

Primitive Christian.

BY JAMES QUINTER.

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ALL THINGS PERISH SAVE VIRTUE.

Sweet morn—so cool, so calm, so bright,
The bridal of the earth and sky,
The dews shall weep thy fall to-night,
For thou must die.

Sweet rose—whose fragrance now I crave
To glad my sense and joy mine eye,
Thy root is ever in its grave,
And thou must die.

Sweet Spring—so full of shine and showers,
It makes the weary spirit sigh,
To think, with all thy herbs and flowers,
That thou must die.

Sweet music—e'en the lovely song
Which from my harp in window nigh
Is floating on the breeze along,
E'en thou must die.

And all the bright and glistening train
Of stars that stud the deep blue sky,
Must they all perish—none remain
To glad the eye?

And vales, and fields, and rushing streams,
And mountains that invade the sky,
Are they as baseless as our dreams?
And must they die?

And all that's beautiful and fair
On nature's face—love's melody,
That makes sweet music of the air,
All --all must die!

And man, frail form of sensel'ess clay,
Though now his glance is proud and high,
Perchance upon this passing day
He, too, may die!

But the bright soul?—THAT, shrined within,
The quenchless light in mortal form—
Though dimmed by misery and sin,
Defies the worm.

When all the stars shall fade away,
And suns in their own blaze expire,
And trackless comets cease to stray
With wandering fire,

The soul shall ever live, nor know,
The lapse of time, but dwell on high,
And share—in endless joy or woe—
Eternity. —Powell.

FOR THE PRIMITIVE CHRISTIAN.

What Christians Shall Approve Of.

BY D. P. SAYLOR.

"That ye may approve things that are excellent."—PHILIPPIANS i. 10.

Paul addressing the brethren at Phillippi, says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Yet he prays that their love may abound yet more and more in knowledge and in all judgment;

that they may approve things that are excellent; and be sincere and without offence till the day of Christ. The day of Christ alluded to is the time when our Savior, the Lord Jesus Christ will come from heaven and change our vile bodies, and fashion them like unto his glorious body. The time we shall see him as he is, and we shall be like him. This time is near at hand, it lies but just before us. To us it seems a long time ago when the servant of God declared: "Behold the judge standeth before the door." And, "Let your moderation be known unto all men, the Lord is at hand." But unto God with whom one day is as a thousand years, with us it is but a moment of time. And as that day of the Lord will come upon the unregenerate suddenly, as a thief in the night; yea, as the lightning flash, it is of much importance that *the brethren* be ready to meet him at his coming. For this, Paul prays for those in whom a good work was begun, so Paul called these for whom he here prays.

In Acts, xvi. chapter, we have a detailed account of the call to come over into Macedonia, and help the colonists of which Phillippi was the chief city of that part of Macedonia, and also, on account of the conversion and baptism of Lydia and her household, and of the conversion of the jailor *and all his*. "And they went out of the prison, and entered into *the house* of Lydia: and when they had seen the brethren, they comforted them, and departed." Lydia's *household*, and the jailor's, "*all his*," are the brethren found in Lydia's house. Note, BRETHREN, not *infants* or *unconscious babes* who could not be so *comforted*. These are they in whom a good work was begun by the Lord. For God was in all the work; from the call of Paul by the man in the vision in the night watches to the opening of the heart of Lydia, and to the jailor's rejoicing and believing in God, with all his house. All! all! was of God. And none but those in whom God works to will and to do his pleasure are of the Lord's planting; and all others will eventually be rooted out, though it may not be until He will declare unto them, "I never knew you, depart from me ye that work iniquity."

Faith, repentance and baptism is the beginning of this good work;

for so hath the Lord appointed in his word. See Matthew xxviii. 19, 20; Mark xvi. 16; Acts ii. 38—41; I. Peter iii. 21. And so did these, with all others whose conversions are recorded in the Scriptures do. This then, and none other, is the religion recognized by the New Testament Scriptures. But though this work is begun by the Lord, it must be *continued, deepened, ripened* in holiness, in purity of heart and soul, in Christian perfection, &c., "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." That the knowledge of these things may be communicated to the brethren, Paul prays "That they may approve things that are excellent." Paul said all things were lawful for him, but all things were not expedient. How important then that Christians abound yet more and more in knowledge and in all judgment that they may know what is *lawful* and *expedient* for them to do.

All things forbidden in the Scriptures are neither lawful nor expedient for *any man*, much less a Christian, to do. And, whereas, the Scriptures teach that we give our bodies a living sacrifice to God, and not to be conformed to this world, but to be transformed by the renewing of our mind, &c. That is more fully explained by I. John ii. 15—17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and lust of the eyes, and the pride of life, is not of the Father, but is of the world;" and the devil claims all these as his. For the kingdoms of the world, and the glory of them is delivered unto him; and he says, "and to whomsoever I will I give it." And, whereas, the Scriptures further teach that we shall not put on costly array; but to be clothed with humillty; therefore it is neither *lawful* nor *expedient* to be clothed with gay, gaudy, and fashionable attire. And the man who does so, and says I can worship God as well and acceptable in my gay coat as you can in your plain one, speaks lies in hypocrisy, and does not approve things that are excellent.

Many things in the world may be lawfully used by the men of the

world in a worldly way, which at the same time are not expedient for the Christian to meddle with, such as *County, State, and National fairs*; no difference for the name, they are of the world, and Christians *must not* be conformed to the world. All *shows and exhibitions* of every name or kind, whether they be Sabbath School festivals, basket pic-nics, Free Masons, Odd Fellows, Redmen, or any other kind of excursions, all, all are of the world, and are neither lawful nor expedient for Christians to partake with. With Paul let us all pray fervently "that our love may abound yet more and more in knowledge and in all judgment; that we may approve things that are excellent. *That ye may be sincere*, not hypocritical in your profession of religion. Not to be sincere in religion is counterfeiting religion and virtue, and is an affectation of the name, joined with a dissatisfaction of the thing. It is the having a form of godliness with denying the power of it. He is a hypocrite who feigns to be what he is not. Hence, Paul will have all who approve things that are excellent, to be *sincere* and without offence till the day of Christ; when the secrets of men's hearts will be made known.

I have often wondered much why some persons, men and women, belong to, or are members of the German Baptist Brethren church; for there is nothing the church teaches and the true members practice that they love. Try them on anything outside of the ordinance, (and even these they would improve upon) and you will find them fault-finding. I know some men called brethren who in conversation don't approve one single principle taught by the church that tends to humility. They see no wrong in anything; the picnic, the festival, the fairs, the Centennial, all! all, are legitimate places for them. Of course, plainness in dress is old fogyism with them because they would feel badly with a plain made coat promenading the Centennial grounds; with them there is no religion in plain made coats; and not one of them would go to the World's Fair with one on their back. Brethren, I wonder whether one brother who wears a plain made coat at home and abroad because of conscience, was at the Centennial. Brethren, let us approve things that are excellent; let us be sincere in all things; let us be without offence, till the day of Christ. It is near at hand.

"Serve the Lord."--Deut. x 12.

BY W. R. MURPHY.

I dreamed that a young man and I were on a road that had a slight

ascent, running a foot-race. We continued our running till we came to where the road forked, the left hand road leading down a dark lonely ravine, or hollow, overhung with bushes and undergrowth. As I came up and was in the act of turning off to the left after my comrade I heard a voice that appeared so come from a person not more than ten paces distant, very plainly and distinctly, which said, "Serve the Lord." I stopped then and there, and, looking after my comrade, I saw him still going on down the dark, lonely, and rocky left hand road. While thus engaged, I awoke, and knew it was a dream, or vision.

Dear brethren and sisters, the above has caused me to meditate on my past life; and when I look back and see how much time I have spent unimproved, it causes me to rejoice that God has yet spared my unprofitable life. I ask an interest in your prayers, that I may not, as Paul said, be disobedient "to the Heavenly calling;" but that I may ever be found trying in my weakness to serve the Lord, who bought my pardon on the cross, "who was delivered for our offences, and was raised again for our justification." Rom. 4:25. May we ever be found in his service whose name is above every name; as the apostle Peter says, "Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved." (Acts 4:12) In whom there is plenteous redemption, if we serve him "in spirit and in truth."

In Deut. 10:12, we have an admonition by the prophet Moses to the children of Israel: "And now, Israel, what doth the Lord thy God inquire of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul." If we would secure to ourselves eternal salvation, we must not serve him with our hearts only, but we must serve him with all our soul, "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matth. 22:37. This is the language of our blessed Savior. May the good Lord help us to lay aside the many hindering causes—those unnecessary things with which we adorn the body—those things with which the body is disfigured, on which our affections are placed more than on the things that pertain to the service of our blessed Lord and Master. We "cannot serve God and Mammon;" hence we cannot serve our jewelry, &c., and God at the same time. We will have the one and love the other;

or else we will hold to one and despise the other. The apostle Paul to the Romans, 12th chapter and first verse says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Then how can we present our bodies a living sacrifice, holy, acceptable to God, while it is thus adorned with those unnecessary things which do not contribute to our temporal, much less, our spiritual welfare? "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us: looking unto Jesus the author and finisher of our faith." Heb 12:1, 2, and let us come up "to the help of the Lord against the mighty." Judges 5:23.

Brethren and sisters, there is a great deal that we can do for the salvation of our souls and those of others, if we will but pick up courage and energy. With the Lord on our side to assist us in our weakness, we will be able to accomplish great good in the promotion of the cause of Christ and the advancement of his kingdom on earth.

In conclusion, I will say that, if I am a saint, the least of all, I beg an interest in the prayers of God's church that I may resist and overcome the temptations of Satan.

Talbotts, W. Va.

For the PRIMITIVE CHRISTIAN.
Christian Watchfulness.

BY S. T. BOSSERMAN.

"Let us not sleep as do others; but let us watch and be sober."—I. THESS. v. 6.

