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## The Herald of Truth.

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### The Shortness and Swiftness of our Sojourning here.

It is soon cut off, and we fly away.  
Psalm 90: 10

We fly away, our years how low  
How quick they pass and are now  
Oh, let us keep their flight in view  
We soon must pass this mortal show  
This house of clay must soon be broken  
Thee we may hope for long delay.  
Life may, alas! by death's cold stroke  
Be soon cut off and fly away.

We fly away, ye mortals, hark!  
Another year has passed away  
We're passing onward to the mark  
Of our eternal destiny.  
What hosts of mortals, too, have gone  
In the past year, who'll not return  
Of friends so dear, who brightly shone  
For whom in silence still we mourn.

We fly away, but none can tell  
How soon that solemn hour may come  
When we shall fly, with Christ to dwell  
In that eternal, blissful home  
For ever overcast away.  
And in that place of rest and joy  
Where all who love the Lord shall be  
Miss earth's anguish, pain, and woe.

We fly away, our children dear  
By sinners' hands we've been  
To heaven or to hell we're sent  
According to our sins we've been  
O how a new one has begun  
Let us leave all sin and sorrow  
Let us never again part  
Each other to meet once more.

We fly away, we swiftly fly  
From this vain world of sin and pain  
To blissful mansions in the sky,  
Where we shall find eternal gain.  
If we have pure Christ the Lord,  
And walk'd in him in truth and love  
He then will be our great reward,  
And we shall dwell with him above.

We fly away, we fly away,  
Oh, what a change will soon perceive  
While some a little longer stay  
We hasten on, our crowns receive  
Come on, my fellow pilgrims, come  
This world is but a wilderness;  
We'll soon reach our eternal home  
In that bright world of happiness.

We fly away, O sinners, fly  
Fly also to your sorrowing Lord,  
Approach his mercy seat, and cry  
Take courage now, and trust his word.  
Oh, fly for refuge while 'tis day,  
When night has come 't will be too late,  
To Jesus fly without delay;  
He'll save you from your sinful state.

We fly away, as years fly on;  
As months, and weeks, and days do fly.  
We fly, Oh soon the crown is won  
To Heaven's full supply;  
Although now sinners sneer and sneer,  
We'll march along in love and fear,  
Our life's a vapor, soon cut out.  
I wish us all a good, new year.  
S. A. O. J. M. BREWSTER.

### The Affectionate Daughter-in-law

Where is the breast that ever can rival  
That of a mother, an opportunity,  
In tenerness, an sympathy,  
And fervor of affection?—Anon.

To a mind at all impressed with religion, it is a very pleasing thought, that all our affairs are under the superintendence of the *Supreme Being*. The most minute, as well as the most mighty events, are "ordered after the counsel of his will."—"The very hairs of our heads are all numbered; and not a sparrow falls to the ground without the notice of our heavenly Father." The Book of Ruth presents us with a series of striking and instructive events, and powerfully illustrates the kindness of the providential government of the blessed God; showing us how he can make the greatest evils subsolve his gracious purposes towards his people.

In the commencement of the history, the inspired writer introduces to our notice a very interesting narrative of facts. In consequence of the sins of Israel, *Levi*, xvii. 18-29, their land was visited with a sore famine, and many of its inhabitants were induced to leave the place endeared to them by their birth, and a thousand other tender associations, and sojourn in foreign countries. Among others who went into the land of Moab, was a man named Elimelech, his wife, who was called Naomi, and their two sons, who were named Mahlon and Chilion. There seems to have existed no pressing necessity for this family to leave their religious connexion; since many of their neighbors were enabled to brave the horrors of the famine; beside which, Elimelech's family was but small, and he was a man of some property, for he "went out full," but, alas! anxiety to keep and increase their property often induces even the people of God to run into the way of temptation. Thus was it in the case of Lot and so, on the present occasion. After a continuance of some time, the good man died, leaving a widow, with her two sons, in a strange land. Here, however, the Lord provided for them. Though the poor woman had to mourn the loss of an affectionate husband, she had comfort in her sons, who, soon after, took to themselves "wives of the women of Moab." It is a matter of lamentation that they had not religion enough to induce them to select companions so intimate from among their own kindred; but the good hand of God was blessed in this case to overcome the event for good. Ruth's marrying an Israelite led to her conversion to God; but let not this be considered an encouragement for "the sons of God" to run counter to his positive commands, in taking to themselves "wives of the daughters of men;" for let it be recollected, that her conversion was never made manifest till after the death of her husband; and, probably, it was not the affectionate explanation of her partner, but his death,

in connexion with the holy life, the conversation and the prayers of Naomi, which brought her ultimately to God. The marriage of her sons afforded to Naomi, we may readily suppose, as small source of pleasure. Her fond imagination pictured scenes of enjoyment for her children for many years to come; and when she reflected on her own distressing bereavement, she would present the ardent prayer that her sons and her daughters-in-law might be spared as blessings to each other; "that their sons might be as plants grown up in their youth, that their daughters might be as corner-stones polished after the similitude of a palace." She hoped to see her grandchildren rising up around her, and to have the opportunity of telling them for their instruction and amusement, the scenes of her youth, and the acts of that beloved individual whom she had laid in the tomb, but who was again and again so highly revered. But, alas! our best joys are fleeting and short-lived; in a very few years her sons were cut off, and their wives became widows. Death, the universal conqueror, spares no age; he favors no class; he sees neither the oldest ties and separates the most endearing connexions. The good old mother committed them to the grave; wept over their ashes, and bowed with submission to him who possesses a right to do as he pleases with his creatures.

Having buried her dearest hopes, Naomi resolved on leaving the land of her sorrows, and returning to her pious kindred and acquaintance. She communicated her design to her daughters-in-law; who in a manner that indicated their kind regard to her, resolved to accompany her, at least a part of her journey. When they had proceeded some distance, the venerable woman, feeling for their situation, and anxious to save them from fatigue, wished them to "return, each to her mother's house," expressing the kindest desires on their behalf: "The Lord deal kindly with you, as ye have dealt with the dead and with me: the Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice and wept." Who can read unmoved the description of a scene like this? How suitable a subject for the pencil of painter! How many tender associations rise up in each of their minds! One almost hears the prayer of this aged widow for these dear daughters: "Alas! and we wonder not to hear them saying, 'Surely, we will return with thee unto thy people.' Such was the resolution of each for a moment. Are not many of our pious resolutions the result of an equally transient feeling? If so, it is no wonder that like Orpah, we are soon moved from our purpose, and turn back into the world. The good woman seems to have indulged the apprehension, that mere natural affection would return. Orpah consented—kissed her, and returned; but Ruth possessed a regard to her that was more than natural. Her mind had been impressed with the importance of religion; she had witnessed Naomi's holy conduct; and had become convinced of the superior excellence of her character; and "Ruth clave unto her," nor could any argument that Naomi used, with a view to try her sincerity, induce her to depart from her purpose, for Ruth said, Entreat me not to leave thee, or

to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and whither thou wilt be buried; the Lord do so to me and more also, if aught but death part thee and me." How decided her conduct! How evident a proof of attachment, not merely to her person, but to her religion! And oh! with what joy must Naomi have been filled, when she discovered the genuine conversion of her daughter-in-law! Will the reader favor me with his attention, while I attempt to investigate the principles on which the determination of Ruth was founded—explain the import of the determination—and urge some motives to induce him to adopt it as his own?

Let us, then, investigate the principles on which the determination of Ruth was founded. It is a scarcely necessary to remark, that this resolution exhibits a change of heart; for however amiable may be the manners of a person, however generous his natural disposition, or however polished his education, yet does there exist in the soul no real regard to the religion of the Bible. All has been rendered by the grace of God. This grace led Ruth to the determination before us, which was founded on faith in Divine revelation. She had been educated a heathen, in a land whose inhabitants knew not of God. But perhaps her deceased husband, and certainly her pious mother-in-law had imbued to her the truths of the religion of Israel, and directed her attention to that great *Messiah*, to whom the types and sacrifices all pointed, and "the testimony of whom was the spirit of prophecy." Enlightened by the Spirit of God, she fully comprehended the truth of his word; and, convinced at once of the vanity of the world, and of the infinite superiority of the religion founded on "the oracles of God," she abandoned her own country, her people, and her profession of idolatry, and determined henceforth to rank with the people of the God of heaven.

This resolution was founded, too, on holy love. True religion, whether it be considered in its nature, its origin, or its effects, may be summed up in this one word—*Love*. Its great author, "God is love." Its design is, to make us, like our Maker, full of love; and "love is the fulfilling of the law." Ruth had love to *God*, and had she continued in her natural state of alienation from her Maker;—had she still been numbered with the "haters of God," we had never heard this language proceeding from her lips. Perhaps, like some of my readers, she had been the votary of pleasure; and had fixed her affections on the vanities of the present world. Many a prayer had been presented to God on her behalf; and at length the Holy Spirit is believed to have opened the eyes of her understanding; to show her the loveliness of the Divine character, the perfect rectitude of his law, and the obligations she lay under to obey it. This was she loved constrained to love him in return, and freely engage in his service. She loved the cause of holiness. Perhaps some of my readers wonder why we can love religion: there is, in their view, everything in it that is disagreeing and gloomy. And did we not know kind reader, the awful depravity of the human heart, and its liability

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to make the greatest mistakes, we should wonder that you can regret it. Ruth once thought that happiness was to be found in the worldly life. He afterward happily discovered that it was only in religion. Here are solid pleasures! Here are durable riches! Here are untiring honors! This she saw, and resolved to engage in the service of God, she was influenced by love to the people of *Jehovah*. One of the first and clearest evidences of our return to God is attachment to his people, because they belong to him. We see them as "the excellent of the earth." In them we place "all our delight," because they bear the image of the Saviour; they are pursuing the Divine glory—they are traveling to that happy world, where they hope to reside for ever with *Jesus*. Thus, loving the people of God, *Ruth* gave to *Naomi* and resolved to adopt holy people as her companions.

Equally apparent is it, that she was led to this determination by genuine humility, and a sense of her need of religious intercourse. While the proud selfishness looks the thought of being associated with the people of *Jehovah*, who are generally regarded with contempt; those who have been crucified by Divine grace, who have felt their own ignorance, and have learned the superior holiness of the righteous, know that many advantages result from a connection with them; and, therefore, they say, like *Ruth*, "I cannot go not to leave thee." Few things are so potent as evidence of genuine conversion, that causes the rejection of our ignorant and our unskillful instruction in the way to heaven. There are some persons, who having received an education superior to many by whom they are surrounded, feel a special interest in the service of God, and themselves qualified to teach rather than to learn; but when humbled by religion, they discover their ignorance, and are ready to ask even the weakest Christian for advice and encouragement. In other things, perhaps, *Ruth* might know more than her mother-in-law, but she felt the *Naomi's* superiority, and she had discovered her own inability to follow in the footsteps of *Naomi*, and wished to enjoy intercourse with an aged believer, who was "not ignorant of his devices." This was a genuine worldly resolution. *Apollus*, with all his eloquence and knowledge of the Scriptures, gladly associated with *Aquila* and *Priscilla*, that he might learn "the way of the Lord more perfectly," being assured that, "he that walketh in his wisdom shall be wise."

But as we hardly explain the importance of determination itself. *Ruth* and her mother-in-law, without counting the cost, The determination implies, the renunciation of idolatry. "Why God shall be my God." She had been brought up to adore the knee before golden idols; but having now been taught the folly of this worship, she dedicated her service to the God of Israel. Perhaps my reader imagines that there exists no present necessity to exhort persons, who do not believe in the false idolatry; but, alas! do not too many set their best affections to their parents and their pleasures? Is not the creature often bowed more than the Creator? Are there not many, of whom *Paul* would say, "but see ye how they are perishing, because they have not learned that *Jesus* Christ is the Son of God." And it is a fact, that can scarcely be named, before we can acceptably serve the true God.

We may farther observe, that this determination includes a solemn engagement, notwithstanding every difficulty, to abide by the people of God. "Where I go, I will go; and where I shall be, I will be." And it is a fact,

which we are by no means anxious to conceal, that sorrow attend a connection with the people of God. If we adhere to them, we shall meet with persecution from the world, and often with trials from the Church. Notwithstanding this, when our hearts are led to her comfort and happiness on earth. "Them that honor me, I will honor"; is the declaration of the Deity; and thousands beside *Ruth* have bettered their worldly circumstances by religion. But what is the possession of wealth, compared with the joys of communion with *Christ*, and all the blessings he bestows upon us, while in this waste, howling wilderness? But supposing we should, while here, remain poor, how vast the enjoyments of religion beyond the grave?

It endues happiness secure; And frees from endless death. "Godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." In closing this article, we remark: How suitable was the character of *Naomi* in encouraging *Ruth*. What encouragement is here given to pious parents to educate their children in the fear of God. And how abiding the nature of religious affection, extending not merely to time, but beyond the grave. May the resolution of *Ruth* be that of each of my readers; may they possess her religion, and experience her enjoyments.

Separation from the World.

The condition of the true revilers of God.

The followers of *Jesus* of Nazareth might be expected to know that it is not by the riches, activities, and honors of the natural man, and that it is not by the wisdom, resources, and influences of the world, that their mission and the glory of his name can be promoted. Yet who that regards the true objects of the church's existence here can see without pain and humiliation the extent to which the professing churches are falling back upon these elements of worldly success? It is considered not only allowable, but necessary, to surround the worship of God with carnal attractions; to resort to the expedients of worldly policy; to neglect the arts of eloquence; to seek wealth, honor, worldly position, worldly alliances; and to make the church a felt power in the affairs of the world, as the means by which the Gospel is to be diffused, the truth advanced, souls saved, God served and glorified. All this is justified upon the plea of "the coming of all things to all men." Christians almost seem to be persuaded that Satan will cast out Satan, and that he is at length divided against himself, to the advantage of his Kingdom.

Some, who perceive the evil, shrink from the consequences of separation from it. Some, who have prayerfully sought to walk in fellowship with *Christ*, to live by his faith, and to serve him in his own way, are perplexed and tried; and their perplexity is increased by the arguments and expostulations of those who are reputed wise. "See," they say, "how you are narrowing your sphere of usefulness, cutting yourself off from access to men, exciting prejudice, and losing your hold especially upon the young." It is a hard lesson to learn to follow where he leads, leaving the results in his hands; and in the midst of these perplexities it may be well to ask whether our shrinking from humiliation is not despising itself as a zeal for God.

Nothing stands out more plainly in Scripture than the fact that the service of God involves separation from the world. When he calls a chosen individ-

ual to eminent service, in which it might seem, the highest endowments and accomplishments, and all the advantages of power and position were there, these supposed qualifications; or, if he chooses one who possesses them, I sell them all aside, and makes it only more evident that "no flesh shall glory in his presence." "Where is the dispenser of this world? Hath not God made foolish the wisdom of this world?"

The lesson is impressively taught in the history of *Moses*, "the servant of God;" who at the age of forty years, in the maturity of manhood, learned in all the wisdom of the Egyptians, mighty in word and deed, acknowledged as the son of *Pharaoh's* daughter, in the height of renown as the possessor of the throne, and the possessor of the step of his throne, and all the power of present glory within his grasp. *Moses*, men would have thought, were thereby made eligible for the service of God and the relief of his oppressed people. The spirit of expediency which has ever tainted the councils of the church would have regarded it as worse than folly to relinquish all this to take part with his brethren, or at least would have deemed it a wiser love to have retained the power of *Pharaoh's* court, and the influence of his position would have secured the confidence of the Israelites; and in the wise use of his power, he might have benefited the oppressors at the same time that he emancipated the oppressed. So it seemed to some; but by faith *Moses*, when he was called, said, refused to be called, the son of *Pharaoh's* daughter, choosing rather to suffer affliction with the people of God. The first step toward his destined course was separation from that which, by the world, was so warmly desired. He refused to be called, the son of *Pharaoh's* daughter, choosing rather to suffer affliction with the people of God.

The first step toward his destined course was separation from that which, by the world, was so warmly desired. He refused to be called, the son of *Pharaoh's* daughter, choosing rather to suffer affliction with the people of God.

When he had renounced the name of *Pharaoh's* daughter, and its accompanying honor and influence, nature would conclude that a man so exalted at that period of his life, with all the claims which such a sacrifice gave him upon the gratitude and confidence of his brethren, and by the way many, and the desire to lead them to liberty. *Moses* himself seems to have had such an impression. "For he supposed his brethren would have understood how that God by his hand would deliver them." But then the Father who separated him from *Pharaoh's* court, led him to be faithful in refusing sin in Israel; and so "they refused him." Rejected by Israel, and rebuffed by *Pharaoh*, the favorite of a court, a fugitive in Midian—the emancipation of Israel is feeling a flock of a nation's sins. Now, worldly wisdom cannot but count him with folly, and probably *Moses* himself had many misgivings when he saw in what his course led for the time being, ended. But it was there in the desert, and not at *Pharaoh's* court, that God raised him up a pastor and a leader for his people.

Forty years were spent in that school, not surely in cultivating the gifts which man would regard as essential to the character of the emissary of truth, leader, and legislator of a nation. And now behold him at the burning bush. The vigor of youth is spent; the fire of natural ambition is extinguished; he has reached the four-score years of his life has said—"Yet in my strength labor and sorrow"; the "wisdom of Egypt has been unlearned"; the man "mighty in word and deed" now says of himself, "I am slow of speech, and of a slow tongue"; so far as either Israelite or Egyptian could be called his name from the obligation of force, the use of his name stands with indignation and infamy. But he was only after he had been separated from the world, and had been sent east

by it; after the exile and energy of the flesh had been subdued, and he was able to receive the word of the Lord, or could claim—nothing but a poor old man—that the Lord said: "Come, now; and I will send thee unto *Pharaoh*, that thou mayest bring forth my people, the children of Israel, out of Egypt." So that, ever orders it, "that no flesh shall glory in his presence."

In the confidence of an untaught and impetuous zeal, like many a child of God since, who has thought to carry all before him, "I supposed that his brethren would have understood how that God by his hand would deliver them." But forty years later, when God had actually called him to a service on which, confident and self-reliant, he had been so eager to enter, how he shrinks back in agonizing solicitude! "Who art I, that I should bring forth the children of Israel?" It was then, and only then, that God could say: "Certainly I will be with thee." And thus in deepest humiliation and trial, the Lord empowers his chosen servants, and prepares them to joy, in all service and success: "Yet not I, but the grace of God that was with me."

Robert Hall, himself a striking instance of the utter powerlessness of the world's brilliant genius and the most enchanting eloquence in the service of God, says: "It is worthy of observation, that those who have had the greatest success in preaching the gospel, have ever been the most deeply convinced of the glorious liberty of the children of God. Listen to the loving voice of *Jesus*, who asks you to be his, that he may make you with himself, an heir of his Father's love. You commend and admire the benevolence which can receive a poor, forlorn, despised child, and bestow upon it a parent's tender and patient care, and you can be moved by God's infinite condescension and boundless love to the sinner?"

—Friend of Virtue.

Reading Philipians at Philippi.

Before leaving the scene, I sat down upon one of the prostrate columns and read the Epistle to the Philipians. The recollections, the place, the circumstances, the very contents of the letter, the contents of his own vividness and power. I had just traversed the road by which Paul and his associates approached the city. The gateway where they entered was within sight. I could hear the rushing of the stream upon the bank upon which Paul declared the name of *Jesus*, and rejoiced over his first converts on a new continent. On my left passed the Egyptian Way, along which Epaphroditus, the bearer of the epistle, hurried with tidings of the apostle from his cell at Rome. The silent Stadium lay before me on the hill-side, of which his illustration reminded the Philipians, as he held up to them his own example for imitation in striving for the imprishable crown, which is to reward the Christian victor. Within the space under my eye must have stood the house where the first disciples were gathered for worship and called on the name of *Christ*. One of the monads around may have been the ruins of the prison which surrounded with the praises of Paul and Silas, and which the earthquake shook to its foundations. I thought especially of the moment when the following great words were read and heard: "When ye have done all that ye ought to do at this time, and of the things that have been done, these words have stirred to their inmost depths in all generations, and in all parts of the earth;" "Let this mind be in you which was also in *Christ* *Jesus*; who, though he was in the form of God, took not robbery to be equal with them; but made himself of no reputation, and took upon him the form of a servant, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name 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 that every tongue should confess that *Jesus* *Christ* is Lord to the glory of God the Father." One could not, under such circumstances, oppress a name, and yet more ardent prayer that the day of this universal recognition may soon come, and, in the meanwhile, that the spirit of the sublime passage may pass more fully into the lives of those who profess and call themselves Christians. —Dr. Hackett in "Bibliotheca Sacra."

Wings or Weights.

Hebrews 12 is so precious that my Bible almost always opens there. "Laying aside every weight." Oh! then how easily and joyfully could we run! But what are those weights, and how shall they be laid aside? Every Christian has his own, and probably no two had the same equal burdensome. One Father gives us blessings—*wings* to assist our upward flight to him, but the temptation to sin, change them to "weights." The more precious the gift, the greater the curse it becomes, if its use is perverted. The greater the blessing the more degradation the "weights" will cause. The Christian victor, physical, intellectual and spiritual, are all wings or weights—just as we choose. The gratification of our desire for food is an enjoyment essential to the prolongation of physical life; but it is often a means of shortening it, or of producing untold suffering. The marriage relation, that most sacred of earthly ties, when wisely and truly enjoyed, may, nevertheless, become the source of the deepest sorrow and most degrading misery. Another man's love, the most dreadful of corruptions is the corruption of the best thing. Shall we, can we take the richest gifts of our ever loving Father, and make them weights to oppress us from loving and obeying him, when he might have made them wings with which to rise constantly higher and

higher above every denigrating thing of earth, getting new and sweeter foretastes of heaven's joy? The water of life and Christian finds that every gratified desire of the "old nature" becomes a weight and hindrance to the "new life," and every act of self-denial increases the strength and vigor of the new nature. Let us all be watchful, ever "looking unto *Jesus*," making for ourselves wings, so that our "running" shall be with flying stride, hindering none, and being hindered never.

My dear readers, are you looking to *Jesus*, conscious that his gracious blood has made you pure, and does your heart respond to the desire to lay aside every weight? Oh! then, rejoice, for the Lord knoweth them that are his, and causeth all things to work together for your good. Most wonderful truth! How seldom is it fully realized! How imperfectly do we comprehend the working of such a law and the goodness and unbounded love of him who made it. "All things"—no exceptions—not even our mistakes and errors. We ask how can it be? We cannot answer, but have only to believe our Father's word, and be happy.

But what can be said to you who do not love God, who are carrying your sins, cherishing them as a deity, that you do not realize that they are "weights," dragging you down to earth, to prove your ruin! Listen now, and believe your best friends, who would have you leave the service of your enemy, the arch-deceiver, and come into the glorious liberty of the children of God. Listen to the loving voice of *Jesus*, who asks you to be his, that he may make you with himself, an heir of his Father's love. You commend and admire the benevolence which can receive a poor, forlorn, despised child, and bestow upon it a parent's tender and patient care, and you can be moved by God's infinite condescension and boundless love to the sinner?"

—Friend of Virtue.

Bear and Forbear.

If we would have life move on smoothly, we must learn to bear and to bear. We must indulge the friend we love in the little peculiarities of saying and doing things which may be important to him, but of little moment to us. Like children we must suffer each one to build his house in his own way, and not quarrel with him, because he does not think our way the best. All usefulness, and all comfort may be prevented by an unkind, a sour, crabbed temper of mind—a mind that can never yield to the influence of opinion or temperament. A spirit of fault-finding; an unsatisfied temper; a constant irritability; little inequalities in the look, the temper or the manner; a brow cloudy and dissatisfied—your husband, or your wife cannot tell why—will more than neutralize all the good you can do, and render life anything but a blessing. It is in such gentle and quiet virtues as meekness and forbearance that the happiness and usefulness of life consist, far more than brilliant eloquence, or splendid talent, or illustrious deeds that shall send the name to future times. It is the bubbling spring which flows gently; the little rivulet which glides through the meadow; and which, thus able to meekly night by the farm horse that is useful rather than the swollen flood or the roaring cataract. Niagara excites our wonder and we stand amazed at the power and greatness of God there; as He "pours it from his hollow hand." But one Niagara is enough for a continent or a world; while that same world needs thousands and tens of thousands of silver fountains and gentle flowing rivulets which shall water every farm, and every meadow and every garden, and that shall flow on every day and every night with their gentle and quiet beauty. So with the acts of our lives. It is not by great deeds only, like those of *Howard*—not by great sufferings only, like those of the martyrs—great good to be done, nor it is by the daily and quiet virtues of life—the Christian temper, the meek forbearance, the spirit of forgiveness in the husband, the wife, the father, the mother, the neighbor, the sister; the friend; the brother; that good is to be done; and in this all may be useful. —Barnes Notes on Ephesians 4: 2.

Defense against Idleness.

So long as idleness is quite shut out from our lives, and the force of wantonness, softness and effeminacy are prevented, and there is but little room left for temptation; and, therefore, to a busy man temptation is vain to climb up together with his business, and sink down upon him only by accidents and occur occasionally whereas to an idle person, they come in full body, and with open violence, and the impudence of a rest-

less impurity. Idleness, according to *Seneca*, is the "briar of a living man," an idle person being so useless to any purpose of God and man, that he is like one that is dead, unconcerned in the changes and necessity of the world; and he only lives to spend his time and eat the fruits of the earth; like a vermin, a wolf, when their time comes they die, and in the meantime they do no good; they neither plow nor carry burdens; all that they do is either unprofitable or mischievous. Idleness is the greatest prodigality in the world; it throws away that which is invaluable in respect of its present use, and irreparable when it is past, being to be recovered by no power of art or nature. —J. Taylor.

Soon and for Ever.

Soon and for ever? The promise we trust; Though 'tis tedious to ushew, And dunt into dust; Soon and for ever? Our union shall be Made perfect, our glorious Redeemer, in thee. When the sins and the sorrows Of time shall be o'er, Its pangs and its partings; Remembered no more; When life cannot sever, And when death cannot sever, Christians with *Christ* shall be Soon and for ever.

Soon and for ever The breaking of day Shall drive all the night-clouds Of sorrow away.

Soon and for ever We'll see as we're seen, And learn the deep meaning Of things that have been.

When fightings without us, And fears from within, Shall weary no more In the warfare of sin; Where tears and where fears And where death shall be never, Christians with *Christ* shall be Soon and for ever.

Soon and for ever The work shall be done, The warfare accomplished, The victory won, Soon and for ever.

The soldier lays down His sword for a harp, And his cross for a crown.

Then drop not in sorrow, Despond not in fear, A glorious to-morrow Is brightening and near, When—blessed reward! Of each faithful endeavor! Christians with *Christ* shall be Soon and for ever.

Cross of *Christ* borne by *Simon*.

LUKE XIII. 26. "And as they led him away, they laid hold upon *Simon*, a Cyrenian, coming out of the country; and on him they laid the cross, that he might bear it for *Jesus*." What can be more purely accidental? What Providence can you discern here? Stop a moment













The Herald of Truth.

22--30. S. Cobb agrees that the Greek apologeta, here rendered forgiveness, signifies deliverance, liberation, as from captivity. The gospel forgiveness is a deliverance, not from deserved punishment, but from sin. It involves a deed is through deliverance from sin. So the apostle: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 1, 2.

This is the forgiveness which that perverts people needed. They needed deliverance from the power of darkness and the captivity of sin. But this was not to be their privilege during the remainder of the then present, and the next succeeding age. The then present was the closing period of the Jewish age, in which St. Paul says (Heb. 9: 26), "Christ appeared, to put away sin by the sacrifice of himself," and which Jesus said (Matt. 24: 3, 34), should terminate before the close of that generation. And the next succeeding age was the periodical dispensation of the gospel specially to the Gentiles. During neither of these ages was that willfully blind and unrepentant heart to receive deliverance from their darkness and desolations. That perverts which, witnessing the beneficent works of Jesus, the highest evidence of the presence and power of God working with him, profanely reviled him, involved a condition of mind which would render ordinary arguments for the claims of Christ, such as would be the agencies in the Christian work for the ages specified. But then, when the purpose of God in the special dispensation of the gospel to the Gentiles should have been consummated, accumulated evidences, will work the deliverance even of that long lost progeny of Jacob. So the apostle: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." Rom. 11: 25--27. The apostle here asserts the same that I have assumed above, as the gospel doctrine of forgiveness; viz., deliverance from darkness and sin.

ELIAS YODER.

**ETERNITY.**—Eternity has no grey hairs.—The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages but time writes no wrinkles on eternity. Eternity is all stupendous thought! The ever-present, unborn, undecaying, and undying—this endless chain compassing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honours they and shall turn away in an hour; its palaces, they are but as the gilded sceptres; its possessions, they are toys of changing fortunes; its pleasures, they are but as bursting bubbles. Not so in the undying bourne. In the dwelling of the Almighty, man come no footsteps of decay.—His day will know no darkening—eternal splendours forbid the approach of night. Its fountains will never fail—they are fresh from the eternal throne. Its glory will never wane, for there is the ever-present God. His harmonies will never cease—his love supplies the song.—*Buffalo Advocate.*

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself; that where I am you may also be. Jn. 14: 2, 3.

The subscription list, on account of its great length, will be deferred for the present month. Persons who have sent us money for the paper will find the amount acknowledged in the *Letter List*, which is our receipt for the same. And if any who have subscribed do not receive their paper in a reasonable time after sending for it, they will confer a favor by writing to us.

Persons sending communications for the Herald should, in all cases, send their names, as we will pay no attention to any anonymous articles. And in writing for the paper, please write your name, the name of the post office, county and state particularly plain. Mistakes often occur through persons failing to observe these directions.

A large portion of this issue of our paper is taken up with letters and communications from different parts of the country, which will, no doubt, be read with interest by all. A number of articles and letters remain over for the next issue.

**BRO. PETER SCHLABACH**, who lives near La Crescent, Houston Co. Minnesota, writes:—"Through a peculiar circumstance, I had the good fortune to learn something concerning Mennonites in this western country. Last week I took one of my neighbors with his family to the railroad station a distance of fully forty miles, and in the evening, as I could not reach the ferry, I found it necessary to stop all night with a German farmer, named Wirt, who was a Pennsylvanian. And as we among other things at last also began to talk about religious matters, I found out that he was a Baptist; and I told him that I was a Mennonite. He told me he was well acquainted with the Mennonites in Pennsylvania, as he had been brought up among them. And with still greater surprise I learned that he still had some of your papers (Herald of Truth) of last year of which I took one with me. In short I rejoice that I have learned so much, and wish you from this time forward to send me the paper—send it soon, as I am anxiously looking forward for it. I am now nearly eleven years in this country and have yet the first Mennonite to see, much less spoken with one; and I do not believe that there is another in this state, on account of which it is very unsatisfactory to me that I cannot attend any of our meetings. I am from Prussia on the Rhine, and am acquainted with many who emigrated from there before long, but have not yet been able to hear anything from any of them.

