturation is the abotai Doble steppuys.tone orer which w
muxt pass to conam the more serion Mincs of itacerd, rapo or Zuintory Cormer, pane of thenter wheluacos the Wht hat hy the ceribio of larairation, wish elige planiun of Guals laws ioth Let. 18 th-96, 2012 ) Wben coasant Fd by pompalhory nuan=, 11 is calied rape. (Dont $\leq 2.29-27$ ) hod the certon with the brabling of one'n corringe vow, iv inkd whturs

Honce we sec that Jobn 8 formration comantued by tnatned pur ans, whu thereles their marrise bed and break the boly onenets whielt con. Mitutes mintrimony. Cunstonhen this
pluin whon $H 0$ nays. Wbowourer looketh wa a woman foluat after ber. that id, has a devire and will in bor heart to commat formiealion with ber abould an cpportanny offer itseli, taikiog the will for the urt, bac, in hiv siready ". Mnth 5 e8,) Bot when the will in twifiled by the petomance of the net, then aduhiory it cevmented o beart and deed.
Wben the Mharisece braght the was trisen "su the very act." Jobn Wbat sut? Way, the att of with in matu who asis not her burband Hence when the Jewsatced Jcous Lonceroing toe susaic law of a maso writ hi bir divorrement sed sendin but be avay for any and erery a aus the priociple of the " liurdocas of upo the principhe of the "lurdtens of thent
bruts," be dous atway with it altogetber, easing , fiom the lougining
 1oris are to be gorerzed under the gos. ped dhponituon. He rayn. . Whano Cir forsuitation, and stall marry uh ober comantetb adeltary" Hlorvin
be \&ives one cause for ol bint mano may put away hif wist and not conamen edultery. That cur


Tho apostle rayst ' Marriage is Lenorable is all, and we hed undefled."
 "Wharriage thall tokept honouthe by
wht, and the thed uncfiled." Bot when whl, and the thel undiled Bot when
the thed sod. tiles, wo koty onenees de the ted s, dithed, to koly onenees de
ntroyed, the nintmontial tosonatht broken by entiver $1^{\text {Ty }} 15{ }^{1} \mathrm{ing}$ camally whth y llired perain, ther loat manTago is to more noratle, no mere Chruet, law, arattil the rigbt to be saparate from the piliy and be jowod to another edapum it holy matri
miony Inder the Jowist diapensatwa the gni ty pait was punieliell by apitut pmomethins und vedur the orcign to the jament che 111 regard o the former manago reltitinn, as
Hingt le or she wro deme.
Viair serosd qustion 14, Can une.
jiencess of the zatr, and be recrival
oto tbo Cburch" I do not exatly
know wbat thim" th huve detereace
from bix wiln lecase nbe tombilled
lornination with anker mun and then

guilty of ans tri
ing though twatinion dofied the
marringe bed, zo unctunn to him,
pentavee thensed thd wathel ou, the
Wofler Clirief'satuowent, ho trinome
defited when lum inblestht her It
may not be stumptile in the sighte of
 mesi," when tho naectit party re somes batk the guily parly ppon troe
her buabnod sod o.sin herbelf tuto abohar anan in marriage, then it "is aleminatun befortathe hord," her for mor burhand "spy's ber agniat to ba
 otber certhrantun it boly matrimony Thas prisileque so hed upen the phin be pays: - It ing reod wha man sheuid be ateo." (Gier 2. Is Pat says in 1/CuT 2- "Neverthe Cert, to arvid lopieation, let erery wifo base her ora husthand "IIe Went tot hay his brraer or turst wilo, but bis ung Whet bis firat or former
wale bune dibited bescll by bing joined The unt drated bescll by being joined guother thad, then th to wot only ugan to to bie wete, but it may be utferly impoanble. the may bave chil irvo whit hor eecond busbuad and be
content, and wewhing uvder any cirumatuncen to leave bim nod rethos to the former. And se by not allowing the man to talko atotbor belprieet, God las ind tha, condition whereot man to le, and into that position whereio, as traul hdicates, be may Itight bera I wivh to call the athention of the brathon to tho fint bat the practive of the Chareh is ant eriptural on this point.
Fur example $A$ wifo deserts hir hor back nysin, sbe, neverthulest, losion all ber aflection for bim and fivally Hont herseff to anothor man in naar "tat to tuke anothtr wife, the chnreb der idth witb an wheonditional-Not If it whild in an noeguverted state hio takes phother wifa, atyl atter tervel inter th. Clasel), it sefusers hem pacept on condition that be
 man ried. The forsur in againet Matb 13- 9, net tho latere in rgainat foout. Gen -1 , sull 1 Con, $; 2$. The plainest semptare
ter, wheth is on shaveer of Paul tou cerring this entjeat Ia veiqeen 10 and 11. he puales condarnige tho maxned where both hustanid and wifo
are pritequal rbristiaus. Thay ano cummanded not to a parate, tion if by mutmal spreowems thes do rejplate then Hey are cemmandel to remann btsantried and it they tannot feasair butw, then tby stwit berone zeronreish trum 12th to IGth , bo mprals Anoust and the other a diaboliaver Wero ho rays that if the nubecor mimer is nut under tondagy in
 re, trest, "Bat to the west gpeak polee of limestr: Bat tho meanmy
 Bet $1 t$ is to diatugulsh trom what be ayb cour whing the nutmed. In verso
0 , this lio biyy Int 1, hat the Lord. By wbrita ho manded enneemory them. Dut von'orsing "the rent' the Lund bes not
giveo on commanil atal now mah thaw JPul to give such henemand, that it the unbeligter will depary tet bim do parl- $-A$ brubber or mater io hut nolur
brindunge in sueb cases. Second the nord "'brodoze" lo as saud they ar.
 ing aghe. Bet that thises dot tbe case gevident when we romptre the two and it wee mider bondage. But the rast in serse 15, aro not ander hendage The turner aro not under dind. rats, but und under bondage not to encb outior, sinte they are boti cliose ion. The - boadage " refers to the when the unbelicriog deparas and live in torneication, is juined to unutber ona, defiles hor marrage bed, slut rrocourilublo, and so the beliesing 1 10 maury ngua.
Ths language of jour tbird poitat Iho not all the crines mentioned a Cors ti, 3, 10 cume hoder the bead of judgaient and paniebrient, Convey the misa that all those crimes fas judgnomband eteraul pamsbaneot. bat zuch is nut the kave is plain Whun you real the 1ith verse of the
soch were some of you: inal Je at waebed, but yo aro sanillified, bat yo te justiferd in the name of the Lord Cence tha is a direct upit of our God Hecod yuotion. They who huro cummitted uny or ull of' thene crimet ent bo "wusbed," be "endetufid," be Ljus. ified," by the spirit of our Ged, in the ame of Jesus. And they cas bo re ecived into the charch May the day cleatly, and pacticen more trubthaly apon the praciple land down in Govis woul contercing thas sulfect, is tho armest aud beartifelt payger of your ua warlay brother
Dethechem, $P$ n