If we would enter successfully upon that new life of holiness, great watchfulness upon the part of the seeker is necessary. Those that sleep, as was understood by the apostle, were those who were engaged in all manner of wickedness and revelry. And as sleep is mostly engaged in during the shades of night, so was the wickedness referred to, engaged in during or under cover of darkness. The parties interested in those revelings were sinners of perhaps every degree, and were unfit and unprepared for the coming of their Lord and Master. And the apostle in alluding to characters of that kind, brings to bear forcibly upon the mind of every candid individual, that "to sleep as do others," would utterly disqualify them for present Christian usefulness and immortal glory. In view of the danger man is exposed to in this sinful life, he is called to watch, to think, to exercise his mind, to follow the example of those that are sober, those who by their economy

and honest pursuits are "children of the day," and are preparing themselves for future usefulness; those who are spiritual laborers in the vineyard of the Lord, and who are toiling and bearing the burden of the day so that when the Master comes, he will receive them and reward them greatly for their stewardship. After only a step is taken towards heaven, it is by no means attained. Turning from darkness and joining the Christian church is not all the work. There is yet a great work to do. Inquiring into the practicability of the route, does not complete the journey; we must "push forward" and "watch and be sober," and by strict obedience to our commander, Christ Jesus, all obstacles in the way can be surmounted. While traveling on our Christian journey we are exhorted to watch that we "be not carried about by every wind of doctrine," but "prove what the acceptable will of the Lord is concerning us," and continue steadfast in the path of duty. We must watch that we enter "not into temptation." How often some yield to the tempter's snare, and fall to rise no more. Ah! yes, watch, watch ourselves, watch our natures that we do not sleep, "for they that sleep, sleep in the night;" "but let us who are of the day," those of us who are in the light and enjoying the fruits of our high calling, are enjoined in love "to put on the breast-plate of faith and love, and for a helmet the hope of salvation." Yes, and that is a lively hope that the Christian has, by the faithful performance of duty, and he can feel assured that there is a crown awaiting him in the better world. Watchfulness is enjoined upon the Christian everywhere, a warfare against that opposing element—sin; the common foe of Christianity since the world began. Watchfulness is enjoined upon the Christian minister; "take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Oh, what responsibility is resting upon the ministry that they "feed the church," supply it with suitable food that it may be better enabled to grow thereby. As the spontaneous growth of the weeds of sin is everywhere springing up, well could the apostle say, "watch and be sober." Our blessed Savior, in view of the weakness of man, says, "What, could ye not watch with me one hour?" And again, "Let him that standeth take heed lest he fall." So with all the boasted strength that we may possess, in some unguarded moment we

may fall. Doing all that we can do we are yet "unprofitable servants in the eyes of God." Yet through the mercy of God, he will accept of us, but we must labor for the crown all through life, and then the reward we get is unmerited upon the part of the possessor.

Kind readers, heaven is attainable, and the route practicable. Let us then push forward with the utmost zeal, that the home that has been sought and obtained by those gone before may be also ours to enjoy in that land of blessed immortality.

Dunkirk, O.

FOR THE PRIMITIVE CHRISTIAN.
Sunday Schools.—No. 1.

BY JOSEPH FAHNESTOCK.

In the *Vindicator* of September '76, I have read an article written by H. Beelman. A part of his letter shows that he is a brother, and a part does not. How shall we understand him? He finds fault with Annual Meeting for granting Sabbath Schools as though he understood more than the Council.

He says, "The commandment is only to parents to bring up our children in the nurture and admonition of the Lord; and when we occupy the position of Sunday School teacher, we are not filling our places as parents." If parents teach, they certainly fill the place as parents, teaching them at home and at Sabbath School.

There are many parents who do not feel themselves capable of teaching their children as they should be taught. Some brethren would even fail to tell, when asked, "why do we baptize three times face forward?" The Sabbath School teachers should be capable to teach the doctrine of Christ as understood by the brethren; being careful that pride does not get the ascendancy.

For parents to come together, sing a few hymns, offer up a prayer, read a chapter as a lesson, and to instruct the young in the way that they should go, why is it not right when we know that the young will have some exercise of some kind on the Lord's day?

Since our Sabbath School has ceased some five families in the country and most of the members' children in town, I am informed, go to other schools. And it appears to me that it was a disadvantage to the brethren in this community, that our Sabbath School was discontinued. I would like to have seen it continued.

H. Beelman says, "God's word does not teach anything concerning Sabbath Schools, and consequently

it belongs to the world." He will, therefore, have nothing to do with it. The round coat is not described in the Testament, so H. B. to be consistent will have nothing to do with it; no not with the meeting house. The hymn book is made up principally, if not altogether by "people," as B. styles them, "of the world," therefore, he has to renounce our excellent hymn book; in short all that we do not have in so many words in the Testament.

Brother B. thinks it is one of the abominations spoken of by Daniel the prophet which appears to be a very extraordinary view. A new idea, indeed. The abomination I thought meant the Roman army, and is so exemplified by Luke, xxi. 20, 21. Abomination on account of its images of the Emperor and Eagles carried in front of the legions, and regarded by the Romans with Divine honors, standing in the holy place. Mark says, "Standing where it ought not." All Jerusalem was considered holy. Matt. iv. 5.

He, also says, "Sunday School is the mother of harlots." All I will say about this is, I almost wonder that Bro. Kinsey would print such a thing, for he knows better.

Brethren when writing of other denominations, and styling them people of the world, I am made to think on the Pharisees and Publicans. Luke xviii. 14—14. I think brethren should not write in that way. What I have written in regard to the order, is not that I find fault, but believe it good to prevent us from following the unnecessary fashions of the world. In regard to Sabbath School, it seems to me that Annual meetings should give rules and regulations.

Out of the heart, not out of the brain, are the best issues of life. And many a one who has not been able to find God, or to construct any satisfactory doctrine concerning him, through speculations of the intellect, has found him by the path of that old beatitude, "Blessed are the pure in heart, for they shall see God,"—have seen him not as a visible being standing before their outward eyes, nor comprehended him, perhaps, as an infinite person by their intellectual faculty, but found him in the inner consciousness of their hearts, through the vitalizing impulses of that energy of goodness which is the fulfilling of every law of duty.

There is nothing on earth that is so enduring as that time will not cause it to perish. Even the mountains and the "everlasting hills," stones and rocks, yea, all that is in the world, is subject to change. God's word alone abideth forever.

GOD IN THE STORM.

BY MISS PARDOE.

"Did you hear the storm last night, my child,
As it burst o'er the midnight sky,
When the thunder rattled loud and wild,
And the lightning flickered by?"
"I heard no tempest, mother mine--
I was buried in slumber sweet;
Dreaming I stood in the soft moonshine,
With flowers about my feet."
"Can it be, my child, that you did not hear
The roar of the tempest's breath,
As it scattered the rent leaves far and near,
In many an eddying wreath?"
"No, mother; my happy sleep was full
Of gentle and holy things--
Shapes that were graceful and beautiful,
And the music of angels' wings."
"Yet the storm was loud, my darling child--
There was death on the hurrying blast;
And vapors dark overhead were piled,
As the hoarse wind bellowed past."
"I thought not of clouds, my mother dear,
When I rose from my nurse's knee;
You taught me that God is forever near,
So what danger could I see?"
"I taught you well, my sinless one;
Yet my own weak spirit quailed,
As the midnight blast rolled madly on,
And the moon's calm lustre failed."
"Were you wrong, then, mother, when you
said
That God's eye turned not away,
But in darkness watched about my bed
As it did on my path by day?"
"I am rebuked!" was the meek reply,
As the mother bent her knee;
"On the lip of babes may a lesson lie--
I have learned one, child, from thee:
His wrath, which makes the sinner weep,
By a guilty conscience vexed,
Does but deepen the sinless infant's sleep,
And rock it to gentle rest.
And while thunders hoarsely peal around,
Speaking woe to the worldling's ear,
The Lord in his mercy stills their sound,
When innocence is near:
And while his living fire appals
The guilty here below,
The shadow of the Savior falls
On childhood's sleeping brow."

For the PRIMITIVE CHRISTIAN.
A Living Faith.

BY CINA SHICK.

Matthew informs us that Jesus came "into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil."—Matthew xv. 21, 23. Here we have an example of that kind of faith which purifies the soul, that is, a living operative faith, which works by love, renews the heart, overcomes the world, and produces good works. When this

woman heard of the many signs and wonders, and mighty deeds which Jesus performed, and that none were sent away comfortless, she believed he was the Lord, the Son of David, and unhesitatingly approached him, and cried unto him to have mercy on her, and besought him that he would cast forth the devil out of her daughter. Although Jesus made as though he did not hear her, she continued her cries. She did not become discouraged, but manifested such faith and true piety that Jesus said unto her, "Woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

Brethren and sisters, a very important and instructive lesson might be learned from the conduct of this woman. First, notice what wondrous appeals she makes in behalf of her daughter; and having full confidence that Jesus would grant her request, she continued to ask until she obtained what she desired. Mothers, do you so faithfully and earnestly beseech and supplicate the Lord in behalf of your obstinate daughters, who so pertinaciously adhere to their own opinion, purpose or design, and will not yield to the appeals you make to their reason and better feelings? You, fathers, who so diligently seek to praise the Lord with all your heart, and desire the salvation of your neighbors, do you ever consider how much more zealous you ought to be for the salvation of your children which God has given you? Or do you love their bodies more than their souls, that you will labor and toil until late at night, and rise early in the morning, in order to provide them with all the fashionable gewgaws or showy trifles of this corrupt generation, and clothe them in costly apparel, and encourage them to go on in vanity and pride? Do you not also cause your little ones to become a prey to the adversary of souls, by dressing them in velvets and ruffles, and telling them how nice and fine or beautiful they look in their new clothes—those of your family who have no knowledge between good and evil and cannot discern between their right hand and their left? Then when they are of the proper age, you are compelled to mourn and lament with a doleful lamentation, because they do not seek the Lord and have no desire to know his will, while you, having a knowledge of the past dealings of God, should have communicated them to your children, as a means of leading them to adore him, and preparing them to transmit this knowledge of his perfections to those who should come after them: "For he established a testimony in Jacob, and appointed

a law in Israel, which he commanded our fathers that they should make them known to their children: that the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments."—Ps. lxxvii. 5, 7.

I fear that some are neglecting to do these things, because the Lord has kept silent. Perhaps you are thinking that he is such a one as thyself; one that will connive at wickedness, and suffer it to go unpunished. If you are, you will see your mistake when there will be none to deliver you; for God often with much long-suffering waits upon those who violate his law, but will finally call them to an account and punish them according to their deserts. "He will surely reprove thee, and set them in order before thine eyes." Now consider this, ye fathers and mothers, that forget the past dealings of God, for it is the highest good of your children in this life and the life to come, in all things right, to obey their parents. It is also the duty of parents to take the course which is best suited to secure this, and lead their children to obey their Father which is in heaven. In order to do this, you must obey him yourselves; daily seek his guidance and blessing; instruct your children to do his will, and present to them the motives which he has revealed. Right here is the most important point: As soon as a child is old enough to distinguish different objects, it understands; then you must enforce rigid discipline. You must accustom them, from their earliest years, promptly to submit their will to your will, so that it shall by habit become easy and pleasant. If you fail in this, in all probability they will not be inclined to receive the instruction of wisdom, justice and judgment.

Then if you love your children, and have faith as this Syrophenician woman had (knowing that the wages of sin is death), you will be solicitous for their salvation. If we confess Christ, believe his words and desire our children to obtain the happy realms of ultimate glory, we will not neglect to teach them all the words of this life: for the commandments of the Lord are as a lamp; and the law is a light; and reproofs of instruction are the way of life. Duty compels us to admonish, reprove, and correct our children, and set them examples of righteousness, and raise them in the fear of the Lord. We must instruct them in the things relating to his righteous judgments, so that they may

learn to fear the Lord and turn from evil. But alas! how few there are who rightly think of these things, and put forth all their energies in faithfully seeking the redemption of their children from sin and eternal death. If they can provide for their temporal wants they have gained their desires. In and out of their houses is nothing to be heard or seen but unrighteousness and malice, cursing and swearing, and all manner of disgrace.