Do you know Jacob Naffziger? He came from my native home, in 1853, to Ohio. I should like to have his address." Bro. Schlabach further says, that if any of our people are seeking new homes, he should be glad to have them visit him and see the country in that County. If any one should know the address of the above named person, he will confer a favor by sending it to him.

**BRO. C. D. BEERY** from Burr Oak, St. Joseph Co., Mich., writes us as follows: "We should like to have you pay a visit soon. There are only six members living here at present, and no minister. We moved to this place last summer. We have been visited by ministers now three times; namely, by Bro. Geo. Breneman from Ohio; Bro. John Snyder from Elkhardt Co., Ind.; and also by Daniel Breneman and five other brethren from the same place. We enjoyed ourselves very much while they were with us and we expect Bro. Snyder here again next Sunday (Dec. 31st). We have meeting every four weeks, and will be very glad to have any of our ministers visit us any time, and if they will let us know when they come, some of us will go to the Station (Burr Oak on the Michigan Southern R.R.) and meet them there. I think preaching is very necessary here; as there is but little of it. There is no meeting house within eight or ten miles of us. I should be very glad if some ministers would settle here. I think some good might be done, as there are those who do not seem to know, and have perhaps never heard, what their duty is towards God. The Word teaches us "that whoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" Rom. 10: 13, 14. The grace of God and the communion of the Holy Spirit be with you all. AMEN."

C. D. BEERY.

A sad und fatal accident.

On the 21st of Dec. 1855, John Leib, a member of our church, who was working in the grain elevator in Buffalo, was on the roof, to secure a sky-light, which had become unfastened, and on returning, his foot slipped, and he fell from a height of 30 or 40 feet, on the pavement below, fracturing his thigh bone very badly, also breaking his cheek and jaw bones. He was taken up senseless and carried home, when medical aid was immediately procured, but all to no avail. He lingered on until Monday, the 25th, when he died about ten o'clock A.M.

I visited him the day after the accident, and found him quite ratiocative and conscious of his condition. The doctor told him his injuries were such, that there was no hope of his recovery. He said he was willing to submit to God's will, that he felt at peace with his God and was willing to die, entering into a hope of entering into that rest which remaineth for the people of God. He retained his senses to the last.

The funeral services were observed on Wednesday the 27th, at our meeting house in Clarence, where a large concourse of friends and relatives congregated, to pay their respects to one whom they loved. Funeral sermon was preached in German by A. Lapp from Mark 13: 33, and in English by — Badgley from 1 Cor. 15: 57. He was my son-in-law and eldest son of Deacon A. Leib, who died a short time ago. He was 50 years, 6 mo. and 25 days of age.

JOHN LAPP.

Clarence Center, Erie Co., N. Y.

Christ our Redeemer.

If heaven and earth would have met in council to ascertain whether there was one who was able and willing to redeem mankind, earth would have replied, There is none here; the angels of Heaven would have said, There is none amongst us. Search in the streets

of Jerusalem, lead us to the garden of Gethsemane, lead us on mount Calvary, for one who is both able and willing. None but Jesus, the Son of the living God, is able, none but Jesus is willing. He says, Upon me be this wrong; I will bear the sins of the world; I will suffer to be reviled, cursed, and nailed to the cross, to liberate those under captivity. The executioners having nails and hammer ready, the diabolical work was done, and the Redeemer hung on a tree. From His inflamed wounds gushed forth water and blood—water to wash, and blood to pardon the sins of His believing followers; whence He exclaimed, It is finished, and gave up the Ghost. He was the conqueror; the victim became the victor: He burst the bars of death, and holds the keys of Heaven and Hell in His power. No wonder those around Him were struck with terror, and the centurion said, "This is verily the Son of God," on beholding the darkened sun, the quaking earth, the rending of rocks, and the opening of the graves. Yes, their strategy was turned against them; their design was obstructed. The Son of God is risen from the dead; amid the strongest securities, and the heaviest penalty, He arose triumphant, and ascended to Heaven, making intercession for His following people. Is it not marvellous, that we are not sooner ready and willing to forsake this evil propensities which cling to us by nature? and especially when we think and look over the awful state of a fallen human race, and consider that, had God not mercifully intervened, how could we account with Him in how would we stand before a righteous God, being dead in sin!

My dear reader, and especially my youthful friends, how will we reckon with a righteous God, when we do not heed such great privileges, and seek not to become the redeemed of such a gracious Redeemer? yes, verily, one who is the Judge of the quick and the dead, and to whom all power is given in Heaven and earth? He is the everlasting Father, and the Prince of peace. Through Him we have the choice of Heaven or Hell, life or death; and had not grace abounded, the latter would have been our portion forever, and as long as we do not, we shall continue in Hell; we expect to live happy here or hereafter? how can we expect to do good, when our hearts are yet evil? O generation of vipers, how can ye being evil, speak good things? A good man out of the good treasure of the heart bringeth forth good things, and an evil heart bringeth forth evil things." How necessary, then, that our heart be changed; that they be purified; that our sins be pardoned through the blood of Christ our Redeemer, whom God has set forth as a propitiation through faith in His blood, to make himself known to the consciences of sinners that are past, through the forbearance of God. O that we could behold the unspeakable mercy of God towards us, the exceeding greatness of His power, and the excellency of His character! We being dead in sins, He has said, I pity you, I love you, yes, I loved you dearly, I died for your sins; I arose for your justification; and I intercede for you now at the throne of grace. Therefore come unto me; "it is finished." "Come unto me, all ye that labour and are heavy laden, and I will give you rest; for when I am, there shall my servant be also." May God grant that those who yet live, as it were, unto themselves, would say, It is enough, why stand I here? why halt between two opinions? I will arise and go on the way to meet my Redeemer, to give up to Him to whom all power is given, to erase the handwriting that stands open against me; that I also may become one of his redeemed. Dear brethren and sisters, let us be steadfast, immovable, and

faithful to the end: then we shall receive the crown of life, which is in reserve for the righteous. Yes, then Christ is our Redeemer, angels our brethren, and God our Father, to whom be glory for ever and ever. AMEN.

A Little Child.

Nobody can enter the kingdom of heaven, except he first become as a little child. The great king, David, spoke of himself as a little child, and his son, Solomon, said to God, "I am but a little child; and what is most wonderful of all, our blessed Lord and Saviour Jesus Christ became a little child. All the great kings and judges and generals in the world, were once little children. And one would think, if he would consult proud people to reflect, how weak and helpless they were a few years ago, unable to assist themselves, and carried in the nurse's arms. Let us go to the nursery, and there learn many sweet lessons of humility. Observe a child first beginning to walk; how slowly, how carefully, and tremblingly he proceeds! He fears lest he should fall, and seizes on some outstretched hand for support. Humbly sensible of our weakness, let us trust in God our Redeemer, while we cry, "Hold thou me up, and I shall be safe."

ALTHOUGH it be good and profitable that we should ask, and learn, and know what good and holy men have wrought and suffered, and how God hath dealt with them, and what he would account with them, yet hath wrought in and through them, yet had we a thousand times better that we should in ourselves learn, and perceive, and understand who we are, bow and what our own life is, what God is, and is doing in us, and to what ends he will or will not make use of us.

GET a view of Christ, and you have seen more than mountains, cascades, valleys, and waterfalls can ever show you. Thunders may bring their sublimity, lightnings their awful glory, earth may give its beauty; but all these put together can never rival him.—*Spurgeon.*

From the Sunday School Times.

"It is I; Be not Afraid."

"Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid," Matt. 14: 27.

While in humble faith I pray, Saviour, be thou near to aid!

To my trembling spirit say, "It is I; be not afraid."

In the hour of bitter grief, Let my trust on thee be stayed; Tell me, while I seek relief, "It is I; be not afraid."

When the skies above are dear, And when storms my path invade, Let those accents call each ear, "It is I; be not afraid."

When the foaming billows roll, In their angry foam arrayed, Whisper to my troubled soul, "It is I; be not afraid."

Saviour! if my hopes above; I can never be dismayed; While I hear that voice of love, "It is I; be not afraid."

When I reach the darkened vale, Guide me through its fearful shade; Say, when death and heart shall fail, "It is I; be not afraid." S. A.

Children's Column.

Edited for the "Herald of Truth." Filial Duty.

Children, do consider the relation you sustain to your parents. Remember you are a part of themselves. They consider you as such, you, a very tenderly exposed themselves in order to protect you. You are under innumerable obligations to love and obey them; for by night and by day, you have been the objects of their tenderest care. Hear the instructions of thy father; Fear them and regard them. Attend to them as being designed to keep you from evil and to do you good. And forsake not the law of thy mother. Respect and obey her, and let your actions spring from love to her. There are many good women in the world, but remember you have but one mother, and no one ever did or ever can love you with a mother's love, and neither can it be felt by any but a mother. Forsake not her law, who has been more to you than all the world beside. Let your father and mother know that their love to you and this you must do by evincing your love to them. Let them see that you prefer their company to that of all others, and that you desire their good opinions, whatever others may think of you. Strive in all things to please them. Consult them and make them your counselors on all occasions, and, however they may differ from your opinion, confide in their wisdom.—*Christian's Legacy.*

A little boy's Resolutions.

I will not swear,  
I will not dare  
God's name in vain to take;  
I will not lie,  
But I will try  
The truth my guide to make.  
I will not steal  
For I should feel  
Degraded and ashamed:  
I will be kind,  
My parents mind,  
Nor be a fighter named.

If I begin  
In youth to sin,  
My misery is sure;  
No peace of mind  
Can I thus find,  
No pleasure good and pure.

But if I love  
Our God above,  
Dear friends and parents kind,  
My teacher true,  
And schoolmates too,  
Great peace I then shall find.

Better than Gold.

King David loved the word of God. His Bible was very short. God taught him to write part of it; but much of it were not written till long after David's death. The longest of the psalms is about the Bible; and it is indeed the best, the most wonderful, and the most to be prized of all books. David prized his Bible; above gold which has hollowed and set apart; and call speak of, show by your conduct how you regard God's gift; the Sabbath—the weekly day of rest, the day of blessing; a delight—a day of holy joy; peace, pleasure, happiness.

Gold will buy many things, but it cannot buy health, peace, happiness; it cannot buy heaven: and a time must come when even the richest man must leave his gold; for it cannot be taken into the eternal world.

How wise then, it must be to love the precious, the wonderful word of God! God's word spoken from heaven to us; good, holy, gracious words, giving light in this dark world, showing us God and his works, Christ and his salvation, the Holy Spirit and his gifts. It makes God's will plain to us, showing low sinners can be saved, the guilty be pardoned, the poor made rich, the lost be found, and the dead receive eternal life.

Without the Bible there is no light, no knowledge for the soul.—Let it enter, plenty of it, pure as God has given it. Let it shine in our hearts, make our way light, even in sickness and death, till we enter heaven.

The Good Nehemiah.

We suppose all the readers of the *Child's World* know the story of Nehemiah as it is told in the Bible. In every good work there are some who oppose. Nehemiah found opposition when the king of Persia gave him leave to go and rebuild the walls of Jerusalem. He went with letters from the king, with captains and horsemen. He fought the walls broken down, the gates burnt, and all in ruin. The enemies of God and of the Jews objected and laughed; they thought the work was all in vain.

But Nehemiah answered them well when he said: "The God of heaven—the living, mighty God, who has permitted Jerusalem to be destroyed,—Nehemiah trusts in him; He will prosper us; He will help us in a time of so much need. He will give us wisdom and power to raise again that once famous city; therefore,—because we know this: we his servants—the Jewish nobles, elders, princes, and people who own God as their Masters; we will arise—not sit in sadness and mourn any longer, but in God's name we will work; and so rebuild the temple."

It was well said. They went to work, and God helped them; the wall was built, and the Jews again had joy in Jerusalem. We seek a better city, not built by men. Where is it? What is its name?—*Child's World.*

Days of Rest.

Why did God give us Sabbaths—days of rest? Why set apart one day out of every seven, and give us this seventh day for some particular purpose? Why is it holy day?

It is clearly not for play or work, not for buying or selling. If we spend it well, it will be in doing what God wishes us to do. God gave it to be the happiest day, the best day of all the seven, that in it especially we might draw near to him, seek his face, bear his word, read the Bible, and join in prayer and public worship. "This is to spend the Sabbath well, for our soul's good, that we may, for a time, as far as we can, forget earthly things and walk upon God, think and hear of heaven, and learn the way."

"Turn away thy foot" from worldly work on the Sabbath—do not use the Sabbath as an ordinary day; "from doing thy pleasure"—do not seek thy own gratification or amusement; "on my holy day"—on the day which God has hallowed and set apart; and call speak of, show by your conduct how you regard God's gift; the Sabbath—the weekly day of rest, the day of blessing; a delight—a day of holy joy; peace, pleasure, happiness.

Set apart the Sabbath for God's service; give glory to God in it, think of him, pray to him, obey him; thus making the Sabbath a day of heaven upon earth.—*Child's World.*

Love to Children.

Teachers love their little children, Fold them in their heart's embrace; To the poorest and the weakest They will give the warmest place.

Hearts of children take impressions As the yielding wax or clay, Love imprints the seal of heaven, And the stamp remains for aye.

O, then hear the loving Jesus; To his arms he bids you come, Still he loves and saves the children— Still invites them to his home.

"I find that the benefit I receive from Scripture in a great measure depends upon myself. How often, in turning to it to clear up some historical sequence, or some obscure doctrine, to find material for imagination or ground for hypothesis, I only get at the shell instead of the kernel! Or, again, in high-wrought times a clearer insight be afforded, how prone are we to seek to improve and define it by our strength, and so to bring human notions instead of Divine truth to light. The mysteries of the Holy Scriptures are revealed to us only when we are seeking for nothing else but for the way of reconciliation to God, and for help in our battle against selfishness and sin. Again, I learn more and more to discern the Divine wisdom which has set limits to revelation. All that we need for our happiness is given us; and were the curtain lifted further for holy mysteries, man would be lost in hopeless bewilderment.—*From the Life of Terrence.*

Happy Meeting.

O happy day, when Saints shall meet To part no more! the thought is sweet, No more to feel the rending smart, Oft fell below when Christians part.

O happy place, I still must say, Where all of love is done away; All cause of parting there is past; There social feasts will ever last.

M. L.

Salvation.

"Salvation! what a word; and what a blessing! One word, but containing millions of ideas. It is the Bible condensed into a single term. God's eternal counsel, Christ's redeeming work, the Spirit's sanctifying power, all the riches of divine grace, all the blessings of eternal glory, are in these united in one mind form the purest, sweetest, richest, brightest, holiest and most enduring happiness. A study of Paul's address to the Philippians (Phil. 4: 8.) will serve to height and strengthen these graces in the soul."

"The HAPPY COMBINATION.—There is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, sweetest, richest, brightest, holiest and most enduring happiness. A study of Paul's address to the Philippians (Phil. 4: 8.) will serve to height and strengthen these graces in the soul."

DEED.

On the 23rd of Dec. 1865, in Wash- ington Co., Iowa, of lung fever, sister Mary, widow of Daniel Conrad, aged 58 years, 10 mos., and 17 days. She was buried on the 25th, on which occasion the writer preached a funeral discourse from Jn. 14: 1, 2. She leaves ten children to mourn their loss.

On the 3rd of Jan., 1866, in the same place of liver complaint, Bro. James Becht, in the 44th year of his age. He leaves a mourning widow and three children. Both the above persons were members of the Omish Mennonite Church.

BENJ. EICHER.

On the 22d of December, 1865, in Mahoning Co., Ohio, of typhoid fever, Michael Shank, aged 66 years and 16 days. Funeral sermon was preached by John Blosser, from Isa. 57: 2.

JOHN BUKHOLDER.

On the 19th of November, 1865, in Strasburgh township, Lancaster Co., Pa., of cramp in the bowels, John B. Mellinger, aged 47 years and 2 months. Funeral sermon was preached by the brethren Benjamin and Amos Herr.

On the 1st of Nov., 1865, in Hamilton Co., Indiana, of diarrhea, Sister Elizabeth, wife of Bro. Joseph Correll, formerly from Lancaster Co., Pa., aged 61 years, 7 mos., and 24 days. Her trust was in Jesus. We hope she has gone to everlasting rest and happiness, "where God shall wipe away all tears from their eyes; and where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

J. M. BRENNEMAN.

On the 17th of Nov., 1865, in Allen Co., Ind., Polly, wife of Michael Kogeb, in the 70th year of her age. As no minister was present, the funeral sermon was deferred until the 7th of Jan., 1866, when it was preached by the writer from Rev. 14: 13. She was a member of the Mennonite Church.

CHRISTIAN BAER.

On the 25th of Dec., 1865, in Clay Co., Ind., Samuel Hostetter, aged 74 years, 11 mos., and 4 days. He was buried at the Mennonite Burying-ground. Funeral sermon was preached by the brethren Jacob Hower and Eli Mishler, Tak., Mat. 16: 19. Near 18 months before his death, he had a severe stroke of the palsy. Since that time he has been almost helpless, and a short time before his death, he expressed a longing desire to depart.

Geo. Funk.

On the 20th of December, 1865, in Alleghany Co., Md., David Seng, aged 75 years, 6 mos., and 29 days. He was buried on the 23rd, in the grave-yard on the Roquel farm. A funeral sermon was preached by Bros. James Peacey and Jacob Brenneman. He was born in Somerset Co., Pa., where he resided until 1860. He was a faithful member of the Omish Mennonite Church.

On the 31st of October, 1865, in Somerset township, Somerset Co., Pa., Susanna, consort of Joseph Gashaw, aged 55 years, 8 mos., and 14 days. Her maiden name was Stutzman. She was buried on the 2nd day of Nov. A funeral discourse was delivered by the writer from 1 Thess. 4: 13-15. She was a faithful member of the Omish Mennonite Church, until called to the future world, where we hope she will meet the Savior, in mansions above, where all tears shall be wiped from her eyes, and where there shall be no more sorrow, nor pain, nor death.

ARNER YODER.

On the 28th of December, 1865, in Augusta Co., Virginia, very suddenly, of apoplexy, Solomon Miller, aged 62 years, 8 mos., and 18 days. He was in usual health during the day, until about 5 o'clock, P. M., when his family found him at the table in an insensible condition. He never spoke again, and died about ten o'clock the same evening. He was a good neighbor, an affectionate husband and father, and a consistent member of the Brethren (Tunker) church. His body was followed to the grave by a large concourse of friends and relatives. Daniel Brower of that church and Jacob Hildebrand of the Mennonite church preached the funeral sermon. May all take warning from this dispensation of Providence, for in such an hour as ye think not, the Son of man will come.

The same was sent also by Fr. J. HILDEBRAND.

On the 27th of December, 1865, in Markham, C. W., of liver complaint, John Steckley, aged 69 years, 3 mos., and 19 days. He bore his severe illness, with patience about two weeks, with great patience and resignation, longing for the hour of his departure, and leaving his family the comforting assurance, that his spirit is now at rest with the blessed. He was buried on the 30th in Helisee Burying Ground, upon which was present John Wideman and Peter Koler preached in German, and S. Schneider and the writer, in English from John 5: 25-30. He was a faithful member of the Tunker church, and leaves a mourning wife and five daughters. His only son died last June two years ago, and his father about a year ago. Lord so teach us to number our days that we may apply our hearts unto wisdom.

J. H. STECKLEY.

On the 1st September, 1865, in Wood Co., Ohio, of typhoid fever, Israel Fletcher, consort of Jacob and Elizabeth Fletcher, aged 24 years and 25 days. He was sick 27 days and suffered greatly. He was baptized and received into the church last spring. Funeral sermon by Bro. Jacob Kaempler and George Tyson.

In the same place, on the 29th of Dec., 1865, Henry, son of John and Francy Leigron, aged 25 years and 10 days. He had suffered greatly during the last five years with fits. On the evening before his death he went to bed in usual health, and was found dead the next morning. His father formerly lived in Lancaster Co., Pa. Funeral sermon by the same as the above, from 2 Kings 20: 1.

"Attend, young friends, while I relate The dangers you are in: The evils that around you wait, While you reject sin. Although you flourish like the rose, While the branches green; Yet your sparkling eyes in death must close As we have often seen."

DAVID TYSON.

On the 13th of January, 1866, near Milton, Northumberland Co., Pa., Leah, daughter of Abm. and Leah Anvans, and 5 days. She had been sick with the measles, but apparently recovered, returned home from her sisters' and immediately took sick again; suffering greatly for three days, when the spirit left its clayey tenement. During her sickness, she spoke of death frequently, and said, "I do not think I shall get well this time, but feel resigned to the will of God." On the morning before her death, her sister said to her, "I do not think you can live over to-day. Do you feel willing to die?" she answered, "Yes; death seems best;" she then added, "But not my will be done, but thine, O Lord." A little

while after another sister was standing by her bedside when she repeated the following lines:

"Shall we know each other there In that beautiful land?"

In three months, three new graves have been made, and three loved ones from the same household are sleeping there, but our Father knoweth best, and He doeth all things well.

On the 12th of January, 1866, in Tazewell Co., Ill., at the house of Bro. Samuel Hirstein, of disease of the lungs, Magdalena Hartman (grand-child to the above), aged one year and 12 days. Buried on the 14th. Funeral sermon by Nicholas Toth.

On the 7th of January, 1866, in Hill-town township, Bucks Co., Pa., sister Elizabeth, wife of Bro. Henry Clymer, in the 75th year of her age. She had been sick over a year, and the last two or three months preceding her death, her sickness became more severe. But she bore it with Christian resignation, waiting for the coming of the Lord, and we hope her spirit has been received into the realms of everlasting bliss. She was buried on the 9th at Line Lexington M. H. Funeral sermon by Bros. Samuel Leatherman and John Allenbach.

HENRY WALTER.

On the 16th of Jan., 1866, in Plumstead township, Bucks Co., Pa., our beloved Bro. and pastor John Geil, aged 87 years, 9 mos., and 7 days. He was buried on the 19th at Line Lexington M. H., where appropriate address were delivered from 2 Tim. 4: 7, 8.

For want of space, we are compelled to give only this brief notice of the death of Bro. Geil, as it came just as the Ger. ed. was ready for the press. In our next we will give a more extended notice of the life and labors of one who, for over half a century, stood a faithful watchman on the walls of Zion.

LETTERS RECEIVED.

Martin Kegy \$1.00; Henry C Wisner \$1.50; Abm Harabarger \$1.00; Wm Graybill \$1.50; Abner Yoder \$1.00; Pre Jacob Hershey \$5.50; Samuel Ramer \$3.50; John G. Good \$1.00; Pre Daniel Brenneman \$2.15; Abm Zurhuf \$2.50; Pre Joseph Fried \$1.10; Elias H Eberly \$1.00; Pre J M Griesler \$4.50; Fred Rodey; Pre John P King \$1.00; Jacob Smith \$1.00; Henry Brenneman \$11.50; Jacob Kratz 2.25; John Martin \$1.00; Jonathan Schmucker \$1.50; Martin B Bessler \$1.50; Jacob Mellinger \$2.00; Nitem Cook \$2.30; John Burkholder \$1.00; Nancy L Rogers \$1.00; Enosh Koch \$1.50; Wm Graybill \$1.00; Agnes Hartman \$7.00; Christ Mellinger \$1.00; Arnet N Kaufman \$1.00; Pre J. W. Schaefer \$1.00; Pre B. Breneman \$2.50; John B. Seng \$1.50; Gabriel Reber 2.10; J J Marner 2.10; John Gehl \$3.00; Elizabeth Eien \$1.00; Jos T. Bensch \$4.00; Pamela Yank \$7.50; Pre Henry Walter; Joseph Yoder \$1.00; Wm G Freed \$1.00; David C Yoder \$1.00; Henry Wirt \$1.50; Christ Wisner \$3.24; Hayden \$1.35; Ben. Musser \$1.40; M S Eby \$1.50; Sath Burkholder 2.35; J K Nisley \$1.00; Elias Herber \$1.00; Christ Good \$1.00; Pre David H Landis; Jacob H Brubaker \$1.40; Abm Miller \$1.00; Benj Helmuth \$3.50; Elizabeth Sawrey \$2.50; Pre David A Yoder \$10.00; Jos Hersh \$1.50; Dan Denlinger \$3.50; Abm G Kindig \$1.50; C N Kiley \$5.00; Henry B Herberly \$1.00; Peter Eby \$4.00; Pre James R \$21.00; J K Yoder \$1.50; Jacob Godthalk \$1.00; E M Shallenberger \$1.50; John P King \$1.00; Jacob Rosenberger \$1.00; Pre Minerva P Yoder \$1.50; C D Berry \$3.00; Christ Newcomer \$1.50; John Herr (Miller) \$3.50; Geo Hildebrand; Sam Hage \$1.50; Jacob Gehman \$1.50; J. C. Hoyer \$1.00; Frantz \$1.00; Pre John Ringenberg \$3.00; G C Beckwith; Samuel Good \$1.00; Geo Fank \$2.50; David Smoker \$1.50; Gabriel \$1.50; David Yoder \$1.50; C D Berry \$3.00; Emanuel Suter \$2.50; Jacob Herr \$2.50; John S

Correll \$4.50; Henry Krupp \$3.00; John Brubaker \$1.00; Jacob Miller \$1.00; Ronke Hrygen \$2.50; Sath Harbisher \$1.50; Pre Peter Schlabach \$1.50; John Shank \$1.50; Jacob Khrisman \$1.00; Benj Braeckbill \$1.00; C Z Hostetter; Pre J K Yoder; Jacob Miller \$5.50; H. B. Hoyer \$1.50; D. S. Hoover \$2.20; Pre John Lapp 2. \$5.50; Samuel Stauffer \$1.20; Henry J Landis \$1.50; Jacob Fink \$1.00; Pre John Land 1.50; John S \$1.00; Peter Sobrook, Sen. \$4.00; Joseph Dettwiler; Wm D Kindig \$1.10; John S Good \$3.00; John Yoder \$2.00; Christ Brennan; Christ Musser \$1.50; Pre Jona Shank \$1.00; Abm Overholt \$1.50; Peter J Lehman \$1.50; Sath Burkholder \$1.50; Pre J M Christophel \$2.50; Pre John Snyder; Abm I Reed \$5.00; Jonas D Troyer \$1.00; Mary Landis \$1.50; Jacob Y Shantz; Pre J M Brenneman 2. \$5.00; Pre Jacob Farnary \$1.50; Jacob D Rhoemaker \$1.00; John D Delop \$1.50; Elias Shenker \$2. \$29.00; Jonathan Koch 3. \$24.00; Daniel Nafziger \$1.50; Jacob W Fry \$1.00; Pre Jacob Kuria \$1.50; Henry H Hershey \$1.00; Benj Leaman \$1.00; John H Krupp \$1.00; Peter Bisler \$2.00; John Mettler \$1.00; Christ Ronberger \$2.00; John S Frank \$1.50; J Lethar \$1.00; Nathan Stricker \$1.00; John \$2.00; John Eischer \$1.00; J Yoder \$1.50; Pre J H Steckley \$5.00; Pre J K Yoder \$1.00; Abm K Casse \$2.50; Dea. Miller \$1.50; Sath Miller \$1.50; John B. Rish \$1.00; Elizabeth Horst \$3.10; Abm Hershey \$1.00; John R Correll; Aaron Witmer \$1.00; Pre John R Miller \$1.00; Pre Jacob Hildebrand; C Stoner \$28.00; Elizabeth Eritman \$1.00; Peter Glanger \$2.00; Can B Wittenbach \$2.00; George \$1.50; Christ Stuekey; H B Belet \$1.00; Pre Abm Mast \$3.00; C Brenneman \$1.00; J J Hartman \$1.00; Jacob B. Miller \$1.50; Hannah D Weaver \$2.25; Jos H Bergy \$1.00; Joseph H Freed \$1.00; Pre David Sberk 2. \$2.50; J. W. Miller \$1.50; Sath Pischer \$1.50; John Stefer \$2.00; John Yoder \$7.50; C J Hebstetter \$1.00; Christ Stoner \$1.50; Christ Inhoff \$1.50; Sam Fitcher \$1.50; John Senner \$3.00; Abm H Meyer \$3.00; Pre Abner Yoder; David Plank \$1.50; Jacob Plank \$2.00; Simon J Beesler \$1.00; Elias Hage \$5.00; Elizabeth Brand \$1.00; Jona Reiff \$1.00; David Cobb \$1.00; Jos Angpenger \$3.00; H F Andrews; John Koch \$2.00; Can B Wittenbach \$2.00; Abram Meyer \$1.50; Pre Jacob Hildebrand; D Henry Beiler \$1.50; J C Hunnicke \$2.00; Harry Ayle \$3.50; John Bee; Christ Miller \$1.00; John S \$2.00; Isaac M Alderfer \$2.00; Joseph Steiner \$1.50; John U Amstutz \$1.10; Christ L Amstutz \$1.00; John S Corral \$1.50; Emanuel M Saver \$1.00; Joseph T Bornträger \$2.00; David Keim \$2.00; David Grose \$1.50; John Haber \$1.50; Sam Hoover \$1.00; John Eberly \$1.50; Jos Bauer \$1.50; Sam Dettwiler \$7.00; Sam Yoder \$2.00; Martin Rosenberger \$1.00; D Herr (Pequeu) \$2.00; Christ Covert \$1.00; Pre Amos Herr \$2.00; Pre Shantz \$2.00; C B Herr (Pequeu) \$1.50; Woldemar \$2.50; Lihben \$1.50; Joseph \$1.00; Pre Wm Graybill \$1.00; Abm C Clemens \$3.00; Rudolph Shank \$5.50; Jacob S Gerlich \$1.00; Jos Henk 2. 50; Jonas M Heger \$3.00; John Munn, Sen. \$1.50; John Goldsmith \$1.50; John F Rittenhouse \$2.00; John Strohm \$2.50; Margaret Mellinger; David Martin \$1.50; A F Dettwiler; John Sander \$1.50; Sam Dettwiler \$1.00; G R Landis \$5.50; Jacob Unlicker \$1.20; Pre John Beer; Levij Miller; David Martin Sen. \$1.00; Samuel Kindig \$1.00; Christ \$1.50; John G Stauffer \$5.00; Pre Jacob Andrews \$13.50; Phillip Stauffer \$5.00; Pre Peter Lehman \$3.00; Jos Yoder; Pre John G Jostetter \$1.00; Pre John G Jostetter \$1.00; J Stutzman \$1.50; Jos Beer \$1.50; Jos Hostetter \$1.00; H K Goddahl \$2.00; Ephraim Frank \$1.00; Pre J. B. Trosch; I was buried. Pre Jos Stuekey \$1.00; Christ Stolatus \$1.50; Pre J D Buchanan \$1.50; Jos Dettwiler \$5.00; Pre John G Stueker \$3.00; Pre Amos Herr \$1.50; Jacob Hahn \$1.00; Susanna Herr \$1.00.