## TRE MINISTEY OP FAILURE

Gou's purpore witl man is to make bim be something. Man's purposo for limesolf to do something. Tho object haracter-man's melt. Tha ubject in tho other caso is the secomplishowat of eothe work, bobua cud ontside of Hach the twe purpeselb thould often come in contice.
fe purstaing his und, man fiequently Trneres tiof's purpose atengettiur for gotting or not believing that his courec
av hon froms this, Guid then makera malk ,it in his own aine, that de mas hom an ${ }^{\text {ma }}$ In filfilling the higber end God h fur lim Viwwell in this
light, mhey at strauge and otberaise maceanothe fulure, that was ta mentel as mistortine und ealimity, would aypea in tos trow aypert, as a divite favor a I letecing. 'Tbu' 12 was ant the failurs the etyiked lioman world to sate itap ham the northern
 elightenment. It has the failare of
 des.
 or Pailims to Eninhuin buir frecthat mailo America the Proteqsut and iberly.doving aution that it is The nallure ofl' ove ngo and gemervition luy be formatiation for the nateress of the hext, pastil it alswots geemin no we heok hente, ny though tho whole great bighay of proterves wero luid on a hation wilnes lallurcs in every plane and
phere of art and of science. of Vitura. ure, pultites and pbilosophy.
Thil yea, when urphicd to tha indirides, man nutorally, porbapn neces. gat ad fear. It as no eaty tbing, tend ig 10 the mildot of the raino of a forGinc, or of a haspets ablepprss, to *ac Whoc lan eos trapdimmod eyer nught vlee than thattered plans and blaghet
hupas if nut ubsolete despair. Even igblecoun tob, when all bus bad been pwept awny, was fan to sarbe the day ahen he wan bern. "een tho told isabite, what ull the velorict of bim fuestal fur him edf that he might die". Tho waknens an the flurle qualth and brinks froms the torgeon's koite, even whate it leow, that thatevin hor its
only hape of lifes. In spate of to pain a revaglye the Heosings if fullure ashout a murmals, to surenter his is tho daty of the Christan, and bis privilege alobe.
othoughtual person cat live losg baline be will be cobstrumed to cry
 viewn, favaltice and fowem untried adod unknown, the gonng ceppriully, jow obterng the world, asually base wurth, alihties and importance. Their plake are laid actording to tbeer dosirea aud ambition. Thear methodn are the methode of presumption und over-
weening self-confideree. If shecersfiul according to their viewn, mieory and min rould, too often, he the halal rosatt. Thers fure Gert merufaly makes them fial at tbe very Loginning of theor career, in order to sbow thom
their ignorase, thofr foty and their Woaknese By failing ho temp ro their ambition, enriches their experionco, corveds their erromes, und strengtbena thoir fowere. Ho sweerpy away tho sandy fotrutation of their wihbes, boperand concetit, with all that they buvo built theroon, io order that they. many buld abew npon the codering rock bakis of character, talent and tol in atuidenents From what bam,
wemporal udd- eternal, they huvo hoen expt, by what thes, perhupha, connider the cruel blighting of theor bopes and brillinot proppects, the yonph oan muy nee it, and be grateltal for $u_{1}$ ia the foture, theuzb. purhapge not until thyy enter tbat atate whero theg shall

Whee I first enterel the ninistry,"
 hod the whole wur d was just ycarn. ing to comb atod hene tane and that I bec simenct, contumet month to conrince draw forth the appllate of the believor. Bon I had zot prenclacd vx mo mba be fire 1 had to confers my abtholutu uad fotal fallare as a preariber. Thes hriot

Lowratwe, weakness, vanity, a0t forn
aims 1 began anew, witb a and contrite herat, and bund $\mathrm{tb}^{\text {/only }}$ wben 1 nom weak then I am fong ${ }^{\text {". }}$ It was bis early fallore that that minimer to an boust, self-o mination, and eaved bith from lewny
rain, eetr glorying piewir.
It is often not imtijfialise porn out the way that we now where out hete-work lics, and wif $1 t$ ie. Wo mash heartlong in one/rection, or in on thetram of circuru tomete in an the, untel, strilung aomo inserul reck, wfore painfully shorked into a aunse of 1 bure atal what on and where $u^{4}$ what we ought to be
It ie not on acoung to lue flumad plod un- an oceapation, however orafy and oven priaptrusly, if, y so ding. gifte avd qualitice that Giod $\mu 0^{\prime} 0$ ua for other nobler work, ero It tolly dormant, exused and uner. oyer Many, indeed, doan them-
 d mut fiod, lis albe rod of fallute swaken them to lifo, to the dis covery bud employmoen of taheme and Eacal se hefore unknows to exist thon and thas in Lbeis develipraent "unto perfees mub, winto the nuratore of the Ore of the fullotes of Curam
 seperialy metcesotul Bhlu clane teachHe, iu the esty where the lives, way wont glowing pro-pects of domastic spprese, wiem tho evy of ber fin le as quadume the of her fam$15 y_{1}$ the or igear cond of weath and far tume; when soddenly God took every hugh ins lier doep deatrins the waved pi to that Ssviuar, except, whom she tuld nouglit left on usth. And in bi er, all thoso gifts und yuablies, all ait 3nvegre of ebaracter and depth ain in the kinglom of heaveis Through failuro ber uohler, frier qual thes 4 wian and beatt wore lified vote Therw, hethrity, and male to conquer hal ont?

## 

 bo brumght to light ly wo other necaum lase luture. There aro depuseitions
hat atcut liarab, unsy mpathecte proud nd seltisto, bat with whuma ther is only the wagh biller trutt of the real balf, -whub lulde witlon ate inner ilopelafollinese of fanth, i nichnees of love libernteit from lieir thent pat to welutnge the shele being of the carth y one to un imase of the beavenly
Many of thene qualtites aro the very oucs most cergatial to trae manlisesp, lemento of real strengt b and of endur tig success.
It is the blesod manietry of tailace $\omega$ dinelone and tevelop theso quilaties Wraring away the thenc ghtter and focen of suporticaality, this ministry gres thorongivess ol method and exc prouthe of vamy and presursption dincels tho vitul forec into one or two main truble, phoducinge of butilay, eymmetracal and Tentiol develnpment of cbaracter, It breake up eur reliane on eetif, and pluces it on Hita who is pboohate winform and intinte micht, temperngy the judgneat soflening und mellowitg the boser, and bitigurg the etolatura will into at tandy sulyertor trita Whate atone is ataighty tor oft our tupgua, und swechang etge rial deppotwn, it remoseathe clemeatn of Kuknes from the tonl, and draws lorth 1 mom its doptlas thoselatent yual. ition of trto sprength ath greatbess that, thoupth olten despiasd of earth, are the gems bat shiue witt moet on-
daring brigbteen in the re lamen af per foetron above. "Tbere are tbes whwl wasbed thoir robes, undon, abd has whate in the blood of the 1 srub. There fove are they before the thane of God and serfe him day ond night in has temple and he that sitteth of the brone hull dwell amung thera. - ${ }^{2}$

## TAE SUPBEME TEST

Th Wuther Noulce af 1 Mallardilfatur
Hail then mbat urt bugbly fav ared,

gin it wis the aumbitation of the
comog Mossiab. But now Emmanuci is a fimf, and to overg muther ab equal prinitiety. "Blened art thoon unong wemon." Tho call und iwint pastaneb'y ef derus docsaot ju riect on buture at ont, "Fias the blade, then Finat the embrye, then the halio, thon tbe yomatb, then maxlonad, and lastly datbothood athd motherthoo I. We"grox a urave and in tbe knovelenlee of our Lorl aed Saviour Juna Cborat." In an thi- groweth, many audeorn sat e
 I bown subumberf when I ricwed the dead, dry cubbish of my life, bt ooly Thin the flame. And yet it han its sal the aubea make an cexpllicot fertione Our purgeta and strimp DE lloce donble
 grasuluy Hubbuedana
What ate you duing for Jeals in our eld age? Speatimg fuil wothing so mofor Himi, and lisigg much. Ib
this the greas becret of pwer and nise fuloush-livinig for-Jouta T, Thkwit und

 Wulking wath Ged," Whe Encith, Ficjung tup with Jesain and hating sie lilo abluce like a win wath the conbitet uatilaving of anda ellomer berty tho it in prase bathe Guspet "In text
 the reris out buntiamal vow, this is ropers tibn lim asuatob. Our taing Lup
 our appralonendiag. The one
ptete, tho otber ine development Pblyp. : 12-14) No ore sati be a mhitu to atipic of Jeths and mot be
despived and r jouted ot mes." noot d atud minderci, tren by setio momhers. Oun diop ot athd sorest wound arigives "ingho la "uha of our trende. Seky krows thew it feely, und boknow buw to bual. It whe he pastimo for iod to wrap Himself in festa, ant whe b-a lot among the puor, the down todden, jubluate, binner, hud bar
tots, Ho kuev what acorn and bute and poreceution and rpitting and but letiog and Howrg'g and spiking would meet and dog him trom tho manger to the crow. All sluag bis tathinl way of sell denial, He satr tho ruts matad befure L E5, even comith nearer and atarts ath fis littor if patiera. Sle never tarbed one atep at of the way, would not sin mach as harn a stune into bread by the power of omulputedee to meet the mont prening persuasl docusatres un a themb-das orige priacipile. On howemall a pernt hanys our eturnal destby and wbat
large conce sious, and bow recklenely. reoten mate to tho Hewh. So did not Se-tis. It beeomes as to bow very reep out oar shatie and criss, and teet of the dying, atonang Godman. if wo rigbtly tearn to know the intle-hird God, wa will Uisis mernily of outedres and the 'weth and husly in lueart, and "work our our ra'ration with fear
and trombling." i- Eye for ege, tooth
for mooth " leals toell, is was na or miniled of bas pootueve and meseg danace amker the ow whicb is "the Wbun we coander that by the worit of ninistration ol dab
"hrist" in tho whendent enee of Gallecanation und olpleranc-a, in the Gudman all the mert, and we are afo, betavae ${ }^{3}$ it sighteouswery of Foud is fuiniled it $1^{\text {" }}$ "is wett as fur 13 . Thes 1: ealsation. Then geod in re Hen, Mat under tho law, nater the whath Gind, heir of bell. What mmolere 1his whil eweep out of werturch into the

 led and flent and tril exalted, for tha sake of spite lor eal nad unaginsi of vecel llas! Ay!