Dear brethren and sisters, reflect well on these things; for if the spirit of the Lord dwells in your hearts, you would sooner be seethed in boiling oil than to hear or see such ungodliness in your children, much less to teach or set them an example of such things. Then let all who have a reverential awe of the Lord, and have divine love for their children, seek to save their souls, with your whole spirit, soul and body. If they transgress the law of God reprove them sharply. If they through ignorance have erred, exhort them with all long-suffering. If they have come to years of understanding, instruct them in the way they should go and guide them gently by your counsels; keep a watch over them continually. Pray for them without ceasing, like this faithful woman of Canaan did, and do not become discouraged in the work until you have gained your desires. Pray God to grant you grace that you may be able to stand against all spiritual wickedness, or spiritual powers of wickedness, devices or stratagems of the evil one to deceive or destroy them. May the Lord help you to walk before God in all righteousness. "For the eyes of the Lord are over the righteous, and his ears are ever open unto their prayers, and he will certainly and wholly sanctify and save all who truly believe in Christ and continue to serve him.

Hear me now, therefore, O ye children, and depart not from the instructions of your parents; for you will give your honor unto another, and your years unto a cruel master; at last you will go mourning down to your grave, and will not be comforted, because you hated instruction, and your heart despised reproof, and you did not obey the voice of your parents.

Sister M's Seed-Basket.

PACKAGE No. 9.

SOME persons when convinced of their sinfulness desire to come to Jesus, and profess their faith in him through baptism, but are afraid to do so lest they should afterwards fall away. It is very true that no one can keep himself, but Jesus can

keep every one that comes to him. He calls himself the "Good Shepherd," and it is the duty of the shepherd to keep the sheep. Satan will, if he can, hinder you from coming to Christ by the thought that you can not keep yourself and Jesus will not keep you. Put the thought aside and try Jesus—trust him.

—We recently heard a ministering brother make use of the following expression in his sermon: "My goodness a life!" It seems to us that in words (not in intent) he came pretty near swearing. Now if "my goodness a life" don't mean God of life, or living God, what does it mean? What sense is there in it? Wish some one would tell us what it does mean. We hardly think the brother that used it in his preaching could tell us what it means, for we think he used it thoughtlessly. In all probability he scarcely knew that he used it at all, and, perhaps, some of his hearers did not notice it, because they are in the constant habit of using similar expressions themselves. Does thoughtlessness excuse bad habits?

—Some one seems to have been trying whether he could not compose a hymn as good as Mr. Sankey's "Ninety and Nine," and nearly succeeded in doing so in the production of the following lines:

THE GOOD SHEPHERD.

The snow was drifting o'er the hills,
Fierce was the wind and loud,
While the Good Shepherd forward pressed,
His head in sorrow bowed:
"O Shepherd, rest, nor farther go,
The tempest hath begun."
"I cannot stay, I must away
To seek my little one!"

A thorn-wreath bound the gentle brow
That beam'd with pity sweet,
And marks of wounds were on his hands,
And scars upon his feet.
Again I said, "O Shepherd rest,
The tempest hath begun."
He murmur'd, "Nay, I must away
To seek my little one!"

"I saw thy flock at peace within
Thine own well-guarded fold;
O Shepherd, pause, for wild the gale
That rages o'er the wold!"
"No; one poor lamb hath gone astray,
And soon may be undone;
I cannot stay, I must away
To seek my little one!"

"But, since thy flock are all secure,
Why to the height repair?
If thou hast ninety-nine at home,
Why for a truant care?"
"Dearest to me than all the rest
Is that poor, straggling son!
I cannot stay, I must away
To seek my little one!"

"Good Shepherd, tell me, if his need
"Should bring the wanderer home,
Wilt thou not punish him with stripes
Lest he again should roam?"
"No; I would clasp him to my heart,
As mother clasps her son.
I cannot stay, I must away
To seek my little one!"

Even so, I thought, our gracious Lord
Hath in his heart Divine
A wealth of love for all his saints—

For all the ninety-nine!
But most he loves, and most he seeks
The soul by sin undone;
And still he sighs, "I must away
"To seek my little one!"

How strange that we cannot trust our Great Shepherd more fully, when we know that he loves us like that. The fourth and fifth stanzas reminds us of the Prodigal Son:

"Dearest to me than all the rest
Is that poor, straggling son!"

Reader, have you strayed somewhat away from the fold? Be assured the Shepherd will seek you, especially if you want to be found, for

"Most he loves, and most he seeks
The soul by sin undone."

—How much comfort is contained in this verse of Scripture: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—I. Cor. 1. 30. I am ignorant and foolish, but he is righteous and his righteousness is imputed unto me. I am unholy, but he saith "for their sakes I sanctify myself that they also might be sanctified through the truth." I am impoverished and helpless, but he has paid the ransom, and become my redemption. Well might Paul say, "He that glorieth, let him glory in the Lord."

FOR THE PRIMITIVE CHRISTIAN.
Invitation to Christ.

BY PHILIP HEIL.

Come unto me all ye that labor and are heavy laden and I will give you rest.—MATTHEW xi. 28.

This glorious invitation was given by our blessed Redeemer and was principally directed to sinners. It was given over eighteen hundred years ago, and still remains as good and full of blessings as it was at the time it was given, for "the word of the Lord endureth forever." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Hebrews vii. 25. "Seeing that Christ is both able and willing to save and to bless all that come unto him," even heavy laden sinners. "He did not come to call the righteous but sinners to repentance." O what a happy exchange the sinner can make to exchange his heavy load of sins for an everlasting and eternal rest! We need not be doubtful of the ability of one whom "God has so highly exalted, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and every tongue should confess that

Jesus Christ is Lord, to the glory of God the Father."—Phil. ii. 9, 10, 11. He is also entitled King of kings, and Lord of lords is our Lord's own proper title, but to be kings and priests and reign with him is ours. Rev. v. 10.

The enjoyment of his kingdom is as the light of the sun, each has the whole and the rest none the less. Oh, the blessed tranquillity of that region where there is nothing but sweet continued peace! Oh, healthful place, where none are sick! Oh, fortunate land, where all are kings! Oh, holy assembly, where all are priests! How free a state where none are servants, but to their Supreme Monarch—where the poor man shall no more be tired of his labor. "They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat, for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."—Rev. vii. 16, 17. Oh, how glorious are all the arrangements of God that we all can come to Christ and live. "Because I live," says Christ, "ye shall also live." No doubt the river of life and love is flowing as freely as ever from the throne of God, and will flow as long as God's own dear Son remains at the right hand of the Father, interceding for us; but, oh, how the kind invitations are slighted.

"It fills my heart with grief and woe,
To see kind Jesus slighted so."

Dear reader, let us accept the kind invitation of Christ, and make our calling and election sure in Christ Jesus, that we "may have a right to the tree of life, and may enter in through the gates into the city to enjoy the great felicity of high heaven."—Rev. xxii. 14.

Every soul that hath a title to this rest doth place his chief happiness in God.

Balwin, Iowa.

For the PRIMITIVE CHRISTIAN.

Christian Baptism.

BY C. H. BALSBAUGH.

A stranger, who expresses "great anxiety" as to what constitutes true baptism, and who is "a regular reader of the PRIMITIVE CHRISTIAN," earnestly solicits an explanation of Eph. 4:5. He has received backward immersion, has faith in the doctrine of the Brethren, save in the matter of trine-immersion, and seems really anxious to have this obstacle to affiliation removed.

That he should be a regular reader of the PRIMITIVE CHRISTIAN and still laboring under non-apprehension of our reasons for practicing a

trinity baptism, is somewhat of a mystery to me. Within the past year sufficiently has been published in this paper to beget suspicion in the most prejudiced monodip that to immerse but once is the embodiment of a doctrine which leaves no possible room for redemption. I do not conceive God to be by chance what He is. He is not a Trinity only for man's sake, but His own sake. The philosophy of truth, if such tautology is admissible, demands a pure atheism as the correspondent doctrine of a single immersion. Such a God as is represented by one dip there is none; and if the Bible reveals no other, the world has neither Creator nor Redeemer:—atheism is the sum of all truth. To compress Divinity into the mode of being required by single immersion, leaves nothing for the Cross, nor an ecumenical agency to make the provisions of the Cross available. It cuts off both the hands of God, and a maimed Deity is no better than Dagon.

Under what formula was our friend immersed? Simply in the name of God *in the flesh*, or the names that represent Him as He essentially is in and to Himself? If in the former, you baptized yourself *away* from the very Fountain of Life which Jesus died to open. He came to negotiate between two, and prepare an instrument of redemption for the use of a Third Person. Salvation by Jesus Christ, is symbolically denied by single immersionists. If our friend was baptized under the formula in Matth. 28:19, he was yet not baptized *according* to it; for to immerse once only under such a scheme is like "selling a possession and keeping back part of the price." Acts 5:1, 2. "How is it that ye have agreed together to tempt the Spirit of the Lord." "Thou hast not lied unto men, but unto God." If language so terrible, and an execution so dreadful, goes forth against such a "lie unto the Holy Ghost" in the matter of selling houses or lands, what will be the doom of those who caricature the Almighty, cheat God out of His possessions, and mutilate His institutions? If Three Persons, or three modes of manifestation, are necessary to our salvation, how is it possible to represent them by one dip? You say you were immersed backward. Suppose the formula of Christ contained but one Name, and no other were revealed, you could not have done less than immerse in that Name. Without administering *in that One Name*, the ordinance would be meaningless, valueless, preposterous. But there are *Three Names*, representing such a distinctness of personality and operation, as binds

us to the same distinctness of *action* in the ordinance by which they are represented. Christian Baptism consists in an objective trine representation, and a subjective appropriation of what the Father has purposed, the Son executed, and the Holy Ghost applied. As there is One God in Trinity, so there is One Baptism in the same form. Magnify your baptism, or diminish your Deity. They are out of correspondence.

Union Deposit, Pa.

For the PRIMITIVE CHRISTIAN.

Mercy.

BY MARY E. DAVIS.

"Blessed are the merciful; for they shall obtain mercy." Matth. 5:7. This is what the Savior tells us in his sermon on the mount. Then to obtain mercy, we must be merciful. But how seldom do we think of this! When we are ill-treated, we are too ready to resent, and too slow to forgive, and do not show the mercy to our fellow-beings that we would wish to have shown unto us. "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11:25, 26. Then we should be very careful when we pray, and be sure that we have that forgiving spirit; for if we are not merciful, we need not expect mercy. "Be ye therefore merciful, as your Father also is merciful." Luke 6:36.

Dear reader, to be a true Christian we must have more of the Spirit of Christ, who, "when he was reviled, reviled not again." And when his enemies had brought him to Calvary to crucify him, he could say, "Father, forgive them." Oh, do we follow his example at all times? I fear not. That resentful spirit of the wicked one gets too strong within us. Satan is ever ready to urge us to do wrong. Then let us pray more fervently that we may be able to resist all evil. Let us abhor that which is evil and cleave to that which is good. Therefore, "if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12:20, 21.