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H. B. BRENNEMAN, Bremen, Fairfield Co., Ohio.

Should Christians Fight? A pamphlet on War by I. C. Welcomes. For sale at this office. Price 10 cents.

# The Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Whole No. 27.

CHICAGO, MARCH 1866.

Vol. 3.—No. 3.

## The Herald of Truth.

A MONTHLY RELIGIOUS PAPER.

PUBLISHED IN ENGLISH AND GERMAN.

At One Dollar a year in either language.

For 1866 for the English and German on a new address, \$2.00 For 10 copies to one address.

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JOHN F. FUNK,  
No. 43-SOUTH MORGAN ST., CHICAGO, ILLINOIS.  
CHARLES BISS, Printer, 80 Randolph St., Chicago.

For the "Herald of Truth."

### Unity among the Brethren.

"Behold, how good and how pleasant  
it is for brethren to dwell together in  
unity!"—Psalm 133.

Those are called brethren, who are begotten of the same Father; as, for example, Joseph's brethren said to him, "Thy servants are twelve brethren, the sons of one man in the land of Canaan."—Gen. 42: 13.

Again, in the Scriptures, all that stand in the relation of kinsmen to each other are also called brethren; as, for instance, moles, consins, brothers-in-law, &c. Lot was the son of Abraham's brother, yet he is spoken of as the brother of Abraham.—Gen. 14: 14, 16. It was said to the children of Israel, "ye are to pass through the coast of your brethren, the children of Esau."—Gen. 2: 4, 8. "I am distressed for thee, my brother Jonathan," said David.—2 Sam. 1: 26.

Thirdly, those are called brethren, who are of the same nation, and have descended from the same progenitor. Thus the Israelites as a body are often called brethren. Moses went out unto his brethren.—Ex. 2: 11. He said to Jethro his father-in-law (Ex. 4: 18), "Let me go, I pray thee, and return unto my brethren which are in Egypt." Paul says, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."—Rom. 9: 3. The Levites to Kithites of the people; that is, of their brethren.—1 Heb. 7: 5. Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren."—Deut. 18: 15.

Fourthly, all men in general who have lived since the creation are called brethren. "Have we not all one Father? hath not one God created us?"—Mal. 2: 10. "In the hand of every man's brother will require the life of man."—Gen. 9: 5. "I pray you, brethren, do not so wickedly," said Lot to the Sodomites.—Gen. 18: 7. "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor."—Lev. 19: 17. "One is our Father, even Christ; and all ye are brethren."—Matt. 23: 8. These words Jesus spoke to the multitude as well as to his disciples (verse 1).

Fifthly, all those are called brethren, who have been spiritually regenerated and born again of the one Spirit of God our Heavenly Father. These are called brethren, in the Lord, and brethren in Christ, and also holy brethren.—1 Heb. 3: 1. Jesus calls them his brethren; for he says, "Whosoever will do the will of my Father which is in Heaven, the same is my brother." He called them brethren also after his resurrection. "Go to my brethren," he said to Mary Magdalene, "and say

unto them, I ascend unto my Father, and your Father," &c. Oh, how holy would it be, how perfectly united and bound together in love and mutual obligation to each other!

In whatever direction we may turn in this world, wherever there are men, we shall find also brethren; and let them be of whatever class they may, the words of our text will with great fitness and propriety apply to them. But especially of the spiritual brotherhood, may it be truly and emphatically said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Nay, we cannot describe how excellent and lovely, how noble, how good, how pleasant and acceptable to God and his children it is, when a spiritual brotherhood "dwell together in unity." Dear brethren, do we, then, earnestly endeavor with all our strength, to fulfill the sacred duty?

In order to comprehend rightly and clearly the meaning of our text, let us first take into consideration the unpleasant and injurious, hatefulness of the opposite state of things before God and his angels, when brethren (Christians) dwell together in dissension, hatred, and contention. In the first place, how unpleasant, hurtful, and disgraceful it is when natural brethren of the opposite state of things before God are often occasioned, when they wickedly try to do to each other all manner of injury for the sake of tormenting one another! The consequences of such discord among brethren the aged patriarch Jacob, as well as many other fathers and mothers, had largely to experience.

Secondly, if we look abroad into the world in general, who can describe the deep evil, the pain, the grief and wretchedness, which have already been caused by discord among brethren! What innumerable multitudes of human lives! What thousands miserably destroyed for each other! Of those things we have an example in the late war, as also of many other evils.

Thirdly, if we cast a view upon the spiritual brotherhood of our day, who can here describe the great ruin and mischief which have already been and are still caused by their dissents! In the primitive period of Christianity in the professing to be the best and the true one, so that many souls who are concerned for, and desire to seek, their salvation, scarcely know whither to go. Jesus, however, is still the true God and only savior of salvation.

But finally, if we examine our so-called Mennonite brotherhood, which in the beginning was united and bound together in love, we find, alas! that we too very soon became discordant and divided into different parties, and oh, who can tell into how many sects they are at present divided! Oh how deplorable it is and how detrimental has such discord been to the interests of our brotherhood! Many dearly bought souls have, perhaps, been thereby hindered and suffered to per-

ish. Where at present is there any community of our brotherhood that is found in which all are perfectly united and at entire peace with one another? Alas! how dark, how dark our light is shining! Indescribably and inexpressibly great is the mischief which has arisen and which is yet daily arising from the discord among the brethren.

We will now turn to the other side of the picture and consider, First, "how good and how pleasant it is" for natural brethren in one house "to dwell together in unity! To be in unity is as much as to be of one mind, of one heart, and in harmony with one another. In such a harmonious brotherhood each one is ready to assist the other and to help him on in his labors. They work together in mutual support of each other, walking together hand in hand. Oh how pleasant! how good and lovely such a state of things is, and how acceptable to all Christian people!

Secondly, "how good and how pleasant it is" for brethren of a neighborhood, city or country "to dwell together in unity?" For where such is the case, there will not be strifes, contentions, hatred, enmity, reviling, fightings, wars, and bloodshed; but love, peace and unity." All will work together and try to help one another. Here each one will live not for himself only, or seek only his own profit or interest; but also that which is profitable and conducive to the interests of others. Oh how amiable and praiseworthy would such a harmonious universal brotherhood be! But, alas! where on earth is such a brotherhood to be found?

Thirdly, "how good and how pleasant it is" for spiritual brethren in Christ, in the same church "to dwell together in unity?" If they are truly united and bound together in bonds of love, seeking to help, build up, and edify one another on their pilgrimage, and walking hand in hand, "in the same mind and in the same judgment," who can express "how good and how pleasant" such things are! For where such is the case, it may truly be called a heaven here on earth. Dear brethren, let us endeavor with all our heart to promote this unity among the brethren. Behold, how refreshing and encouraging it is for brethren from time to time to assemble in concert, to serve the great God with praise, honor, thanksgiving, and adoration; and to build up, comfort, and encourage one another. Oh, how good, how divine, how noble, how pleasant and lovely this is! Oh, unite, unite, and join together in the bond of love, in concord mutually to extend to each other a brotherly hand of fellowship, and to seek to be helpful and to promote of each other's interests! For example, if all the so-called Mennonite and Quaker brethren should be united and joined together in love, working in harmony with each other, to promote the honor of God and the salvation of men, how good and how pleasant this would be, how cheering and encouraging!

But even if this desirable end should not soon be gained or accomplished, yet I must believe that, if we in common sincerely strive to attain this end, a gradual approach and co-operation will soon begin to become visible among us, to the end that we may at least be

a mutual help to each other in building up and advancing the kingdom of Christ. Whenever this result shall have been attained, we may then hope that all party-spirit among us will soon begin gradually to disappear, and we may possibly at last be, for the greater part or entirely, united into one. How good and pleasant it would be, if we could dwell together in unity as brethren, and as one household of faith, seeking together to build up the peacemaking kingdom of Christ. We all, I hope, wish to get to Heaven and be there forever. But there will be no separation any more; but a perfect union, love, and peace for ever and ever. If, then, we, in this time of grace, are here so separated and estranged from each other as to be unwilling to have anything to do with each other, how can we expect to live there together in unity forever? The Savior says (John 10: 16), "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Alas! how lamentable it is, that the flock is so divided, there being but one shepherd! This has often been to me a serious consideration. But what will thoughts avail, if we leave the matter at that without doing anything more? It could not, I hope, be any disadvantage, or make the matter worse, to consult together, in mutual brotherly love, as to the course it would be best to take, in order to come nearer together, and eventually, if possible, to be united and joined together in love. I have often thought of the matter, as have also other brethren. We have also sometimes conversed on the propriety of practicality of holding a general conference for the attainment of this end, if we could unanimously consent to meet together, as, for example, the brethren in Germany did, who, in 1832, held a council at Dort for a similar object, and united themselves into one brotherhood.

But as my humble views may be very imperfect and unsatisfactory, I simply mention this as in accordance with my humble judgment, and in love thus present it to the consideration of the brethren and fellow-laborers, and would hereby inquire of them, whether it would be agreeable with their views, to try the experiment, appoint a general conference, and invite the various branches of the Old Mennonite brotherhood in the United States and in Canada, not excepting the Swiss and Quaker brethren, to meet in order to make an effort, by the help of God, to effect a more perfect union and enter into a more intimate relationship with each other. The matter should not, however, be pushed on too hastily, so as to give opportunity for a mistaken consideration, as to how, when, and where, it should take place. I desire, therefore, that the brethren who think worth their while, communicate their views of the matter through the *Herald of Truth*, or privately as you may wish, and say whether they are in favor of or opposed to the plan suggested. Let them express their sentiments freely and openly, yet only in conformity with brotherly love. The Swiss and English brethren are also invited. Should any one prefer to do so, let him also write to me privately. I remain your true-hearted and well-wishing brother and fellow-laborer in the Lord.

J. M. BRENNEMAN, ad

Edisto. O.



of a place wherein to repent after we leave this world to go to a better one...

Now, dear scholars, I say, let us be prepared to meet our God in peace, for the Lord will come at such an hour as we think not...

habit, especially ministers' should, to be true for us, they are only admonished to abandon the use of tobacco, whether it be chewing, smoking, or the taking of snuff...

It is to be wondered at, that the admonitions of ministers to the young, on account of useless and pernicious customs of the world, oftentimes have so little force and influence, when ministers themselves set such examples for the young, and in this respect conform themselves to the ordinary custom of the people of the world?

A man who is under the control of his passions or sensual appetites, cannot be a true follower of Christ; which is not so clearly evident from the above quoted passages, that it can not but be manifest to every sincere seeker after the truth...

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.

[We wish yet to add that we entirely agree with the brother in the above, because we know that many, not only those who make no profession of Christianity, but brethren in the church are given to an altogether immoderate use of tobacco...

When cold and sluggish drops Roll off in ev'ning showers, Burst forth in strains of joyfulness, Let heaven begin to bow...

When the last moment comes, O woe my dying face, And catch the bright seraphic gleam, Which on each feature plays...

Then round my senseless clay Assemble those I love, Andsing of heaven, delightful heaven, My glorious home above.

There'll be no more sorrow there, There'll be no more sorrow there, In heaven above, where all is love, There'll be no more sorrow there.

Bro. JOHN F. FUNK:—Enclosed please find one dollar for which send me the Herald of Truth.

Letter from Missouri: A Journey to Indiana.

Bro. JOHN F. FUNK:—I wish to inform you that our Semi-annual Conference will be held at the Bank Meeting House in Rockingham Co., on Friday and Saturday the 30th and 31st of March next...

Dear Bro. J. F. FUNK:—I wish to inform you that our Semi-annual Conference will be held at the Bank Meeting House in Rockingham Co., on Friday and Saturday the 30th and 31st of March next...

Then to my ravish'd ear, Let one sweet song be given— Let music charm me last on earth, And greet me first in heaven.

Then close my sightless eyes, And lay me down to rest, And clap my cold icy hands, Across my peaceful breast.

There'll be no more sorrow there, There'll be no more sorrow there, In heaven above, where all is love, There'll be no more sorrow there.

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Questions & Answers.

Questions.

1. What are we to understand by these words: "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened?"

2. Thess. 2: 3, 4. Who is "that man of sin" spoken of, and "the son of perdition; who opposeth and exalteth himself?"

3. Luke 11: 24. "When the unclean spirit is gone out of a man, he walketh through dry places." What are the dry places?

A Brother feels convinced in his own heart that the Lord has appointed him to preach the gospel, and the church does not call him to the work, what shall he do in such a case?

It is always best prayerfully to wait for the Lord's time; for if he has deigned a man for the gospel ministry, he surely has abundance of means to accomplish his ends.

But before proceeding, I will also ask these brethren some questions. First, did you ever try the spirit which seems to trouble your mind, with the Scriptures, whether it is of God, as John directs?

Now if you can answer all the foregoing questions in the affirmative, then I would advise you to make your feelings known to the church, requesting every member of the same earnestly to pray for you, that God should decide the matter to his honor and glory, and that, if it is his will, that you should preach the gospel, he should open a door for you; but if it is not, that he should give ease to your troubled mind.

Or, if the church would prefer taking such a brother on trial for a short time, before ordaining him, I think it would also not be unscriptural. The above are my candid and honest views on the subject.

Answers.

In Vol. 3, No. 2, of the Herald of Truth an explanation is desired on the passage (Rom. 9: 7), "For surely for a righteous man will one die; yet peradventure for a good man some would even dare to die."

I think, if we consider the 6th, 7th and 8th verses in connection, the apostle's meaning will be quite plain. He here evidently meant to extol and set forth the great and unparalleled love of God, which he manifested towards us by giving his Son to die for the ungodly, for sinners, and even for his enemies, ver. 10.

We may hereby also perceive the love and obedience of Jesus, in yielding to the most ignominious death of the cross. For scarcely could one be found among men who would be willing to die even for a righteous man, much less for an ungodly.

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received into the church; but it is supposed it was at Dayton, Ohio, during the time Jacob Gross was bishop there. He was elected to the ministry about the year 1810 or 1811 (being then in his 33rd year), at Line Lexington Church. David Ruth was bishop of that district at that time; and it is thought that Henry Funk, also a minister, was then still living.

He quit farming in 1850, and in November, 1852, he had printed a *Farwell Address* to his church and congregation, which, by his permission, was published in the *Herald of Truth*, in the September number, 1855. Those who desire to read it at this time, can do so by referring to that number of our paper.

In 1854 he removed from his farm to Greer's Corner, where he resided with his son-in-law until 1860, when he signed a deed for a farm of 200 acres, where he lived until the time of his death.

About three months previous to his death, he had a severe attack of diarrhoea, from which he again partially recovered. A meeting on the 8th of November, 1866, was appointed for the brethren James Driver and Frederick Rhodes from Virginia, which he particularly desired to attend, he left home on the 7th and in the night was taken with a fresh attack, which prevented him from attending. He recovered on the 10th, and on the next day, when, being somewhat better, he returned home; but was unable to go out afterwards. He grew rather weaker until about two weeks before he died, when he had something like a stroke of the palsy, after which he was helped to his feet, and on his spirit on the 16th day of January, 1866, aged 87 years, 9 mos., and 7 days.

He had a particular desire to visit his congregation one more; but the Lord ordered it otherwise, and he resigned himself to his will; but we hope and trust, it has made an impression on the mind of some of the brethren, to the interest of their never-dying souls; and may they never forget the deep and earnest concern which the aged shepherd felt for his flock, even as Paul says, "Remember them which have the rule over you, who have labored with me in the Lord; whose faith follow, considering the end of their conversation."

He was buried on the 19th at Line Lexington Meeting House, and was followed to the grave by a very large concourse of friends and relatives. Pre. Samuel Gottschalk preached at the house of the deceased, in English, from Acts 20: 17-38, and bishop Jacob Kemp and Pre. John Allahab at the meeting house from 2 Tim. 4: 7, 8, in German.

Bro. Funk was a man of more than ordinary ability. He was blessed with good health and strong bodily powers, and possessed a strong and vigorous mind, which enabled him to preach abundantly, without much labor or exertion. He was a great reader, and one of the most remarkable traits of his mind was an extraordinary retentive power of memory. His son Samuel, in a recent letter, writes, "I heard him say that in his youth he could have learned the contents of a book by reading it over two or three times."

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congregations. During his earlier years, he also preached regularly every four weeks at a neighboring school house. He also preached many excellent funeral sermons; and some of his most remarkable ones were the "prodigals of his declining years." One of his best efforts was one preached at the funeral of Henry Fretz's wife, some years ago; and another on the death of Abraham Lincoln during last year.

He was of a mild, generous temperament, seldom or never excited, friendly and kind in his manners, careful and considerate in his conversation, industrious and economical in his habits, faithful in the discharge of his duties, honest and upright in all his dealings, kind to the poor and ever ready to help those in need, hospitable and liberal to such extent that he was often imposed upon by the unscrupulous. He was a pattern of christian pity, patience, meekness, and humility, setting a good example to his flock, living in peace with all men, not rendering evil for evil; thus, he gained the love and the respect of all who knew him, and departed full of years to receive the rich reward of his labors.

He is gone, and we mourn his departure, but not as those who have the best assurance that our loss is his eternal gain. J. F. FUNK. Chicago, Ill., Feb. 1866.

P.S.—I am indebted chiefly to Bro. Henry Walter, deacon of our deceased brother, for the above sketch, which has been written, and desires to express my obligations to him for the interest he has taken in collecting them. J. F. F.

True Repentance.

BY CHRISTIAN BURKHOLDER. Repentance is the first command of Christ, as it is to be seen Matt. 4: 17. "From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand." But this is not merely his first command—his first command to his disciples—but also his last, as it is to be seen Luke 24: 46, 47: "where he opened up the scriptures, and said, Thus it behooved Christ to suffer, and to be buried, and to rise again, and to ascend into heaven, and to sit on the right hand of the Father, and to come again with glory and power, and to send forth his apostles unto all men."

"But now he commandeth all men everywhere to repent." Acts 17: 30. Thus all men, without contradiction, need repentance, as they have all sinned, are children of wrath, and by nature carnally and earthly minded. Yea, in this state our hearts are a desert, overrun with thistles and thorns; and into this desert come the voices of the preachers, and say, "Prepare ye the way of the Lord, make his path straight." Luke 9: 4. This is the voice of truth, repentance—the voice once addressed to Adam, when the Lord said: "Where art thou?" Whereupon the soul answers: "I hear thy voice, and am afraid, because my sin is hid." "And his sin is brought to a proper sense of himself, by the quickening power of the word of God; so that he learns to know himself with all his iniquities; and thus, through the voice of the preachers, he is brought to "acknowledge his transgressions, and his sins are over before him." Psalm 81, 3. "Yes, to one who is penitent, every thing becomes a burden, and every thing sinful a great sin." "He is bowed down greatly; and goes mourning all the day long." Psalm 38, 6.

Grievously afflicted and troubled is a penitent soul; if it somewhat delights in the pleasures of youth, and then receives the word of God, it is brought to a proper sense of himself, by the quickening power of the word of God; so that he learns to know himself with all his iniquities; and thus, through the voice of the preachers, he is brought to "acknowledge his transgressions, and his sins are over before him." Psalm 81, 3. "Yes, to one who is penitent, every thing becomes a burden, and every thing sinful a great sin." "He is bowed down greatly; and goes mourning all the day long." Psalm 38, 6.

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From the World's Crisis.

## Charity.

The apostle's creed was Faith, hope, and charity. There are few employments more interesting, perhaps none more useful, than to search out the poor and needy, sick and afflicted, relieve the oppressed, speak a comforting word to the sad and mourning, and encourage those who are seeking for the truth. There are oftentimes many obstacles that impede their progress; difficulties arise before them, difficulties without and foes within; difficulties arise from wrong counsel, pride, love of the world, ignorance, folly, &c., causing strife; leading man to waste his breath in sharp conflict with his fellow men, when it would be far better to bridle the tongue, speak evil of no one, but strive to cultivate charity out for another.

If we have not charity, we become as "sounding brass" or a "tinkling cymbal." Our motto should be, when we can say no good of a person, to be careful and say no harm of them. Sometimes in an unguarded moment we are led to say what we should not; therefore we should watch, lest we enter into temptation. We are to lay aside all malice, and all guile, and hypocrisy, and envy, and all evil speaking. "The servant of the Lord must not strive, but be gentle to all men. In meekness instructing those that oppose themselves. . . . For while on the one hand, I am as Paul, and another, I am of Apollos, are ye not carnal? I have planted, Apollos watered; but God gave the increase." We are also to visit the fatherless and widows in their affliction, and keep ourselves unspotted from the world. We may shudder at the thought of death and the grave, but if we are true followers of the meek and lowly Jesus, we can look forward and rejoice when we think of that best morn when we shall be clothed with immortality and eternal life, having found the "pearl of great price."

Let us fulfill the word of God, and seek to bring others to the knowledge of the truth, that they, too, may partake of the tree of life, and be saved from the second death. If we keep the commandments of Christ with an eye single to the glory of God, "though our sins be as scarlet, they shall be as white as snow; though they be as red like crimson, they shall be as wool." Let us search our own hearts and turn to God, if we would have Jesus reveal himself unto us as a bright and morning star. Let us not grieve the Spirit, but to Christ alone let us open all the secrets of our hearts, for he purchased us with his blood. We should ever bear in mind the examples he set for us to follow. We find he went about doing good; he visited the sick, and sought out the poor and afflicted. He not only went among the rich and honored, but among the humble and lowly. He raised the sick to health, and poured a healing balm into the hearts of the sorrowing. Such was the example of our blessed Saviour. Let us as christians strive to follow his example, and know the thrill of happy consciousness that, having the comfort and welfare of our fellow beings at heart, we can do as we would that others should do unto us.—B. L. HAGGERT.

## MARRIED.

On the 28th of January, 1866, by Pre. Isaac Snoker, Elias Hostetler to Lydia Schrack, both of Lagrange Co., Ind. The ceremony was performed in the Amentie Meeting House in Elkhart Co., in the presence of a large congregation. An appropriate dis-

course was delivered by the brethren C. Plank and I. Snoker.

On the 8th of Feb., in Elkhart Co., Ind., by bishop Jacob Wisler, Bro. Levi Eberly, of Williams Co., Ohio, to Sister Susanna Christophel of the former place.

On the 25th of Jan., by Pre. Jonathan Zeok, John Plank of Logan Co., to Sarah King of Fairfield Co., all of Ohio.

On the 20th of Feb., 1866, at the residence of the bride, by Pre. Joseph Stuckey, Christian Strubler, of McLean County, Ill., to Magdalena Cressman of Woodford County, Ill.

On the 22d of February, 1866, at the residence of the bride, by Pre. Joseph Stuckey, Peter E. Stuckey of Tazewell County, Ill., to Catharine Engel of Woodford County, Illinois.

JOSEPH STUCKEY.

## DIED.

On the 16th of Jan., 1866, in West Manchester township, York Co., Pa., at the house of Elias Bentzel, Lydia Witmer, aged 57 years, 6 mos., and 14 days. She was buried at Newcomer's School House. Funeral sermon by Frederick and Daniel Stauffer, from Isa. 38: 1. She was a member of the Mennonite church and unmarried.

DAVID WITMER.

On the 11th of Jan., 1866, in Markham, York Co., C. W., after an illness of several weeks, Veronica, wife of Abraham Groff, aged 82 years, 7 mos., and 24 days. She leaves a husband and five small children to mourn their loss. Her remains were buried at Weidman's Meeting House, where a funeral sermon was preached by Pre. Henry Berkly from Jn. 11: 23—27. Evidently the voice of the Holy Spirit had been moving the heart of our departed sister for some time. Frequently as she sat listening to the preaching of God's word tears were seen coursing down over her cheeks, and a few hours before she died, she was baptized and received into the church, which she greatly desired.

On the 5th of Feb. in the same place, suddenly, Christina, wife of Daniel Horner, aged 72 years, 8 mos., and 28 days. Funeral sermon was preached on the 8th at her residence by Pre. Samuel Schneider from Isa. 1: 1. She leaves a husband and an only child.

DANIEL B. HUBER.

On the 19th of Jan., in Montgomery Co., Ohio, after a brief illness, Bro. David Neff, in his 75th year. He was buried on the 21st. His funeral was largely attended.

J. M. GREIDER.

On the 26th of Jan., in Waterloo Co., C. W., wife of David Baringer, aged about 34 years. She was a beloved sister in our church.

On the 30th of January, in Wilmot township, Waterloo Co., C. W., Anna, daughter of Jacob Kressman, aged 15 years and 10 months. Buried on the 1st of February.

ELIAS SCHEIDNER.

On the 26th of Jan., in Greencastle, Franklin Co., Pa., Anna Shank, widow of Abraham Shank, aged 78 years, 3 mos., and 14 days. Funeral sermon preached by Michael Horst in German and L. C. Kofer in English, from 2 Cor. 5: 1. She was a faithful member of the Mennonite Church.

I. R.

On the 6th of Feb., of erysipelas, Barbara, wife of John Kohli, aged 45 years and 11 months. Funeral sermon

preached by Bro. John Thut and John Moser from Phil. 1: 21—23. She bore her sickness with great patience, and was a beloved sister in the church, and possessed the affections of her children. The Lord loved her too, and took her to the heavenly mansions, where she now may rest with Lazarus in Abraham's bosom, where there will be no more sickness, no conflict, no sorrow, and where God will "wipe away all tears from their eyes."

JOHN THUT.

On the 27th of January, in Clay Co., Ind., of consumption and palpitation of the heart, Elizabeth, wife of Brother Franklin Hamilton, aged 41 years, 9 mos., and 10 days. She was buried at the Mennonite M. H. Funeral sermon preached by Jacob Bower and Eli Mishler. She appeared very willing to leave this world, and we hope she died in the triumph of a true faith, and the hope of a blessed immortality in the world to come. May our loss be her eternal gain.

On the 26th of Jan., in Marion township, Owen Co., Ind., of brain fever, George, son of Israel and Sophia Boyer, aged 9 years, 7 mos., and 14 days. He was buried at E. K.'s grave yard, in Clay Co. Funeral sermon preached by Bro. Jacob Bower, from 1 Pet. 1: 24. He was a child greatly beloved by all the family, and it was hard to give him up. Death has already visited this family six times; but we may encourage ourselves with the thought, that they have a little family to meet in heaven.

GEO. FUNK.

On the 3rd of Feb., in Mahoning Co., Ohio, of Typhoid fever, Bro. Jos. Bear, aged 51 years, 6 mos., and 12 days. Funeral sermon was preached by Joseph Bixler and John Blosser from Ps. 39: 4—6. He leaves a widow and six children to mourn their loss. Their loss, we hope, is his eternal gain.

J. M. C.

On the 14th of Feb., in Wayne Co., Ohio, Veronica, widow of Jacob Conrad, aged 88 years, 11 mos., and 9 days. She was buried on the 16th, upon which occasion the brethren Jonathan Schmucker and J. K. Yoder delivered funeral discourses from Phil. 1: 21—23.

The deceased was a member of the Amish Mennonite Church. She confessed her Lord and Master in her youth and entered in covenant with Him in the Mühlengarten Church in France, whence she came to America, about 44 years ago. She was a faithful member. During the last several years she was very feeble, and suffered much, yet without complaint, until the time of her departure was at hand.

On the 9th of Feb., in Wayne Co., Ohio, Martin Leidig, aged 22 years, 3 mos., and 19 days. His funeral sermon was preached by Henry Martin and J. K. Yoder, from Jn. 5: 24—29.

J. K. Y.

In Hockerville, Dauphin Co., Pa., on the 13th of Jan., Pre. John Oberholzer at an advanced age. He was a minister in the Mennonite Church nearly 40 years. He was found in the morning, dead, in his bed. He was a kind father, a good neighbor and beloved by all who knew him.—Christ. Volksk.

On the 18th of December, 1865, in Hilltown township, Bucks Co., Pa., at the residence of her son-in-law, Isaac Rosenberger, of cancer, Anna Bishop, widow of Jacob Bishop, aged 77 years, 9 months, and 20 days, interred in the Doylestown Mennonite burying ground.

On the 12th of Feb., in Union Co.,

Pa., Barbara, wife of Michael Swartz, aged 76 years, 10 mos., and 27 days. Her maiden name was Stoltzfus; she was married twice. Her first husband's name was Isaac Lapp. She was a faithful member of the Ohio Mennonite Church. She looked forward anxiously to the hour of departure. Funeral services by the brethren Christian King and Elias Rihl from Isa. 57: 2.

On the 14th of Feb., near Blairsville, Cumberland Co., Pa., of dropsy, from which he suffered much for a long time, Benjamin Burkholder, aged 62 years, 5 months, and 25 days. He desired ardently that the hour of his deliverance might come, and that he might go to be with those holy ones in the celestial mansions above. Funeral services by the brethren John Humsticker and Daniel Keller from Rom. 14: 7—9.

SAMUEL BURKHOLDER.

On the 3rd of February, in Leacock township, Lancaster Co., Pa., Magdalena, wife of John Yoder, and daughter of Christian and Elizabeth Yost, aged 26 years and 6 months. She was buried on the 5th, on which occasion Eli Zug and Jacob Stoltzfus delivered impressive discourses.—Volksfreund.

Eli Zug and Jacob Stoltzfus delivered impressive discourses.—Volksfreund.

Feb. 8th, in Bedminster township, Bucks Co., Pa., Jacob Beidler, aged 89 years, 4 months, and 3 days.

December —, 1865, in St. Joseph County, Michigan, Elizabeth Lertzler, aged 54 years, 7 months, and 11 days. She was buried on the 17th. A husband and six children mourn her departure, but with the comforting hope, that she fell asleep in Jesus. A funeral sermon was preached by J. D. Treyer from John 5: 24—30.

On the 8th of January, 1866, suddenly lost his life on Hostetler's steam-saw mill in Elkhart County, Ind., Shem Shoemaker of Iowa. He was buried on the 10th. Discourses were delivered by D. D. Miller and J. Gentry.