Por the jing nat wo- set betul ion be ebluredithe crose, despiang be shame, ated $15: t$ down st tho night
latill of the throt of tiod." Phereore we are exbinid to "look udto, Defaltb," and to "edsider Itim that surf. ered suth contridiction of stauces gainst buncelf, le wo bo neblied und wut of our mind" Mob. 12 + What amonisg, spouing unord, mie
thers? They lif the sul into toe tbird houvin of gree and anfialent humpe we oftand lit eays then than James hins sai, troe to that men y whoe the ettece tumeth " Hlut is 7.$)^{\text {O }}$ Our rery caganow to du ryshe way lead asinto crior. Tlae of finge ot Junns sampativo aud meludes
all rainte. The athene of 'brat is innituvo, an! exelalaz all Clarintana-Con-ider IIm." - miLnoking onto Je This is the diecer's palladion
 livea fureser.

 Tollas exil wut bevn' Hhat lienty' Trubly, "tbe thigh calling of Gud.' Wonld it ot loe a sbapue th hwe on soars 'Jor Jesush' Eike thumand Pbilstero hy keopint
 "bo ugened not his manntr" Ob, the meckDtgr tie luve' doulthn is onr Nisiol, ous Eruther, our llopu our Kislation.

## infibuty

Iniblelity in frequencly sdrochated und Eree goas lus as th bay there is no Got and that they do mos beltere the Bibie Therc are a fove uncsuotio which we enjro to ibvengigaie.

## In the w rlaf Gud tuath

When wa took buck to the erenition preme flaler, for if thurfe bad not been tbo-e thingn could not have beuns croated We rend te the brole of Genosif, " In the buginning (iod ereated the Henven aud the carth. And the earth was without form nod void, nod darkwes way upon tho lace of the decp had the apscit of God moved upen the apht ard the God sind, lat thed oys the lishe that it wign amed and doad livided the lught from the darknesand liod culled the light day and the darknees he called nigbt " Wo all kow that the plamet od which se ive is called the earth, hul where wo bebould the lightit of day and the darle nosb of night, the brantaral telds and and berb yiulding noed ufter hin hind Find end the rain whenh Got aend upos the just and unjert so that the upou tho just and urinet so that the rupport and benefit of nise, wo aro re
tiod the watos finder the beaven kure grilsored together theto whe phach thl by bum whl this powe wid it we sill but athow wus Hes to seflert st will surely pense to bast there
word is truth
Fusthat we notiry thent Gods word
Fusthal we notily hint Gud 5 word
intfilled. When Adan tratingte ed
the law oft Gidd $x$ way esal to hom,
From thent thay art and thato duct
Asait tbou rotarn." Hew ofien do we
fotlon out Iremels utbil neighirath
rave where tho findy returas to the
Wilt Irom what it was tbken lb
Supraw linitr sond that bit worl iruts. Jbough the infilel may syy
ferw ts ao tiud. If the buidel duer not belliew the Bhble bow does be
man from the dust of the varth and treathed into bre mastrila the Incath of life, and moin lyecome a fovers

Whare io the bation tbat este pros ferel without the bithte? The barbor cus and hatbun nathesar are thoye who movpel of jararn
 Wys of Moses, where be "pok, of Chrost, the M1 wasb, that stoold rom whe the world, it won to pasa, and
 and of the end of tho worht, and told them of the riyns that whath camuH $N$ whereby they mught know that rompe to we accoriling to the wind Got Thesclore, we have the fence that there is a fond arel that bi

## MX HELP COOETH EROM THE LORD

 ally or intellectually, has bertbing to Whet of bit human weahners and bill
 Who ped in phybllal waek follows ind littio sin anil has moul Joses it rpot



## If averely fopt unt their biact ce

 Ial.e heed luat be tall,' sball
 heds, to care for ats Trate, te let a timelf bax no resi control uter bie perfonas selt, He bolongo to a power
firejga to homsclf, and that power ia find. "Vo are not jo
are hought witb a price
Tben at Gof owns abd tostrols un se must depend ujoon hom for ath our atrenglh Ons help temerh fiom God. Wo reectre our datis food irose bim Ind in thes happy nowerpition of fud's providence we pryy, "dive an thin day our daity brodd" God provider the
meany and weemplny the rocans. His mencibers erown ourlisbamand we reap bed enjoy the frints. It is fram the exalted soarce that we screive onr apiritual tood The redeemed can eser tate tbeir hearmeringat to the tune of liod's unboanding love and relecmung grace for freculum from $N 1 D_{2}$ and a inabea in Christ fan fued upon the sitio tro mille of the word und grow in the rimber of bee hitagdure und grow to fall stature in the tomple inf the lord All ${ }^{[6]} \mathrm{F}$ cemae lomu Gol and than the Cliristian is glat to acknowledge with eratefaliness, from the rieptes ot bis iomost noul. Tho sidetetured soul re eeivisy hleurty form liod in obediene to divine lats. Hh, joy ise preznille A casbencte rind of vthence. Thoughi tho elcruenta surionading him may be eothing and tho turbulent waters of peacofal sercnity. He is undieturlad
knowior bia rendoness for dequrturu it suy ture ant that a lurul of unditurled ripase is his to enjoy Them yet out of Cbrist, would yous have that peare parsing all understanding, thint beip wuat como from God. ('hrist hat flored the means of groce. The plif of ealsation is eompleto in the dectary fiow on the cressa, "1tefinfabed," Yor pre invited to tho rich reprove. It ine within gour provinee to chme and por aked By yieldag obsdino e a diven Inw, you may obsin belin, lbe binud of Chrat wall be spplied and you ane all wasletel anay. Tbun and ouly then cals you lindy reasa that juy winch -ometh firm Gid.

## TAE FUTURE LIEE

It in is resping time, prohestions han (Vosel) and tho harwat in parmured Whut thall tho barecat Lu? Juat wbat the moxing han twon; the unjusd he rigbteous still. There in a binality Grace bys onden athl redemptian Glosect. Indgment bugine to operaty How to wi keon that the woult of re. demption bas clesed? Becanan of the onequivocal asptrance of the rerijutirg 1 Cor, 15 (1-28) that the methatorial he cnd, und liod ia tbe all in all, Thim ar Myers avgigeste, entirdy exclude hie nutice of fistoration. Weree why or Leral und the aptstler no eraphati eally presented the adeat that now the weepted time, and plond with men hot to bureden it car hearte, for in th fotare litic, affor death, there woubl by DO DJOTO Temmanon, no moro leppo, bu a Fertuan lowong fir indignations and wrulh. Tlao practical thought $b$, what is the precee: life to ric. What we sow wo shatl roap If we are wowing $b$ the phirit, the harvest will be gine ioun If to the Thath, do-ulation abt wno lear brethren and eisters, tet as wath
and payy that we may the the liath of


## F Fimpianog.

-Tako a itr ak to stand tho cold, 'it an whuge faniluarly spoken einery that ab cance of prevention is lewer Lban in pound of cure, therefure, I rem owmenil the following prebcription st Cujweum rel propper in the pod, out


## Che Erimitive ©lurisian <br> colishtid reekly

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Tum address of Bro. Joba Frits for the nist thrio mentbs will b. Exeter,
Nib, tox 170 iretead of Mrintatian Iowa, as belotofore.

Kanass hus redermed itself froma tho curse of intemperabee by an amondly probitite the sule of aliobolio drinke ly probibite the sule of ahi oboli
bat also tbeir masuacture.
"Whes prople ritat 8candal, they slwoys pretind they do it unvollingly, jopt an we eugar coas a pill to bide its bilerness." How rery trin and bow frequently wo nev it illustruted.
Nexr werk we expect to plsce bo 16 plgesend inlarged formentwe Wepo that every body will be plentod with it atd make rnowed efibrts to help un
1y you bave not tren a late eopy of the Hour Merror, an eight pago paper. S0 cents u year with promtume, edited
 got a cops fres.