Milan, Mo.

THERE is no part of a plant which may not become a tendril. There is no part of the character which may not, by excess or weakness, lose its independence and become a burden or a snare to the rest.

The Family Circle.

Health of Women.

As hard as the labor of women is it is more than probable that the "worry and fret" are even more destructive. And that this may be plain let it be remembered that the mind has a vast influence over the body, making labor easy and pleasant, or difficult and exhaustive, just according to the attending circumstances. Thus labors of love are performed with comparative ease, while even the thought of labors of a different class is depression. Slight efforts become toils, disgusting toils. Ordinarily her cares are too many, her hours of labor more than those of the more able and hearty, while her vexatious toils are too many to be enumerated. Some of these labors result from false ideas or notions and whims of society, to rise above which but few can be found. Some of them are connected with "having company." In far too many localities this implies feasting and labors so exhausting as to render these social gatherings extremely injurious. It is by no means necessary to cook dishes sufficiently rich and indigestible to sicken the guests to indicate kind feelings toward them, or to convince them that their call is acceptable. We need not make dyspeptics of them to show that we are cordial.

Far too many of our housekeepers "live on excitement." They rise in the morning fatigued, unrefreshed by sleep—often before they have secured the amount actually demanded by the jaded powers—simply because they feel that they "must" do so, though that "must" may be only a desire. They rush, "tear around," strain every nerve, haste from one duty to another, glide up and down stairs, trip after wood, coal, and water—too much in haste to put on an extra garment when they go into the cold, even though their naked arms may have been in the warm suds for hours, reeking with perspiration—the sudden changes shocking the nervous system and preparing for an attack of the neuralgia and nervous headache. "Push" is the watchword.

A significant "Oh!" or a long-drawn sigh, indicate too certainly the injury sustained by such spasmodic efforts. The doors are closed with a slam—sometimes called door-oaths—the stove-door with a nervous kick, every moment indicating hot haste and excitement, fearfully exhausting vital energies. And why? What is the occasion for all of this haste, so often attended by "fretting and scolding," though more the result of the state of the nerves

than of "malice prepense?" Why, simply to get the work all done at a particular time.

Such a jaded housekeeper is laid on a bed of sickness as a legitimate result of such unnatural and unnecessary haste and toil. And here it may be remarked that such excitement and hot haste not only squander the vital energies but accomplish even less than consistent effort—"making haste slowly," to say nothing of the mishaps and accidents necessarily attending excited toils. The excited state of the nervous system is constantly aggravated, the poor woman laboring on borrowed capital, certain to reap the fruits in the form of prostration and illness at same time.—*Informer.*

[From Sermons by the Monday Club]

The Excellent Woman.

But the holiest of all woman's functions is maternity; and as a mother, her mightiest influence is exerted. God has put highest honor and weightiest responsibility on woman in making her such. When the infant Moses was found, the daughter of Pharaoh said to his mother, "Take this child away, and nurse it for me." So, when God puts an infant in a mother's arms, he says to her, "Take this child, and nurse it for me." Every mother should regard herself as a trainer of immortal souls for God. In this work ceaseless thought, activity, and prayer are expended. In it highest and noblest faculties—all and to their utmost extent—are enlisted and taxed. Love, gentleness, tireless patience, self-sacrifice, toil, are demanded and cheerfully given. And religion enters the nursery as handmaid and helper. The mother gives her child to God, and over its infant days hovers the incense of her prayers. The opening mind is filled with thoughts of purity and gentleness, thoughts of God and of right. Early is he taught to trust and to pray. Parental restraint leads to divine restraint. From obedience to parents the transition to obedience to God is easy. So in all those early years her hand is on the secret springs of character. The clay is plastic, and she fashions it; the twig is tender, and she bends it.

Said the mother of Washington, "A good boy generally makes a good man. George was always a good boy." So she aims to make her children good boys and girls, that they may become good men and women. And these impressions are deep and lasting. The mother of John Newton often retired with him to her closet, put her hands on his head, and implored God's bless-

ing on her son. He never could forget it. In after years of revelry and debauchery, he ever felt her hands upon his head.

A few years ago a company of Indians were captured on the western frontier. Among them were a number of stolen children. They had been with the savages for years. Word was sent throughout the region, inviting all who had lost children to come and see if among the little captives they could recognize their own. A long way off was a woman who had been robbed of her darlings,—a boy and a girl. With mingled hope and fear she came; with throbbing heart she approached the group. They were strange to her. She came nearer, and, with eyes filled with mother-love and earnestness, peered into their faces, one after another; but there was nothing in any that she could claim. Nor was there anything in her to light up their cold faces. With the dull pain of despair at her heart she was turning away, when she paused, choked back the tears, and, in soft, clear notes began a simple song she used to sing to her little ones of Jesus and heaven. Not a line was completed before a boy and a girl sprang from the group, exclaiming, "Mamma! mamma!" and she folded her lost ones to her bosom. So lives a mother's early influence in the hearts of her children.—*Sunday School Times*

A PLAIN TALK.—An old fashioned woman, writing in the *Watchman and Reflector*, speaks thus of some of our young seminary girls: "I have found in the class-room that the girls who have the most on the outside of their heads have the least inside. Last summer I heard a fashionable young lady read her graduating essay, earnestly demanding 'a wider sphere for women,' while her chest was so narrowed by artificial means that she could hardly read her essay. She evidently thought this whole world a 'pent up Utica' that was confining her powers; but all the poor girl needed was sufficient strength and purpose of character to free herself from the thralldom of fashion, and go to work in an earnest way to bring nearer to Christ the world she had found so much out of order. Some of you, my dear girls, may be filled with 'infinite longings' for a career. Let me tell you that what our sex most need at present is women who, unembarrassed by fashionable drapery, can walk a few miles without being tired—women whose thinking powers are not injured, who find a 'career' in earnestly doing their Master's work, however homely it may be."—*Sel.*

For The Young.

The Boy's First Smoke.

He sees his father, other men and the big boys smoke, and he concludes there must be something very enjoyable in smoking since so many older and presumably wiser people indulge in the habit. He heard Uncle John often say that boys would never become men till they would learn to smoke. His anticipations ran high. Of course he wants to be a man, and the sooner he learns to smoke the sooner he will attain to man's estate. Almost every boy has an idea that smoking is something no one can be a man without practicing.

Our ambitious boy saves up the coppers his uncles have given him and buys a cigar. He does it privately. He does not tell the other boys. He wants to learn the smoking trade, and then some day he will be able to puff out as big a cloud of smoke as father, or Uncle John, or any of these "fellers."

He retires with his cigar and match to some back alley, lights it and commences operations. By the time he has sucked and puffed about one-half of his cigar away he fully expects the delightful sensations to begin, but they do not seem to put in an appearance. He feels a little disgusted, and wonders if he has not done it right. So he sits down on a pile of lumber, elevates his heels, and his head is thrown back like father's, or Uncle John's, and his hat tipped to one side. Again he puffs and watches the smoke as it rolls away from his mouth. Soon his head feels dizzy, the pile of lumber seems to be going around and around. The trees and even the town seems to be whirling around him. He is determined to conquer and be a man or die. Puff, puff, puff! But still that horrid unsteadiness of everything continues. He has a strange buzz in his ears. Internally he realizes a strange sensation; he bows his head, the stump of his cigar falls to the ground, he looks as pale as death, his eyes are rolled up, he begins to think and feel that his dinner was disagreeing with him. He blames it on the green corn, cucumbers and mince pie that he had eaten for dinner. Finally he is relieved by a wonderful outpouring of the contents of his stomach. His father hears his groans and hastens to the place of distress. On arriving, our brave boy by this time was about resuming his stump of cigar, the father discovered the situation of causes and effects, and the boy gets a "trouncing" and peremptory orders not to try that on again. But he says to himself, Father, your example is stronger than precept. So he continues the habit, but is very shy about it. His mind is made up to be a smoker, and a smoker he is. Through much tribulation he has attained the desired end, and then spends all his after life in smoking away his health and substance, and sorrowfully regrets

that he ever learned to smoke. He is now a husband and father. His wife persecutes him. His breath is corrupt. (Job xvii. 1; xix. 17). My breath is strange to my wife. He has smoked for fifty years. His tobacco on an average has cost him \$10 or \$12 a year. Hence he has paid five or six hundred dollars, and no value received. Instead of making him a man it has made him a slave to an acknowledged filthy habit. He is not only reproached by his tidy wife, but he often reproaches himself.

He has often been heard to say,
I'll quit this habit this very day.
In less than a week, without a joke,
He says, I'll die if I do not take a smoke.
W. H. OLIVER.

Little Strings.

You may have amused yourself with a face made of gutta-percha; pinching it one way, and pulling it another, and remarking what different expressions it will assume. When you left off pulling it, it returned to the same face it was before.

Now, your faces are softer than gutta-percha, and they are full of little strings called muscles, and these muscles pull them one way or another, just according to your feelings. You feel sad; the little muscles pull your face into a doleful expression. We can tell, by looking at you, how you feel. Or you feel merry; then the muscles pull your face into smiles and dimples.

But often there are wicked passions at work at the strings. Anger pulls, and oh what a disagreeable look the face puts on in a minute! Pride pulls the strings, or vanity, or discontent or deceit; and each brings its own expression over the face.

The worst of it is that when these passions pull very often the face does not return to what it was before, but the muscles harden and retain that ugly expression. By indulging in evil passions people may work their faces up into such awful faces that sometimes when you meet a man in the street you can tell, just by looking at his face, what his character is. A face that was very lovely when it was that of a child has had the passion of anger pulling at it so often that it always wears a sullen, cross, dissatisfied look.

Now, dear readers, do you want to have pleasant faces, that every one will love to look at? Then don't let the ugly passions get hold of the strings. Put them into the hands of love and charity and good will and truth and honesty, and then they will be beautiful faces.

I have seen faces without a single handsome feature that were sweeter to look at than the most perfect features that were ever formed. And why? It is the expression. And what makes the expression? Oh, it all depends upon whether the bad passions or the lovely graces get hold of the little strings.—*Sunshine.*

A Lesson for Young Men.

In passing through the ——— prison, I accosted an elderly looking convict. He held down his head as though ashamed to look me in the face. On my handing him a tract he said: "I knew your voice as soon as I heard it, sir: I have heard you before to day, sir."

I found that at one time we were members of the same congregation and sat under the same faithful ministry. I anxiously inquired how it was that he had fallen so low as to become the inmate of a prison.

"A glass of ale was my ruin."

"How could that be?" I asked.

"I was at one period of my life, sir, very intemperate, but happily led to give up drink entirely. I became a regular attendant at the place of worship, and went on very happily for some years, until one evening I was returning from ———, when I met with some friends from the city. They prevailed upon me to go to the public house and have 'but one glass.' Conscience reproved me, but having entered upon the enchanted ground I was readily induced to take more liquor, until I became overcome by it. The next morning I was ashamed to show myself, and left the town. My old appetite for drink had been rekindled; I became reckless, and joined a set of counterfeiters. We were discovered, convicted, and now I am to be transported. Oh, that I had never taken that ONE GLASS!"