JONAS TREYER.

On the 8th of February, in Dry Grove township, McLean County, Ill., Magdalena, wife of Pre. Jonathan Yoder, aged 68 years. She was buried on the 9th. A funeral sermon was preached by the writer from the 14th chapter of Job.

JOSEPH STUCKEY.

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Benj. Brackbill, Bayersetter	do	1.50
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Samuel T. Bachtel, do	do	1.50
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Henry E. Landis, Palomoth	F. & G. 11	1.50
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Joseph W. Frey, Hanover	do	1.50
Pres. John Knapp, Thompsonston	F. & G. 11	1.50
John S. Frank, East Hempfield	do	1.50
John H. Knapp, Kulpar	do	1.50
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Benjamin Hervey, Spring Forge	F. & G. 11	1.50
Elizabeth Kintler, Spring Hill	do	1.50
H. H. Ross, Spring Garden	do	1.50
Jonathan Kitz, East Viewport	Eng. 10	1.00
John Glines, do	do	1.00
John Lattin, do	do	1.00
Will Stauffer, do	do	1.00
Esau Jost, do	do	1.00
Pres. B. Beckwith, do	do	1.00
Maxim B. Hintersper, East Viewport	do	1.00
Ben. John Lattin, do	do	1.00
H. B. Hintersper, do	do	1.00
John Lattin, do	do	1.00
John Lattin, do	do	1.00
Lytin Kintler, do	do	1.00
John Hintersper, do	do	1.00
Christian Wagoner, do	do	1.00
John Gesten, do	do	1.00
Esau Hintersper, do	do	1.00
Daniel Lattin, do	do	1.00
Boh. Hintersper, do	do	1.00
Pres. Jacob Lattin, do	do	1.00
John Heintzel, do	do	1.00
Joseph Hintersper, do	do	1.00
Jost Jost, do	do	1.00
John Kutz, do	do	1.00
Hannah Kutz, do	do	1.00
R. F. Herby, do	F. & G. 11	1.50
Abraham Tyson, do	do	1.50
Abraham Hershey, Mount Joy	do	1.50
Pres. John Lattin, do	F. & G. 11	1.50
David Harn, do	do	1.50
Joseph Berns, do	do	1.50
Esther Berns, do	F. & G. 11	1.50
Fanny Meckels, do	do	1.50

Anna Hunt, Mount Joy	F. & G. 11	1.50
James R. Hostetter, do	Eng. 10	1.00
J. Hoffmann Hershey, Mount Joy	do	1.00
John Herby, Maytown	do	1.00
Martin Miller, Martinsville	F. & G. 11	1.50
Joseph H. Flood, Francans	do	1.50
Joseph H. Berry, do	do	1.50
Christian Stoner, Conowingo	F. & G. 11	1.50
John Miller, Strasburg	do	1.50
David Myers, do	Eng. 10	1.00
Samuel Groff, do	do	1.00
Abraham Groff, do	do	1.00
Elias Groff, do	do	1.00
Christian Groff, do	do	1.00
C. H. Kendig, do	do	1.00
Henry Rohrer, do	do	1.00
Abraham Rhoads, do	do	1.00
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Benj. Mowdy, do	do	1.00
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John Krantz, do	do	1.50
George Drutrich, do	Eng. 10	1.00
Henry Winters, do	do	1.00
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Simon J. Hecker, Strasburg	do	1.00
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D. S. Belle, Intercourse	F. & G. 11	1.50
Esau M. Alderfer, Francans	Eng. 10	1.00
Henry C. Alderfer, do	do	1.00
David Keim, Adolph	Eng. 10	1.00
Esau M. Alderfer, Smithfield	do	1.50
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Elizabeth Brannaman, Spring Hill	do	1.50
D. Her (Pepper), Lancaster	do	1.50
Anna Hershey, Gordonville	do	1.50
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Isaac Kerber, do	do	1.50
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Shaw Frew, do	do	1.50
C. J. Haldeman, do	do	1.50
Abraham Delinger, do	do	1.50
Anna Bowen, do	do	1.50
John M. Stauffer, do	F. & G. 11	1.50
Robert Hiker, do	do	1.50
Jonathan Kapp, do	do	1.50
John Lerman, Intercourse	Eng. 10	1.00
Thomas Lerman, Intercourse	do	1.00
Christian Eby, do	do	1.00
John Lerman, do	do	1.00
Elis Lerman, do	do	1.00
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David Miller, Southwrought	Eng. 10	1.00
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Abraham Hershey, Brownsville	do	1.50
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James M. Hager, Souders Station	F. & G. 11	1.50
John Deily, do	do	1.50
W. Haldeman, Whitehallville	do	1.50
Samuel Hershey, do	do	1.50
C. B. Her (Pepper), White Street	F. & G. 11	1.50
Pres. Henry S. Shook, Calville	do	1.50
Philip Shook, Adams town	do	1.50
Abraham Hershey, Brownsville	do	1.50
Daniel Groff, Jay's town	do	1.50
James M. Hager, Souders Station	F. & G. 11	1.50
John Deily, do	do	1.50
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John B. Clynem, do	Eng. 10	1.00
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David F. Alderfer, Kallyville	F. & G. 11	1.50
Anna Her, Willow Street	do	1.50
Samuel Barr, do	do	1.50
Benjamin Her, do	do	1.50
Pres. David Her, do	F. & G. 11	1.50
Christina B. Her, do	do	1.50
Philip Stauffer, Stevens	F. & G. 11	1.50
Abraham Ruff, Red Bank's Store	do	1.50

Raniel Lefter, Langston	Eng. 20	1.00
Benjamin Andrew, New Providence	do	1.00
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Eliabell Brannaman, Martinsville	do	1.00
Jacob Andrew, Strasburg	do	1.00
Nathaniel		



THE HERALD OF TRUTH.

Table listing names and locations for the 'Indiana' section, including names like Samuel Yoder, Columbia, and Joseph H. Robinson, with associated dates and locations.

Table listing names and locations for the 'Canada West' section, including names like John K. Miller, Toronto, and David B. Smith, with associated dates and locations.

Table listing names and locations for the 'Illinois' section, including names like David B. Smith, Peoria, and John K. Miller, with associated dates and locations.

loushopped with his disciples, he did not suffer their sins to go unrebuked. It was his chief concern that they should become patterns of Christian propriety, and hence he told them plainly of their faults. In this he was equally the "Friend of sinners;" for he was pointed and pungent when he dealt with them. In hell the Scribes and Pharisees will remember forever with what fidelity he rebuked their sins, and warned them to flee from "the wrath to come." His decisive conduct towards them was the occasion of anger and wounded feelings often; but it was none the less admirable for that. "Faithful are the wounds of a friend" is a divine proverb. The whole beauty of it, however, is not perceived until we consider its counterpart—"But the kisses of an enemy are deceitful." The Saviour had an experience at this point over which his children often wonder. "This child of Judah, the apostate, went like a dagger to his heart. It was the fore-runner of indescribable agonies and an agonizing death. True friendship recognizes this mark of fidelity; it is anxious to have faults pointed out, and thankful to those who undertake the self-denying task. The devoted Martyr said of a person who exposed his defects, even in a rash and unkind manner, "I was thankful to God for admonishing me, and my gratitude to the man was, I think, unfeigned." And in his private journal the name of the reprover was found specially remembered in prayer. The commentator who records this fact about a Martyr says, "I am a poor, straying sinner, with a wayward will and a blinded heart, going wrong at every step. The friend for my case is one who will watch over me with open rebuke, (not always published,) but with a free and open heart." A reprover when useful, not a flatterer. The genuineness of friendship without this mark is more than doubtful; its usefulness utterly paralyzed. The secret love that will not risk a faithful account, and spares rebuke rather than indict pain, judged by God's standard, is hatred. Lev. 19: 17. Far better the wound should be probed than covered. Rebuke, kindly, considerately, and prayerfully administered, denotes friendship, rather than looses it. The contrary instances only prove that the union has never been based upon substantial principle.

THE HERALD OF TRUTH.

Forthwith Renounce all thy Sins.

If thou yield thyself to the practice of any sin, thou art undone. In vain dost thou hope by Faith, except thou depart from iniquity. For, saith the Lord, if thou canst not find iniquity, Thou canst not be married to Christ except divorced from sin. Give up the traitor, or you can have no peace with heaven. Thou must part with thy sins, or with thy peace, space but one sin and God will not spare thee. Thy sins must die, or thou must die for them. If thou allow of one sin, though but a little, a secret one, though thou mayest need necessity, and have a hundred things to excuse for in the life of thy soul must go for the life of that sin. And will it not be clearly thought?

O sinner, hear and consider: if thou wilt part with thy sins God will give thee his Christ. Is not this a fair exchange? I testify unto you this day, that who sin have I loved in against my brother? And now strike the darts through the heart of thy sin, as Joad did through Absalom's. Never stand looking upon thy sins, nor rolling the morsel under thy tongue, but cast it out as spittle, with fear and detestation. Alas, what will thy sins do for thee, that thou shouldst hesitate to part with them? They will flatter thee, but they will undo thee and poison thee while they please thee. Let the justice and wrath of the finite God against thee. They will open hell for thee, and pile up fuel to burn thee. Behold the gibbet that they have prepared for thee. O serve them, their gods, and do not forget! In the execution they would also have done upon thee. Away with them, crucify them, and let Christ only be Lord over thee.—Alein's Alarm.

A Christian Alphabet.

A is our Advocate, Jesus his name; B is a babe, in weakness who came; C is of salvation the Captain and Chief; D is the Deliverer, to bring you rest; E is Eternal, the Ancient of days; F is the Faithful, all worthy of praise; G is our God, our Father and our Father; H is the Highest and Holiest of all; I is the Innocent Victim who bleed; J is the Judge of the living and the dead; K is our King, let our hearts be his throne; L is the Lamb that was slain to atone; M is Merciful, let our hearts be his throne; N is the Needed One, precious as gold; O is the Omnipotent, make him your stay; P is the Portion that shall never decay; Q is the Queen, the church of Christ's choice; R is the Redeemer, Oh heed ye his voice; S is Salvation from hell and from sin; T is the Truth, let her rule you with love; U is the Unspcakable Gift of our God; V is the Vase where each branch has abode; W is the Way to the Father on high; X our Example to live and to die; Y is the Yoke, that is easy to bear; Z is the Zephyr, let her rule you with love; Alpha and Omega, the trust of our heart; Our Brother, our Prophet, our Priest, Lord, Thou art.

See that each hour's feelings and thoughts and actions are pure and true; then will your life be blessed. The wild pasture is but separate spears of grass; the sheared bloom of the prairies but isolated flowers.

Christ is faithful as he is sympathizing. When he was on earth, and fel-

Michigan.

Table listing names and locations for the 'Michigan' section, including names like J. D. Berry, Burr Oak, and A. J. Berry, with associated dates and locations.

Illinois.

Table listing names and locations for the 'Illinois' section, including names like Christian Snyder, Prospect, and J. H. McDaniel, with associated dates and locations.

New York.

Table listing names and locations for the 'New York' section, including names like Nathan Lipp, Williamsburgh, and John Lipp, with associated dates and locations.

Maryland.

Table listing names and locations for the 'Maryland' section, including names like David Martin, Long Green, and John Martin, with associated dates and locations.

Virginia.

Table listing names and locations for the 'Virginia' section, including names like Samuel Starr, Harrisburg, and John Shank, with associated dates and locations.

West Virginia.

Table listing names and locations for the 'West Virginia' section, including names like John G. Campbell, Franklin, and Peter S. Hildick, with associated dates and locations.

Minnesota.

Table listing names and locations for the 'Minnesota' section, including names like Peter S. Hildick, Lakeport, and H. R. Reynolds, with associated dates and locations.

Missouri.

Table listing names and locations for the 'Missouri' section, including names like H. R. Reynolds, Lakeport, and A. H. Martin, with associated dates and locations.

Kansas.

Table listing names and locations for the 'Kansas' section, including names like A. H. Martin, Miami, and Henry K. Dellinger, with associated dates and locations.

LETTERS RECEIVED.

Table listing names and locations for the 'LETTERS RECEIVED' section, including names like Henry K. Dellinger, Iowa, and John K. Miller, with associated dates and locations.

"HAST YET THERE IS ROOM?" 11s.

Words and Music by H. B. Brannaman.

1. Come all ye poor sinners - here you give ear, And wish you the voice of your Saviour to hear; All things are now ready - my heart is for you, like a wise man fit - things are fulfilled:

2. All men are in - vi - sible to come by this feast; The poor, and the blind, and the great - est and least:

4. Come ye who are hun - gry, come ye who are thir - st; All ye who are wear - y and bur - dened in mind, and have no rest - come to me, and I will give you rest.

5. All ye who are weary and bur - dened in mind, and have no rest - come to me, and I will give you rest.

He calls you in - vites you and bids you to come, Come in - to his king - dom while yet there is room. My sup - per is read - y, I pray you now come, Sit down - to my table while yet there is room.

The invited and the lost are in - vi - sible to come, And taste of this sup - per while yet there is room.

All ye who have wear - y and bur - dened in mind, and have no rest - come to me, and I will give you rest.

Chorazin—Bethsaida—Capernaum.

Before the morning sun overtopped the hills of Bashan, I was in the saddle. A ride of three miles westward along the shore brought me to the ruins of a large town. It was encompassed by such a dense jungle of thorns, thistles, and rank weeds, that I had to employ some shepherds to open a passage for me. Clambering to the top of a shattered wall, I was able to overlook the whole site. What a scene of desolation was that! Not a house, not a wall, not a solitary pillar remains standing. Broken columns, bow stones, sculptured slabs of marble, and great shapeless heaps of rubbish half concealed by thorns and briars, alone serve to mark the site of a great and rich city. The Arabian does not pitch his tent there, the shepherd does not feed his flock there, not a sound fell upon my ear as I stood amid this ruin, save the gentle murmur of each wave as it broke on the pebbly beach, and the mournful sighing of the summer breeze through sun-scathed branches; yet it is the place where CHORAZIN once stood. Chorazin heard, but rejected the words of mercy from the lips of its Lord, and he pronounced its doom, "Woe unto thee, Chorazin!" Matt. 11: 21.

After riding some three miles further along the lake, I reached a little, retired bay, with a pebbly strand, just such a place as fishermen would delight to draw up their boats and spread out their nets upon. Here were numerous fountains, several oil tanks and aqueducts, great heaps of rubbish, and fields of ruin. Two Arab tents were pitched a little way up on the hill-side, but I saw no other traces there of human habitation or human life; and yet that is the site of BETHSAIDA, the city of Andrew and Peter, James and John. Upon this strand Jesus called his first disciples. Like Chorazin, this city heard and rejected his words, and like Chorazin, it has been left desolate. "Woe unto thee, Bethsaida!"

A few minutes more and I reached the brow of a bluff pronouncing which

tips into the bosom of the lake. Before me opened the fertile plain of Gennesaret. At my feet, beneath the western brow of the cliff, a little fountain burst from a rocky basin. A fig-tree spreads its branches over it, and gives it a name, Ain-el-Tin, "the fountain of the fig." Beside it are some massive foundations, scarcely distinguishable amid the rank weeds; and away beyond it, almost covered with thickets of thorns, briars, and gigantic thistles, I saw large heaps of ruins and rubbish. These are now all that mark the site of CAPERNAUM. Christ's words are fulfilled: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Matt. 11: 23.

On that day I climbed a peak which commands the lake and the Jordan valley up to the waters of Merom. The principal scene of Christ's public labors lay around me, a region some thirty miles long by ten wide. When he had his home at Capernaum, the whole country was teeming with life and bustle and industry. No less than ten cities, with numerous villages, studded the shores of the lake and the plains and the hill-sides around. The water was all speckled with the dark boats and white sails of Galilee's fishermen. Eager multitudes followed the footsteps of Jesus through the city streets, over the flower-strewn fields, along the pebbly beach. What a wonderful change has passed over the land since that time! The angel of destruction has been there.

From that commanding height, through the clear, Syrian atmosphere, I was able to distinguish, by the aid of my glass, every spot in that wide region celebrated in sacred history or hallowed by solemn association. My eye swept the lake from north to south, from east to west; not a single sail, not a solitary boat was there. My eye swept the great Jordan valley, the little plains, the glens, the mountain-sides from base to summit—not a city, not a village, not a house, not a sign of settled habitation was there, except the few ruins of Magdala and the shattered houses of Tiberias. A mournful, soli-

tary silence reigned triumphant. Desolation keeps unbroken Sabbath on Galilee now. Nature has lavished on the country some of her choicest gifts, a rich soil, a genial climate; but the curse of heaven has come upon it because of the sin of man. I saw how wondrously time had changed a prophetic sentence into a graphic reality. "I will make your cities waste, saith the Lord; I will bring the land into desolation. I will scatter you among the heathen." "Upon the land shall come up thorns and briars, yes, upon all houses of joy in the joyous city," "So that the generations to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say when they see the ruins of that land, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?" Jer. 26; Isa. 32; Deut. 29.—Porter's Cities.

Light the next Candle.

Suppose a vast plain, surrounded on all sides by hills, gently rising at first, then steeper and more rugged, till all terminate in high, mountain peaks, each overlooking the entire plain and the opposite hill-side; and suppose this immense amphitheatre to be densely filled with human beings, from the centre of the plain to the summit of the highest mountain ridges, each holding in his hand an unlighted taper, and all enveloped in thick, black, midnight darkness, without one single ray of blessed light to cheer them amid the desolate gloom. And now suppose that one single individual, in the very centre of that enormous crowd, obtains a spark of light, and his candle burns—its feeble rays but dimly lightening himself, and serving to make the darkness appear more dense and the gloom more deep. Will he fear to lose his faint light? Will he try to keep it to himself? Will he put it under a bushel and attempt to hide it? Or will he generously impart to his neighbors, and let his own light shine? What

would he gain by keeping? What would he lose by giving? Oh! look! He does light his neighbor's candle; and, bidding him follow the example, the two quickly light two more; and these four, four others; and the eight, eight again; and this sixteen, another sixteen; and thus the light spreads rapidly from that little central point, every one, as he lights a new taper, bidding the possessor give to his neighbor. How gloriously that great swelling cry rolls on, "Give to your neighbor—give light!" And how beautiful, how lovely, that mild, gentle light, constantly increasing as it is given; ever spreading; dissipating the darkness, and filling all hearts with joy and gladness! See how like a wave of the ocean, rolling outward and onward, it covers the whole plain; it reaches the foot-hills; it climbs the mountain-sides; it ascends the highest summits—all that vast plain, all those surrounding hill-sides, all those mountain tops, are lighted up with bright, joyous rays of clear, precious light, which even the clouds above catch and pass them back to earth again!

Thus from plain, and hill, and mountain tops, from earth and sky, and every point as far as the eye can reach, there comes back to that first giver a perfect flood of light, more glorious, and in rays more blessed than he even dreamed of. What would he not have lost by withholding his light?

There is that scattereth, and yet increaseth; and the more he shall withhold more than is meet, but it tendeth to poverty."

We justly admire the power of the Creator in the motion of the heavenly bodies; but the motion of good toward God as their centre, is far more glorious; the effects of the same power far more eminent, and far more testing.

A MORNING PRAYER.

My waking thoughts I raise to thee, Who through the night art guarded me; Keep me this day from every ill, And help me, Lord, to do thy will.

The Herald of Truth.

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The Way to Heaven.

The Holy Scriptures set before us a two-fold covenant; the one is called the covenant of works, the other the covenant of grace.

The words of the law, or of the first covenant are these: "Ye shall keep my statutes and my judgments; which if a man do, he shall live in them; I am the Lord." "I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them." "Moses described the righteousness which is of the law. That the man which doeth these things shall live by them." "If you will enter into life, keep the commandments." "The law is not of faith; but, The man that doeth them shall live in them."—Lev. 18: 5; Ezek. 20: 11, 13, 21; Rom. 2: 13 & 10; 5; Matt. 19: 17; Gal. 3: 12.

These passages of the Holy Scriptures evidently speak to this effect: Every one that fulfills by perfect obedience all the precepts contained in the ten commandments of the moral law, shall be rewarded in heaven with eternal life. But in respect to him that transgresses or sins in one point, this same word of truth says, "The soul that sinneth, it shall die." "The wages of sin is death." "As many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." "Whoever keep the whole law, and yet offend in one point, he is guilty of all."—Ezek. 18: 4; Rom. 6: 23; Gal. 3: 10; James 2: 10.

This law, or of the first covenant, was broken by all of us in our primitive ancestor Adam; wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; therefore, as by the offense of one (Adam) judgment came upon all men to condemnation, even so by the righteousness of one (Jesus Christ) the free gift came upon all men unto justification of life." (Rom. 5: 12, 18).

This covenant was broken by all, "for we have sinned, and come short of the glory of God."—Rom. 3: 23. Hence, on account of the sins which we have committed and are still committing against a kind God, we all deserve the dreadful curse which has come upon the transgressors of his just law. Therefore it is written, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might

be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." "Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin."—Gal. 2: 16 & 3: 11; Rom. 3: 20.

Enough has been said of the first covenant of works, and sadly disappointed will all those be, that build up their hopes of salvation on the imagined merits of their own good works.

The second covenant, which is the covenant of grace, is the free gift of the mercy of God, given to poor, penitent sinners, who perceive that the law justly condemns them, and that they are altogether incapable of doing either entirely or partially their deliverance and salvation, under the conditions of the first covenant, and who, under the sense of their own weakness and inability, flee for refuge to their only proffered hope, Jesus Christ, the Son of God, entrusting him to bestow on them the righteousness and power which they have not and never can have of themselves; for "the gift of God is eternal life, through Jesus Christ our Lord."—1 John. 6: 23.

"For Christ is the end of the law for righteousness to every one that believeth."—Rom. 10: 4. He, taking on himself our nature, has not only fulfilled, on our account, the law, i. e., the first covenant, in every point; but he, on our behalf, also suffered the punishment which we have justly deserved by our disobedience. It may, therefore, be said that every true believer has fulfilled the law in Christ, and through Christ, inasmuch as the law and the fulfilling of the same will be imputed to him.

Herein, then, we see the great difference between the first and the second covenant. The first demands of every one a perfect, voluntary obedience without a single failure in any point of duty. In the second the perfect, voluntary obedience which is demanded, has been rendered by another; namely, by our blessed Redeemer Jesus Christ; and through his obedience we have gained acceptance with God. The first (covenant) says, "Do this and thou shalt live." The second says, "Believe on the Lord Jesus Christ, and thou shalt be saved. He that believeth and is baptized, shall be saved." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Gal. 3: 12; Acts 16: 31; Mark 16: 16; Eph. 2: 8.

A knowledge of the fact, that he is wholly incapable of justifying himself by the works of the law, and that he can therefore have hope of salvation only in Christ, is acquired by the sinner only through the Holy Ghost, by which he is convinced that he is by nature and in his deeds a wretched sinner. Our Saviour said to his disciples, "I will send him (the Holy Spirit) unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."—John 16: 7, 8.

But this means man is brought to see that he is a guilty sinner, and he feels that in himself he is altogether helpless and unable through his own works to make amends to his heavenly Father for sins and transgressions.

This thought presses heavily on his conscience and forces upon the sinner, weary and heavy-laden, to flee to his blessed Saviour Jesus Christ, who, by his obedience even unto death, has forever made perfect those that are sanctified, and has promised pardon of sin in his blood to every one that believes in his name.

The same blessed Spirit that convinces him of sin and reproves him for sin, convinces him also of righteousness; and reproves him for righteousness; that is, makes known to him the all-sufficiency of the merits and obedience of our Redeemer, and begets in him a true living faith, by virtue of which the righteousness of our Lord Jesus Christ is imputed to the believer in a manner as though it were his own righteousness. If this faith is genuine and dwells in the heart, it will work through love and cause the soul to hate an abhor every manner of sin and wickedness, to feel disgust in the practice of the same, and to fear the power and dominion of sin as well as its guilt and punishment. It will also lead in the way of peace and of holiness; it will beget a hunger and thirst after true righteousness; and it will so direct the believer that he will progress in grace and heavenly wisdom, till he is fitted for the inheritance of saints in life everlasting and eternal holiness.

A faith that does not bring forth these fruits is a dead tree, a lifeless body. Such is the faith of lost spirits. "Thou believest that there is one God; thou lovest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead." Christ his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we were healed.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "Follow peace with all men, and holiness, without which no man shall see the Lord." "As he which hath called you is holy, so be ye holy in all manner of conversation." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Jan. 2: 19-20; 1 Pet. 2: 24; Th. 2: 11-14; 1 Pet. 1: 15; Eph. 2: 10.

Luxury and Pride.

The diseases which luxury begets and nourishes, make it an enemy to mankind. For, besides the mischief it brings to the souls of people, it undermines health, and shortens the life of man, in that it gives but ill nourishment, and so leaves and feeds corrupt humors, whereby the body becomes rank and foul, lazy and scorbiculous, unfit for exercise, or for honest labor. The spirits being thus loaded with ill flesh, and the mind effeminated, a man is made inactive, and so useless in civil society; for idleness, follows luxury, as well as diseases. These are

the burdens of the world, devourers of good souls, self-lovers, and forgetters of God; but, which is sad, and yet just, the end of those that forget God, is to be "turned into hell."

There is another part of luxury, which has great place with vain men and woman, and that is the gorgeousness of apparel, one of the foolishest, because most costly, empty and unprofitable excesses people can well be guilty of. We are taught by the Scriptures of truth to believe that sin brought the first coat; and, if consent of writers be of force, it was as well without as within: to those that so believe, I direct my discourse, because they, I am sure, are the generality. I say, if sin brought the first coat, poor Adam's offspring have little reason to be proud or curious in their clothes; for it seems of apparel, one of the foolishest, because most costly, empty and unprofitable excesses people can well be guilty of. We are taught by the Scriptures of truth to believe that sin brought the first coat; and, if consent of writers be of force, it was as well without as within: to those that so believe, I direct my discourse, because they, I am sure, are the generality. 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overcome in the practice of the baptism of adult believers; but feeling our weakness, we put our trust in the Lord, who has promised needful strength to those who are resolved to do his will, and we have the confidence that He, our Father and chief Shepherd, will take four little flock into his charge, and will enable the shepherds not only to take proper care of his sheep, but also to lead to him the young lambs.

Moreover, all who are in any way concerned for the welfare of our churches, must feel deeply that the prosperity and growth of the same depend chiefly upon choosing into office such persons only as God has endowed with the necessary gifts and powers of the Spirit for this purpose; for as the church should receive by baptism such persons only as the Lord himself has first accepted and received, so likewise can it choose to office only such men as the Lord, the Head of the church, has himself first chosen to qualify them for the ministry with necessary gifts of his grace. The primitive churches in this respect take a living example to us, since its bishops and ministers (deacons) were men who were "filled with the full faith and of the Holy Ghost, and the filling of the offices with enlightened and gifted men is of so much greater importance because the souls are not only to be daily prepared to receive holy baptism, but also those that have already received into the church need to be specially cared for, led forward, and, as Paul writes (Eph. 4: 12), perfected for the work of the ministry, for the edifying of the body of Christ. If, therefore, we take into consideration the course pursued by the churches at present in reference to this point, we find, almost that to often such men are chosen to the ministry as are more or less deficient in qualifications indispensable to the ministry of the gospel; and are, therefore, incapable of properly discharging the duties of a leader in the church of God and of dispensing the needful spiritual food. Of the great injury growing from this ministerial practice, many churches afford the saddest example.

According to the gospel, the church is a royal priesthood, and, not only the ordained minister, but also each individual member of the church is, by virtue of his spiritual priesthood, called to assist in building up the spiritual house (the church) according to the measure of his spiritual gifts through the practice of the word of God and the exercise of prayer. In order, therefore, to give to this universal priesthood of the church opportunities for manifesting their gifts, we have afternoon meetings in several of our churches regularly on Sundays in which all the male members of the church are required to take an active part in mutual edification from the word of God and in prayer, to relate their experiences in their course in grace, and to propose questions prompted by a desire to grow in the knowledge of the truth. Besides these afternoon-meetings, we hold also monthly meetings in regular succession in the four largest congregations. As to the object and the benefit of these meetings, the members assigned to be instruments in furthering each individual member in the knowledge of the truth, in waking up their minds, and in encouraging and urging in all a greater earnestness to press toward the mark for the prize of the high calling of God in Christ Jesus. As the church is, at the same time, a divinely established school in which the Lord Jesus designs to educate and prepare instruments of usefulness, the members may here find opportunity to bring to light and apply the spiritual gifts already bestowed on them by the Lord, and thus prepare themselves for a future calling to the ministerial office, with this means the church may be enabled to perceive to which of its members

the Lord has bestowed special gifts and faculties for the ministry of his word. That such meetings properly belong to the regulations of a Christian church, and are in conformity with the example of the early apostolic church, is clearly evident from the writings of the apostles generally, but more especially from 1 Cor. 12th and 14th chapters. Yet the exercises of the word of God need not be limited to the regular appointed meetings of the church, but much rather should every lead of a family be deeply impressed with, and feel the importance of, the same in such a manner that he, as the priest of his household, hold daily family-worship, not only with his wife and children, but also with the servants, every family being thus, as it were, a church of God in miniature. No father of a family who is truly concerned for the salvation of his entire household, will allow himself to be hindered by difficulties from daily joining with his family in devotion and in the exercise of these necessary and holy meditations in the word of God. Besides this, also, every individual member of the church must search the word of God intelligently and prayerfully for himself and make it the daily food of his heart, that he may grow thereby in the saving knowledge of God and Jesus Christ, and become strong in the inward man. To express what has been said in reference to the universal priesthood, we may observe that in the same church the word of God is to be used in a threefold manner; namely, 1st, in the holding of meetings, partly by preaching and partly also by mutual edification by religious conversation &c., 2d, in the holding of social family worship, and 3d, in private meditations of each individual member by himself.