An Manisferiat List, Brethren's Altak fiah hr 18 kt , metmil namo eommencing
with $G$ hbould bo Garber wistend of Ginior $1 t$ is mquented of ath those
Who have the Mravic to nemw Gailor suld intert Garber in its pluce. This can be done with al lead
proneil

Wh. mill bave on hards, bevoral bunA. M for 1 and, the German Minutes of pleased to dirpose of If any of our German hrecthree arogetubsupplied wo woold bo glad to hare then order. Single copy, 10 centa, or $\$ 1,00$ por
dozent.

Thr A M. R. port for 1880, cootain come things thut will be of as muob in. torest to toe church jears after this as
they were soon aftor he meoting. W. bavo a eupply on bands yot and will bu pleasell to fill all orders for them. 1 containe 99 puges with index, and woll 5 oopien groo.

Broterr Ehaleat bas gotten up a tho Yonng Discipte. He sieo slinwed ns for it $\mathbf{H}_{0}$ will whe ho is proparing $1881_{1}$ and is dotervined to multor for ateresting for our young folias Bro "Davy" ie a great friend of the ehild. ree and will teave nothing unduno tios: ho may thirk will be for tho good and entertainmint of our young thilke. $\mathrm{Bo}_{0}$ nure and anbretibe for the Yowng Drsupte for 1881 , and we will wh do our
best to givo joa a good puper It will best to givo joa a grood puper It wiil
bo publirbed werkly at oxij 50 cente be publirhed workly at oxly 50 ceratea
year. Any perton wbo wall send na elub of nis and 8300 will get it one yene fiee. Or to any one who wilt and $\$ 1.50$ will get it kiz montitn tree.


 to know if we woold publist anme In
dian flemat if to would sead them Cir dian flemas if lo would sond them Cir
tainly we will it they aro -fl wipristo for a religooas paper
In rome unexplainable way the ad droun of Eider J. P. Hetrick, th the Bretbrew's Amanae for 1884, was cbanged to 976 Marthall Sireet. It abould to 111.4 N .13 h Strett Polla doppta. All hosu wisting to eorrem of this and make the correction in the Almanac.
Br requost wo print that woek an article on the firruication quisti,n pref $r$ not to tnve that questimen voptilated athy furiber through our eol-
uanng. Tho dietion ufed in di-ett-aing quentions of that nature is nett, za generie thing, such iss is adaptod to
public jourt at. Hopo our brothren will dow lot the quarstion reat.

## SI. 85

Aly persen send ng y
8185 tan have the pury od Young Due Peimittive Cariatias this ouff F Wo canpot allow the asual genst's percontage, an it makes the
prico so low that we cannot really af price 60 low that we cannot really yf good papros that we daing to do Wo expectio make both papers fully wor wil we urk for them, und tope that ul will appreciute our wiahes by being winling
worth.

Tre $A$ merican $B$ ble llevition Com mitteo bare completed the reviaion of The Engluth vermon of the New Teota ment, and tranamitted tho rivesult of coummittee will mety 解 Decemter fir
 of Oxtard and Catahindge aro expletus Fibramery, Issi. Thow Oid Testament Will bo publi-fed two or threo yeare
afier. TVe Amroicas herinion Cump mitlec bave givell thar timu oul ahur Che oipht years without contpensalum rilod for hary experiecs havio been prup Christion indes.

A romaknponbest to the the 3 gornugg
 "ated Mivistry," eloners bls pupur nit
the followng paragraphe "Y (ming mann, do not be is too much hate in
jumping inte the miditry cat accoss tho lots. Bettor spend half of your whole tives in mental and long without at." Wo heartily endorme tho ides of hoart colture. Tbat ie the reat want of the minstry. It in likely that there in more attention given to
mental ealture than beart cultura, and mental coliture than beart culture, and stands in tho way of true proty. Mental culturo is good, but ualess our minietors have been under tho tutornhip of Jeruk, and bave roceived tis diactplion and culture they aro ouly cypbera.
Hzar is a boautiful leston and wo Fupe it willsiok deep into nome bearts. Fugiand't greatent engiveer was said Wo bea man of no great talont, yet be perfurmod wooders, bridgod tonvnis, pierced mnuatains, ett. Wheo be oamo to a difficalty that seemed innurmonot sblo bo would shat bimealf in his room and nother eat bor drink thet ho tright At the end of two or that difificulty. At the end of two or there duys he would come out of the ruom with tho ordore $f$, bin men which acemed to them like iospiration. So it would bo with Chrastians, if they spent more ime nlone with God. Thoy would from tho mount, with shiang faces; and baving power with God, theng
would bave power niso with men."
arext jeor." Wewish 10 say to th
ratber and al isers who may $t$.

- ammalar fooling iat it is imporme
hir we to publints Jarrielen we rocoivo, erpecially at thatime recerved. Be anse they are of publintued at oneo They ate orly ameting therer time and may uppear jut as st awnatio six
in mith niterw ardas whan firtet writ ien. We do montintenitinaly $y$ treat any of our oin I utors with disre trmest to rejuet difiles on meerunt of there emilariyy 1 otbers pubished, atato. In all suci casis wo ank for brarapeo, and to 'ty agam
WE are sperdin mu bour each day a ronding Whliura "Problem of Ha we are will plenef with the positions takon, bue al all nerecmaro an upiaion bill we have rathe whole took, It in highly apoken uby many who bave read it. As tho uhyrote upoe wherb berpeak tur it a lido spromidereula ton. Hucsan lifeis certanaly th groat problum, and it bin-eves na not onty to tolve the problm, bat to learn all we can about it Yenall brlievo in the future existebre i the anol, but our
idese in repurd to the na uro and ta-. Iurity of it is distrssingly vague. Iodeed thetware thaterads who bave no intolligust conceptone about the sont To suy that this bak ban fully folved the great meyntory, winuld be pacung , gible ot ayo so the we cith look at it ctollgently and hun daw our own of vral Suoday re huol restide and bitilu resu


IMFOL
Brotber Jothas Wilson, of HugeraMwn, Mal, wants o know of his non
 Fwe any infirmatum concerning buna will ples-e report arough the Pumb
IVE Cnu-tas. B. $a t$ W, G. $I_{1}$,

## REAI THIB.

We call the attonion of the reader ot the notice of " 9 be Problem of Bu. nat Luro "in this iswuc. The price of tho boolk 1582.00 . To give our readvers an oppor unity of reading ibia in-
levreting bouk, wemako them the fol lowing liberal: Te any person whu will fond us 82.50 we will fend ther the Pabitive Cuestav for 1891 and copy of "Tho froblem of Fluman lifie," or to noy arent who will send ua wid athecribera asd 89.00 , wo will
send free a enpy of the abore book. Kacb or any of tha subsoribers of the c ab can bave tho thove book by adding 8100