A Word for Boys.

Truth is one of the rarest gems. Many a youth has been lost in society by not allowing it to adorn his character, and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displace or diminish its lustre.

Profanity is a mark of low breeding. Show us that man that commands much respect, an oath never trembles on his tongue. Read the catalogue of crime. Inquire the character of those who depart from virtue. Without a single exception you will find them to be profane. Think of this, and don't let a vile word disgrace you.

Honesty, frankness, generosity, virtue—blessed traits! Be those yours, my boys, and I shall fear not. You are watched by your elders. Men, who are looking for clerks and apprentices have their eyes on you. If you are upright, steady and industrious, before long you will find good places, kind masters, and the prospects of a useful life before you.—*Peninsular Herald.*

—If you would have a faithful attendant, be your own servant.

The Primitive Christian.

MEYERSDALE, PA., OCT. 3, 1876.

SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

"I CAN'T LOSE MY PLACE IN SOCIETY."

A correspondent of one of our exchanges, writing from New York city, and describing the effects of extravagant living, gives the following case: "I know of one man, now a clerk, at \$2,000 a year, who, four years ago, was making as a merchant on his own account, not less than \$30,000 per year. He allowed his wife carriages, horses, parties, diamonds, &c., to the tune of \$20,000 a year, and was satisfied. Times got dull, goods went down, the ground was slipping out from under him, and he implored her to stop. She would not listen. I can't lose my place in society, was her answer, and on she went.— Finally the smash came, there was nothing behind them, the sheriff sold their house, and the pair are now living in two

rooms, and taking their meals at a very cheap restaurant." This is only one of the many cases of the kind that are continually occurring among the business men of our country. "Pride goeth before destruction, and an haughty spirit before a fall." Prov. xvi. 18.

"I can't lose my place in society," exclaimed the merchant's wife, though she was told no doubt by her husband that bankruptcy must follow if their expenses were not curtailed; and bankruptcy would be followed by more or less dishonor and humiliation. But whatever evils she could foresee would follow her husband's failing in business, both to themselves and his creditors, she did not possess enough of the spirit of self-denial to deny herself of those fashionable gratifications which proved too expensive for their income, although that was considerable. How true it is that "godliness is profitable unto all things, having promise of the life that now is and of that which is to come." 1 Tim. iv. 8. And as godliness itself is profitable unto all things, so is every principle connected with it. Godliness is a resultant effect of a faithful observance of all the divine principles designed for the government of human conduct, or the formation of the divine-human character in man, or more plainly, the planting and developing of the divine nature in man. Christians under the laws and power of the kingdom of heaven, are made partakers of the divine nature. And if we are made partakers of the divine nature, the divine nature in us will resemble the divine nature in Christ. And it is said, and that to his honor, that "he pleased not himself."— Rom. xv. 3. And if godliness prevailed universally, with its principles of self-denial, frugality, justice, honesty, and truth, our world, which in its moral aspect so much resembles a barren desert, would be as a fertile valley or beautiful garden. There would be no failures in business, no hard times, no suffering from want.

The spirit which prompts men to seek the welfare of others rather than their own, is so much wanting among professing Christians! And this is the true spirit of self-denial, the spirit of Jesus. And where this spirit reigns, those that are governed by it, will be ready to deny themselves much for the sake of their brethren, companions, and all their fellow-beings, and still more for the sake of the Lord. The merchant's wife who said, "I can't lose my place in society," though perhaps a member of the church, possessed but little of the spirit of self-denial, or she would have readily foregone all the carnal gratifications that her place in fashionable society afforded her, and appropriated the money saved by her self-denying economy to the use of her

husband; who, apparently, was anxious to avoid the crisis his wife's extravagance brought upon him.

The spirit of the merchant's wife is too frequently met with in the affairs of every day life. The husband is not as ready to deny himself for the sake of his wife's comfort as he should be, nor she for his. The children are not as ready as they should be to deny themselves for their parent's comfort or the comfort of one another. How reluctant we are to forego a little carnal gratification for the benefit of some body else! Human suffering in some of its various forms makes its appeal for help, or some of the benevolent institutions of the day designed for the promotion of the physical or spiritual welfare of mankind ask for help to further their plans. The young Christian lady decorated with jewels is asked to give them up, and sell them and appropriate the proceeds to some charitable cause like the foregoing. But she declines, "she can't lose her place in society," she cannot deny herself the gratification her jewels afford her, though by doing so she would relieve some suffering creature of a burden that is causing great sorrow, and honor and please the Lord. The young man who is spending an amount of money every year in smoking cigars or in using tobacco in some way, that would be a nice donation to some charitable cause, is asked to make the sacrifice, but he "can't lose his place in society," he cannot forego the pleasure his cigar affords him, though by doing so he would do much good. The man of wealth too, and by profession a Christian, who is joined to it as Ephraim was to his idols, is solicited, and expected to do a good share in some worthy cause, but as he has set his heart on riches, and desires to be counted a rich man in society, he cannot give much, as he too is afraid of "losing his place," or his money.

Though professing to be the disciples of Jesus, how slow we are to learn some of his lessons, especially that of self-denial. And yet how practical this lesson is, and how many opportunities do we meet with in life for practicing it. And if it was practiced more, how much better it would be for the world. If we would consult our duty and high Christian principle more, and mere sensual and self-gratification less, how much better it would be both for the church and for the world, both for our temporal and our eternal interests.

"I can't lose my place in society," said the fashionable lady. Did she forget that she must sooner or later lose that place? It is most likely she did. And yet how certain it is that she must. And so must the young lady give up her jewels, the young man his cigar, and the man of

wealth his riches. But how much better would it have been for the merchant's wife to have given up voluntarily her unwarranted expenditures, and thus saved her husband from bankruptcy, and enjoyed the pleasure arising from a consciousness of doing right? And how much better would it be for every person to abandon every thing that is prejudicial to his spiritual interest, and in the exercise of the noble spirit of self-denial, forego the pleasures of sin, which are but for a season, and instead thereof seek the purer, the higher, the more satisfactory, and more lasting joys of a Christian life, than to continue in sin and in the enjoyments of its pleasures, until forced by death to quit them, and then meet the end of the unfaithful, "shame and everlasting contempt?" Dan. 12 : 2.

RAIN AND HIGH WATER.

For the last two weeks we have had a good deal of rainy weather, and a large quantity of rain has fallen in this locality. But the crisis of the rainy spell seemed to be reached on Sunday, the 18th inst. It rained unusually hard during the greater part of the day, and Flaugherty creek, which runs through our town, was very high. And it reached its greatest height about 11 o'clock at night. Some persons who had crossed to attend our evening meeting, were informed by their friends that there was danger that they could not recross it if they delayed much longer, and they were hurried away before the services closed. A number of families living along the creek left their houses for awhile on account of the water entering them. The Castleman River was also very much swollen. Although the waters were high, beyond the inconvenience that those experienced who found it necessary to leave their houses, and the loss of some fences, and some damage to the Narrow Gauge railroad across the river, there was not a great deal of damage done here.

The Redstone creek at Uniontown was also very high, and considerable damage was done at that place and along the creek, by the swollen condition of the stream. Considerable damage is reported as being done along the river between this place and Pittsburgh, and along the streams that enter into the river.

The storm seems to have been severe in the East, and it is said by the New York papers that it extended from Florida to Maine, doing a good deal of damage on the sea coast. The great fall of rain was, in places, accompanied with high wind, and the two elements did a great deal of damage.

THE FULL REPORT.

We have after much delay and disappointment filled all our orders for the Re-

port of the A. M. We have already several times apologized to those who had sent in their orders, and we again refer to it, although it is not a pleasant subject to refer to. The idea of getting the work done where either Bro. Brumbaugh or myself could give it some attention struck us favorably, and hence Bro. Brumbaugh made an engagement with a printer in Huntingdon, to have the work done there. He did not possess the facilities for putting work through rapidly that Bro. B. thought he did, and hence the work was much delayed. After we commenced getting them from the publisher they came slowly, and therefore some orders were filled a considerable time before others. We hope all who sent orders will receive what they ordered. Should they not, they will please let us know it. We are likely to have a considerable number left on our hands, and we therefore still solicit orders. As far as we have heard, our brethren are pleased with the Report. And we think it will prove edifying and instructive.

Querists' Department.

BRO. JAMES :—Will you, or some one of the brethren, tell us whether John's mission and baptism were under the law, or the gospel dispensation? If the latter, please give us the Scripture, and explain. Please answer through the *PRIMITIVE CHRISTIAN*. T. B. DIGMAN. *Fellowsville, W. Va.*

ANSWER.—We believe that John's baptism was under the gospel dispensation. 1. There was no ordinance of baptism such as John practiced under the law. It is true there were various immersions and washings, but there was no commandment that required one person to baptize another. 2. Mark commences his gospel as follows: "The beginning of the Gospel of Jesus Christ, the Son of God." Mark i. 1. He then goes on to give an account of John's ministry introductory to the history of Christ. He evidently puts John and his baptism and ministry in the beginning of the gospel, and therefore in the gospel dispensation. 3. It is said, Luke xvi. 16, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." It is very evident from this language that John was not under the law since the law only continued until his time, and then it was discontinued, and the kingdom of God was preached by John. The preaching of the kingdom of God is evidently equivalent to the preaching of the gospel.

4. In Acts i. 21, 22, we read as follows: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, un-

to that same day that he was taken up from us, must one be ordained to be a witness of his resurrection." Here the apostle Peter is speaking upon the occasion when the disciples were to select one to fill the place of Judas. And he gives it as a necessary qualification of the successor of the fallen apostle, that he should have been with him, from the beginning, from the baptism of John! Here the baptism of John is evidently as the beginning of the gospel.

5. The object of John's baptism was the same with that of Christ's, and therefore it would appear that they did not differ. John warmly exhorted those whom he baptized to repentance, and and faith in Christ, and said unto the people, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." Matth. iii. 11. And in Christian baptism, repentance and faith in Jesus as the Son of God are likewise the principal things which are required on the part of those who submitted to this rite. We have no reason to believe that any who had been baptized by John were baptized by any of the apostles. Apollos, mentioned in Acts xviii. 25, knew only the baptism of John. Aquila and Priscilla took him and "expounded unto him the way of the Lord more perfectly." But it does not appear that he was baptized again. The circumstance recorded in Acts xix. chapter, of the baptism of twelve persons at Ephesus, who had been previously baptized, does not prove that John's baptism was not Christian baptism. These persons had never been baptized by John, as is evident from the fact that they declare that they had "not much as heard whether there by any Holy Ghost." John taught the existence of a Holy Ghost, and that the Messiah whom he taught the people to believe on, would baptize in him. It does not appear that John authorized any to baptize; but it does appear that some took up the baptism of John without authority and practiced it. These were false disciples of John, and of course the baptism they administered was not valid. Such seems to have been the character of the baptism of the twelve that Paul met at Ephesus. And as their first baptism was not valid, they were baptized again—"in the name of the Lord Jesus," or with the baptism he instituted.