Moreover, another point to be regarded in assembling in social or universal priesthood of the church is the necessity of prayer, and in view of this and of the great difficulties with which we have to contend in the discharge of our part in the work of the Lord, several of our churches, meet in the forenoon, and pressed to hold meetings for prayer, in which every member may have opportunity, in social communion with the other members to render praise and thanks to the Lord for his mercies received, and point out before him his inmost desires both in regard to the state of his own heart and for the welfare of the whole church and the extension of the kingdom of God. In order, however, that no soul may be hindered through its outward associations from giving free and unreserved utterance to the prayers of the heart, we have found it well to permit the brethren and the sisters to assemble in separate meetings for prayer, though, if possible, at one and the same time. That such meetings for prayer are scriptural, and of real benefit and cannot be altogether excluded from the activities of the Christian church, needs no further proof, as is acknowledged also by other communities. Moreover, as prayer in the church should be performed by the ministers not only, but should be the work of all, and, if possible, meetings, if possible by every one, so also should every father assemble his family daily for social family-worship, and ask the Lord for all things that may be needful and conducive to the salvation and the peace of his household. That, in addition to the fore-mentioned exercises of devotion, it is a most necessary duty of every individual member of the church to appear in church in the presence of the presiding high-priest Jesus Christ, to bring before him the inmost wants of one's heart, and likewise to continue by prayer in constant communion with him, needs no further discussion, since, moreover, the necessity of it is proved by every believing soul. What is

said above in reference to the practical application of the word of God, is also applicable in the case of prayer, which, in the church as being a royal priesthood, should likewise be exercised in a threefold manner; namely, 1st, in social meetings for prayer; 2d, in social family worship; 3d, by each individual member in secret.

In order that the church as a royal priesthood and holy people may maintain purity of doctrine and order, and well-being to God, it is of the utmost necessity that in every respect the disciplinary duties appointed by the Lord Jesus Christ and the apostles be exercised, not as has hitherto been too often the case, in a merely formal manner, but according to the compassionate and priestly purpose and spirit of Christ. Especially should mutual brotherly exhortation and reproof of the members by one another never be neglected, since church-members in conformity with their priestly calling, should be concerned for the welfare of the others. In respect to the admission of excommunicated members, is to be especially observed that they may not be re-accepted into communion until the fruits of a genuine repentance give unmistakable evidence that the member in question has again been received into favor by the Lord.

The necessity of awaking and promoting in the churches the life that is of God, and of the ministers from a distance, the council of elders to adopt the rule, that besides the semi-annually appointed church-examinations, all the churches should be visited and addressed from the word of God twice every year by ministers from a distance, which rule is now already put into practice. But as ministers, on account of their temporal duties, cannot usually have leisure time enough, to be able to visit isolated and scattered families and members of the churches, it is necessary to appoint several, or at least one evangelist, or traveling minister, whose duty it shall be, to admonish the unconverted in regard to the dangerous state of their soul, not only by lectures, but more especially in family visits and personal conversation; to encourage those to press forward who have become followers of Christ; to strengthen the feeble; and in general to confirm all in the faith and biblical confession of the church, that they may walk according to the same rule as is observed by the church, and be of the same mind.—Phil. 3: 16. In reference to the manner of conducting the affairs of the family circle it is the duty of this evangelist to labor to the end that every where an apostolic family-government, and a true Christian family-discipline, and a living Christian family-worship be adopted, maintained, and promoted, and that each family respectively may become a light in the Lord. That the work of the evangelist, so far as he has opportunity, should extend itself also to those who are at the head of the kingdom of God and the church, is self-evident, since it is a duty most intimately connected with his calling, the rescue of souls. The primitive apostolic churches have left us a living example of this; for we find that the local ministers appointed in each particular church, they ordained also evangelists, who preached the gospel to those that were yet out of the church, and admonished also the members of the church from place to place, strengthening their faith, as did likewise the apostles.—Acts 14: 22; 11: 23; and 13: 47. It is therefore plain that the work of the evangelist is a necessary one, in every Christian church, and it needs scarcely be mentioned that also in this respect our church has hitherto come far short of its duty. In consequence of this, we have, at present, sent out our evangelist to seek out and appoint a man suited for this work.

In reference to the appointment of itinerant preachers for Europe and America, as proposed some time ago in the *Memorandum Blattens*, and also mentioned in your questions to us, we remark that, as we have heard no further mention made of this proposal, we suppose the whole plan has been abandoned by its originators. We, on our part, do not hesitate to say that that no laborer should be assigned to the churches by realization of the plan, since it was originated by preachers who obtained their education at colleges which teach principles that are in direct opposition to those of our confession, and who have sufficiently convinced their decided indifference to the biblical confession of our church.

In reference to the extension of the kingdom of God among heathenized nations, we call, for your information, say this, that we have, from time to time, sent out laborers to the *Evangelical Society in Amsterdam* a certain sum consisting of contributions from all the members of our united churches in Baden. But as the services of this society are, in our view, of little efficiency, and, besides, they also differ in several points from the biblical confession, it is very desirable that the work of the extension of the gospel be not left to a particular association, but be committed to the *Baptist Missionary Society*, which, being a society of a genuine repentance give unmistakable evidence that the member in question has again been received into favor by the Lord.

The necessity of awaking and promoting in the churches the life that is of God, and of the ministers from a distance, the council of elders to adopt the rule, that besides the semi-annually appointed church-examinations, all the churches should be visited and addressed from the word of God twice every year by ministers from a distance, which rule is now already put into practice. But as ministers, on account of their temporal duties, cannot usually have leisure time enough, to be able to visit isolated and scattered families and members of the churches, it is necessary to appoint several, or at least one evangelist, or traveling minister, whose duty it shall be, to admonish the unconverted in regard to the dangerous state of their soul, not only by lectures, but more especially in family visits and personal conversation; to encourage those to press forward who have become followers of Christ; to strengthen the feeble; and in general to confirm all in the faith and biblical confession of the church, that they may walk according to the same rule as is observed by the church, and be of the same mind.—Phil. 3: 16. In reference to the manner of conducting the affairs of the family circle it is the duty of this evangelist to labor to the end that every where an apostolic family-government, and a true Christian family-discipline, and a living Christian family-worship be adopted, maintained, and promoted, and that each family respectively may become a light in the Lord. That the work of the evangelist, so far as he has opportunity, should extend itself also to those who are at the head of the kingdom of God and the church, is self-evident, since it is a duty most intimately connected with his calling, the rescue of souls. The primitive apostolic churches have left us a living example of this; for we find that the local ministers appointed in each particular church, they ordained also evangelists, who preached the gospel to those that were yet out of the church, and admonished also the members of the church from place to place, strengthening their faith, as did likewise the apostles.—Acts 14: 22; 11: 23; and 13: 47. It is therefore plain that the work of the evangelist is a necessary one, in every Christian church, and it needs scarcely be mentioned that also in this respect our church has hitherto come far short of its duty. In consequence of this, we have, at present, sent out our evangelist to seek out and appoint a man suited for this work.

With these remarks, dear brethren, we believe that we have, as far as our weakness permits, laid before you the essential conditions and requirements of all our churches depends. If we, under the gracious favor of our faithful Savior, implicitly follow the rule and injunctions of his word; if we seek to be at the head of the kingdom of God and the church, in the way of life; if we administer holy baptism, not in a merely formal manner, but strictly as instituted by Christ and practiced by the apostles; if we sincerely labor to this end, that the offices of our church be filled with men who are endowed and ordained thereto by the Lord, and that especially many active laborers, filled with spirit and power, may go forth from the church, and through their hands be preserved; if each church, respectively, by the diligent application of the word of God and the exercise of prayer in the aforesaid threefold manner, and by mutual brotherly exhortation, and disciplinary reproof in a Christian manner, prove itself to be a royal priesthood and holy people; then we may feel fully assured that the whole church is not only increasing and prospering in grace, but that it is also, in our Lord, to seek out and appoint a man suited for this work.

salt of the earth and light of the world, and to extend the kingdom of God also to foreign lands; yea, the Lord will graciously accept our efforts, commenced in weakness indeed, yet called forth by his Spirit and in accordance with his purpose, and will pour forth his holy spirit in richly increased measure ever and ever. Time, if we look only to ourselves, or if we must undertake and accomplish the reformation of the church in our own strength, we would have every reason to despair, but as the Lord himself desires the salvation and the glorification of his church, and is rich over all that call upon him, we need not, in anywise, become discouraged on account of the many internal and external difficulties and the feelings of our own weakness. Much rather should we, in view of the gracious promises of the Lord, take courage, and trust in him, that he will verify in us also his precious words of promise: "I fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

We entrust you, dear brethren in Canada, to accept in love what we have written, to take into serious consideration according to the light of God's word the points therein discussed and to communicate to us, as early as possible, your brotherly views in regard to them. We have also received from Russia a communication which likewise loudly proclaims the necessity of a closer union of all the churches.

May Jesus Christ, the adorable Head of the church, grant that this letter may reach you safely, and find you in the enjoyment of his grace and his peace; may he direct us and you through his Spirit into all truth, and finally lead us as victors from this time of contest into eternal rest and glory.

With this prayer and a brotherly greeting, we close and remain yours in the Lord,

CHRISTIAN SCHMUTZ,  
Deacon in the church at Rappenaun,  
ULRICH HEGE,  
Pastor of the church at Ueber Biegehof,  
HENRY LANDERS,  
of Ehrstadt.

[The two last-named are deacons of the church at Haselbach, two leagues from Rappenaun. This is the largest church in Baden.—CHRIST. SCHMUTZ, POSTSCRIPT.—While writing the above, the ministers of one of our congregations received a letter from C. W. (Jordan P. O.), and we request that you will please to send him also a copy of this, with a cordial salutation.

#### The Gift of Jesus.

I.  
"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jons 3: 16.

DEAR FRIEND:—We are saved, not by giving God anything of ours, but by receiving, repentance, worship, or obedience;—but by accepting the gift of His only-begotten Son. "For God so loved the world that he gave his only-begotten Son." Who can tell the greatness, and who can estimate the value of that gift? Fully to comprehend its greatness and its value requires the mind of God! The cause of God giving such a gift to the world was his love: "God so loved the world." There was no cause in the world which would lead to it; it was the contrary, there was everything to induce him to hate and destroy it. There was a time when he could look upon all here below, and feeling a complacency in all, pronounce as very good; but now all was evil: yet won-

derful to be told. He loved our fallen world! When there was no loveless Adam in paradise; but He also loved fallen Adam, as "in the sweat of his face" he filled the ground, cursed by his fall, beyond the reach of the tree of life. It is well to mark this, that God's love was the cause, not the effect, of the Savior's mediation. The advent and death of Christ did not procure the Father's love to sinners; but the Father's love provided the Savior's advent and man's redemption. He loved the world before any Savior was promised or sent; for it was because he loved it that he gave the promise, and sent his only-begotten Son.

And mark the intensity of this wonderful love. It is expressed by the little word "so," and measured by the greatness of the gift bestowed. "God so loved the world." "Sinners," said he, "I will give my only-begotten Son." The Father loved the Son, yet he "so loved the world" that he gave his Son to be his Savior.

We are by nature the enemies of God; our carnal mind is "enmity against him, and is daily showing its law. Yet he pities us, he loves us, he has compassion upon us; yea, he so loves us as to give his only-begotten Son to die for our sin! Scarcely for a righteous man will one die, yet yet an adventure for a good man some would even dare to die. But God commendeth his love towards us (he sets it up like a sea-mark on a mountain-top, as the word signifies, far above all creature love). "That while we were yet sinners, Christ died for us."

The world had nothing to expect from the holy God but destruction, and yet he sent salvation instead of that world to condemn the world, but into the world through him might be saved." Who can tell the intensity of the love which made the Father send his only-begotten Son, that he should condemn the world, but that the world through him might be saved." Who can tell the intensity of the love which made the Father send his only-begotten Son, that he should condemn the world, but that the world through him might be saved."

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gift of God's only-begotten Son. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is the gracious end which God had in view in giving his Son. He is given by God to be the Mediator between God and man; to be believed in by a perishing world for their salvation and everlasting happiness.

God gave his only-begotten Son to be believed in as the incarnate Redeemer. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth." "When the fullness of the time was come, God sent forth his Son, made of a woman." "Jesus Christ is come in the flesh;" He has appeared in the nature of man, to be thus fitted to save sinners. Surely the love of God is "unfathomable and displayed! Believe in him then as God and the son of Mary, in one person, Christ Jesus. If you would have your heart impressed, and your soul saved, believe in him as the God-man,—the Father's most precious gift to you, a perishing sinner.

God gave his only begotten Son to be believed in as the *Holy One who, in the room of sinners, gave a perfect obedience to his Father's law*. God's own testimony concerning our race is, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." They are, without exception, "children of disobedience." God cursed his name, and thus glorified his name; but now we cannot, because we are "without strength" to give a perfect obedience, and God will be satisfied with nothing less. But God gave his only-begotten Son to be believed in as the *Savior of sinners*. He stood in the room of transgressors, and gave a constant, full, and perfect obedience to the law in all its demands. And his obedience to the law was not given as an example merely, but as the substitute of erring sinners, that he might obtain for them a title to the everlasting inheritance reserved by heaven. Believe in him as the obeying Savior, who fulfilled "all righteousness." The Father, in love, presents him to you as "this unspeakable gift."

God so loved the world, that he gave his only-begotten Son to be believed in as the *dying Jesus*. "Christ died for our sins according to the Scriptures." "He humbled himself and became obedient unto death, even the death of the cross." You have sin; you mean; call the guilty! If you are not acquainted, experimentally, with the atonement of Christ, you are under the course of God's righteous law;—for it is that which continue in all things written in the book of the law to do them." How dreadful to be under that curse, and in danger of the wrath to come! But consider the witness as the testimony which God hath given concerning his Son. "God sent his Son to redeem them that were under the law." "Christ hath redeemed us from the curse of the law, being made a curse for us; for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh; and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." "In the end of the world hath Christ appeared, to put away sin by the sacrifice of himself." He gave himself for us, that he might redeem us from all iniquity, and now presents to contemplate that love, as it is seen in the gift of God's only-begotten Son.

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An Answer.

In the February number of the Herald of Truth, I observed six questions. I will endeavor to answer the third one; namely "What stones did John the Baptist have reference to when he said, 'I say unto you that God is able of these stones to raise up children unto Abraham'?"

The Jews regarded it as sufficient righteousness, that they were descended from so holy a man as Abraham. They deemed it an honor that would go far to them that this was a matter of very small consequence in the sight of God of the very stones of the Jordan he could raise up children unto Abraham. The meaning seems to be this: God could more easily from these stones raise up those who should be worthy children of Abraham, or be like him in faith, than simply, because you are descendants of Abraham, make you, who are proud and hypocritical, subjects of the Messiah's kingdom; and the privileges of birth avail nothing, where there is not righteousness of life. I, however, suppose that by referring to these stones, he meant to imply that, of the Roman soldiers or the heathen, who were made to attend his ministry, God could raise up children unto Abraham. The word stones is sometimes used in the Bible to represent the condition of a people that have hardened their hearts from time to time by the transgression against the God of Israel. Pharaoh and his host are compared to stones in Ex. 15: 5, "The depths have covered them: they sank into the bottom as a stone."

When the prophet Ezekiel speaks of the hardness of heart, he says, God "will take the stony heart out of their flesh, and will give them a heart of flesh." This does not mean they really had a heart of stone, but that they had hardened their hearts by sin so as to be compared to stone. In Matt. 13th chapter, it is said a sower went forth to sow, and some seed fell by the wayside and some on stony places. This means the different states of the heart of man; the stony places meaning hearts which may have a little soil and moisture on the top, but in which the bottom is still hardened with sin and unbelief, so that the good seed cannot get deep root and will soon perish. The heart must be cultivated and softened to the bottom before it can produce and bring forth fruit meet for repentance. It would create a stone and make it unproductive, but all things are possible to God. When we take a limestone into consideration, though it is a very hard stone, yet it can be burnt to fine so as to become a good and excellent substance to mingle with the soil and make productive. So God can, by the influence of his holy Spirit which may be called a fire, burn and melt the hardest of hearts from the top to the bottom, preparing and making them suitable to bring forth all the necessary fruit for eternal salvation.

JACOB BOWMAN, Canal Winchester, Ohio.

For the Herald of Truth, Humility and the Fear of the Lord.

By humility and the fear of the Lord, are riches, honor, and life, Prov. 22: 4. Humility is one of the leading principles that characterize the Christian. Take away, if it were possible, from the child of God, this most noble characteristic of the Savior, and you deprive him of one of the noblest features of his nature. "Learn of me, for I am meek and lowly in heart," is the in-

junction of the blessed Savior. We may trace this feature in the character of our Savior through the course of his whole earthly life. His being born of an humble virgin, of "low estate," wrapped in swaddling clothes and laid in a manger, because there was no room for him in the inn, did not meet the exalted views and expectations of the Jewish people, although they were looking and waiting with fond anticipation for the coming of the promised Messiah, else the wise men from the East would not have gone to Jerusalem in quest of him.

In all his labors of love for the salvation of men's souls, we have a striking example of humility and self-denial, although the people were at one time taking him by force to make him a king, and at that time would have accepted him as such, but he rather chose the course which at another time prompted him to choose, "I have no nests, but the Son of man hath not where to lay his head." Ah, no! he sought not, nor aspired after the position or dignity of a superior, as his own language also testifies, "I am among you as he that doth serve." Oh, what humiliation! What marvelous condescensions do we not see manifested in his endurance of the shameful imputations of cruelty by the Jewish populace, which demanded him to be guilty of death, crucified him, and numbered him with transgressors.

Thus did he who is King of kings and Lord of lords, humble himself and become obedient unto death, even the death of the cross. Thus was he wronged for our transgressions and abused for our iniquities."

Thus I trust we may all be able to understand what is meant by humility, as it is spoken of and taught in the Bible; that it does not consist in dress, or strictness of attention to observe a non-conformity to the useless customs and fleeting fashions of the world only. If this be all the humility we have, I fear it will not serve us as a commendation of obedience here, in this direction some have evidently fallen into error, supposing that carelessness in manners and negligence in dress are in some degree commendable as leading to an humble follower of Christ. But we should remember in this connection that the Bible sanctions and recognizes the wearing of "modest apparel." "Let all things be done decently and in order," "The poor man in vile raiment," who can afford no better, spoken of in the second chapter of James, does not come under the class of persons here referred to, since he may have spent his time and strength as faithfully in the discharge of his duties toward God and man, as the man with the gold ring and costly apparel.

We will now pass to the second part of our subject. The fear of the Lord, which is connected with the fear of the Lord, in a plain and comprehensive manner, as we trust, we deem it needless to enlarge upon it here. We will merely notice the intimate and inseparable connection between humility and the fear of the Lord, as they are presented to our consideration in the text. They appear so closely connected here and elsewhere throughout the Bible, that we can not conceive how we could receive the one without the other. Can it be credible that frail mortal man may look upon the great Jehovah as the mighty Maker of the universe, and fear before him with a reverential fear, lest he should sin against Him, without being seriously impressed with a sense of our nothingness and unworthiness before him? Ah, no! I feel that, were I to consult each reader of the Herald personally on the subject, all would unanimously

answer, No. Then our text is one of importance and will serve as a touchstone, by which to test the sincerity of our hearts before God.

If, then, we wish to prove our hearts, to know whether we fear before him in an acceptable manner, we have only to enquire within ourselves whether our hearts are truly humble; for God has promised to "dwell with him that is of an humble and contrite heart." When God dwells in the heart of a man, he is in perfect peace and safety, and need fear no evil. "If God be for us, who can be against us?" We will therefore, more closely examine the characteristics of humility and further endeavor to test, by its effects on our hearts, the sincerity of our profession. Says perhaps one, "I claim to possess the humility demanded of me in the Bible, and it does not seem to necessitate me to abstain from gratifying my own will as regards conformity to the world, or those around me. If I do not conform to their manners and habits, they will consider me unworthy of their society and fellowship. If only my heart is right—that is the chief subject between me and my God, I am among you as he that doth serve." In this, that you say, "God looketh upon the heart," you have spoken truly; and, if your heart be right in his sight, you are perfectly secure. But now let us look at the state of the heart. The tree is known by its fruits." Man's outward works and conduct are a true index to the inward state of his heart. The fruits of a pure heart are clearly described in the Bible, and demanded of all who will enjoy the peace of God in their souls, which peace can dwell only in the truly humble heart. Can you, then, persist in claiming to possess that humility and fear of the Lord referred to in the text, so long as you live in direct opposition to the demands of the gospel? Does not the Savior himself positively declare that "that which is highly esteemed among men, is abomination in the sight of God." Again, does not the apostle Paul say, "He not conformed to this world?" True Christians will not regard you the less, if you refuse to conform to the vain fashions and indulgences of those who regard not their Maker; but they will love you all the more for the strict adherence to the word of the Lord.

Remember that David says in his first psalm, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Remember that "the friendship of the world is enmity with God." Let us then take heed that we "be not deceived: God is not mocked." Let us ever test the sincerity of our hearts by the infallible word of God, which evidently assures us that a strict observance of the principles of the religion of the Bible is necessary to secure unto us a happy admittance into that higher and nobler state of being, into the glorious mansions of the Father's house. For the text declares that "by humility and the fear of the Lord, are riches, honor, and life."

We come, now, to notice, in their order, the great and glorious promises which a strict adherence to the above considered principles of Christianity will inevitably secure to us.

First, *riches*. Not worldly riches, but the riches of the heavenly treasure: for he that is pure in heart is purified for a temple of the Holy Ghost. For, says the blessed Savior, "He that forsaketh not all that he hath, cannot be my disciple." The riches referred to in the text, are those of the heavenly treasures of earth. They are the "treasures in heaven," spoken of by our Savior, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The riches which never shall "wax old" and which

"fail not." Oh how beautifully the poet sings,

"Riches that the world bestows, She can take, and I can lose; But the treasures that are mine Lie afar beyond her line."

Secondly, *honor*. Not, however, the honor of the world, which mighty kings and nobles receive at the hands of their fellow-mortals. All these must vanish and cease to be known at death. This Moses wisely foresaw, "Booing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." True honor is from God only. "Them that honor me I will honor." "If an man serve me, him will my Father honor." "Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all."

Lastly, we come now to notice that inestimable treasure, appreciated, cherished, and held dear above all other conceivable blessings—*life*: not temporal, but eternal life: the life, so often referred to by our ever blessed Savior, which he came to give to all who should believe on his name and receive him as their only Savior. Oh, what an inexpressible blessing is everlasting life. Even temporal life, though short and uncertain, is valued above all other earthly blessings.

The value of the life referred to in the text, is certainly beyond any conceivable estimate. It is worth more than all the world beside, as the Savior said in speaking of the same, when he observed, "What shall I give for a man's soul? if he shall gain the whole world and lose his own soul, or what shall he give in exchange for his soul?" It is the *pearl of great price*. Hence, the important question with each should be, "Am I in possession of this?" This is a question which each one must solve for himself. By the light of divine revelation, each one may determine with certainty how he stands in relation to his God. The apostle John declares, "We know that he that has passed from death unto life, because we love the brethren." Paul says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, which is eternal in the heavens." "We will, verily, I say unto you, He that heareth my word, and believeth on him, shall not come into condemnation; and that which he believeth on him, shall not perish, but have everlasting life." "Whoso findeth me, findeth life." "He that hath the Son, hath life; and he that hath not the Son of God, hath not life."

Now, allow me to say in conclusion, dear reader, that, whilst we guard against the delusive idea, that our religion and humility should consist in any mere outward "form of godliness," whilst by our actions we deny the "power thereof," let us, also, on the other hand, guard against the sinful and forbidden practices and superfluities of the world. "Whilst your treasure is, there will your heart be also," said our adorable Redeemer. Then, if our heart's affections are ever aspiring after the vain and transitory delights of flesh and sense, we may feel assured that our treasure must be of a temporal nature. But when our affections are placed upon "things above, and thoroughly weaned from the vanities of this world, our aspirations after the forbidden objects, of whatever character, must forever cease. "Whoso first that which is within add that which is without shall be clean also."

Grant, Lord, to me a humble heart; Grant also godly fear;

From thee oh! let me ne'er depart, Less shortly I should meet thee dead; Thy sentence just on me denounced: "Depart, I know you not." Thy sentence, thus on me pronounced, Would be a dreadful lot.

Grant, Lord, to me a treasure, too, A loan of endless worth, A heavenly treasure always new, Unlike to those of earth. Not that I have deserv'd of thee: This glorious treasure rare: Ah, no! 'Tis worth not meet to me What my deservings are.

Give honor—shall I ask of thee?—To me, a sinful worm? Ah, no! 'Tis not to do me; Honor is all thine own; If thou canst pardon all my sin And follies of my youth, From evil thoughts my heart will cease, And lead me to thy truth; And calmness came at length.

'Tis honor more than I of thee In justice e'er could ask; If justly thou shalt bestow with me, From thee I should be cast, As on unworthy of such love And grace on me bestowed; Much less possess a crown above, From whence such mercy doth flow.

And shall I ask for me, no, Unworthy as I am? Ah! 'Tis thou freely dost bestow On feeble young man! This, too, is more than of thee In justice e'er could ask; Such lasting grace, conferred on me, Is condescension vast.

DANIEL BRENNEMAN, Elkhardt, Ind.

Forgive one Another.

We read, Matt. 6: 14, 15, "For if ye forgive men their trespasses, your heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."

How sweet is the thought to our minds when we can look back over our past lives with the consciousness that we have exercised charity, love, kindness, affection, mercy. These are as flowers blooming fresh in our hearts forever, and their incense will rise up to our Father's throne; and with the same measure that we have measured to our fellows, he will again measure to us. Forgive and thou shalt be forgiven. Exercise kindness and love to thy fellow man and God will exercise the same towards thee. We pray not in vain "Forgive us our trespasses as we forgive those who trespass against us." Let us pray for charitable and forgiving hearts, and consider that God is ever ready to forgive us, even if it be ten thousand pounds, and therefore we should also be ever ready to forgive our fellow creature, who owes us a hundred penny. Be ye perfect even as your Father which is in heaven is perfect.

Seek the Lord while He may be found.

So then let us seek the Lord while he may be found; let us call upon his name while he is near, for I am confident that we shall never regret it, but feel rejoiced, as we journey on; and as we draw nearer to the land of the blessed, where we shall lay our burdens down and rest, and where we shall meet our friends who have gone before us, our hearts will delight themselves the more, and the light of eternity will begin to shine brighter and brighter until the perfect day of eternal glory shall dawn in upon us and we shall see Him as He is."

Grant, Lord, to me a humble heart; Grant also godly fear;

For the "Herald of Truth," Adieu to "MOSS-SEAT."

'Tis early morn, but I have trod the path That leads to thy dear spot, And, kneeling here upon the dewy moss, The world has been forgot.

When first I reached this sacred bower of prayer, My sister's old retreat, And felt again its carpet of soft moss, Yielding beneath my feet;

When I bent down, and found the tiny rose With moss almost o'ergrown, So far away from plants of kindred kind, 'Mid stranger things—alone:

The tears came welling up from a full heart, And I have prayed for strength To leave this bower of prayer, as once she did, And calmness came at length.

Stranger and careless feet will tread this moss, And mirth may fill the air, Where, in long years, now fled into the past, Has been the sound of prayer.

But, dearest sister, though we leave this spot, And wander far away, Jesus is with us, wherever we are, And listens, when we pray.

West Berkshire, Vt.

The Herald of Truth.

CORRECTION.—In the last No. of the Herald, the death of Elizabeth Hamilton is given as having occurred in Clay Co. It should be Owen Co.

The names in the death of George, son of Israel and Sophia Boyer are also incorrect. It should be George, son of Jacob and Sophia Royer.

Being more than ordinarily engaged with business affairs during the past three weeks, we were compelled, sometimes to neglect our editorial duties, and this will account for the unsatisfactory manner in which the present number makes its appearance. We hope our readers and correspondents will patiently bear with us, and by another month we hope to have our affairs so arranged as to be able to devote a much larger share of our time and attention to the paper than we have been able to do at any time since we first commenced its publication. A number of articles, communications, questions &c. intended for the present are left over for the next issue.

To J. M.—Bro. JOST BALLY stopped with us while in this city. His eye has much improved, but his general health is not very good. He returned home on the 13th of March.

CONFERENCE.

The Semi-annual Conference will be held at the Mennonite Church in Columbiana Co., Ohio, on the third Friday in May next.

The nearest station is Columbiana, in Columbiana Co., on the Pittsburg and Fort Wayne R. R.

BRO. J. M. BRENNEMAN has recently made visit to the Churches in Holmes and Mahoning Counties, Ohio, also the Sonnenberger Church, and the Church near Orrville, in Wayne Co. He writes, "I attended seven meetings, and I hope by the blessing of God, my labors may not have been altogether fruitless. I had intended to visit several other places before my return; but as the weather is cold and the roads bad, I concluded to come home. At the first named place there are a good many persons sick with typhoid fever, and quite a number have recently died of that disease."

BRO. DANIEL BRENNEMAN, from Elkhardt, Ind., writes in a private letter as follows: "There seem to be present a good many earnest inquirers after the truth in our surrounding communities, and we are led to look forward with hopeful anticipations to a good work about to be wrought in our midst by the Lord through the power of his holy Gospel. A good report comes from our friends at South Bend since our visit there. Bro. Shelly informs us that a number there have expressed a desire to unite with the people of God. May God bless all our efforts and himself reveal his holy will to all his creatures through the instrumentality of his servants."

On the 8th of February, in Markham, York county, C. W., a consumption, Maria Anna, wife of David Herr, aged 28 years, 11 months and 10 days. She leaves a husband and two small children to mourn their loss. She was buried on the 10th at Weidman's Church, where funeral addresses were delivered by Henry Berke and Steffy from 1 P. M. 1:24, 25. The deceased sister manifested her faith by receiving the administration of baptism during her sickness.

On the 11th of February, in the same place, a little daughter of Samuel Lehman, aged about 2 months. A funeral discourse was delivered at the above named place, by Henry Berke from Luc. 18: 15, 16. The parents had gone out, and when they returned, they found, on taking it out of its envelopments, that it was a corpse.

D. B. HEBER.

On the 25th of February, near Kalida, Putnam Co., Ohio, of Consumption, Pre. Jonas Shank, aged 54 years, 4 months, and 21 days. His health had been failing since last fall; he was confined to his bed, however, only a few days. He bore his sickness with great patience, and longed for the hour of his departure. He leaves his family and friends the comforting assurance that his spirit is now at rest with the blessed. He was buried on the 28th, at Moyer's burying ground on the Auglaize river. On account of high water the funeral sermon was deferred to another day. He was a most devoted brother, both naturally and spiritually, a faithful friend and shepherd of his flock. God called him from the scenes of his earthly labors, leaving the little flock entirely to my care. Oh, that I might have the privilege that Elijah had, when he prayed for a double portion of the spirit of Elijah, and his prayer was answered, and he received also Elijah's mantle, and was able afterwards to do the same success that he did. My beloved brother said, "he was not afraid to die, and we hope he has met his Savior in the mansions above where all tears shall be wiped from his eyes and where there shall be no more sorrow, no pain, nor death."