## SOEEMN BAFT1BMAL BEBVIOE BY THE OERM $\triangle N$ BAPTIST3 YESTERDAY CURIUA BAFIIBT3 YESTERDAY.

the Erecter resdera aro all interestod in following fion mhsion we cilp the Tunce, a copy of which bas been oont Wer. Wo aro glad to seo that thero are ach brigbt prospects for doing a good work in that cily
"According to announcement in the hes of yentorday, tho soloman rite of German Bapding to the weots of the adminietered to thre peprobn by rine inmeraion. Previous to tho soleninization of thie imprestivo orll.
nance of tho eburch, 4 sermon from navee of tho eburch, a sermon from
the tost, "Men and brethren what ela ! we do," wns deliverod hy Elder J Cal. vert, in the Methodiet Protestant church. At tho olosa of Elder Calvorv's
wbi. nlno nonouvced that Miss Sophia Kmoke, Mra. Dr. Worman and Mrsa dearro to unito with the expre trow a attor suti-fuctorily aneworing the usal quentioner, bo admitted to momberstup The questions were then propounded to tho eandidates for baptimm nod were
answered by them in clear and unfslering toner, This ceromniy over,a'te the ninging of a bymn and prayer, the congregation adjuroid to tho race City Mille, where rear of Braner opectoora, whare at motloy tbrong : huedred, bidd ansembled, drawn hither no donth, by curionity to witnens no unusual as occurrence. The candidatos were tuken into the mill mioro they wero arrayed in garmonta suiable for tbe orcutioi They were then led bym, beginnug "Mookly His Head Jordun's Streate the Great Ro hemer Bowed," was aung. Afier the inging of the hyma, the candidates, ed by Elder Trostlo, ongaged io prayer, Lesding obe of the converim waler whilo the congragation wang tanza of the bymm, "Nearer My Goud - Tbec." The singing eobeluded, the candidat etanding is the wator was
required to make confresion of faith, required to make confresion of thitb
wtieb being done, abe was gootly thrust, face forward, threo timea under the water, in the mame of the Trinity. The ceremony was then concluded with a prayer by the ollicinting elder. The onnsert way then neinted out of
 lations of the congregation awnited ber, Thia serrice was reppated for wactir convert afier which the coogre. Thit hase been criatected fir teveral wetke part, by the Gorunan Biptista io thit ely, under tha oforiunt pre nebing of E der Calecra, bave beem productivo nf ruach nood. and buve awakernes a
in and the mode of its adempunaenting tbe doctrines of bas churib in plaik, camnat abl logieul, und as a con$\because q u e n c o$ be has dully many intercetud huncere. Tbero is eo donkt, that the near future, ur a recult of this spo cis effort, a hane congregution of Ger-
man Buptist will be organaicd. Amevy the teating doctrines of the denomina hank may bo naentioned. Trine inamor. eson, as the mode of baptisnn; the practice of the ordibance of feot walshmombersbip of this trabeh of the Chrienin ebarch is vory sumerons, io the middle nod weatern Sintef, nad i coroposed mainly of tho monat menbutar tial and reliablo farmer

## BOW ABOUT THAT OHANGE?

In lookinge orer our periodicals und our own corrospnidence we notieo that burches, sro bolding serien if the ings. Exira offortang aro being mado to induce minoers to come to Christ, and we are glad to know that thene efforis are not in vain. Evory weok briagn ing bome to $G \sim \mathrm{~L} . \mathrm{W}_{0}$ rejoico, and io overy hnadace of a gomine birth we know that the angols in hoaven rejoico
with ns if all these new converts are egonetated and have become "nowe creatarca;" if old things have passod awny and all thinga become new, a great and good work in murely bitig ccompliabed. Wo feol a deep interes: centy wnited with us as well as in all our fillow follioty of the erems, and desive, with mach carnesinesu, to prethroga

Have old
Hase al thinga beconao new? If yon can answer theso two queations affirmatively, you are on tho high way of boliness In giving an abswer, yon bavo only to
of thing"" in mestat the love of nin mi, esnity and lovity; tho attuid our to freer opilisione nat mabits. Hoder our rmer opisione and labits, Have
all th. p passed away? If not, there anom, tibg wrotic, the work of graec o your arts is ron asderply rontodan it ehould; ; tho old fochog this mo Owno had A , utal pot be experticued. It we ovee feh he boarring uf richion wo should a.p feel enntented if aco bavo tood and raiment. If wo oned folt like collowintethe vain fashous of the warld, they thewd now boding bet ing to ns. Is abort, is ehould biste th things that wo lermais lured. How Dany bave realized the change?
Not lorg ayo a gour, brushor toli ne ho folt atmanc disearaged in bil offirts to be a Cbrietian. Why? Be rauns be bad so many tempusione. H4 elt a denire to do good, bu notwith tanding all bes cfforta to eravi hix owi nchuntions, they would rue ip an fivo bim much tronble and somuira drit that thoro mant be nomothin wag with bey convervion. Thin wi prhap a misiaken idos. He bad helike tor kin, but was tompted a wo all are. Wer muat not get the idel that wo aro froo from teriplation Wben wo come to Cbrist, Salan will atill tempt us as be did our Lind. Al wo bava to do is to any "got the bebiei Satan" "Ro-its the doviland be will fleo fiom you," Hat when we gut a brekering atter the thing that nuc gave as en murb ploseare those old thangs, then it in evidunt that we peed a doeper work of gricto in our bearte. Dear reador, bow do jon feel? Answer the neation furly
Agoin. Hate al things Lecomo now? Hafo the puryuscs oif yonc hife, the fevlings of your beart and your prineipics all becomu nuw? There was a Too when gou bal to rolith for the farily derotious. Do you enjoy them niw? You had no epectial regard for the public watcian'y, you wont to preashang mona appeand long and fry. How do you feel bow? Do you not fegl that it ts a pleatant thing to wait upos the Loul? And then tan, would ynu not rather go to prearhing, or the Satibath tigoot, or the pager meetivg than to phes of amserment? It roo u'd things have bocome now. Do yeu ulijuy rund-
"ug the Selipiures, anging und religi. mg the seriplures, songing und relogi
nuat cosserra ion? If sa, it is an wilince thatold thirgh hascopnemul away, atd rhut aft thing have become no Ho hopuall our yougg conviras bare reationd this chatge and rhat thero will no longiog for the desh pote of "gypt

## A TEMPEBAMOE MEETING.

On Wednesday evening of latt weok. Whe time for our Social Meeting, we had the subject of temperanec, and a more enjoyable motting wo bave not had for some timo ; atd as wo wero ro much totereatod we feel like telling our read. ons about it We sometimes feel that wo, ns a poople, aro not as activo in the Comperance' causo an we ought to bo, ad perbapa meetings of a aimilar character in tho diffuroat congrogatione sight atir us up to groater diligence Mr. Taylor, a teacter of the Normal, conducted the meeting. Afier tho asual derotional exereisen ho read tho 23 rd chapter of Proverbs, and then rand an sdidene mude to Sunday School teachors by $\mathrm{Dr}_{\mathrm{r}}$ Richardson of London, a man boted fur his origual investiga-
rient and wtrimsth, wept the ono funid
Thin new th the geing that if the balis of drivking filuxicating beverages in never in dulged, it in mever felt a) - 1 natic.

Impuran aping the young that, it the liathe be indulpers, the diticulues of thewing 'll oult ory ibultald increveo f -tbat than dapyor ith alo. iys immiant pese intrexeryes, mad than the cepot of ab int weperato file will te thei*

Farthorevire gou thay toch them by biabiry and example, lu, the hardext work, bout momaly pad boally, in carried on withnat to rtimalating efforts of this ngont, shich mo many lotek thtor euppert is their lubors.
6 K'cp thin thorgbt in mind, that alcebel hae no sain, in a seionutie acme, o be conndered as a suttainer dib ber if hedil- or mental hffe, or watk 7. Ton, le-lly, tearb in your Sunday Schoobas rgurde a cobol, that in approw buy tha doetrive of tempiersace, and shwing the uroles-nere of thin mest newhiovous of all agente within the reth of man, you are promating a geod bith oxtcede leyued your own time
Wecapy the nbove with the hope that imay be a bilp to sume of var Sundff S , bool teachers in their it ats to prone's tomperance in the Sallout
Subot. We do nut beve a reset dial of Sitbol. We do nat bsve a zrest dial ol
fuibb in t-mperancentenizatece, Too Cburb and the Sabla; b Sctioul ehould be thi brent rowieti a, und an the Sunduy
 sily of mathin temperane pribeiples, it aboud not he bash. If uay are at alusy to kaw jint how 10 Ro ubluat this
w ri, we wuald ray impresa theos nuten penime upon the minds of gour papila.
Mr Tha lur albontiowed by pant bs tory, somene the offerts of miompir spere Rebert Burns Edjur Poe Phy2rd Thylor mid orbets of pur 'niant the fror an whe of intempernere. Ile but dowle the thllowiry print אome monclann that is is plarant pastimo to ebinke argar But mappumont cort ouly um centa wrok, in the ciurno of
 and would be bi neti int live aboo re forrat io the anlineme the lamitex tould ance lle qual, I belsxe the ludns
 u ulld the done is by mo nuruns deci did, but they ent tuinly bate a very
great influeare, and we wacht $u$ athboy coutd fool note droply thenr veaponsi bi ieg. It all Inthas weuld atam shoof from the fourr agorels iun with joung it, it would go far towardin eeferna and Bswo a treat deal af roitely and wrethb. edoent in the world
Ikrother II. M. Berkley made a Nhort eddress. Ho हpoke of the two erout ive und the ols rate gro und in Fab ion und the oaly eate gro und, in order to avod being ewept a suy by thels
curvente, bothonght isto al wb- incece. Ho encournged all to atand firaily on that ground, thougb it might ay nimea requiro self demaland wacritice \& reral very sppropnate noluctions were resed
nind we iruly felt that we had e good
 snd int rertug meashoge
thia subjentet thonid to made s sutiert for our nescial mecolinge racoe freque at if, aed our mininteuts wnoll porbap do well to enako it a thome for thor diecourses. We wed ta bave oup minte klifred up by way of trmembranco, and then, too, we need to do mare wwith.