Dr. Knapp in his *Christian Theology*, says, many theologians of the Romish church formerly maintained that there is a difference [meaning a difference between the baptism of John and that of Christ.—ED. P. C.], but Protestants usually take the opposite side, although

some, especially the more modern, have again adopted the former.

BRO. JAMES:—Will you or some one else please give an explanation of the first part, or the first two verses of Rev. xxii? Also of 1 John v. 6—8.

S. MUSSELMAN.

Tipton, Iowa.

ANSWER.—The verses in the query read as follows: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

We have in the closing chapters of this wonderful book of Revelations, a glorious view of what this world will be, and of the enjoyments of the faithful in connection with it, when all God's purposes and prophecies relative to it are fulfilled. They present us with a state of things that will exist when the restorative and redemptive work of our blessed Lord is completed. The world originally, with man upon it, and with all the variety of enjoyments by which he was surrounded, was a delightful place. May we not say that it was the highest manifestation of the wisdom and benevolence of God? Everything in the freshness of its creation was perfect. We would not say that God could not have made even a better world than this, or that he could not have increased the facilities for man's enjoyment, however great and many these were, but we will say that we should want nothing better than this world and all in it were, while they retained the perfection of their primeval state. And God's great purpose relative to man and this world is, to bring them back to their original state, so far as their happiness and holiness are concerned.

The connection, then, between many of the ideas in the closing chapters of Revelations and the opening chapters of Genesis, will appear evident, and their sameness apparent to the attentive student of the Scriptures of truth.—And the reference in the part of the book of Revelations to which our attention is being directed, to the garden of Eden, must be kept in view, to understand, or at least to get the leading ideas of St. John as here expressed, concerning the glorious future of our earth, with redeemed man upon it.

It is said in Genesis, "And the Lord God planted a garden eastward in Eden: and there he put the man whom he formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food:

the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads." Gen. 2: 8—10.

"He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." In the first Eden there was a river, and in "the great city, the holy Jerusalem," as seen by John, there is also a river. This no doubt is an emblematical or figurative representation, of the eternal life and fulness of joy, which shall be the portion of all the glorified inhabitants of the new Jerusalem. "Whosoever drinketh of this water," said our Lord to the woman whom he met at Jacob's well, "shall thirst again; but whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This is living water, the same kind of water as is the river of the water of life. It proceeds "out of the throne of God and the Lamb." This is the source and fountain of all good. The Lord calls himself "the fountain of living water." Jer. 2: 13.

"In the midst of the street of it, and on either side of the river, was there the tree of life." Instead of "the tree," Biblical scholars tell us, we should read "a tree;" and this means there was a tree on each side. This seems to agree better with the context. How one tree could be on either side is not so plain. "Bare twelve manner of fruit." It should be noticed that the word *manner* in our common version is in italics, and this indicates that the translators added it to explain the passage. But the passage does not seem to mean "twelve manner of fruits," but that there will be twelve successions of fruits, and this agrees with the language. "It yielded its fruit every month. As the Jews had fresh manna every morning, the saints will have new or fresh fruit every month. This is a grand idea, of the freshness of the life of the saints.

"And the leaves of the tree were for the healing of the nations." The saved nations were once sick. "The whole head is sick, and the whole heart is faint," said the prophet, when describing man in his sinful condition. But in the saved state, there is no sickness. The saved have been healed by the leaves produced by the tree of life. And cured by its leaves, and partaking of its fruit, the saints shall enjoy perfect health and perfect life, for ever. While there are a river and a tree of life, in the new Jerusalem, as there were in the first Eden, the "tree of knowledge of good and evil," which was

in the first Eden, will not be in the second. The fidelity and integrity of the saints will not be submitted to another trial, and therefore the test of man's faithfulness, which was necessary in the beginning, will not be necessary in the new Jerusalem state. These things were seen by John in a vision; and how much will have a literal fulfillment, and how much a spiritual, is not so easy to decide. But they are full of suggestive, edifying and quickening truth.

Gleanings and Jottings.

The Last Chance.

The time has now come when the matter for the Almanac for 1877 must be arranged and placed in the hands of the printer. This fact is mentioned so that those who have anything for its pages may yet send it. Several appeals were made for help in this line, and we have waited as long now as we can wait; and as we have received but few responses, we must now use what we have, and fill up with what we can find and what may be sent immediately. This is the last call and last chance. There is yet space for advertisements. B.

Editor Absent.

On Wednesday morning, the 27th ult., when the matter for this paper was all in type, except a few items, the editor, accompanied by his daughter Mamie, left for the State of Ohio, where Sister Quinter and little Gracie, their youngest daughter, have been for a few weeks.—The entire family is now there, and we hope they may enjoy themselves very much and have a safe return. Our correspondents and contributors will please remember this, and afford us all the help they can in the way of essays and church news. B.

BRO. W. R. Deeter, of Delaware Co., Ind., writes as follows: "You may say to the brethren and sisters, that the Missis-sinawa church is in a prosperous condition, union, harmony, fellowship, and love characterizing the members. She is making an invasion on the kingdom of darkness. Twelve persons have been added during the present year, five at our last meeting. There are several applicants who will be buried at our next meeting to rise and walk in newness of life.—We expect, if the Lord permits, to hold a communion meeting on the 27th of Oct. Unusual invitation is given."

BRO. A. B. Snider, of Cerro Gordo, says: "We are having much rain and bad roads. Sickness is prevailing extensively. Bro. L. Hillery has been laboring for us this week and we hope it may be to the awakening of the brethren and sisters from the lethargy of soul, and move them to more zeal in the blessed cause."

BRO. J. W. Hawn, of Hamlin, Kansas, says: "Health is good, and the weather wet. Crops generally are good, but a great deal of grain spoiled in the stack. We have no grasshoppers in this country yet, and are not likely to this year."

Miscellaneous.

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

Some of our contemporaries seem disposed to question the truth of our statement that a negro man who was killed by lightning a few days ago in Campbell county had the letters "G O D" on his body. Dr. Thomas E. Moorman, whose Post Office address is Mt. Zion, Campbell county, has furnished the Richmond *Christian Advocate* an account of the circumstances, from which we extract the following:

"On the evening of the 6th inst. Perry Jones and George Brown, colored men, notoriously the most profane, wicked persons in the whole community, with three other colored persons, took refuge, during the rain, accompanied by thunder and lightning, in a tobacco barn on the land of Mr. George Creasey.

"From their several positions one would have thought that two of the others were in more, and the third in as much danger as Jones and Brown were. They, as their custom was, were engaged in cursing and swearing. Suddenly the lightning descended upon them, and, while the other three were comparatively uninjured, Jones was killed, and Brown was stricken down senseless and almost lifeless for a time. He revived after a few minutes, and soon seemed to have regained all of his strength, but was dumb and bereft of his mind for several hours. The lightning had set fire to his clothing, and he was burned on his chest and left side and arm before the fire was extinguished. In his maniac efforts to free himself from those who were restraining him, the skin was rubbed from the burned flesh, and presented the following characters, G O D. A very close representation, to say the least of them, of the capital letters used in printing the name of Deity, while around and between them the skin was unremoved, and apparently not burned. The above characters occupied the angles of an equilateral triangle, which, as you are doubtless aware, was in ancient days a symbol of Deity. This man, then, seems to have been branded with the name of his Creator in the symbolic language, it may be, of his forefathers three thousand years ago, and in the printed language of the nation to which he belongs.—*Lynchburg News.*

Methodist Reunion.

The Methodist Episcopal church was formed in 1774, substantially as at present constituted, a preachers' government, consisting at the time of humble, devoted men who were ultra reformers, set by their founder, Wesley, against the world's spirit and the world's evils. Of distillers Wesley had said, in a volume which every preacher must read and embrace, "They murder his majesty's subjects without stint. They drive them to hell like sheep." Coming to this country, Wesley said to the slave-holders of Georgia: "Your lands, houses, furniture, all that you have, is covered with blood," and his sentence, "American slavery, the vilest that ever saw the sun," has become an American proverb, and the Methodist Discipline was set square against the system.

In 1845 Bishop Andrews had become a slave-holder by marriage and refused to emancipate. And although in 1836, the General Conference at Cincinnati censured Orange Scott and George Storrs for praying at an anti-slavery meeting in that city, nine years' discussion had made the slave system so unpopular that the Conference dared not justify Bishop Andrews' slaveholding, nor did they dare condemn it, for fear of a Southern secession. They took a middle course and caused two secessions, North and South. They left Andrews a Bishop but gave him no work, leaving him to look on like the fifth calf in the fable. This action was based on no known principle, human, divine, or Satanic, but it doubtless pleased Satan as a complete ignoring of Christ and his code.

In 1868, the General Conference at Chicago, on petition of L. C. Matlack and others, rescinded their censure of Scott and Storrs, long after the men were dead, and five years after the fall of slavery by Lincoln's proclamation.

Now, in 1876, ten commissioners, five from the old church, and five from the church South, have met at Cape May in New Jersey, and agreed on terms of mutual recognition preparatory to reunion. They dispose of slave-holding, rebellion, Ku-klux, White League, color line,—everything, in short, which involves error and sin, or holiness or justice in connection with the slave question, in the following naive and gentle words:

"It is not to be supposed that in respect of some matters of *mere opinion*, all ministers and members of either church will be in accord!"

We incline to think no human utterance ever equalled, certainly never exceeded, the above in *cheek*. Its theory is that there is but one moral or religious principle, viz: the union and prosperity of the M. E. church; slavery, present oppression, injustice, violence, and years of blood, are "*matters of mere opinion!*" Is this the "Church of the living God, the pillar and ground of the truth?"

Thoughtful Methodists will ponder these things in their hearts. Some will leave, and some will remain to pray and toil, and hope to purify it. But the lodge, the invisible sentinel of all evil, will resist them.—*Christian Cynosure.*

Catholic Orders in the United States.

The Jesuits entered Florida in 1565, Maine, in 1613, and Maryland in 1634.—The Franciscans came in 1528, and the Dominicans in 1539.

The Carmelites entered California in 1602, and the Augustinians came to the United States in 1790. The Lazarists, Redemptorists, and Passionists Congregations of regular clerks have all commenced their labors in this country in the present century. The Benedictine and Cistercian order of monks; the former dating back in antiquity; 1,300 years, was introduced into the United States in 1846, and the latter in 1803. The Cistercians are represented by its severest form—that of La Trappe. The Trappists have two abbeys, one in Kentucky and one in Iowa.

As regards the religious orders of women, we have houses of all the sisterhoods, the Sisters of Charity, established in the United States by Mother Seton in 1809, the Sisters of Mercy of St. Joseph,

Sacred heart, Little Sisters of the Poor, and others too numerous to mention.

For the instruction of boys, the Christian Brothers, Brothers of Mary, Xavierian Brothers, and other communities.