MARRIED.

On the 27th inst. by Pre. Nicolas Augsburg, Christian Augsburg, and Mary Sehnacker, both of Butler Co., Ohio.

J. A. SCHLONKER.

DIED.

On the 1st of March, at his residence in Wakarusa, Indiana, John Stealy, aged 45 years, 8 months, and 31 days. He leaves a wife and five children, and a large circle of friends and relatives to mourn his loss.

Funeral addresses were delivered by Preachers P. Boesinger, S. Guth, and J. Blasser.

On the 14th of January, near the same place, Joel Yoder, aged 20 years and 10 months. His remains were consigned to the earth on the 16th.

On the 24th of January, in the same place, Polly Yoder, mother of the above and widow of Peter Yoder, aged about 50 years. She was buried on the following day.

On the 28th of January, in the same place, Nancy Anna Witmer, daughter of Christian Witmer, aged 32 years and 4 months. Preachers S. Good and P. Boesinger delivered funeral addresses from 2 Cor. 5: 1—4, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The four above mentioned all died of Typhoid fever. The two last mentioned were members of the Mennonite Church.

On the 5th of February, in the same place, Solomon Koder also died. His glory was as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." How quickly man is snatched away by death! Within the space of a month, four persons were taken out of the same house to slumber in earth's cold bosom.

CHRISTIAN WITMER.

On the 11th of February, in the same place, a daughter of Samuel Lehman, aged about 2 months. A funeral discourse was delivered at the above named place, by Henry Berke from Luc. 18: 15, 16. The parents had gone out, and when they returned, they found, on taking it out of its envelopments, that it was a corpse.

D. B. HEBER.

deparment. A funeral sermon preached by Pre-... Rule of the writer Gen. Jan. 11: 25. The deceased was a member of the Gr. Reformed Church.

On the 13th of March, in St. Joseph Co., Ind., Samuel Longenecker, aged 39 years, 4 months and 23 days. He was buried on the 17th. A funeral sermon was preached by the writer from Isaiah 38: 1. He leaves a wife, four children and an angel-father to mourn his departure.

Bro. Longenecker lived, apparently regardless of a Savior's love, until brought low by the hand of disease, when, in view of the probable near approach of death, he was led seriously to consider the welfare of his soul.

After this, he was led by the Spirit of God to turn his heart to God, and he has now made a confession of faith in Christ as his only hope of salvation.

He was made to rejoice, as he doubtless never rejoiced before, in the pardon of sin and the triumph of a living faith. Manifestly he did receive the evidence of his peace and acceptance with God. It was my privilege to visit him a second time, two days before this death.

DANIEL BRENNEMAN.

On the 1st of December, 1865, in Lancaster Co., Pa., Charles M., son of Henry and Elizabeth Messer, aged 8 years and 7 months.

We lay thee in the silent tomb, Sweet blossoms of a day; We just began to view thy bloom, When thou wilt call'd away.

Friendship and love have done their best, And now can do no more; The bitterness of death is past, And all thy sufferings o'er.

Thy gentle spirit pass'd away, Mid pain the most severe; So great we could not wish thy stay, A moment longer here.

Thou mightest now in that bright throne Around the eternal throne, And join'th the everlasting song With those before thee gone.

Oh, who could wish thy longer stay In such a world as this, Since thou hast gain'd the realms of day, And pure, undying bliss?

D. HISS.

On the 21st of March, in Lansdale of Wythoff fever, Anna, wife of Abraham Goodrich, and daughter of Henry Derstler, aged 23 years, 6 months, and 29 days. On the following Saturday her mortal remains were consigned to rest at the Planer Mennonite Church in the

presence of a large assembly of persons, on which occasion funeral discourses were delivered by Joseph Allabach and Jacob Korb.

MO. ST. C. PRESS.

On the 23th of March, in St. Joseph County, Ind., Sarah, daughter of David Weaver, aged 4 years, 7 months and 24 days. Funeral services by Bro. Jacob Wisler in German, and the writer in English, from John 19: 30, "It is finished."

Rest thee now, sweet child, in peace: 'Ne'er shall thy joys be diminished, Nor thy comforts ever cease; Smite thy Savior's side, "'Tis finished."

Rest thee now, forever free, In that life thou now beginnest; No more sorrow thou shalt see; For thy Savior said, "'Tis finished."

DANIEL BRENNEMAN.

On the 11th of March, in the Sonenberg Community, Wayne County, Ohio, of inflammation of the lungs, Abraham Tselnitz, Deceased, aged 98 years, 7 months and 11 days. He was buried on the 16th at the Mennonite Burying-ground. Funeral discourses were delivered, from John 5: 24-29, by Ulrich Sommer at the house and by Christian Sommer at the place of burial. This community has lost in the person of this venerable man one of the most noble characters, such as seldom to be found. Penebless, generous, and free from all selfishness, he was an example of christian charity, patience and humility.

He was ever ready to assist the needy, freed from prejudice and narrow-minded feelings toward those of different views from his, he adhered firmly to the faith, manners and customs of his ancestors. He possessed the affection and esteem of all that knew him, and departed at a good age in faith and trust in Jesus his Redeemer.

He emigrated from Switzerland to this place, in the year 1824, and since 1828 has discharged the duties of a Deacon in the community with great fidelity and integrity. - W.

On the 13th of March in Adams County, Indiana, of lung fever, Ulrich Kupfer, aged 60 years, 6 months, and 9 days.

He was buried on the 15th in the Newville Churchyard, on which occasion addresses were delivered by Peter S. Lehman at the house of the deceased and by Christian Augsburger at the place of burial.

The deceased was the oldest minister of the Mennonite Church at that place, and beloved and esteemed by every one. - Chr. Volkblatt.

LETTERS RECEIVED.

Mary Retford, \$1.00; Samuel Kindig, \$2.00; C. F. Detweiler; From Tiskawa, Bureau Co., Ill., no name, \$1.00; H. K. Helms, \$1.00; Solomon Plank, \$3.00; \$1.50; Mites H. Knapp, \$1.00; J. B. Holder, \$1.50; Samuel Hess, \$1.00; John Kerstner, \$1.00; Solomon Martin; J. J. Marner, \$1.00; John Stuffer, \$2.00; H. Steigman, \$2.00; Lydia Hoover, \$1.50; D. W. Benninger, \$1.00; Isasa Schumcker; John Sohenk; Jacob J. Miller, \$1.50; Herman Deuter, \$1.00; Martin Meyer, \$1.00; Geo. Bupp; Gideon Yoder, \$1.50; Peter Jahn; Daniel D. Miller, \$1.10; Jacob Kindy, \$1.00; Helms Retford, \$1.00; Jonathan Shook; Tobias S. Miller, \$1.50; Isasa Schumcker; J. J. Marner, \$3.00; D. H. Zook, \$1.00; Tobias Schumcker, \$1.00; Jonathan Kulp, \$1.00; Tobias Meyer, \$1.00; Daniel Freed, \$1.00; Prof. Amos Herz, \$2.00; Jacob Miller, \$5.00.

Michael Gingrich, \$1.00; Samuel Hess, \$3.84; John Gingrich, \$1.50; Martha Gardner; Pre John L. Landis, \$1.50; John B. Tyson, \$1.50; John Hubecker, \$1.00; J. M. Brenemann; Benj. Breckbill, \$1.00; Elias Wenger, \$1.50; Pre John Ringelbush; D. C. Brenemann, \$1.00; Elias Field, \$1.50; David Plank, \$1.50; Jos. Kornblaus; Pre J. M. Greider; John S. Correll, \$1.75; Jacob Reeser; John Shink, \$1.00; D. Herz (Pro-ques); Levi S. Riest, \$2.00; Jacob K. Nisley, \$2.00; Samuel S. Lantz, \$1.00; R. D. Murry, \$1.50; Christian Wineser, \$1.50; Christian F. Hostetter, \$1.00; Jacob Landes, \$1.50; John B. Bechtel, \$2.00; John Zehr, \$1.70; Jonas Leinbach, \$1.00; Pre. Jos. Dally; Cyrus B. Court, \$1.50; Pre. Jacob Andrews; Valentine Naffziger; John Z. Detweiler; Peter Schaats, \$5.50; David Latschaw, \$1.60; Benj. Breckbill; Jos. J. Baratrager, \$1.00; Joel Clemens; Jacob Y. Shantz; Jacob Schrock, \$1.00; John H. Beckwelder, \$1.00; Pre John Lapp, \$1.50; Pre John P. Kling, \$1.70; Jacob Kersey, \$1.00; J. A. Schumcker; J. G. Stauffer; John Beer's Son; John S. Correll, \$0.40; Jacob Zehman, \$1.00.

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For "The Herald of Truth."

John F. Funk, No. 42 SOUTH WOODS ST., CHICAGO, ILLINOIS. CHARLES MESS, Printer, 92 Randolph St., Chicago.

Information wanted.

Does any one know where Joseph Stalter and his wife, Rosina, whose maiden name was Ramsayer, are now residing? If any friend can give me any information as to where they are, he will confer a great favor by doing so. The last intelligence I had of them was about two years ago, when they were at Toledo, Ohio. I should very much like to learn of their whereabouts.

HELENA STELL.

Address, Joseph Augsburger, Trevelyan (Via 3), Butler Co., Ohio.

Book Notices.

Harmonia Sacra. A Compilation of Genuine Church Music, published by Joseph Funk and Sons of Richmond County, Virginia, may be had of the undersigned at \$15.00 per dozen, sent by express at the expense of the purchaser; or at \$1.50 per single copy, prepaid, by mail. This work is recommended as the best selection of Church Music in America. The undersigned is sole agent for the state of Ohio, to whom all orders from that state should be addressed.

The English Mennonite Hymn Book for sale by John Beer, 755, Lancaster, Pa. Price, post paid \$7 cents per copy, or \$5.00 per dozen.

Der Christliche Saenger, a collection of the best German Hymns, 140 pages, small size, bound in cloth, for sale by GEORGE C. MESSER, Meyer's Store, Bucks Co., Pa. Price, post paid, 50 cents per copy, or \$4.50 per dozen.

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Should Christians Fight? A pamphlet on War by A. Welcomes. For sale at this office. Price 10 cents.

The Herald of Truth.

Devoted to the Interests of the Denomination of Christians known as "The Mennonites."

Whole No. 29.

CHICAGO, MAY 1866.

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The Herald of Truth.

A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND GERMAN.

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For "The Herald of Truth."

And underneath are the everlasting arms."

O God, how calmly do I rest!

This everlasting arm,

Doth keep me safe through day and night,

And shield me from all harm.

How sweet to feel a trust in Thee,

To know that Thou art near;

And, feeling that Thou wilt protect,

I banish every fear.

O mighty, never-failing Friend!

Be ever at my side,

And, in the path of righteousness,

My feeble footsteps guide.

And when I near the stream of death,

And step into the tide,

Oh, may that arm support and lead

Safe to the other side! MATTIE.

West Berkshire, Vt.

Neglect of Duty.

Permit me, my dear readers, to impress upon you a few thoughts in reference to our neglect of duty both to God and man. It is evident that our neglect of duty towards our God is the effect of an unfaithful heart; for the heart of man is deceitful and desperately wicked: who can know it? Our failures and imperfections are easily traced if we will but view them with a desire to improve. The greatest privilege the people of God have on earth is communion with him; but how often do we neglect the divine communion? "If without ceasing," says the Apostle, "we should glorify in you as in the Christian churches? As soon as the Christian concludes to live without prayer, how many temptations are presented from which he has no power to withdraw? Perhaps Satan will present himself in this way: "Well, I believe I will not go to church to day: I can enjoy myself as well at home: I shall not hear any thing new at any rate." Or perhaps he will argue on this wise: "I will dress according to my pleasure, follow the fashions of the world, wear costly apparel, etc. As I do not wear them for pride, I can indulge in this as a Christian as a great many others are." Fool! deluded soul, "the not deceived. God is not mocked." In many ways we may neglect our duty both to God and man. If we have

promised to conform ourselves to the order of the church, and then take our own way in dress and fashions of the world, do we not lie? Nay, we do more; we also show that we despise the people with whom we have united ourselves.

Whosoever we love, we try to please; and if we love the church which is the body of Christ, we certainly will try to avoid giving the members. Now, dear readers, let us impress upon the minds of our children the necessity of departing from the way of ruin, and of keeping themselves supported from the world. If we use no effort to prevent our children from entering into the way of ruin, are we not partakers of their evil deeds? Why is it that the voice of prayer is never heard in the majority of our households, except on those rare occasions when a minister is present? It surely is not according to their divine ordering for children to grow up from infancy to manhood and womanhood without ever hearing the prayer of a father or mother.

But it has come to be an understood thing among some of our christian professors that whoever exercises or practices family worship, considers himself called to the ministry; but I say, let us hold fast to the word of God, and follow the footsteps of our blessed Redeemer; and then we will not neglect our duty.

May God aid and bless us.

JONATHAN SCHUCKER.

Havetspath, Ind.

Character of Moses.

The character of Moses has been delineated by a variety of inspired, as well as profane writers, all of whom acknowledge him to have been the most excellent legislator and historian ever known. The instances of his conduct related through the course of his history sufficiently convince us of the truth of this assertion, and that he was an profound philosopher, an eminent prophet, and a faithful guardian of the people.

Moses was, from his infancy, brought up in a court, where he received all the advantages of a royal education, becoming the son and intended heir of a king. He was well skilled in Egyptian learning, conversing at court till he was forty years old, at which time, being divinely inspired, he withdrew, and chose rather to suffer affliction with the people of God, than to enjoy the pleasures of a courtly and sinful life. Being forced to fly to Midian, he undertook the poor employment of feeding sheep, during which time God appeared to him in a bush, and commissioned him to be a ruler and leader of his people.

In this character he displayed an admirable conduct and economy, leading an almost impenetrable multitude of people through a horrid desert for forty years. They often disobliged him by their mutinous and ungrateful behavior, yet, like a true father of his people, he forgave them, and always interposed between them and their offended God, who but for him would often have avenged himself upon them, and was with difficulty preserved from utterly extinguishing them and their name, and raising another nation to Moses in their stead.

But if we enquire more particularly into the abilities and virtues of this ex-

cellent person, we shall find him one of the greatest and most honored mortals that ever were born, till the Son of God condescended to bless the world in human shape. He was a prophet, prince, and poet. For the first we have his own acknowledgment: "The Lord thy God shall raise up unto thee a prophet like unto me, from among thy brethren." - Deut. 18: 15. For the second, God himself invested him with imperial power, when he gave him commission to deliver and govern his people. - Exod. 3: 10. That he was a poet appears not only from the song, or hymn, which he wrote a short time before his death, but also from those eleven psalms ascribed to him; namely, from the 90th to the 100th inclusive.

Besides the many personal favors God bestowed upon this great man, he was pleased to honor him with his particular mark of distinction, that he would communicate his will by express words. Num. 12: 7, 8. And, indeed, if we consider the frequent interviews between God and Moses, the conveyance of the law by him, and his daily conversing and pleading for the people in the Tabernacle, where God more immediately revealed himself to him, we may justly call him the secretary of the divine wisdom, by whose prayers, more than by Joshua's valor, Israel was less famous for his conduct to Pharaoh, and to all his servants, and to all his land, and in all that mightily land, and in all the great river which Moses sheered in the land of Israel. Nor was he less famous for his writings, than he was to the age he lived in for his actions.

The Apostle St. Paul, in the epistle to the Hebrews, speaks of Moses as follows: "By faith," says, "we got as far as to age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer adversity with the people of God, than to enjoy the pleasures of sin for a season. By faith Moses, when he was eighty years of age, refused to be called the king's displeasure. Through faith he instituted the passover and of communion, lest he that slew the first born should touch them. By faith he passed through the Red Sea as on dry land, which when the Egyptians attempted to do, they were swallowed up."

St. Stephen, the protomartyr, in speaking of Moses, says thus: "Moses was mighty in word and deed; to whom, in the wilderness of Mount Sinai, an angel appeared in a flame of fire in a bush. Him God sent to be a prince and a deliverer of the people, by releasing them from a servile state of bondage, which he accomplished after doing wonders and miracles in the land of Egypt. This is he that was in the congregation (the church) in the wilderness with the angel which spake to him and conversed with our fathers; who received the lively oracles to give unto us."

The fathers and later writers speak in commendation of Moses with the greatest transports of his life; for (as we have already observed) God himself was pleased to pay him the funeral honors, and to inter him with such privacy that no man ever knew where his sepulchre was. The commendation, which the author of Ecclesiasticus gives Moses, is expressed in these words: "Moses was beloved of God and men, and his memorial is blessed. The Lord made him like to the glorious spirits, and magnified him so, that his enemies

ment and punishment of the wicked, and reward of the just.

The description St. Augustine gives of the character of Moses is short but at the same time very expressive. "He was," says he, "the most faithful servant of God; humble in wishing to decline so weighty a ministry, but dutiful in undertaking it; just in keeping, and resolute in executing it; vigilant in government; strict in justice; zealous in love, and patient in sufferings."

The character given of Moses by St. Ambrose is as follows: "Moses, says he, was the figure of the Preceptor that was to come, who should preach the Gospel, fulfill the old Testament, build the new, and feed the people with celestial aliment. Hence the dignity of the human condition is so highly advanced, that it is called by the name of God, *I have made thee a god to Pharaoh* (Exod. 7: 1), that is, I have given thee the authority to speak to him in my name. And, indeed, he became his character; for he was master of his passions, not inclined to worldly desires, but in mind and body endeavored to conduct himself after the likeness of that perfection of his God, as far as nature would permit. And, therefore, we read quite differently of him, from what we do of others who die through some defect of nature. With him it was otherwise; for, notwithstanding his great age, he retained the use of all his faculties to the last, his eyes not failing, nor his natural force abated, but died according to the word of the Lord."

The principal transactions of Moses's life, like those of Joseph, bear a strong similarity (though in a less degree) to the occurrences that happened to our Savior during his earthly peregrinations, as will appear from the following comparison.

Moses enlightened the Jews under the dispensation of the old law.  
Christ enlightened the Christians under the Gospel.  
Moses had two interviews with God; the first when he received the first tables from God in Mount Sinai; the other when he received the second tables, at which time he returned with his face shining.  
Christ was honored with the same testimony by his Father; first, at his Baptism, when the Holy Ghost descended upon him, and a voice was heard, saying, "This is my beloved Son." The second was at his transfiguration on Mount Tabor, when Moses and Elias (that is, the Law and the Prophets) testified of him.

Moses did great wonders in Judea.  
Christ did great miracles in Judea.  
Moses spoke with God in a cloud.  
Christ saw him face to face.  
God told Moses he had found favor in his sight.  
To Christ he said, "Thou art my Son."

But to pursue this comparison more regularly, we shall follow the method of Ikenbusius.

Moses was legislator of the Jewish nation.  
Christ was legislator of the whole world.  
Moses purged the Israelites from their idolatry.  
Christ purged the people wherever he went.  
Moses, by signs and wonders, gave the law.  
Christ, by the same means, confirmed the Gospel.  
Moses delivered his people from bondage.  
Christ set the whole world at liberty.

Moses promised the Israelites a land flowing with milk and honey.  
Christ provided a kingdom abounding with eternal plenty.

Moses, when by a new-born infant, narrowly escaped being put to death by Pharaoh, who had condemned all the male children of the Jews.  
Christ, when a new-born infant, and adored by the Wise Men, was forced to fly into Egypt from the cruelty Herod.

Moses in his youth, was well skilled in all manner of learning in use among the Egyptians.  
Christ, at twelve years of age, was found in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

Moses fasted forty days in the company of God in Mount Sinai.  
Christ was in the wilderness forty days without eating or drinking.

Moses miraculously fed the people in the desert with manna and quails.  
Christ satisfied five thousand hungry people with five loaves and two fishes.

Moses passed through the waters of the Red Sea unhurt.  
Christ walked upon the waters of the sea.  
Moses, by holding out his rod, divided the Sea.  
Christ, with a word, rebuked the sea, and it became calm.

The Israelites, by reason of the dazzling luster of Moses's face, could not look at him.  
Christ's disciples were so terrified at the magnificence of his transfiguration, that they fell on their faces.

Moses restored his leprous sister to her former state of health.  
Christ, out of his mercy, absolved penitent Magdalene from all her sins.

Moses chose out twelve spies to take a view of the promised land.  
Christ chose twelve disciples.  
Moses chose seventy elders to assist him in the administration.  
Christ commissioned seventy disciples to preach the Gospel.  
Of Moses it is said, that no man, to the present time, knows the place of his sepulchre.  
Of Christ, the angels bore witness, "Ye seek Jesus that was crucified; he is risen, he is not here."

We shall conclude our character of Moses with what Eusebius, St. Cyril of Alexandria, and others, in short, but very comprehensive words, say of him; that he was the first theologian of his time, a distinguished philosopher, sublime poet, and accurate historian; and that he was noticed by the Almighty in a manner far superior to the rest of mankind.  
*(To be continued.)*

For the Herald of Truth.  
Self-Confidence.

There is in some congregations a class of church-members who have attained to some knowledge in religion, and may have experienced some of the influences of grace; but from a want of sufficient self-examination and a sense of their actual condition, their innate pride and self-importance has not been sufficiently humbled and crushed. They remain in an inflated and dangerous state of self-love and refuse to become the humble followers of the meek and lowly Jesus. They pride themselves in their knowledge without due reflection that they have not yet learned true christian meekness and humility of heart. Not having a thorough knowledge of their own depravity, they estimate themselves by their self-conceit.—2 Cor. 10: 12.  
Loving the world, as they do, with

its allurement, its pastimes and its pleasures, they, without fear of contamination, freely mingle and associate with all kinds of worldly society, and enjoy their vain and idle conversations, and are led by its corrupting influences to conform to the world and its useless, profligate, and otherwise injurious customs and fashions. "Not remembering that Paul says (Rom. 12: 2) that such persons cannot prove what is that good, and acceptable, and perfect will of God, they pride themselves in their knowledge and achievements, and will not resign such others, whom they consider as mere children in comparison with themselves: not knowing or else not duly reflecting that they themselves have not yet, in the Gospel sense, become as little children.—Matt. 18: 3. Hence, other persons, Christians, are by them but little esteemed or respected. Not being possessed of that meekness and true humility, without which no one can be a Christian and which causes those who are truly humble and poor in spirit to humble themselves in the dust, they have many faults to find with the ministers and the church, contending that the discipline of the church is too rigid; that there is nothing in this, and that there is no harm in that, although it be founded on the plainest letter of the Bible.  
Their inflation preventing the necessary self-examination, they are not aware of their own pitiful condition, and therefore do not see themselves as others see them, and as they are often fall into great impurities and overlook abominable vices. They commence their backsliding by deviating in smaller matters, progressing in their downward course, until they are precipitated in like manner into greater and settle down into a state of false security. Thus they continue in their obdurate and opinionative self-justification. Assuming to profess a peculiar or superior knowledge, far in advance of others, which few even attain to, they reject the advice of parents and ministers of the Gospel, they consider their inferiors. Their evil must pass for good, and, if the contrary is proven to them from the Bible, they will not listen, but become offended, and resist all enlightenment and the plainest truth of the Bible which they had previously themselves recognized and acknowledged, and all this in direct violation of their baptismal vow and a solemn pledge to promote the spiritual interests and welfare of the church of which they are members, and often end their deplorable career in the judgement of confirmed and fatal obduracy.  
Such is generally the termination of such fatal self-conceit. Church-members of this kind are a great annoyance to any church and a hindrance to its spiritual prosperity; nor can much be accomplished or effected with them, unless the Lord in his mercy will self by means of adversity and great tribulation, humble and crush their fatal self-esteem, and bring them back to a true sense of their deplorable condition and to a realization of the very important truth, that true faith strips away of every vestige of self-righteousness and self-conceit or of being pleased with himself, and that only the truly humble and poor in spirit are blessed and have the promise of the kingdom of heaven.  
The true Christian can have no desire to entangle himself in the ways and the pursuits of the worldly minded; but will shun them with all his heart, as the apostle says (Rom. 12: 3), "Do not be transformed by the world, but by their associations, feasts, vain and idle conversations and laughter, useless and injurious fashions, and the pursuit of fame: because the Savior expressly says, he that will forsake all that he hath, cannot be my disciple.—Luke

14: 33; Chap. 9: 23; James 4: 4; 1 Cor. 9: 27; 1 John 2: 15; Gal. 2: 24. Let any one that professes to be a true Christian examine these passages with their contexts, and then ask himself, whether those can possibly be true followers of the meek and lowly Jesus, whose chief gratification and delight consists in the lust of the eye, the lust of the flesh, and the pride of life (1 John 2: 16), and his own conceit will answer him that all these things are incompatible with the duty of a Christian, and must be avoided."  
PILGRIM.

For the Herald of Truth.  
The Ever Living Soul.

Fear not them which kill the body, but are not able to kill the soul. Mat. 10: 28.

It is natural for us to love our near and dear friends, and it is painful to us when they are taken from us as by death. Hence the question often and very naturally arises in our minds, and a frequently asked, How is it with the soul after the death of the body? Is it like the body, dead, unconscious, and without knowledge? or does it still live conscious of its existence and retaining the faculties of knowledge and memory?

I always believed, having been so taught from my youth, that at death the soul takes its flight from the body, and is then immediately received into either a place of rest or misery (according to man's conduct while in this life), where it will remain conscious of its existence until the resurrection day, when the body and soul will again be united, and appear before the judgment-seat of Christ, to receive a final reward.

Some, however, are of a different opinion, holding forth the idea, that at death the soul falls asleep with the body, remaining unconscious and without memory, until the resurrection; for, say they, "The dead know nothing." This, I believe, however, is a saying of the body and not of the soul, as our text plainly indicates that the soul still lives after the body is dead.

The idea of the soul's being unconscious after the death of the body, seemed to me so strange and novel, that it induced me to search the Scriptures more closely on this point, and, after so doing, I became only the more confirmed in my former opinion; namely, that after death the soul still lives, separate from the body, is conscious of its existence, possesses memory, and is susceptible of being comforted, or of feeling pain and torment.

First, then, that the soul lives separate from the body. We read of Ezechiel, that "her soul was in departing" (he so died).—Gen. 35: 18. How could it be said that the soul was in departing, if it had no separate existence from the body?

Elijah, when raising the widow's child, said, "O Lord my God, I pray thee, let this child's soul come unto him again; and the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived"; that is, the body became alive again by the return of the living soul. 1 Kings 17: 21, 22. Read also Luke 8: 49—56. When Jesus raised the damsel to life, "He took her by the hand and said, Maid, arise, and her spirit came again, and she arose straightway."

Evidently the soul had departed and been separated from the body, or how could it have come again? Neither could she have been separated from the soul, as the body, for as soon as the soul came into the body again, it

\* The words spirit and ghost are frequently used in scripture to signify the same as the word soul, as "the body without the spirit is dead."

(the body) revived; that is, became alive. Thus the "body without the spirit is dead," but with the spirit, which is the soul, it is alive.

God said to the rich man whose garments brought forth plentifully, "Thou fool, this night thy soul shall be required of thee (Luke 12: 20); and, in Job, we read, "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?"—Job 27: 8. Solomon says, "There is no man that has power over the spirit to retain the spirit." And again, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—Ecc. 8: 8 and 12: 7.

When Stephen was stoned to death, he called upon God, saying, Lord Jesus, receive my spirit." Jesus, when about to expire upon the cross, cried unto them, saying, "Father, forgive them; for they know not what they do." And, having said thus, he gave up the ghost. We also read of the spirits of just men made perfect.

"Abraham gave up the ghost, and died in a good old age" (Gen. 25: 8); "Isaac gave up the ghost and died" (V. 17); "Isaac gave up the ghost and died" (Ch. 35: 29). "Jacob yielded up the ghost and was gathered with his people" (Ch. 49: 33). The same is said of Amniam and Sapphira: both gave up the ghost. Acts 5: 6. Herod "was eaten of worms, and gave up the ghost." "Thou man givest up the ghost, and where is he?" Where is the ghost, or the soul, or the spirit? As that he, the soul who can tell what he is? Here we must turn to the scriptures for information.

When the penitent thief upon the cross prayed to the Savior, saying, "Lord, remember me, when thou shalt come into thy kingdom, Jesus said unto him, "Verily, I say unto thee, To-day shalt thou be with me in paradise." This again is a strong proof, that the soul exists separate and apart from the body, as Jesus and the thief were not in Paradise with their bodies, on the day of their crucifixion.

Paul knew a man who was caught up into paradise (2 Cor. 12). "Paradise, then, must be some state of exaltation or enjoyment known to us, and Christ says, "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2: 7. Into this paradise of God, it must have been, that Christ and the penitent thief went on the day of their crucifixion.

Secondly, the soul, separate and apart from the body, is conscious of its existence. John, in his Revelation, "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." They were not dead nor unconscious; for "they cried with a loud voice, saying, How long, O Lord, how long dost thou not avenge our blood on them that have killed us?"—Rev. 6: 9, 10. And in chapter 20: 4, he "saw the souls (not the bodies) of them that were beheaded for the witness of Jesus and for the word of God."—Rev. 19: 17.

Again, "Moses, the servant of the Lord died and the Lord buried him." That Moses really died, we need not

¶ It is evident that the person to whom Paul is refered was none other than himself, for in verse 7th he says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn, the messenger of Satan to buffet me, lest I should be exalted above measure." What reason could Paul have had to be exalted on account of the revelations made known to another man?

have the least doubt; for we find that Michael the archangel contended and disputed with the devil about the body of Moses (Jude 9); but we read nothing about the resurrection of his body, yet at the transfiguration of Christ upon the holy mount, when three of his disciples were with him, "behold, there appeared unto them Moses and Elias, talking with him."  
Thirdly, the soul, separate and apart from the body, is not only conscious of its existence, but has memory and is susceptible of being comforted or of suffering pain and torment.

Paul says, "We are confident, and willing rather to be absent from the body and to be present with the Lord." Here it seems that Paul not only believed in the possibility of the soul's being absent from the body, and still retaining an existence, but also of being "present with the Lord." And if present with the Lord, then he must also be conscious of his presence, and capable of enjoying it; for he writes to the body, for if he were such a longing desire to depart? Could an unconscious, sleeping soul enjoy itself in Christ's presence? It is evident beyond all dispute that Paul did not believe, that the soul at death would fall asleep with the body; for if he considered it so needful that he should still abide in the flesh, why then should he be yet in a strait not knowing which to choose? Had he believed that after death he should be unconscious and without knowledge, perhaps for 2000 years, he would not have been in such a strait, not knowing which to choose, useful as he still might have been to the churches.