Ir eur readers will til kiad chough whend un the namer ami oddow-5 of ruch breitrivas ave not takng the Pamitive Cobetitas, we will be plisued to sond them a semp'o cupy fry
How avaty win do tbk?

## BRIEF KUTEB,

Brotbe Bashor is expected at Asbland Buther Tidmard Manou in now clert is ce Practicer eflice.
Last Suadlay was rery bard on choreb cers. It wes so raing.
The Mt. Mtorrie School is Gauriebing Nearly :uo bondred studeate
Elder Iraac Price it agaio at Dr. Waller's hone, also, brotber Joba Ham ilton

Small pox, it is said prevail to some extent in Philadelpbin, aod is ragwe in San Prascinco.
Five gocag pernoos were baptizad not lang ago by tbe $A$ miab, dear Allenville.

The Fall term of the Normal closed on Fridny last. Tbe Winter term opeen on Tuvaday the 14th ient.
Bra. Quinter and wife and Gracle are oua virit to their friende in Obio. Br Q. will attend the Miami coorcil.

Elder Mlubuel Suler, of Dallan
tor, Iowa, hat beea quate it but bopes mie enterizased for bis recorery.
At a Hiesion meeting of the Epricopalians in Hirookly n , a plen was dovised to ra 30 \$ $\$ 1,000,100$ for missione in India.
Brotber T C. Hollenberger will moon nove bis family to Chicago Ho bas a perm.
if you want a good and cbeap book and paper send 32.50 and got the "Problew of Life," add the Pamistve for 158.

All oar patrons aay that the Almanae the best yet publumbed No famuly in ibe brotherbocid cas afford to do witbout ano for 10 coala
Bro. Jemee If Lana of Hill Valley. Pa, Wes with of on sunday lant uod prencbed in the cbappel in tbe mora ing aod oveniag.

iocality is good Three mote wern ì-p

## i. ent on be 2let of huou.

oul fur the samplo number dext
Iluaireds of names heve been Feat in foe thina nod they
plud. Otbera are noliclied.
Bra. W. J. Swignert bas roturged from Simperset eaboly, Pia Sowno of the brethrea illuseraled ibelr beluef in educatiou ia a subatantal way.
Brutber Nisomon Gilbert of thro, yays "the tio-pel was the order of the suarch be jused nud be will iry to corry it oat as long as be lives -
" f will do all 1 cab tor the Prawtivs" En lay all oul ogete, and we kaow is Wi. Sone ure doing wall nircudy.
We tbatk our patroae for the many words of ebeer and comstort. We onuber of them if wo deem it prudent
A brotber of Ivdiana sende as eught ew rabereriburs whice he saya was the reablt of a fuw bours labor. Thore sre maoy who could do likewlee. Who will do it $?$
Tbe 'Last daya of Jompb' proeed to be sa ioterasting theme for a Bible terenn os Sutarday evening last. Tbe present aeres of leskone in certainly interesting and inotructivo
Hro. Adam Iheil. of St. Thomas, Franklin conaty, Pa , ruya the chareb Lure is in a prepperous coadition Tbey expect to have a evries of meetiog ${ }^{\text {a }}$
aben: the bolldays. aben: the bolldays.
takes brother Kendigs long time to get io Habliggdoa, bat we are glad I Jeara that he is about ibo Manter a will bless Lis lahors
Eider J. F'. Oller is a letter Dee. 'th, ay hrother Harrimin in with tiona er loth lays nolyning ALeetinga will conthue abtit Tbureduy.
Hervard College bas dom 13 66f atadepte aud cone we recolving nBw subserlbers deats, aud 158 inntractoro Tatiog into favery dny and we aro glat to berome
pay, Bar and be pleh endraubat, II ow, dee tive it is a big ifltation Ac ording to the late ci-us Thila delphia, $\mathrm{P}_{\mathrm{a}}$, bana popalaticol $\$ 6980$
Of the $\$ 1961 \mathrm{p}$


A certein writer eays the abatinench In the ontree of bualth botlations dig beir graves with their teel" A grent amoant of tral in in tbat, but wold b diffcole to get people generiy to see it
The Morswians bare to d over tbree hundred mi-slesaries in told asd hey ure not or numerona I the Breth rea Ought not we whotwh the rhail ruth f
field $?$
Cbrintman in crming asturkes a are high (it price we mosa) th if thowe in arrears will pas na,we magazeevouyb Weft anter we pay our dibito huy ono. Weare bopefint, but caa'tell got bow it will be
Oar brethren who wanto repleaish the it fibarary will do well 1 earrespond with us Commeataries ad ecclesina lical bietories, and in lact a booke that oor parroun will hkely wan may be had at oar oltice
Sereateen years bave phed hy obde be firet dumber of the Helld of Truth M- nbonite, wan publised. It baa yiace then beon preetly ersiged and in now read in the Uaited Suees, Coninda, Germasy, Frasce. Switzerlod and Rus.
Seventeon Mormon Fiers panned throopb St. Loois receay from Ulab
for Tempensre, Georgia, Albamia, Mipsisebppi North Curelios, ad Yirgipia. Their otject is to cuate coverta to the Mormon
Colorado.
A misesion ary and Sulday Nebool worker, under the anapices of the Sos day Sebool Uoion, while on bis mesaod io fexab was driven from tio boune. int
 by his angry wife. She9 did not like
Brother David Bear, diglen Hope, Clearfeld county, Paf, infenis as that there are oaly revin membra in that lo-
cally uoull latily brother loba Wanip ker betd a teetrog ond tuptized eigbt and there aro proepecta of chers unitung Fith the cluyeth soon.
It is with feeligge of eudress that we aunonace the death of Elder David Boe berman of Almena conoty, ia Wo bave bave twown birm for geare tad have al cate of what be believed tobe the trath. See memorism is acothor tolumn

A covocil meetigg was bold io the Brothore Valley congregion on hast Hedoesday creaiag. Sechoctisad $\mathrm{Wm}_{\mathrm{m}}$ Sivita were ordnioed. Wa $G$ Sebrock and Sunuel F. Buman ware elected to Jobn grestwe Chrishan.

Ju-t oow we are buring sold weatber It taken lote of ceal sed bte of money to bay it. The pree haf udvaneed 50 cents within a fow dayx The boald bad goDe East for a now supply but are "fruz. np," and ne are miauneosi. 'rbie ceounta for the adrabes in price.
Tbe nermons by Scab Trayer, the leeping preacher, aro naw pablinhed nod can be hod at so cta, per eopy.
Don't know what they aro like, trot Don't know what they aro like, thot
judylige fron wome of tho doctrine be judgligg from some of the doctrine be ndivubed in one of bis ditcoartos while in the last, we suppose be wan dreanovig bim
To counteract the infornco of trotes nt and Xtate Scbools in Rome, the Pope bas bet up fify two Schooln ia that city, whicb bavo complled with all the requiremeots of tho Italino law. Normal seboo'a nechnicat aod profiesional Schonla, primary acbools aed grmpavia are iecluded in this puabor, and the Pope cothertbuten nixty thooeand dollara year to their mistpoance.

We are recolving new subseribers
and prosperity of tho Ctureld, and for
any and we aro glat to berome

Fo will he corty to lore soy of onr old patrons with whun we bsve beed 50 . jouraige, and to whom we aro no mect attacbed. Wo bope nose of our old patroas will fal to reaew ualesa forced
 will pleswe lo after the old en', ecrlbers If overy brother and si-ter is the hrotberbood would give 10e s., a year to the messionary cases it woth amonent oo over 88 (000. Wbola it thet cas not give 10 cta, a yeat I Juat think bow econld aid the cause without at.y pBe iface. We bupe se able bodied brotker r Eister sill feel that they have dea their daty netil they bave given donble that moch io the nest year

## OUREEAT EVEATS.

War is invaleent between Egypt and hywiois.
Tho publie debs wis lepuobed I'y $8,409,261$ in November
General Garfold the l'resident elee
449 ycara whl Norembor 18th.
Tbirty Mormon miserionarice
Utsb bave joet a alh d for Europe.
It is extimated 100000 Camadiana enigrate anuublily to this country.
The number of Indimse in the United
taten, exelu ive of Ala ka, in 225943
Mrs. Garfild refoecs 10 have her phoograph eold or her portrait engraved.
The bnttur dealify of Chivese have onited
bntter.