The Archbishop of San Francisco is a Dominican; the two successive Bishops of Buffalo have been Lazarists; the first Bishop of New York was a Dominican; and in Philadelphia Bishop Egan was a Franciscan, and Bishop Neumann was a Redemptorist; and the present Bishop Gross of Savannah is also of that order. The Vicariate Apostolic of Kansas is governed by Bishop Meigs, a Jesuit, and Bishop Fink, a Benedictine.

Newspapers.

I am sure that every person will be willing, as I am, to acknowledge, in the most ample terms, the information, the instruction and amusement derived from the public press.—*Lord Lyndhurst.* The newspaper is the chronicle of civilization, the common reservoir into which every stream pours its living waters, and at which every man may come and drink; it is the newspaper which gives to liberty practical life, its perpetual vigilance, its unrelaxing activity. The newspaper is a daily and sleepless watchman, that reports to you every danger that menaces the institutions of your country, and its interests at home and abroad. The newspaper informs legislation of the public opinion, and it informs people of the acts of legislation; thus keeping up that constant sympathy, that good understanding between people and legislators, which conduces to the maintenance of order, and prevents the stern necessity for revolution.—*Sir E. L. Bulwer.*

Faith.

The first exercise of faith upon Christ is the boldest and most vigorous, because it is for the saving of the life when the soul sees no recovery any way but in Christ; and it is the most noble, seeing it was under the discouragement of such mountains of guilt. It also gives Christ the greatest honor, for it is an act of greater confidence in him than any succeeding act can be. Now if thou didst put forth such a high and daring act of faith when all thy sins hung about thee, with how much more confidence mayest thou come now, since thou hast tried how successful thy first faith hath been! When the devil with all his black legions besets thee round, thou art not in a worse condition than at the first, when all thy sins did not only besiege thee, but possess thee.—*Charnock.*

AN IMPORTANT DECISION.—An important decision, of interest to all who reside in cities, towns, or villages, was recently made in the Lebanon county court by Judge Henderson. A man was indicted for assault and battery on a neighbor because he claimed the fruit on the limbs of a tree overspreading prosecutor's lot. Judge Henderson said that the owner of the land is the owner of it from his line upward as far as he desires to make claim of it. This being the law the prosecutor had a right to the fruit on the branches extending over his lot. He might even have sawed them off. The decision is important at this particular time and is generally misunderstood by the people.

Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

To My Friends.

It is physically impossible to answer the queries that are sent to me for elucidation. To my mind and heart no letters come amiss; but I need the sinews of a Hercules to accomplish what mind and heart dictate. Let no one think that he or she is neglected; attribute my non-acknowledgment to the limitations which debility and a meagre exchequer impose. Bread and butter, or their equivalent, kick the beam even against all our periodicals in the opposite scale. Moreover, a more frequent and intelligent reference to the Bible and Dictionary, and a closer concentration of mind on the principles of the fragments I contribute to our papers, would often result in a satisfactory unfolding of subjects which are presented by letter for further explanation. Nevertheless, write often, dear brethren and sisters, even if no benefit accrues beyond the suggestions awakened in my own mind. I need the thoughts of others as much as any one can need mine. An independent thinker there is none. But above all, pray for me as you would nurse a crushed toe or finger, extending that sympathy and concern which the continuity of members under one life begets. But higher and more imperative still, labor and pray for the sanctification and development and glory of the Body of Christ.

C. H. BALSBAUGH,

BEAVER RIDGE, TENN. }
Sept. 9th, 1876. }

Bro. Quinter:—I feel it a serious duty to make a confession to the many readers of the PRIMITIVE CHRISTIAN, for it is more serious to make an unbecoming expression that goes so far and then fail to make amends for it. The language that I allude to is in the article, "The True Nazirite." The reading of it as it appeared in print did not chord well with my mind, but I passed it by until the reading of your "apology" for not continuing the exchange of views on the subject of the full beard. This again called my attention to it, and I became convinced that I for one had used language that was "objectionable." It is irreverent to the divine person of our Lord and Savior to shape the idea of the propriety of imitating any part of his external manners into a "conundrum" with an "if" before it, whether there was any design in it intended for us to pattern after or not. Instead of the conundrum, I should have said "If we insist on imitating that part of the pattern which the world endorses we should regard the rest of the pattern with equal reverence. With the help of God I will in the future try to guard against language that is unedifying or unbecoming and ask forgiveness for the past.

Yours in love,

C. F. DETWEILER.

Brethren Editors:—Being deprived of going to church this evening, I was engaged in reading the PRIMITIVE CHRISTIAN. And in reading reports from the different parts of the brotherhood of the prosperity of the church, I was made to rejoice

that we have the means whereby we can hear from the different parts of the brotherhood. And while we have this means at hand, let us not forget to keep each other posted in relation to these matters. Church news and correspondence seem to be items of much interest to the brethren in general. And as stated above, while we have the means so freely offered us, we should embrace them. I will drop an item from our locality.

We are still trying to labor in our Master's cause with the ability that the Lord giveth. We have received five this summer by baptism, and reclaimed one. Bro. Daniel D. Sell from the State of Missouri has been laboring for us, for a few days. To-day he starts to Philadelphia to spend a week, and we hope he may be successful in his new field. Brethren and sisters, you that have the talent to write, go on in the good work, let us have your thoughts on good practical subjects. Keep the editors supplied with original reading. Oh, how I love to see our papers filled up with good original matter. It is an evidence the brethren are alive to duty. With this I close.

From your weak brother,

DANIEL D. SELL.

Newry, Pa., Sept. 16, 1876.

In Memoriam.

Died, on the 21st day of August, in the Neosho county church, Neosho Co., Kansas, our beloved sister, Elizabeth Eiler, wife of Bro. John Eiler, aged 35 years, eight months and seven days. She leaves a sorrowing husband and seven children to mourn their great loss; yet they mourn not as those who have no hope. She was a consistent member of the Brethren church for nineteen years. Conscious that the passing moments were speeding her to eternity, her hope and faith never for an instant faltered, but rose higher and higher as she approached the river of death and the crystal fountain on the other shore.—Strong in faith and a glorious immortality she passed away. A friend to all who knew her, her light was ever on a hill, and all her words and deeds reflected the humble follower of the cross. Her whole life was a beautiful exemplification of the power of Christian virtue, and in accents of sweetness bids us follow her example, that in the hour of death we may rise superior to the trammels of mortality, and bask in the benign influence of the holy angels around the throne of God. In conversation with her a few days before her departure, she said there was one thing more she had not done that she desired, which was, to be anointed. This the brethren attended to, thus casting her last mite into the great store-house of God. Her disease was complicated. Her funeral was preached by the brethren.—Children, remember mother's good cheer and counsel, and her many acts of kindness to you which only a mother can show to her dear children. Remember the many prayers that her poor heart has offered for you. Sister Eiler was the daughter of John and Mary Kesler. To do justice to our departed sister and her numerous relatives scattered over the country, we pen these few lines. I would still say to her relatives, Sister Elizabeth lived a Christian life, and died as she lived. Let us all imitate her example, so that when done with the trials and conflicts of earth we may meet Sister Eiler

and all the blood-washed throng on the other shore, where parting will be no more.

SIDNEY HODGDEN.

ERVIN, Howard Co., Kan., }
Sept. 6, 1876. }

Editors Primitive Christian:

Some time since I received a circular from R. W. Acers & Co., proprietors of the Iola Mineral Water, at the Iola mineral well, situated at the city of Iola, Allen county, Kansas, on the Leavenworth, Lawrence and Galveston railroad. This water alone, without the aid of medicines, has clearly and unmistakably been shown to be a "certain cure" for the following diseases, namely: Fever sores, erysipelatos sores, syphilitic sores and ulcers, sore eyes, salt rheum, rheumatism, asthma, catarrh, dropsy, piles, dyspepsia, constipation, and indigestion; also, diseases of the kidneys and urinary organs. So says the circular. And I would be glad to know the facts in the case, as there is so much deception practiced in our day it is difficult at all times to know the truth. I thought if you would be so kind as to give this a place in your worthy paper, (as I have never been to Kansas,) of making inquiry of any one who knows about this mineral water, to give through our periodicals their names and addresses, and what they do know, either for or against their curative properties. There has been much sickness and several deaths in our country recently. This leaves us in moderate health. The Lord be praised.—Hope you are all well.

HIEL HAMILTON.

Our communion meeting is just over, and I feel like writing a few lines for our encouragement in the divine life, from the fact that the work of the Lord is still going on slowly. There have been twelve added to our number during last winter and this summer by baptism. Bro. S. Yoder from Washington dropped in occasionally and gave us a few sermons for our edification and encouragement. Bro. I. Roop from Seneca county, Ohio, came among us quite unexpectedly on the 6th of August, and delivered six sermons to the people while here. He plead earnestly with sinners, for them to forsake their ways and turn to God before it was too late. The ministers at our communion meeting were brethren S. Yoder and B. J. Harmon. They truly preached the word of God unto us in great power and in its primitive simplicity and purity.—May God bless their labors abundantly, is my prayer.

JOHN FRITS.

Richland, Iowa.

SALEM, Jewell Co., Kansas, }
Sept. 11, 1876. }

Dear Bro. James:—We have just returned from the baptismal grave. Down in the beautiful grove, upon the banks of White Rock Creek upon this beautiful autumn morning our songs resounded, our prayers ascended, our hearts rejoiced, our little flock was strengthened, souls were reclaimed, tears flowed, and love, communion, peace, and harmony mightily prevailed. Spirits rejoiced, and "Glory to God" arose from every heart as one grand, solemn incense offering of praise.

Since a day in 1875, dating back from this date ten months, our White Rock congregation has been strengthened by just 53 accessions, only 5 of whom have

been by letter. Two more meetings will close our series. Thence we go to the communion in O-born county, and from there to the feast in Republic county.—Bro. Samuel C. Stump is with us and will remain during the meetings.

One word to Bro. Stein: We are sorry, dear brother, that you could not be with us. Pray for us, that the work wrought among us may be an everlasting work.

To those brethren to whom we have written for assistance and who did not so much as reply to our letters, we would say, God bless you, dear brethren, that you may henceforth remember to be pitiful and courteous. God has been our helper; we shall not lack. We shall not want. Yours most affectionately,
JAMES L. SWITZER.

Editors Primitive Christian:

On the 6th of July my wife and child and I left our home near Missouri Valley, Iowa, and arrived at Brooklyn, Poweshiek county, on the 7th at 3 a. m. We found all well—my mother, brothers, sisters, and friends. We had a pleasant visit of five days with them. We arrived in Pittsburgh on the morning of the 13th, stopping one day, and at Layton Station, at my wife's father's house, on the same evening. We enjoyed a pleasant visit with our step-mother, uncles, aunts, and cousins, whom we found well. We had preaching on the 16th at 11 a. m., also at 4 p. m., and one person was baptized. There was pretty good attention paid to the word, and we trust that we will all observe and live more in harmony with the teachings of our blessed Savior. We visited through Westmoreland county on the 22nd and 23rd; we also visited Aunt Landis, a sister, at her brother, Dr. Pfoutz's, and we enjoyed the visit much. She is lonely and wept appeared to have no real pleasure in this life, and said she wished to leave this world. We encouraged her to be faithful amidst all the trials that might appear, until death; that the Lord would comfort her. But she took very sick in three days after we left for Greensburg.