In his narration of the man who was caught up into paradise, whether in or out of the body, he could not tell, Paul also conveys the idea that he believed in the existence of the soul of man separate and apart from the body, while at the same time it was conscious and in such a condition as to be able to hear and perceive such unspeakable words, which it was not lawful for man to utter.  
But we have another most indisputable proof of the foregoing views in the parable of the rich man and Lazarus. It is said of Lazarus that he died and "was carried by the angels into Abraham's bosom." The rich man also "was tormented" (that is, he died). These two men after death occupied very different positions; but neither of them was unconscious. Lazarus, we read, was comforted; the rich man was tormented in the flame. He felt pain; "he cried, and said, Father Abraham, have mercy on me, &c." He had his memory too; for he remembered his five brethren and was concerned for their salvation. To this fact the souls also that John killed as they were, should be fulfilled.—Rev. 6: 9, 10. And in chapter 20: 4, he "saw the souls (not the bodies) of them that were beheaded for the witness of Jesus and for the word of God."—Rev. 19: 17.

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¶ The language of Paul here is very plain, point and most certainly have been spoken in reference to the soul of man. "Absent from the body and present with the Lord." What reason could Paul have had to be exalted on account of the revelations made known to another man?

Go, speak to the worldling, his all to forsake, And turn to his Savior before 'tis too late, To lay up a treasure in heaven above, As Jesus has hidden him out of pure love.

Go to the selfrighteous, and speak out of love, Tell him that the Lord of him ne'er will approve; So long as he trusts in his own righteousness, He never can meet the dear Savior in peace.

Go, search out the gambler, and speak to him too; Tell him, such a course he ought never pursue; 'Twill lead to destruction, to ruin, and death; His soul is in danger at every breath.

Go to the intemperate, tell him that he In all things (says God's word) should temperate be; From needless indulgences he should abstain, From vain superfluities also refrain.

Go into the highways and hedges around, And see if such characters more can be found; Whom'er you should meet, you would better inquire, Perchance you might find 'em a thief or a liar.

Should you find such a one, oh! I entreat him to turn, And not the compassion of Jesus thus spurn; Oh! speak of the shortness of life here below, And seek by all means him his danger to show.

One thing more, dear Herald, I want you to tell, Unto my dear brethren I love them so well; To tell them to be faithful, to watch, and to pray, Lest into temptation they be led astray.

Go unto my sisters, and urge them that they Continue in prayer to God, night and day; Their God will regard them, their prayer he will heed, His eyes are upon them an answer to need.

Go, speak to my brethren and sisters around, Whom ever such loved ones are yet to be found; Oh, tell them to trust in their Savior and Lord, Direct them to him in all need to resort.

Tell them, not to seek the insurance of earth, For earthly insurance but little is worth: Persuade them to cast all their cares on the Lord, And trust in the promises found in his word.

Tell them, not to trust for protection in steel, But tell them to pray that the Lord make them feel; That He is their God and Protector always, And able to shield them from harm night and day.

Oh! haste then on quickly, and make no delay; All mankind are mortal, they'll soon pass away; 'Twill then be too late their poor souls to reclaim, Lest I should detain thee, from words I'll refrain.

DANIEL BRENNEMAN.  
Elkhart, Ind.

For the Herald of Truth.  
Peace.  
"God hath called us to peace,"

"Let us therefore follow after the things which make for peace, and things where-with one may edify another" (Rom. 14: 19), and let us as kindly affectioned one to another with brotherly love, in honor preferring one another; and if it be possible as much as lieth in us, let us endeavor to live peaceably with all men. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

The Family and Residence of Ruth.

The father-in-law of Ruth, with his family, were obliged to leave their native country in a time of famine, and go to the country of Moab, where they lived several years. His two sons married wives in that country; one of these wives' name was Orpah, and the other Ruth. After a little while her father-in-law died, and also her brother-in-law, and her husband also; so that she and her mother-in-law, and Orpah, her sister-in-law, were all left widows. This good mother's name was Naomi; and when she heard that the famine was ended in her own country, she immediately determined to return. She was so much grieved at heart by living among those who were idolaters, and so she desired to return again among the Israelites, where the true God was known and worshipped.

The land of Moab, where they now journeyed from Jerusalem, the capital of Israel, or Palestine. If you will look on any good map of Palestine, you will find Moab south-east of Judea, lying along the eastern shore of the Dead Sea. On the same map, too, you will find the town of a city of "Bethlehem, in the land of Judea," very near to Jerusalem, only five or six miles south of it. A great many interesting events have, at different times, taken place in Bethlehem. It was called Bethlehem, and David, because he was born there; and he who was both David's son and David's Lord, even Jesus Christ the Savior of the world, was also born in Bethlehem. The star which guided the wise men of the east to find him, came and stood over this city, and led them to the very place where he was born.

At this same place the mother-in-law of Ruth had formerly lived, before the famine in the land of Israel had compelled her and her husband, with their two sons, to go among the Moabites. Now Naomi was determined to return to her former friends. She thought of Bethlehem, and of all that had been so pleasant to her there, and especially of the privileges which she would there enjoy, of living with them who worshipped the true God and kept his laws; and her soul panted for the privilege of again keeping God's sabbaths, and enjoying his ordinances, as in former years.

Idolaters are generally very wicked, and if you or I had to live among them for a few years, and witness all their abominable and bloody rites, and their gross debasement, it is quite certain we should wish to get back again. Do you never think of your privileges and obligations in this respect, when compared with the poor heathen? That verse of the hymn describes it justly:

"Let heathens to their idols haste, And worship wood and stone; But my delightful lot is cast Where God is truly known."

As both Orpah and Ruth, the daughters-in-law of Naomi, had been born in the land of Moab, and never had known any thing of the service of the true God, except what they had earned in her family, it was natural enough to suppose they would wish to remain among their own kindred. Naomi seemed to expect this, and made up her mind to go without them. But when she was very kindly taking leave of them, and wishing them happiness after her departure, even praying the Lord to bless them, and deal kindly with them, as they had dealt with her, they both offered to go along with her to the land of Israel. At first she did not seem willing to have them go; she told them several things adapted to discourage them, and again took her leave of them.

Up to this time these two daughters-in-law had seemed very much alike. Both had been kind, respectful, and in their professions had evinced willingness to accompany Naomi to her former home. But now, on this second opportunity which was afforded her, Orpah kissed her mother-in-law and bade her adieu, while Ruth cleaved to her the more closely. When Naomi pointed out to Ruth the example of Orpah, and called on her to follow her sister-in-law back again if she chose—to live with her native people and their idol gods, she nobly answered, "Entreat me not to leave thee, or to return from following after thee: whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried." The Lord do so to me, and more also, if I might but death part thee and me." (Ruth 1, 16, 17.)

A Lesson from the Acorn.

ABOUT BELIEVING WHAT WE DO NOT UNDERSTAND.

When reading the Bible, we sometimes meet with what we cannot understand. Now, it is certain that our senses are full of vanity, by nature, and Satan is always glad of an opportunity to make the most of our bad, proud disposition. We do not like to believe what we cannot understand; and yet "without faith it is impossible to please God."

Suppose I were to say to you, Plant this acorn; and if it live, it will become an oak;—would you believe me? "Yes, to be sure I would," you say. "Don't I know that oak grow from acorns?" You do. You have been told so, and you have seen the acorn fall from the oak, and have pulled up a young plant, with the shell of the acorn still hanging to the root. But suppose, when you next see a person who had never seen anything of the sort, nor knew anything about the growth of vegetables, and were to show him a handful of acorns, and say, See here! if you earth, they may one day be made into great ships; or yield food enough every year to fatten ten hundred swine; or provide beams and floors, tables and chairs, for a whole village,—would he not think that I wanted to deceive him? "I dare say he would, indeed."

The change is so wonderful that nobody would believe it; and even as it is, nobody can explain it, though it is not possible to deny what we see with our own eyes every day. God requires us to believe some things which as yet we cannot fully perceive; because, as the Apostle says, we now see through a glass darkly, yet the Lord can enable us to believe what we see not. Thus we are told, that by the sin of one man the whole world is become sinful; and by the death of another One sin is forgiven, and man made holy and happy again; and our believing in this is necessary to our salvation. In "The Man Christ Jesus, dwelt the fullness of the Godhead bodily,"—that is more amazing than that the oak should dwell in the acorn; but God tells you that it is so; and faith assures you that what God says is, and must be true.

"The blood of Jesus Christ cleanseth from all sin;" you know not how; but your sin will never be cleansed unless you believe it. Stanzas like this, every man who will do all in this way will see, and will do all in this way to go along with her to the land of Israel. At first she did not seem willing to have them go; she told them several things adapted to discourage them, and again took her leave of them.

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faith, that you may believe the words by which you shall be made wise unto salvation.—Child's World.

Title of the New Testament.

The title Testament, which is given more especially to this latter part of the Holy Scriptures, is taken from a Greek word, which properly signifies covenant. It is translated testament in Matt. 26, 28; Heb. 9, 15—17, but covenant, Heb. 8, 7—9, and in most other places. The Christians, in the primitive ages, adopted the present title for this volume of the Scriptures, because it records the free promises of God's covenant mercy and grace to penitent and believing sinners: these promises being ratified by the death of Christ, as a sacrifice for the sins of the world. It is not improperly called the New Testament, because it comprises those sacred writings in which the heavenly inheritance of Christians is sealed to them, as the adopted sons and daughters of God Almighty, through Jesus Christ, Heb. 9, 15—17. The books of the New Testament are twenty-seven in number; and they are commonly classed in three divisions, historical, doctrinal, and prophetic. Of the first class are the gospels according to the records of the evangelists Matthew, Mark, Luke, and John, and the Acts of the Apostles. The second includes twenty-one epistles, or letters, which were addressed by the apostles to several of the first churches, and to individual Christians. The book of the Revelation constitutes the third division.

Rejoicing in Hope.

Rejoicing in hope! oh how blest, In every condition below. The feelings of those possessed, As onward through suffering they go, In hope of a final release From sorrow, and bondage, and fear, United with Jesus their peer, Who kindly speaks, "Be of good cheer!"

Rejoicing in hope of a home In Heaven, at Jesus' right hand, Encouraged, by faith they go on In quest of that beautiful land, Where fighting, and envy, and strife, Eternally and ever shall cease, No anger is known in that life: In Heaven reigns justice and peace.

The Names of the Holy Land.

The small country, Canaan or Palestine, where the wonderful events recorded in the Bible took place, is situated as large as Vermont. It is situated on the eastern extremity of the Mediterranean sea, and has been known by various names: viz. "Canaan" was its earliest title, so called from its first inhabitants, who were descendants from Canaan the fourth son of Ham. It is first mentioned in the Bible in God's commandment to Abraham and his father: "Fear the Lord of the Chaldees, and go into the land of Canaan."

"The Promised Land, or Land of Promise," is given to it in the Old Testament before the descendants of Abraham gained possession of it, and while the good old patriarch only by faith "sojourned in the Land of Promise, as in a strange country." It is called "Land of Israel," because it was the territory divided among the twelve sons of Jacob, or Israel. Judah, or "Judea," originally named only the land occupied by that tribe; but after the scattering of the ten tribes, and the return of Judah and Benjamin from their Babylonian captivity, it was applied in an indefinite manner to the whole country.

The title "Holy Land" is a Christian, rather than a Jewish name, though the prophet Zechariah says, "The Lord shall inherit Judah, his portion in the Holy Land." The general use of the name, however, dates from the name of the crusades, who considered it holy, because hallowed by the footsteps of our Lord. "Palestine" is the name by which it is now set down on our maps. This word does not occur in the Hebrew, and it is derived from Philistia, a strip of land on the sea-coast, once inhabited by the Philistines. As Canaan was the promised Land of the Israelites, so Heaven is sometimes called Canaan, or the Promised Land of the Christians. Sweet fields beyond the swelling flood Stand dressed in living green; So, to the Jews, old Canaan stood, While Jordan rolled between.

The Gift of Jesus.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John iii. 16.

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Good Friday.

To-day, dear Lord, thy blood was spilt, To hush the pardon of our guilt; Oh! may it sink in every heart, And rend our hearts with painful smart.

Oh! may we view thee on the tree, Agonizing for me and thee; Covered there with sweat and blood, Dying to bring us near to God.

The healing streams gush from his side, The fountain opens for our wide, Oh, what love, great, amazing love! What hearts is it, that cannot move! See him gasping; hear him crying, "Come to me, ye sick and dying; Without money, without price; Oh, come and take the heavenly prize!" Then would our hearts right humbled be, When we look back upon the tree, And view our Savior gushing thro' thee, That we his glory in heaven might share.

This day, dear Lord, to us impart Thy good spirit into our hearts; That we may deeply humbled be; And sing thy praise throughout eternity. R. H.

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The healing streams gush from his side, The fountain opens for our wide, Oh, what love, great, amazing love! What hearts is it, that cannot move! See him gasping; hear him crying, "Come to me, ye sick and dying; Without money, without price; Oh, come and take the heavenly prize!" Then would our hearts right humbled be, When we look back upon the tree, And view our Savior gushing thro' thee, That we his glory in heaven might share.

The Gift of Jesus.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John iii. 16.

Rejoicing in Hope.

Rejoicing in hope! oh how blest, In every condition below. The feelings of those possessed, As onward through suffering they go, In hope of a final release From sorrow, and bondage, and fear, United with Jesus their peer, Who kindly speaks, "Be of good cheer!"

Rejoicing in hope of a home In Heaven, at Jesus' right hand, Encouraged, by faith they go on In quest of that beautiful land, Where fighting, and envy, and strife, Eternally and ever shall cease, No anger is known in that life: In Heaven reigns justice and peace.

Good Friday.

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On the Death of Cousin Mariah.

She whom we loved has passed away, Tho' death do realms above, To dwell with Jesus evermore, The friend she so much loved.

On the Death of Cousin Mariah.

She whom we loved has passed away, Tho' death do realms above, To dwell with Jesus evermore, The friend she so much loved. She was too good, too kind, too pure, To long remain on earth, And now alas! one vacant chair Around our family hearth. But just a few short weeks ago, Around her mother's bed, Eyes by her kind and soothing way, Shone of light ever shed. Though her we sadly miss on earth, Around her mother's bed, Eyes by her kind and soothing way, Shone of light ever shed. Grieve not then for departed ones, Who heavenly anthems swell; Oh how her face with glory beamed, As she hid all farewell.

Why Stand Ye Here all the Idle?"

Why standest thou all the day idle? O' deceiver on life's coasted sea! The billows of Time ever drifting, Thy soul to Eternity? Awake to the peril around thee, Ere lightnings of wrath justly gleam; A heaven of rest is before thee, Press onward! pause never to dream.

The First Step.

There is an old Latin motto, often quoted, which is designed to convey in concise language a lesson of vast importance—obsta principis: resist the beginnings. However insignificant the fault may seem to be, however slight the departure from the strict line of rectitude it is, yet, be careful not to take the first step in the downward course, we are safe. If there be no first error, there certainly can be no second.

On the other hand, if we yield to the first temptation, we shall not be able to resist the second. The indulgence which has become a habit, is already a ruin. Gradually and more easily than we are apt to suppose, habits are formed; and that which might have been so readily resisted at the beginning, has become a chain that binds us in cruel bondage.

The traveler on an Alpine height amused himself with setting in motion a small pass of snow; ere long an avalanche spread ruin giving the smiling vale beneath. The children at play on the Holland dyke were dejected to guide the escaping rill into mimic waterfalls, which their little hands controlled at will; ere long a mighty tide poured over the fields in devastating floods. The first cause—the first cause—the first cause—the first Sabbath desecration—how easy it seemed to the wanderer to retrace his steps and regain the straight path from which he had only begun to swerve! Was it easy? Alas! almost impossible. That first ungentle word wounding the heart of a friend, how easy it had been to repress altogether, how slight the self-control it would have required; and now how wide the breach, how sadly estranged the hearts that once loved so tenderly, that confided so trustfully! The first evening which witnessed our neglect of the Bible, our omission of prayer—to what a long, weary declaration it led the way! Ah, temptation neglect a duty, the first inclination to neglect a duty, the first syllable of bitterness that trembles upon our lips, the first step the rapidly descending path of sin; and that do all in this way will see, and will do all in this way to go along with her to the land of Israel. At first she did not seem willing to have them go; she told them several things adapted to discourage them, and again took her leave of them.

Charity is the regulation overcoat of the Christian soldier.





Died.

On the 16th of March, 1866, in Dover Township, Lancaster Co., Pa., of typhoid fever, Eli, aged 9 years, 10 months, and 7 days, and on the 17th, William, aged 14 years, 4 months, and 1 day, both sons of Jacob and Susan Welkam. They were buried in the 1st in one grave at Newman's School-house. A funeral sermon was preached by the brethren Frederick Stauffer and John Frantz from 1 Sam. 3: 18. The funeral was largely attended.

DAVID WITMER.

On the 19th of April, 1866, at the residence of her nephew Augustus Stauffer in East Earl Township, Lancaster County, Pa., sister Magdalena Frey, widow of Henry Frey, who died at Galena, Illinois. Her age was about 63 years. Sister Frey had early united with the church in Germany and had continued a faithful member till her death. She by several trials to endure. She possessed but little of this world's wealth, but was rich in heavenly treasures. Her trust was ever fixed on the Lord, and under his protecting care and dispensation, she always found brethren and sisters who kindly addressed her wants, both in Illinois and in this place. She suffered for two years from dropsy and about the 1st of November last she was rendered helpless by an attack of hemiplegy of the left side, and had to be handled like a child, which duty was most faithfully performed by her nephew and his wife with the assistance of the neighbors, brethren and sisters. She esteemed herself unworthy of the love which was manifested toward her. Though greatly desiring to die, she bore her sufferings with Christian fortitude. She was buried on the 19th in the Weberland burying-ground. A funeral discourse was delivered by the brethren Tobias Warner and George Weber from Rev. 14: 13.

On the 8th of April, in Richland Township, Cambria County, Pa., of consumption, Levi Welch, aged 31 years, 3 months, and 26 days. His remains were committed to the earth on the 10th. The aged brother Jacob Blauch delivered a funeral address from Rev. 14: 13, speaking comfort to the bereaved family and friends. Only a few days before his death, Brother Weber became anxious to make his peace with God and his Redeemer Jesus Christ, and to be admitted by the visible Church, and accordingly he was received into the Mennonite Church by water baptism, which was administered by the writer. He leaves a widow and three small children to mourn their loss. Yet we hope that their loss is his gain.

SAMUEL BLOUCH.

On the 22d of March, 1866, in Mount Joy Township, Lancaster Co., Pa., of typhoid fever, Christian II, son of Henry Nisley, aged 41 years, 2 months, and 27 days. He leaves a wife and two children, among his dearest ones. He was a member of the Mennonite Church for a number of years. His remains were deposited in their family graveyard on the 26th. A funeral sermon was delivered by the brethren Peter and Christian Nisley. On the 31st of March, in Conowingo Township, Lancaster County, Pa., of inflammatory rheumatism, wife of Preacher and Bishop Peter Eberlese, aged 73 years, 2 months, and 16 days. Her remains were buried in the family graveyard on the 3d of April. Funeral addresses were delivered at Good's Meeting-house by the writer and Bro.

Nathaniel Shope. She had been afflicted for several years and bore her days with Christian fortitude. She was a faithful member of the Mennonite Church, and I sincerely hope that our loss is her eternal gain.

On the 1st of April, in Mount Joy Township, Lancaster Co., Pa., after an illness of about five days of typhoid fever, Catherine, wife of Benjamin Lehman and daughter of Fred. H. Risser, aged 45 years, 8 months and 7 days. On the 3rd her remains were followed by a large concourse of friends and relatives,—nearly 200 carriages—to the family graveyard. The procession then proceeding to Risser's Meeting house, general discourse was delivered by the writer and Bro. Nathaniel Shope from 2 Cor. 5: 1. She was a beloved sister in the Mennonite Church. She leaves a bereaved husband and three children to mourn their loss, which, we trust, is her eternal gain.

PETER NISSLEY.

On the 17th of March, at his residence in Mount Pleasant, Pa., John Fox, aged 88 years, 4 months, and 18 days. A funeral discourse was delivered by the writer from Phil. 3: 10, 11. HENRY YOTER.

On the 17th of April, near State Line, Franklin Co., Pa., of a chronic disease, Bro. Benjamin Eby, aged 68 years, 4 months, and 11 days. Bro. Eby's health had been failing nearly all winter, so that he could not attend to his ministerial duties. He labored in the ministry for more than 33 years near Eliz., Lancaster Co., Pa. He was highly esteemed both in and out of the church, and continued faithful in the discharge of his duties till God called him from the scenes of his earthly labors. On the 21st of March, he moved from Lancaster to Franklin County; but never had the opportunity of ministering to his new congregation. He was buried on the 20th at Whittier's Church. A large circle of friends and relatives followed his remains to the grave. A number from the place of his former residence was also present at the funeral. A funeral discourse was delivered by the brethren Christian Bonberger, John Risser, and Peter Gerns, who were from Lancaster County, and had come to pay their last respects to the memory of their departed brother. The funeral text was 2 Tim. 4: 7, "I have fought a good fight, I have finished my course, I have kept the faith."

ISAEL REIFF.

On the 29th of March, in Mount Joy Township, Lancaster Co., Pa., Abraham S. Hackman (age not stated). He was at Philadelphia, and while taking a glass of something to drink he fell from a table and soon expired. He had been afflicted with an affection of the heart, which was probably the cause of his sudden death. He was an active, energetic business man; but amid all his anxious labors, death came suddenly upon him. The apostle says, "We brought nothing into this world and we can take nothing out." Let us therefore watch and pray; for we know not in what hour the Son of man will come. JOHN D. HERSHEY.

On the 17th of April, in Doylestown Township, Bucks Co., Pa., Mrs. Barbara Heistand, aged 72 years, 3 months, and 4 days.—Bucks Co. Int.

In the latter part of March, from injuries caused by a fall from a tree, accidentally thrown over, near Berlin, C. W., wife of Peter Dunke. She died in 24 hours after the accident.

On the 6th of April, in Waterloo Co.,

C. W., Widow Maria Schumacher, at the advanced age of 91 years and 24 days. Her disease was chiefly the infirmities of old age and finally also the palsy. She was a member of the Mennonite Church. ELIAS SCHNEIDER.

On the — of April, in Lagrange County, Ind., Bro. Joseph Bihn, in the 33d year of his age. He was buried on the 3d. He was a faithful brother in the Omaha Mennonite Church. Funeral addresses were delivered by Bish. Joseph Miller of this place, and Bish. Levi Miller of Holmes County, Ohio, from John 5: 21. He leaves a wife and two children to mourn his departure.

On the 1st of April, in Elkhart Co., Ind., of lung fever, Hewlett Shelton, son of James and Harriet Dodge, aged 2 years, 6 months, and 23 days. He was buried on the 3d. A funeral address was delivered by the writer from John 11: 23.

Hewlett Shelton, 'tis for thee, That affection's tears are shed. Must we be content, to see Thy loved form thus low be laid?

'Tis for thee a father grieves, And a mother's heart does bleed, Though 'tis true, as each believes, Thou from sorrows all art freed.

Rest thou now, for ever free; Ah! why should we weep in vain! Thy sweet face we soon shall see; For thou soon shalt rise again.

DANIEL BRENNEMAN.

Letters Received.

Abm. D. Hostetter; David Witmer; Daniel Meisler; Tobias Gales; \$1.50; Pre. John Hartman; 2; Martin Shop; \$1.50; Pre. Benj. Reicher; \$1.00; Samuel Gluck; \$2.00; Henry W. Eby; \$1.50; Pre. Elias Reiff; \$1.00; Z. Pecheny; 10 cts.; Christian Leggon; \$1.50; Pre. John Bae; Pre. Joseph Yoder; \$1.10; Christian H. Miller; John Koh; \$1.00; Benj. Schantz; \$1.50; Sherman Zook; John Muller; \$1.00; Levi S. Keist; 50 cts.; Pre. Geo. Brenneman; J. Samuel Kaufman; Sen., \$1.00; Cultivation; \$1.25; Jos. Burckey; \$1.00; Pre. Daniel Brenneman; \$1.50; John Baer's Sons; Henry S. Casse; \$1.00; Noah Bechtel; Benja. Yoder; \$1.00; Pre. James D. Treney; \$1.50; A. P. Moser; \$1.50; David Gluck; \$1.50; Andrew Reiff; \$1.00; Jacob B. Mench; \$1. Samuel L. Fisher; \$1.00; Emanuel Suter; Jos. Summers; John P. King; Jacob Miller; Geo. B. Thomas; \$1.50; Jacob F. Kulp; \$1.50; Benja. Schantz; \$1.50; Sherman Zook; John Muller; \$2.00; Benja. Muller; \$1.50; Pre. A. M. Evers; Samuel C. Casse; \$1.20; John Sully; \$1.50; Pre. John Treney; \$1.50; Pre. John S. \$1.50; S. L. Fisher; \$1.00; Jos. Schick; \$2.20; Pre. Jacob Hildebrand; Pre. J. M. Brenneman; Jacob Hershey; \$1.50; Christian Yoder; \$1.00; J. F. Hershey; \$1.00; David Hortler; \$1.50; Pre. John Lapp; \$2.00; John Hermy; J. Joseph Zook; \$1.50; Samuel Lantz; 50 cts.; David Kaufman; \$1.50; David Hermy; \$1.50; Pre. Samuel Hershey; \$1.00; John Bae; \$1.50; Pre. J. M. Christian; \$1.00; Philip Stauffer; 50 cts.; P. F. Kintzing; \$1.00; Samuel Kindig; \$1.50; John Brubaker; \$1.50; Samuel Reiff; \$1.00; Benja. Sherk; Henry B. Bucher; \$1.00; Moses Livingston; W. F. Custer; J. John Yoder; \$1.50; Pre. Peter Reischer; \$1.00; David Reiff; \$1.00; Pre. Elias Reiff; Pre. John B. Bechtel; \$2.00; Pre. Benj. Eicher; John Miller; \$1.00; Israel Reiff; Christian Bruner; \$1.00; Pre. John M. \$1.00; Amos Bruce; \$1.00; Jos. W. Martin; \$1.00; Pre. M. C. Christian; \$1.50; Samuel Kindig; \$1.50; Pre. 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even so Christ is now lovingly calling, not only one or a part, but the whole human family. He died for all, and therefore, as the apostle John says, "he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." He is the one who now says, "Come unto me, all who labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Here it is signified that before our redemption we are under a heavy yoke; but he is willing to remove the heavy burden, and is offering us a yoke which is easy to bear. If we now refuse to accept it, we can never enter into the kingdom of Heaven, any more than the rebellious Israelites could enter into the promised land. Know, therefore, all of you, that our entrance into everlasting rest depends also on conditions. "Except ye repent, ye shall all likewise perish." And again, "I call unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Come, therefore, dear friends, at once; and say not, "I will not go." You must become willing to forsake lands and kindred to follow Christ, or he can not save you. He says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Moses did not drive the Israelites out of Egypt but kindly led them. Even so Christ will not drive you, nor compel you to follow him; but he kindly invites you to the fountain of living waters, which you have forsaken. The Lord is calling from Heaven, "Ho, every one that thirsteth, come ye to the waters, and be that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." It is a free invitation, a free gift, and a free salvation. There you can partake of the water of life freely. Will you, then, not come and follow him who has saved us and called us with a holy calling? I pray you, therefore, in Christ's stead, to come while the Lord of Heaven is calling you, while Christ and his word, his apostles, and all the true ministers of the gospel are calling and warning you. I also, as a weak instrument in the hands of God and cordial friend to you all, an calling on you to come and go with us; and 'till shall be, that what goodness the Lord shall do unto us, the same will we do unto thee? for the Lord hath spoken good concerning Israel. Yea, it is written, "Eye hath not seen, nor ear heard, neither have entered into the thoughts of man, the things which God hath prepared for them that love him."

We are commended by the Lord to call you, to tell you that all things are ready, and to bid you come; for it is your Father's good pleasure to give you the kingdom. If you will come and follow him, serve and obey him in truth and sincerity till death, you shall be crowned with the crown of everlasting life. But if you will not come, we are also commended to tell you that you will shortly and certainly be your fearful doom; namely, that the Lord Jesus, who redeemed you and died that you might live, "shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Then there will be a final separation, as the Lord threatened the Israelites from the Egyptians, and "as shepherd divideth his sheep from the goats," so the Lord will separate the righteous from the wicked. Then will

he say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" but to those on his left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Then you, who have refused the Savior, must go for ever from the presence of the Lord and from all your dear friends who have obeyed the call to follow Christ and to serve him. You must go into that "lake which burneth with fire and brimstone," where the "worm dieth not and the fire is not quenched." "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out," because you would not come and accept the invitation.

Therefore, I do again beseech you, as I were on my bended knees, that you would hearken to your Redeemer and turn, that you may live. I entreat you that have lived in ignorance, error, and sin, in presumption to this day; you that are drawn down to the races of the world, thoughtless of God and eternal glory; and that are enslaved by your fleshly desires of meats, drinks, sports, and lusts; and all you that know not the necessity of holiness, that never have known the sanctifying work of the Holy Ghost upon your souls, that never embraced your blessed Redeemer by a lively faith and a grateful, thankful sense of his love, and that have never felt that God and Heaven are of greater value and deserve a heartier love than your earthly prosperity and the things below. I earnestly beseech you, not only for my sake, but for the Lord's sake and for your souls' sake, that you go not one day longer in your present course; but that you look about you, and cry to God for converting grace, that you may become new creatures and escape the plague that is set before you. If you ever do any thing which I may request, let it be this; that you turn from your evil ways and live. Though you deny me any other favor that I may ever ask of you, yet grant me this favor, that you permit me to prevail on you to turn to God; but deny us this, I care not for any thing else you can do for us; for we will never do any thing which the Lord, who made you, and died that you may live requests of you, refuse not to give him your heart. If you deny him this, he will not accept any thing else that you can do. If you will have him ever to hear your prayers, to grant your petitions, or to speak peace to you in the hour of death and in the day of judgment, or to comfort you in any of your extremities, deny him not now in the day of your prosperity. Believe in my friends; death and judgment, Heaven and hell will be other matters when you come near them, than they seem to carnal eyes afar off. A message, such as I now bring you, would be of little worth more, if it were not regarded here. I hope I have now done my part, have cast the seed at God's command; but God only can give the increase. I can do no more than bring the message; I cannot make it effective in your hearts: I cannot do your part to receive it into your heart and consider it, nor can I do God's part to open your hearts to receive it: I cannot open to your sight Heaven or hell, nor give you new and tender hearts. If I could do anything more for your conversion, I hope I should freely do it.