A parlial oclipse of the sun, ofserver What Wadhingtos, will oreur Decomber $30 \% \mathrm{~b}$.

The Maverfanan barreat bas faled and wheat will be ent thither trom tbia consetry

Siace the fint of November there have kern 812 rases of tliphtherial uad eav) ...
Two new tranat antic kablen ert projoctod to be used in em rajh Coraphe Amorican Unioa Telep
It is roported that the Ansericnt cossivainnura to China bave agrerd to pro bibit Arneruztes Irom innteduciog opiom

## to Cbina.

Ruv. Cingrueaman J. Foyatt Smith of Bronk yn , in gming to iry the uxpen aracnt of sutting in tbe Il onsc duang o Suadays
The Amurican Bitle Culfege firr foung women located at Biuphuman, to Toungoo, Burpah, last werk, weom panied by five other mishonarice ated tenobera vo Iadra, Cbina. ned Iapan.
Tha nuccea-fisl peggotiationts of it loan
of $\$ 40006000$ on the Norchera Haenfic railrond, eutatamislly twates the complotion of the third great trans wonth neotal line withut thece ycars and hitu tbe enterprive fqaito out of cmblarrase mente
massive deak or writiug tulte, prement from Quen Vietorta to the Proabient of the Initod Statea bak ar rived. It is made of hye oak, woagh 1300 pounda and is elsborabely rarved, prosentiag in
workwaurhip

## ANNOUNCEMENT.

## The $\ddagger$ pinitiva © FOR 1881 :

## Dur Eratiram satcra and fruends.

We aulien a continastion of your
patrange to the Primitive Chmastiax for the foltawiag rewsons
Finst, It is the ollest and birat ent tablished periodical in the Claurels ropresenting the Goopel Visolur, The Chrietian Fiondly Compataon und the Pdgrim

Seconn, It has ever stood sollid and firm in laboriag for the ponco, union and prosperity of tho Ctuarch, and for

Taind, As contributors torite pagus, we bave the zamce of our belt and. moat talenud brotbren ord sietorn ot. the Chureb
Fenite, Our "Sormon Thepartmede" will be continned, whioh ia bighly appreciated by cor readors aud enpeciely by our inolated raembers.

Fifth, Our Corrompondenco und C'bureb Newa Departments will, y prossible, be made betterand fuller than er befere. All the news of the Cnureb will be curefolly gatherel and peprared for the bonefit of our vaudera.
Stxin, Our earefal ant conserative ouse will he faitbfully voctis wet, and our bent efforta ebell be put forth to aratain and promote peeco and nnion mong ve. We have fill and implicjt. antb in the doctrinee of the Churoh and whall coatinuo to lehor for their perpetnation. We aball stand by the old Oorpel ship.
Seveкtil, The Pumith Chabriane hita alwass been the poor nean's paper. Nover, to our koovledgo, has a niugle poor brother or aister boen refused ollw paper. Wo bave practiced liborality

## 

## efRISTLESE BOME

No Cornat in the leweet how llese and worl Sonic deep in my brask
Whern Chint is thany, many borace, For a Chrailest hoge a ilkort. Lies opea ta every morna,
Wibl tes mast abd fudder roopo
 Aud hasicd to the terapos's sreathe


From the 2 apilest vioe, or of ithered tre
s plant devaid of foot
The bonese many bor vioo tad cont,
The bome may bo pustivg fite If jesuat is sot thero

## Jut nurds oanpot



## guest

## SHow your Love tell it

## You lase yoor ebi dreu? I know you

 du. But the ebildiven doa't know it tell yent yove taral The faet tba you provide for thom food, tlothitga pretty toys, the fact that yon care for hemi coatianaily, w by these frots luigbt teact them that you love then if they compretend the facta. Bot tbey bare never felt the keen what of compurrable cluthag. the sharp geariong of hunger unappessed or balf alp-ased, they bare so knowlellge of the volve of money or of latur, they caonot realize how kreat eitien supplied. Do you desire that they sbould aoffer io order tbat they way acquire this knowledge? Surely not There is a better way, which time an natare aill duly provide.But, for the prezent, all these things buev. On them puatura of conge: ther beace thoy will iaterpret them correctly hot now- Dow they veed your teader tras, your loving wodd, your biodily et bers that rou lore ther if the shou ant receive thene, aod do not experience thougb onif oecassueali.y, the bate wher ation of iodififerebee, or the noteal re pulse, when, glon ing with ioterest, they cones to you for as mapatby; if tbey are fofosed again ood nyaia, add yet sgaro. the much desred favors tbey ast, and funnot anderet and the reasou of we re fusal, if they are often reprimondedsometimes punibbed - when they "dids $t$ blamed for atomet in they ara Cunefolly ${ }^{1}$ ponted at beir ortora carefally pointod oat whea they bare tolen especial pauss to do a hask well, What moat they thint? that you love them or that you bate thom?
Try the Golden Rale. What would you thiak in like clrcomateacen? Unitequent farors, surily or petalanily grant. often s child fanlt-fading (thank bow oftes a child erre.) the oft recurring ad bond umarement ont of the way," to Fad umarement, oceapatlon, eociety, conditione elso ; bow far would thene of a rupenar upen whon you of the love peodest? What aefertions of his coner conciace you that you were very dear to bim, that your welfare and bap piaers nere the prime objects of him ex teace?
Donot expect yourcbildren to be wier gusge of sEection tbey will antural lasinturtively Aad tbis excepaieeatand the oae that is so oiten wrong, tbat is so impatient of restraing, that so redente the poniehmeat which yet most be ad. mivirtered ; thes ebild that is so reably thitak himsoir tbe cabelored ono of the family; this ebild weeds apecial lose ad epectal exbititions of teoderness be boald have devoted to bim aloae, little easona of irkendy communion, leasonh of giving and receiving conEdeaces, fen-
soan when hu 18 tukeo wear to goor hrat aod made to see atad to foel that be bas be taught to believe that your chastier weats, no lese than four gifte, are be atowed in love. Thea you mey reasoo Wuh bim, alwaye loviogly aod be will oceept your reasobing, you moy exhors bim, and be will bear your exfortaton you may wara bra and be will beed your waraing Goe nacb exerciec will iof make bim a model of ebildrab virtue he true, bat each whe will bitp to bring bim into unison wiu yon, and that yoor aims And molbing bat more lovely than the free and apoutaneous expression of alfection betweet parebto sod chrldran. Yet I bave seb people so watped by false sdean of proprtety that they look pron all tenderaess, whetber of masiter rof epe ect, in thia reiation, and, indeed, in all others, as emmeatly silly and im pruper, Oace, whea my littie bny came to me with a brss, sayrgg, omply: -1 Cove you," a friend wbo bappened to be present keid. "Aba, be bas an ax to gried. I suepect
Of couree I promptly diachaimed that port of thing nod explaibed to ber tbst
 andincero betweell ut. 1 nuppose sbe rut sho bad been rea ly a faitbfai, affer Fonste abd solf leaging mother
One of the roost beautifut littie in lebs that ever came under my obaerga relutice bad the house of a friead retulise bad vritton for the ronag fermer of the fatnily to rome end apood nese in her fith ber, ae there was ill asshatance.

Whe will see what fatber says," said be mother, afver realing the letter. So wbea the fatber eance in at eve ing the letter was hroautht for his perbsal
the elder dangbter kaceligg beside bim, intemsely vaterested. Ancuatr of lim hio saco to bold the in, Thit leanong of ti ounger ebielet j9gat for him, wh
uTouid कidren clustered aear.