On the 24th we arrived in New York. We had many strange things to view—the many boats and ships and the great waters, and many crowded streets, with business and cares, of this life mostly.

We arrived at Bro. Custer's on the 26th, in Philadelphia, and had a pleasant visit of four days. Had meeting at 10 a. m.; also, at 8 p. m. But few attended, as it rained almost all day, making it unpleasant. But we met with many kind brethren and sisters, that feel interested in the true worship of God. And we all should know that nothing short of obeying the gospel in its plain teachings, will save any one from sin.

We reached Baltimore on the 31st, and Frederick city, Md., in the afternoon of the same day, where we stopped with Bro. and Sister Gibbon. On the 1st of Aug. Bro. Samuel Pfoutz met with us and conveyed us to his house. We remained there one week in visiting, mostly among the Pfoutz families, my wife's mother's cousins and some other friends. We also met for public worship at 10 a. m. and at 3 p. m., at the Beaver Dam meeting house, and had a good attendance, and trust that some good was done, and that

our meeting together was not in vain in the Lord.

On the 8th we arrived at Meyersdale, took breakfast with Bro. and Sister Quinter and family, pleased to meet with them once more. We also met with brethren J. W. Beer, C. G. Lint, and others, and had a pleasant conversation, but a short visit.

We arrived at Dawson, on the evening of the 8th, where we were kindly received by Lewis and Eliza Huston, our cousins, she being a sister, and found many old friends. We had meeting on the 10th in the evening, and had good attendance, and trust some good may have been done through the name of Jesus. On the 11th we were called to the funeral of Sister Freeds, who is also a cousin. Her death was caused by heart disease. It rained and thundered and by some token of God's kind providence he caused a hot stroke to strike the pole on the top of the belfry, and it ran down the corner through the roof, ceiling, partition, floor, &c., damaging the building but little. The same meeting-house was kindly opened and lighted up for us the night before.—On the 12th we were called together at Dr. Pfoutz's, to the funeral of our Aunt Landis. She died on the 11th, aged 79 years and 6 months. We met brethren J. Garver and E. Weimer, ministers; also other brethren and sisters. On the 13th we met for public worship at the Jacob's Creek meeting-house, and had a good attendance. We also had preaching near Connellsville, at Rev. J. Addis in school house, on the evening of the 18th, had good order, also at the same place on the 20th, at 11 a. m., and at 3 p. m. Also the evening of the 27th, there was meeting at the Pleasant Grove school-house. We had the privilege of seeing and hearing and talking with many, and found some Christians also some fully persuaded, and many that know and do not. We do hope and pray that they will not cease loving God and searching his word until they have fully obeyed the gospel of our Lord Jesus Christ. We arrived at Tama City, Iowa, at our cousin Rosenberger's on the night of the 30th, found them all well, stopped 3 days, had pleasant conversation together, and found some that believe the gospel, and say they would try and live a Christian life if they could enjoy the church privilege in the true meaning of observing and doing all the commandments, such as to love God, and our Neighbor, love and pray and do good to them that hate us; wash one another's feet and love one another. The teaching of John 2: 3—20, with all other gospel teachings, is their belief. We arrived safe home on the second night of Sept, found all well. We feel to thank the Lord for privileges we have enjoyed in meeting many of our Relatives and brethren and sisters in Christ, and friends, to whom we feel thankful for kindness. We could have desired no more hospitality than was shown to us. In my unlearned way I have tried to show all points in our visits. We held our regular meeting on the 10th, also on the 16th had a small congregation but good attention. The grasshoppers passed over our corn and damaged it some little. We have now wet weather, and low bottom lands are overflowed and some hay damaged. We feel thankful we are favored with enough to do us for the present.

L. S. SNYDER.

LA PLACE, Piatt Co., Ill., }
Sept. 15th, 1876. }

Dear Brother:—I find a query by Bro. Longanecker in the PRIMITIVE CHRISTIAN page 586, current volume, asking you to tell what was to be killed, a beef or a lamb and your answer to him was that it could not be told what, or if anything was killed. But if we closely notice the word, we find the disciples were to prepare the passover and the word saith they did as Jesus had appointed them and made ready the passover (easter lamb.—German.) The Bible tells us plainly what composed the passover (not a passover). It was to be a roasted lamb of the sheep or goats. Afterwards the command was to take it from the sheep or herd, (from the sheep or from the cattle Deut. xvi.) Now, I wish to say to Bro. Longanecker, that according to my understanding the disciples prepared the passover on the very time the law required it, on the day they called the passover, the first day of unleavened bread. The lamb was to be killed by some body, for it is not likely that they should prepare it without it was first killed. I notice in a case of defilement the priests had to kill the passover, but I do confess that I can't find it in my Bible, that God commanded the priests to kill all the passovers for all the people. I hope Bro. Quinter or some other brother will tell me where to find that chapter. I would further say that when the passover was sacrificed, it was always to be done according as Moses had commanded, with all rites and ceremonies belonging thereto. I do think if we can't prove our position in the Bible, it must be a weak thing if we must refer to history to prove our position. Yours in the bond of love,
MARTIN NEHER.

Announcements.

The Mahoning church, Mahoning Co., Ohio, the Lord willing, expect to have a communion meeting on Tuesday, October 10th, 1876. All the members, and ministers in particular, invited. Brethren coming by railroad to Columbiana, will write to A. W. Longanecker, East Lewistown, Mahoning county, Ohio. Those coming from the North will stop at Strothers, and may expect conveyance by writing to F. W. Kohler, New Middletown, Mahoning county, Ohio.
JACOB H. KURTZ.

The Lord willing, there will be a communion meeting at Locust Grove, Frederick county, Md., on Saturday, 30th of September, commencing at 1 o'clock;
On Tuesday, 3rd of October, at Sam's Creek, commencing at 1 o'clock, p. m.;
On Thursday, Oct. 5th, at Meadow Branch, at 1 o'clock, p. m.;
On the 7th, at Beaver Dam at 10 o'clock. Meeting next day at all the above feasts. A general invitation is given, especially to ministers.

EPHRAIM W. STONER.

Our communion meeting at Musserville, Lewis county, W. Va., will be held at the church on the 7th, of October commencing at 10 o'clock, a. m.

P. C. MUSSER.

We, the brethren of the Fall River congregation, intend, the Lord willing, to hold our communion meeting on the 14th and 15th of October, commencing

at 2 p. m., at the residence of Bro. John Megie, eight miles south of Independence, Montgomery county, Kansas.— Any one wishing to come by rail will be met at independence, the nearest station, by informing Bro. John Megie, Independence, Montgomery county, Kansas. By order of the church. JOHN F. HESS.

There will be a communion meeting in the Naperville church, Dupage county, Ills., if the Lord will, on Saturday and Sunday, Oct. 7th and 8th, commencing at 1 o'clock, p. m. NOAH EARLY.

The brethren of Wabash branch, Ray county, Mo., expect to hold a communion meeting on the 28th and 29th of October, about 4 1-2 miles north of Harden. Any coming by rail will stop off at Harden, on the St. Louis, Kansas City and Northern railroad. By order of the church. SAMUEL B. SHIRKY.

Change of Address.

L. M. Eby's address is changed from Wadam's Grove, Stephenson Co., Ill., to Lanark, Carroll Co., Ills.

Correction.

On page 540, second column, "seventy years" should be *twenty years*. O. SNOWBERGER.

MARRIAGES.

By the undersigned, at the residence of the bride's parents, on the 14th day of Sept. 1876, Mr. JAMES A. GASSAWAY and Miss MARY A. DOVER, all of Miami county, Ind. JOHN P. WOLF.

Also, by the same, at the residence of the bride's brother-in-law, on the 17th day of September, 1876, Mr. JOSHUA ROHRER and Miss ANGIE DILLMAN, all of Miami county, Indiana.

OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Mississinawa church, Delaware county, Ind., of typhoid fever, Sept. 2, 1876, Bro. EPHRAIM SHOEMAKER, aged 24 years 2 months and 16 days. The subject of this notice was unwell about a month before he died, and was confined to his bed about two weeks. Soon after being confined to his bed he became much concerned about his salvation, sent for the Brethren, and was baptized in a water tank, after which he seemed to be more composed, his only regret being that he had put off his duty to so late an hour. He called his young comrades around him and admonished them not to put off their duty as he had done. He was universally respected, and while many hearts were made to mourn, we feel that our loss is his eternal gain. W. R. DEETER.

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No mill should ever be run without being in proper balance. Ask the average miller if his burrs are in a good condition, and he will give you a vague answer. He is conscious that something is not exactly as it should be, but it does not occur to him that the fault lies in the balancing; but look at his bran and middlings, and if he has a stone turned over, look at its face and you can tell for yourself. The stone may be in a standing balance, but not in running balance. The fault cannot properly be charged to the miller. To put a stone in running balance requires a skill that comparatively few possess. But give a nicely balanced stone in care of a person who understands and loves his business, and he will have no trouble. If he is running on custom work, he will have no trouble in giving satisfaction to his customers, and he will have no trouble in keeping the neck of his spindle cool, and tight in the bush. He will find out that one hour's picking will answer where he had formerly to spend two or three hours. He will undoubtedly discover too, that if he formerly needed fifteen-horse power to run a stone, he can now get off with twelve. And what about the quality and quantity of the product? The meal will be both freer and the flour more lively, and will be able to turn out a few pounds more per bushel if on close grinding, and more and better flour on high grinding. If he has his heart in his business, he will treat his burrs as gently as he would his tenderest friend, and his employer will be amply rewarded for having his running stone put in perfect running and standing balance; both are equally important and indispensable to a well organized mill.

I will be at the mill of Lint & Shumaker in Meyersdale, for some weeks, making changes and improvements in their mill.— Should any be desirous of obtaining my services as a mill-wright or draughtsman, they can be accommodated by addressing me at Meyersdale, or I can be consulted in person at Meyers' mill in Meyersdale, Somerset Co., Pa. C. H. KARNS.

References: Bishop C. G. LINT, LINT & SHUMAKER, WELD & SHERIDAN, J. FOSHT.

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Since the introduction of this truly valuable

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I am happy to add my testimony to the great value of the 'London Hair Color Restorer,' which restored my hair to its original color, and the hue appears to be permanent. I am satisfied that this preparation is nothing like a dye, but operates upon the secretions. It is also a beautiful hair dressing and promotes the growth. I purchased the first bottle from Edward B. Garrigues, druggist, Tenth and Coates streets, who can also testify my hair was quite gray when I commenced its use.

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Respectfully yours,

ADA BAKER,

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"London Hair Color Restorer and Dressing" has completely restored my hair to its original color and youthful beauty, and caused a rapid and luxuriant growth.

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