St Ibee like to go Sarab

## ubed

"Ob, yes father," nad the esger, child wh face, full of bope, wan ralued to bha
"I thiak theo hid better go The plearant trip for thee " . But," be con. tivued, after a litule puuse, "wbat will fatber do for lamb girl, und egg girl

The expuectant face grow donbtfal
"Well mubage to get aloug, the little onex rath do those thorts, but we shall

The kindly look vilb which he bad hiees rogarding bir deepened into ex qrisite tenderdess, beantifying ail the rugged, featuren, while tho glad eyes of tho yonng girl dropped modextly to the gor at the impled praiso of ber father a glance- and worda; the color in ber cheeks deepiened, and a gratefal wnille corved her pretty lips
The words apoken were not many aor ine, but the look and the manner of live hade obe of thone pleturos wbich ve long ia the memory of the betolder Tbe love that is pot told, is, to the re ipient, ta if it bad never been. and its atber source. Thad come from some love source. The very espreasion of Itcited increases its poser the re"ponse notbing elyo mekea youe child to competaly your own as the conviction that be is very precione to you And you chanot aflord to loosen your hold upon portanity to istluence bim for any opPrecious girl", "daring fitto gocd. hould be often on pon lipe; why they ive in your beark, and "Oat of the abuandance of the beart the month speak. eth "Yon msy remain andemonatrative. bat otbore will not, and by and by their for the words, the logkg and thirating for the words, the looks the earess you abould glve but do not, will torn from you to eling to the strauger who does
give thers. What anere give then. What more natnrali?-

## INTS TO FARSMTS.

A/way quak in a plou int roice.
'Teach pur thildren bow' to worls bow to olsia a hiviog by their own efturis. back thom the nobuluty anil ind bonothe grodise
Explatite rouau why. Tho child I is new Eapleantibe reanons Youn hoy will tae duy topay this troubla teaches autie is ber ehald
Cugeb !ur chuldrin tho
rect vice,pd the cims quence of us\% been to btemperato, orderls, punt ual, trulthl, nom, Iatblal mud boukest Euccorle your chadren to be can bl of jucrsial appearanco
 odo an tout sbate, anil to alwaty ive uf to a agrooment.
Teach pur ebildren to enotide in you by tonferunce tngether. Tolt heir ulvy; they whil thus open theis


Thegitl who telle hor beart to For bolbe bas a ebield and frotection a bont her heos can come only
Give $y$ or ehildreil gour vonfilence the alaxa of zoll beannay. Tlacy will thas clico idereat, and berome co Forkers owh yan li gou entest their
 takion, tove nill quitelikely remann dowe, sud wil ga abead porleettug what Pua luve commenced
HyOllal nlarnat ,ond dreary hite drive them off to the cituer, morming, the un tomerent at monland ques at five or six otvoch in it, aherioon. Lot joung peoplo wih bind sud peperh, have
happy find during tho remantier of
 revernionind alaqgevent any more
that pthot. Tven y fur bitidecn the calae of the Sabberb eyu dey fur the sparitual am, whath tipirn chu urdimary work of the week shoall wink ko rosimed; that the diry slonlf hic prassed in a itendanen or exerens that ruach will entiobli and sjuritaliza tho eaturn. Wbila part of the lay's programmee, true phill.
 teil lay setting apant 4 portion of the tune for that raproverant
Treach yetr children those thang which they will weed when they loo.
eome men and wornen. thoy sboold anderstand how to cook cleaulinces ind order how to presarge houen, bes had order throughout tho to renovato and pieaervo furaiture atd clothing hoo to eing. how to phay varous gamos, that choy may osliven the bousebold They should bo thught how in sime how to ride, how to
druce, how to do busincss end bow to preserve beaith. The motiver sthonld ariy entrust money to the grirl, with Whice to bay articlea for the honsoholid, that the may know lis ralue. Thisk whataman and wowan need know in order to be buppy, pros${ }^{\text {per parous. }}$

## VALDE OF INPAKT BAPTISM.

A writer in the Hartford Helighous Heratt offers as an argament to prove the grent value of iufant bapitiom, thint
of sl ehaldren who Ind been bapuzed totseod 1837 enil 1866, hity-threo in supposed that thers of the thunh. Wo of tho chated as soon is thery werebapn fized at any late, even if thoy wure
rimua abswors bavo heen to bis ques thed to thia dary. Whattever nos misutvalue of unfint baptism, thie is fo of - dillionhtes

But narving this, suppose tbata ath. (ity chareh in the sume nelighborhood azal, fity that of 71 clatelicen not ba liely prokeach this fisth, woull not that show that the valoe of nof helnt huptizet is groator in the ration of fitty hour to filly three, than tho volut
haviog boon laptined in infancy? Wo doult not that we win un hetter abowigg tbrus thin Jitat her ve aro erninded of "a lithe ariceture. man was ence infurmed that shete is Fryst valuo in piayon addreaned ta the Irgis Mary, and tu concisio bim bu Wan sbowa the pietures of many jer
tuma who bail beed tarel foom athip Davquente of their prayess to hur, "All right." raill bo tho wore not saved, notwithetrandisg ther prayern to the Yirsin.
The goot Pedebaptins brotber who ascs tove powerfui argitatent which wo
baro guoted clocespolemuly with there worits - Kerily Goti is fauthfist to his embusa, and kind to throe parento or preseut Eim tbect litile ones fur pore bow, an eyual dumber of haptiot paronts could sbow al harye proportion of rogenerate peranne and aren, thon what becrowes of the 'angri
and the sual hange the pboascology, quel esy, $y$ tiod as taichful to bix covenunt. and
 ioe of the Lord" ${ }^{\text {" }}$ Try ngais, go

## A SERMON TESTED.

Ir doubting bearens would pht into fanter tho enigestimen of tho preanta 4 in tho dellowing ibend nt
"I beard a barbion onece fruma a wou rabu-itimerant proacher, un beneve itt one thing impresactl the a futhe Go,' otid be, 'and do nomething aftor ay whoe I mone buk, fiatr week bud my word bat dong romothimith Fols whil bea better antion briphor man odge of acmee woode ubout a molo from my home. Ius busband hal ther with three holpless hu'e githor whe bad often spoken liusly and thenght my duty caded when We words wern uttered but when preaches was done, the resolution wat to go and do something Next day I Fsated the cellar and mentsurod out a bushei of putatioes, a bushet of nffyces and a valuty of onber things, and hav. ong pat them into a wagon, atartod for tho coltugo of the widow. $A$ loand of wood for whith I patd three dollars, preceded we. An Lour's drive brought botb luads in troat of the booac, and whon my explnation wat given there weno wet eyce and watm beurth in tho panties. The widow vopt for joy, nnd the chachan jorned in, wbite I, tiadipy bay lectings too much for my atrenget, bad to give way to teard. The art stavb, tad when the prowchor came bade I thought the diveourse ono of the mant oforguent I had over liniuned to. The ebunge was is myself vot in
him or hus preaching "--Bynat liss-

## IMPORTANOE OR THOROUOR VENTL

 LATION.If two pornase aro to kceupy 4 bel foom duribg a bight, let them step upes weighing soles as they retire
they will fiod that their actaat wongh is at least a pernal less in the morntag Prequently tbere will he a low of 'two of more pronads, and the uvorage loas torumebout tho reas will he more the one ponad-that is, sluring the night there is a loss of a prond of mantio whimb bas gone off from their bndiefirlly from the linnys and partly iron m. nisel is carbolte acid and decnyod anthy nottor of possmons exliolas ir and, 1 part is diffoged througbant th dothes, सart intenutbed hy thu bed clothes.
If a hinghturne of wotl or cotton
 that one van hadly breatbe, though hirre can only he as ounce of foronge ton bo burnol evers sulf how durin the night, the atr will acomementibil y satarated will the anole ante hure bu sin open door or sutlow fur xameo the formes ounce onas than the nixt is firicus por Thaintion fiom tho lungo and oulies ti the two peroors who bavo bost 1 pout in wight during the eight trurs of sleeping. for wbile the dry swoke uanaly takeo into the luage, its damp dope friza tho body ar the langes sul finto tbe poreanf the while boty Neel moro the wid of the itnportance of haring be rosuls dell rentifued and tborongbly hiring the theols, coserlets and matreas or the morning, before petkind the

## A FOOLISH OUSTOM.

多 4 ，察

 W H多

Hx $x^{2}$









 20．





 ＂



[^0]:    Ir is rand that the islaoll of Samoan bas been eatirely Clurintianired．Ont of a propulation of 10,060, aotue $35,(900$ are coanected with Cbristian churchea．

    A Catholic pricet，Johann Hodja of Baltumore，has renounced the Catholic faitio and nuited himaelf wath the Tria－ ity Lutheras chureb of that dity．He if nutd to be a man of good iadgment aad a ripe echolar．

    Fenat tho rymanaty we learn that the graduates of Yale College bad their $\Delta \mathrm{B}$－ bunl havquet in the grand Pacific Hotel Tirce of the profesacrs were precent Rowdy college auag and wise belo Rowdy college saagn and wise belog a part of the eotertalamed．Sarely it is
    time that we ebould bave fehoole where our cbildrea ean be edacated free from these terrible＋arroundiage．