"But," O thou that art the gracious Father of spirits, thou hast sworn thou delightest not in the death of the wicked, but rather that they turn and live; deny not thy desire to see men in various and directions; and suffer not

thine enemies to triumph in thy sight, and the great deceiver of souls to prevail against thy Son, thy Spirit, and thy word. Oh, pity poor, unconverted sinners that have no hearts to pity or help themselves. Command the blind to see the deaf to hear, the dead to live, and let not sin and death be able to resist thee. Awaken the secure; resolve the irresolute; confirm the wavering; let the eyes of sinners that read these lines be next employed in weeping over their sins; bring them to themselves, and to thy Son, before their sins have brought them to perdition. If thou sayest but the word, these poor endeavorers shall prosper to the winning of many a soul to their everlasting joy and thine everlasting glory. Amen."

GEORGE BREXNEMAN.

Delphos, Ohio.

### The Two Ways.

The Gospel sets before us life and death. Truth in Jesus is the way of life; rejection of him is the way of death. Hence St. John says, "He that hath the Son hath life; and he that hath not the Son of God hath no life."

Our Saviour also declares, in language too plain to be misunderstood, "I am the way, and the truth, and the life; no man cometh unto the Father but by me."

All those who receive the Lord Jesus Christ by a true and living faith are in the way of life. They enter by that new and living way which he hath consecrated for us; and persevering in that way, they shall reach at length the heavenly Zion and have right to enter by the gates into the city.

This way of life our blessed Lord represents as difficult to find. Nature "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." This difficulty arises, not from the road itself but from the nature of those who walk in it.

The entrance is truly difficult to the awakened sinner, owing to the abounding evils of his heart. Grace, however, enables him to overcome these workings of corruption, and to pass, by deep repentance and humble faith, through the strait gate. This is a blessed step towards eternal felicity.

But when in the way he finds it narrow; for his own desires being sadly mixed with evil, often wander beyond the limits of the way in which he is to walk. This grieves the Holy Spirit, wounds the conscience, and causes that warfare with sinful inclinations, which constitutes no small part of the fight of faith.

The believer strives to bring every thought into captivity to the obedience of Christ. But still, when he would do good evil is present with him, and often he is compelled to cry out, "O wretched man that I am, who shall deliver me?" Yet, this painful consciousness of evil is most fully overruled for good, leading him to the Strong for strength—to the Saviour for salvation. He now learns by experience the evils of unbelief and mistrust. He is much in prayer for the guidance and help of the Holy Spirit; by whose influence and direction he is enabled to look not to Jesus under every trial, and to walk before him in love and child-like obedience.

Thus, to the humble pilgrim strength is afforded; realizing views of the faithfulness of Jesus are given; and he is made to rise superior to every discouragement, and to walk with increasing alacrity and joy along the path which leadeth unto life eternal.

How narrow is the guidance of those who are entering through the "strait gate" into the "broad way," pursue the course of their sinful desires, till having filled up the measure of their iniquity,

they come, as vessels fitted for destruction by their own evil transgressions, into the place of everlasting torment.

What a painful confession, that respecting the narrow way, "How there be that find it," while of the "broad gate," our Lord hath said, "many there be that go in theret at."

We are dying creatures walking on the verge of eternity. Each day brings us nearer to an eternal abode of happiness or misery. Two roads lie through the wilderness of this world. The one, at its beginning, is pleasant to carnal nature, being strewn with forbidden pleasures and sinful gratifications; but growing darker, and more crooked and thorny as it advances, it ends abruptly in everlasting death. The other, difficult at the first, requires many sacrifices and much self-denial; but gradually increasing in light and beauty, it terminates in the blissful regions of immortal glory.

Choose, in which of these roads are you now walking?—S. S. Times.

From the American Messenger.

### Life's Journey.

Did you ever go a journey? "Oh yes, often." Did you make any preparation for it? "Oh, of course; one cannot travel without thorough preparation." True; but have you thought of your present journey, and made preparation for it? You are on the journey of life; you are going to the eternal world, and will soon reach the end of it; but you thought what it is to be? That world is different from this; and it is only here that you can prepare for it.

When you enter that strange world, you will need a friend, one who knows that world, one who will welcome you there, and with whom you can abide forever. Such a friend there is. He offers himself to you, and now is the time to secure his friendship. This friend is Jesus Christ. He loved you, and gave himself for you. He died to redeem you. He can take away your sins; he can guide you safely through the journey of life, sustain you in all its trials, and, when death comes, he will welcome you, if you trust in him, to the mansions of eternal life. Will you secure his friendship, and be at peace with God? Your journey will soon end. "Flee to Jesus that it may end in peace."

W. J. M.

— In private we must watch our thoughts; in the family, our temper; in company our tongues.

### Scripture Enigma.

Who from his youth the holy Scriptures

Who messengers to great Elishah sent?

Who the authority of Moses affirmed?

Who in a famine from his country went?

What prosperous man was by a little pained?

And who revolved the vengeance that he planned?

Whose wife prayed for a boon at his obtained?

What woman urged and led a warrior bound?

Who long the present comforter was too?

Where did our blessed Saviour fasting go?

Who should submit to be by wisdom led?

Who did the spirit of Elishah gain?

Whose cruelty filled many an infant tomb?

By whom was Israel's tyrant ruler slain?

Who in his longest-for garden heard his doom?

Who named her baby in her dying pain?

By these initials may we find

A precept, which forbids us seek

To hear, with a too curious mind,

The words which others chance to speak.

Duty of Those who have Leisure.

Persons that are free from the necessity of labor are to consider themselves as devoted to God in a higher degree.

As no one is to live in his employment according to his own humor, or for such ends as please his own fancy, but is to do all his business in such a manner, as to make it a service to God; so those who have no particular employment, are so far from being left at greater liberty to live to themselves, to pursue their own humors, and spend their time and fortune as they please, that they are under greater obligations of living wholly to God in all their actions. They are those, of whom much will be required, because much is given unto them.

As slaves can only live unto God in one particular way; that is, by religious patience and submission in his state of slavery. But all ways of holy living, all instances, and all kinds of virtue, lie open to those who are masters of themselves, their time and their fortune.

You are no laborer, or tradesman; you are neither merchant nor soldier; consider yourself, therefore, as placed in a state in some degree above that of good angels, who are sent into the world as ministering spirits, for the general good of mankind, to assist, protect, and minister for them who shall be heirs of salvation. For the more are we free from the common necessities of men, the more you are to imitate the higher perfections of angels.

Had you been obliged by the necessities of life, to work for others for your maintenance, or to work upon some one, that demanded all your labor, it would then be your duty to serve and glorify God, by such humility, obedience, and faithfulness, as might assure that state of life, to those who are recommended to your care, to improve that one talent to its greatest height. That when the time came that mankind were to be rewarded for their labors by the great Judge, you might be received with a well-deserved and faithful servant, other than into the joy of the Lord."

But as God has given you five talents, as he has placed you above the necessities of life, he has left you in the happy liberty of choosing the most exalted ways of virtue. As he has enriched you with many gifts of fortune, and left you nothing to do, but to make the best use of variety of blessings; to make the most of a short life, to study your own perfection, the honor of God and the good of your neighbor; so it is now your duty to imitate the greatest servants of God, to inquire how the most eminent saints have lived, to study all the arts and methods of perfection, and to set no bounds to your love and gratitude to the bountiful Author of so many blessings. It is now your duty to turn your five talents into five more, and to consider how your time, leisure, health, and fortune, may be made so many happy means of purifying your soul, improving your fellow creatures, and of enjoying you to the greatest height of glory.

Let your own soul be the object of your daily care and attendance. Be sorry for its impurities, spots and imperfections, and study all the holy arts of restoring it to its natural and primitive purity. Delight in its service, and beg of God to adorn it with every grace and perfection. Nourish it with good works, give it peace in solitude, get it strength in prayer, make it wise with reading, enlighten it by meditation, make it tender with love, sweeten it with humility, humble it with patience, enliven it with psalms and hymns, and comfort it with frequent reflections upon future glory. Keep it in the presence of God, and teach it to

imitate those guardian angels, who, though they attend to the lowest human affairs, yet always behold the face of our Father which is in heaven."

This is your profession. For as sure as God is one God, so sure it is, that he has but one command to all mankind, whether they be bond or free, rich or poor, and that is, to act up to the excellency of that nature which he has given to them; to live by reason, to walk in the light of religion, to use every thing as wisdom directs, and dedicate every condition of life to his service.

The reason why we are to do any thing as unto God, and with regard to our duty, and relation to him, is the same reason, why we are to do every thing as unto God, and with regard to our nature, and relation to him. That which is a reason for our being wise and holy in the discharge of all our business, is the same reason for our being wise and holy in the use of all our money. And are every where the servants of the same God, as every place is equally full of his presence, and every thing is equally his gift, so we must always act according to the reason of our nature; we must live in every place, as in his presence; we must use every thing, as that which belongs to God.

Either this piety is to go through every way of life, and to extend to the use of all things, or it is to go through no part of life. If we might forget ourselves, or forget God, at any time, or in any place, it would be as lawful to do the same, at every time, and every place.

If therefore, some people fancy that they must be grave at church, but may be silly at home; that they must live by rule on Sunday, but may spend other days by chance; that they must have some times of prayer, but may waste the rest of their time as they please; that they must give some money in charity, but may spend the rest as they have a mind; such people have not enough considered the nature of religion. For that, that, upon principles of reason, can tell why it is good to be wise and heavenly minded at church, can tell that it is always desirable, to have the same tempers in all other places. He that truly knows, why he should ever at any time, or in any place, it is never allowable to throw his time away. He that rightly understands the reasonableness and excellency of charity, will know that it can never be excusable to waste any money in pride and folly, or any needless expenses.

If any one could show, that we need not always act as in the divine presence, that we need not consider and use every thing, as the gift of God, that we need not always live by reason, and make religious the rule of all our actions, the same arguments would show, that we need never act as in the presence of God, nor make religion and reason the measure of any of our actions.

If therefore we are to live unto God at any time, or in any place, we are to live unto him at all times, and all places. If we are to use any thing as his gift, we are to use every thing as his gift. If we are to do any thing by strict rules of reason and piety, we ought to do every thing in the same manner. Boastness, reason, and wisdom, and piety, are as much the best things, at all times, and in all places, as they are at any time, or in any place.

It is our glory and happiness to have a rational nature, that is endued with wisdom, and wisdom is the image of imitating the divine nature; then it must be our glory and happiness, to improve our reason and wisdom, to act up to the excellency of our rational nature, and to imitate God in all our actions, to the utmost of our

power. They therefore, who confine religion to times and places, and some little rules of retirement, who think that it is being too strict and rigid to introduce religion into common life, and make it give laws to all their actions and ways of living, not only mistake, but they mistake the whole nature of religion. For surely they mistake the whole nature of religion, who can think any part of their life is made more easy, for being free from it. They may well be said to mistake the whole nature of wisdom, who do not think it desirable to be always wise. He has not learned the nature of piety, who thinks it too much to be pious in all his actions. He does not sufficiently understand what reason is, who does not earnestly desire to live in every thing according to it.

If we had a religion that consisted in absurd superstitions, that had no regard to the perfection of our nature, people might well be glad to have some part of their life excused from it. But as a religion of this kind is only the refinement and exaltation of our best faculties, as it only requires a life of the highest reason, as it only requires us to use this world as in reason it ought to be used, to live in such tempers as are the glory of intelligence, to walk in such wisdom as exalts our nature, and to practice such piety, as will raise us to God: who can think it grievous, to live always in the spirit of such religion, to have every part of the full of it, but he that would think it much more grievous, to be as the angels of God in heaven?

It is an immutable law of God, that all rational beings should act reasonably; not at a particular time, or place, or in the use of some particular thing, but at all times, in all places, and in the use of all things. This is a law that is as unchangeable as God, and can no more cease to be, than God can cease to be a God of wisdom and order. When therefore any being that is endued with reason does an unreasonable thing at any time, or in any place, or in the use of any thing, it sins against the great law of its nature, and against God the author of that nature. They therefore, who plead for inhumanities and vanities, for any foolish fashions, customs and humors of the world, or for the misuse of our time or money, plead for a rebellion against our nature, and a rebellion against God.

When therefore you are guilty of any folly or extravagance, or indulge any vain temper, do not consider it as a small matter, because it may seem so, if compared to some other sin; but consider it as it is, acting contrary to your nature, and then you will see that there is nothing small that is unreasonable. Because all unreasonable ways are contrary to the nature of all rational beings, whether men or angels. Neither of which can be any longer agreeable to God, than so far as they act according to the reason and excellency of their nature.

The inferiorities of human life make such food and raiment necessary for us, as angels do not want; but then it is no more allowable for us to turn these necessities into follies, and indulge ourselves in the luxury of food, or the vanities of dress, than it is allowable for angels to act below the dignity of their proper state. For a reasonable life, and a wise use of our proper condition, is as much the duty of all men, as it is the duty of all angels and intelligent beings. These are not speculative flights, or imaginary notions, but are plain and undeniable truths, that are common to all rational beings, who as such are obliged to live by reason, and glorify by a continual right use of their several talents and faculties. So that though men are not angels, yet they may know for what ends, and by what

rules men are to live and act, by considering the state and perfection of angels. Our blessed Savior has plainly turned our thoughts this way, by making this petition a constant part of all our prayers, "Thy will be done on earth as it is in heaven." A plain proof that the obedience of men, is to imitate the obedience of angels, and that rational beings on earth, are to live unto God, as rational beings in heaven live unto him.

When therefore you would represent to your mind, how Christians ought to live unto God, and in what degrees of wisdom and holiness they ought to use the things of this life; you must not look at the world, but you must look up to God and the society of angels, and think what wisdom and holiness is fit to prepare you for such a state of glory; you must look to all the highest precepts of the gospel; you must examine yourself by the spirit of Christ; you must think how the wisest men in the world have lived; you must think how departed souls would live, if they were again to act the short part of human life; you must think what degrees of wisdom and holiness you will wish for, when you are leaving the world.

Now this is not overstraining the matter, or proposing to ourselves any needless perfection. It is but bravely complying with the apostle's advice, where he says, "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." For no one can come near the doctrine of this passage, but he that proposes to himself to do every thing in this life as a servant of God, to live by reason in every thing that he does, and to make the wisdom and holiness of the gospel, the rule and measure of his desiring and using every gift of God.—*Wm. Luce.*

Thy Blood was shed for me.

God of my salvation, hear,  
And help me to believe:  
Simply do I now draw near,  
Thy blessing to receive;  
Full of guilt, alas! I am,  
But to thy wounds for refuge flee;  
Friend of sinners, spotless Lamb,  
Thy blood was shed for me.

Standing now as newly slain,  
To thee I lift mine eyes;  
Balm of all my grief and pain,  
Thy blood is always fresh.  
Now as formerly, thy name  
Thou art and wilt be ever;  
Friend of sinners, spotless Lamb,  
Thy blood was shed for me.

Nothing have I, Lord, to pay,  
Nor can thy grace procure:  
Empty stand I now away,  
For I, thou knowest, am poor;  
Just and chaste is my name,  
My ill is sin and misery;  
Friend of sinners, spotless Lamb,  
Thy blood was shed for me.

No good work or word, or merit,  
Bring to buy thy grace:  
Pardon I beg, unfeign'd,  
Thy pardon I beseech;  
Coming as a first-born,  
To take, and not to lose thee;  
Friend of sinners, spotless Lamb,  
Thy blood was shed for me.

Savior, from thy wounds I feel  
I never will be free;  
Here will I ever dwell,  
When I go in to thee;  
Till my blood be as thy blood,  
Thy blood I will be free,  
From all sinners, spotless Lamb,  
Thy blood was shed for me.

Correspondence.

From the Herald of Truth.

A Journey FROM CHICAGO TO COLUMBIANA, OHIO.

I left home on Wednesday evening, the 10th of May, and took the cars on the Pittsburg & Fort Wayne R. R. for Columbiانا, Ohio. At Warsaw I met Bros. Peter Lehman and C. Chappin and family, the farmer from St. Joseph Co., the latter from Elkhart Co., Ind. At Lima Bro. J. M. Breuneman joined us. At Mansfield we met Bish. Jacob Wisler and wife. A number of other brethren also took the cars at Wooster, R. R. for Columbiانا, Ohio. We reached Columbiانا at about one o'clock on Thursday P. M., and were kindly received by brethren from the neighborhood.

CONFERENCE.

On Friday morning, May the 18th, the brethren met early at Oberholtzer's Meeting-house, where we were joined by several brethren from the neighborhood. The principal part of the conference and decided upon were as follows:

1. Ministers should be very cautious in their public ministrations that they teach and preach the word of God in its purity and simplicity.

2. The brethren should seek to maintain, in their life and conduct a proper regard to the teachings of the Gospel and not mingle with the world in going to elections, or taking any part in political meetings, political disputes, discussions or convocations. Neither should they hold office, swear oaths, use the law, or take any part in any way in military organization, or military demonstrations of any kind.

3. No brother should be allowed to be a member of any secret organization.

4. They should also keep themselves aloof from celebrations, fairs and all other vain and unchristian demonstrations which are now so prevalent throughout all parts of the country.

5. Bishops, ministers, and deacons should at all times seek to work together in love, unity, and harmony, to the upbuilding of Christ's kingdom upon earth. They should endeavor to stand by each other and help each other in the discharge of their several duties, that they may set a good example to their flocks and preserve the brotherhood in unity, peace and love.

6. It was decided upon as an established rule of the Church that the brethren should not take more than six per cent interest on money loaned, for the reason that it is unchristian and oppressive. It was further recommended to lead to the honest poor and needy without any interest, yet to lend to the upright in heart, hoping for nothing.

7. It was considered highly important, that parents should be earnest and zealous in teaching their children the true principles of Christianity and religion, that they should exhibit and instruct them in the uses of life and holiness; and that they might be preserved from the temptations of the world, and avoid the danger of their being misled by other associations and schools, where they are oftentimes taught to despise the faith of their fathers, and fall into the pride and follies of the world; it was considered beneficial and recommended, that Sunday Schools be established and maintained by our own churches, and

in all cases, where such schools are organized, the ministers and deacons shall be present to lead them, or if no minister or deacon be present, other brethren shall take charge and see that they are properly conducted.

8. It was recommended that evening meetings on account of the disorder which generally prevails at them, should be avoided, except on special occasions.

9. It was considered right and scriptural to affirm, but not to swear an oath from what is said in Matt. 5: 33-37.

10. It was also recommended that the brethren and sisters should strive to avoid all vain indulgence in dress and appearance, and at all times endeavor to walk humbly, and evince in all their doing a meek and humble spirit.

11. It was also strictly enjoined upon all ministers that they should adopt no new measures in their churches without first obtaining the consent of the church on Saturday the 20th at Deep Run. This is one of the oldest and largest congregations in this country. The meeting-house is a substantial stone building, and was on that day, one day less than 100 years old, according to the date on one of the corner stones.

On Saturday the 21st, meeting had been appointed at two different places. At Noll's Meeting-house, where we were met, a sermon was preached by the brethren Jacob Wisler and J. M. Breuneman from Titus 2; after which lots were drawn for a deacon. The lot fell on David Weaver. May the Lord bestow his rich blessing upon him, and strengthen him in the work which He has given him to do.

On Sunday, May the 20th, we met again at Oberholtzer's Meeting-house where Elizabeth Foreman was buried in the morning, after which the services of the day were commended and the communion of the Lord's supper was celebrated, and the washing of feet observed.

There is in this vicinity a pretty large congregation; they have three meeting houses and five ministers. They have meeting three Sundays out of every four. It was truly encouraging to see the earnest and zealous spirit manifested in the brotherhood in this neighborhood.

Much sickness has prevailed among the people here, during the last eight or nine months, and many have been called from time into eternity. There are in the grave-yard at Oberholtzer's Meeting-house twenty six newly made graves, all of which have been made since August last; and nearly all have been filled with those who have died of typhoid fever, and fever is still prevailing to some extent.

On Monday the 21st we took our leave of the dear brethren here, feeling much encouraged by the kindness and love which they manifested towards us, and would take this occasion to express our heartfelt thanks to them for the same.

Arriving at Pittsburg, we took the cars on the Penn. Cent. R. R. for Philadelphia. Here we had the unexpected privilege and pleasure of meeting one with whom we were not hitherto personally acquainted, but with whose name and writings we are well acquainted. He was Mr. M. J. White, a member of the church of the same name at Lima, Ohio, who had been here for some time somewhat familiarly, namely, our aged friend and brother Shem Zoak of Agfield County, Pa., with whom we had a pleasant conversation, as the cars were in swift motion, at a distance of thirty-eight miles, where two flourishing congregations (about fifteen miles from each other) have recently been formed. Thursday forenoon we had meeting in Martin Good's meeting-house. In the

meantime visiting some of the brethren and sisters in the vicinity.

On Wednesday the 22nd we started for Philadelphia, Bro. Nisley accompanying us, where we arrived in due time and as we proceeded into the city we stopped to see Fairmount Water-works and also visited the Blind Asylum, where we witnessed the annual branches of manufactures, carried on by the inmates of the institution, such as making brooms, brushes, knitting, &c.

On Thursday the 24th we left Philadelphia, came to Bucks Co., and proceeded immediately to Line Lexington Meeting-house, where a meeting had been held by the brethren Brant Baker and Shem from Mt. Joy, Lancaster Co. Here we also met Bro. J. K. Nisley and many other friends, brethren and sisters.

In the afternoon of the same day we had an appointment at the same place, which was well attended. The next day we attended meeting at Doylestown and on Saturday the 30th at Deep Run. This is one of the oldest and largest congregations in this country. The meeting-house is a substantial stone building, and was on that day, one day less than 100 years old, according to the date on one of the corner stones.

On Sunday the 21st our appointments were in the forenoon at Perquese and in the afternoon at Gehman's. Both these meetings were well attended, inasmuch as the forenoon was rainy and unpleasant.

In the evening we went home with Bro. Abel Hornung, who took us to Bishop Jacob Kulp's where we remained all night.

On Monday the 28th we attended meeting at the Plain, where a goodly number were in attendance and in the afternoon we were at Toanecinn, where a large and attentive audience was present. The brethren here have just made arrangements to build a new meeting-house, the old one having become too small.

On Tuesday the 29th the weather was somewhat cloudy and rained in the afternoon. Attended meeting at Franconia, in the forenoon and in the afternoon at Salford.

(To be continued.)

From the Herald of Truth.

A Visit to Indiana and Michigan.

I left home, on the 17th of April, and, arriving in Elkhart County, Indiana, remained there among the brethren over Sunday, during which time I had the pleasure of being present at four meetings, all largely attended. On Monday the 23rd, I accompanied with Bro. Daniel Breuneman and the brethren Kilmer and Meyer went to a conference of H. Yoder's to Samuel Yoder's, six miles west of South Bend in St. Joseph County. In this neighborhood, where I had my first meeting in a schoolhouse. There was a good attendance, and an attentive and quiet audience. The people in this place seem to have a great hunger and desire to hear the word of God, and there seems to be some prospect that a church may soon be formed here, as we shall see presently. After the meeting we returned to S. Yoder's, where we spent a while in religious exhortation and prayer. On Tuesday H. Yoder brought us as far as Niles, from which place we went by railway to Kalamazoo, a distance of forty-eight miles, spending the night there. On Wednesday we went by stage-coach to Kent County, Michigan, a distance of thirty-eight miles, where two flourishing congregations (about fifteen miles from each other) have recently been formed. Thursday forenoon we had meeting in Martin Good's meeting-house. In the

same place, and I felt greatly encouraged, being convinced that the Lord was with us with the power of his Spirit.

I now conclude with a hearty greeting of love to all the brethren and sisters, who may see this.

J. M. BREUNEMAN.

Elida, Ohio.

From Elkhart, Indiana.

Dear Bro. Funk:

I will inform you that, I with the brethren John M. Breuneman, Isaac Kilmer and William Meyer have just returned from a visit to the brethren in Kent Co., Michigan. For a long time it was my desire to visit the brethren there, but not until now was this privilege granted me, and I feel myself constrained by love to say that I feel myself unworthy of the love and kindness manifested towards us by the brethren and friends with whom it was our privilege to become acquainted.

To the dear brethren and sisters I would say, "Stand fast in the liberty wherewith Christ has made you free." Be kindly affectioned one to another in brotherly love, in honor preferring one another, not slothful in business, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing instant in prayer; your hearts were made to feel sad at parting, from those we learned to love as brethren and friends.

"How sweet the hours have passed away, When we have met to sing and pray; How loth I have been to leave the place Where Jesus shows his smiling face."

DANIEL BREUNEMAN.

Letter from Dauphin Co., Pa.

Dear Brother Funk:

I have received the Herald a year and am well pleased with it. It is great satisfaction to hear from the brethren and sisters in other parts and how they are getting along. Besides we do not have meeting in our neighborhood very often, as there are not many brethren here and we have 25 miles to our meeting house. But we hope and pray God that he may not cast us off. We are trying to work out our souls' salvation and hope that we may at last be gathered in a better place, where we shall sit at the right hand of God, and rejoice in him forever. Let us therefore give heed to the word of truth and not neglect the "one thing needful"; for Christ also left us "an example that we should follow his steps."

H. B. BOWMAN.

Haltz, Pa.

The Herald of Truth.

The Crops.

The wheat is much injured by the frost both in the state of Indiana and Ohio. In Pennsylvania the wheat and rye generally looks well and promises a good crop. There is also a fair prospect for fruit through the eastern portion of the latter state.

We also learn that the grain crops in Virginia look poorly.

NO MAN is born into the world, whose work is not both with him; there is always work, and tools to work withal, for those who will.

Children's Column.

"Love one Another."

Children, do you love each other? Are you always kind and true? Do you always do to others as you'd 'have them do to you? Are you gentle to each other? Are you careful, day by day, to give offence by actions, words, or by anything you say?

Little children, love each other, Never give another pain; If your brother speak in anger, Answer not in wrath again. Be not selfish to each other, Never mat another's rest; Strive to make each other happy, And you will yourselves be blest.

-Childs Paper.

From the Sunday School Times.

The Word of God.

By CATHERINE M. TROWBRIDGE.

When the worldling sees the child of God moved to tears or smiles by the revelations of His Word, how unsubstantial appears to him the sense of these emotions. "Give me something substantial to awaken my hopes and joys, something I can feel and handle, something that is not a thought, a dream, an idea," is the secret feeling of his soul.

How blind is the mind's eye which can only look through the eyes of the body. Such an one sees not, feels not that it is he who is pursuing the dreams, the shadows. They are fleeting as the evening glow on the mountain tops, but were they firm and enduring as the mountains themselves, which shall witness the passing away of thousands of generations, still would they be fleeting shadows by the side of that enduring Word, and the humblest hope built upon it. The mountains shall depart and the hills be removed, but the Word of that Word shall ever fall. No star of hope lighted shall ever set in darkness.

Trembling sinner, is there no promise there for you? There are many. If there were but this, "He, every one that thirsteth, come ye to the waters," it could not fail. Thousands have trusted it who are now walking by the river of life above. It has not failed them. It will not fail them through the ages of eternity. It is a part of the enduring Word. It is one cleft of the rock of eternal truth. You may hide there now. You may hide there forever.

Alas! how seldom do we cling to the Word until we have proved the uncertainty and frailty of much that we once regarded as satisfying and substantial. By nature we cling to the seen, not the unseen; to the temporal, not the eternal. It has been well said that disappointment is the greatest blessing God can send a man, when it is rightly met and used. If a man drowning at sea were clinging to what could not save him, refusing to let go his hold, would it not be a wave of mercy which should sweep him away from his grasp of that object and drive him to lay hold of the rope thrown from the shore? So in life, repeated disappointments, like waves after waves, loosen our hold, first of one object of worldly trust, and then another, until at last, if rightly seen, they will lead us to let go of all and cling to the everlasting Word.

How glad are we, then, that word becomes! We feel that in a life of change and vicissitude this is the one firm rock

An Appropriate Address.

[The following beautiful and appropriate address is said to have been sent by the society of the Mennonites in Lancaster Co., Pa., to John Penn, Governor of that state, on the 1st of August 1775, which was about the time of the breaking out of the revolutionary war, and shows how strong was the faith, and how well our brethren were established in their determination to abide by the true and precious principles of the Gospel. Let us imitate their example.]

"We do not find 'freedom of conscience' in taking up arms to deprive fellow creatures of their lives. 'Charity tells us to clothe the wretched—the fatherless, and relieve the distressed.' 'We dedicate ourselves to the preservation of human life. As Christ commanded Peter to pay tribute to Caesar, so shall we always pay our taxes.' 'We are subject to a higher authority, as Paul advises, for he becometh not the sword in vain to execute wrath, but to exercise mercy. 'We confide in the religion of Jesus Christ; we are poor, but rich in spirit—having faith. 'We hope and pray that we may not offend.' 'May God govern the hearts of our rulers, that they do those good things which will add to their own and our happiness. 'The above to be presented to the Assembly, who, in these troublesome times, hath given us good advice.' Transmitted by an agent.

From the Sunday School Times.

Lost Sheep.

By THE AUTHOR OF "YOUR MIRROR."

How many sheep are straying, Lost from the Savior's fold, Upon the lonely mountains? They shiver with the cold, Within the tangled thickets, Where poisonous dobs creep, And over rocky ledges Wander the poor, lost sheep.

O who will go to find them? Who, for the Savior's sake, Will search with tireless patience, Through briar and through brake? Unheeding thirst or hunger, Who still, from day to day, Will seek as for a treasure, The sheep that go astray!

Say, will you seek to find them? From pleasant bowers of ease, Will you be gone, our Servant, To find the "lost" of these? For still the Savior calls them, And looks across the world, And still he holds wide open The door into his fold.

How sweet 'twould be at evening, If you and I could say, Good Shepherd, we've been seeking The sheep that went astray. Heart-sore and faint with hunger, We heard them making moan, And lo! we come at nightfall Bearing them safely home.

-Edw. M. H. Gale.

Married.

On Thursday the 26th of April, 1865, by Rev. Smith deLand, a Coffman, Jacob Wenger to Priscilla G. G. daughter of Pro. John Gil, all of Rockingham County, Virginia.

on which we may stand, the one sure support to which we may cling. It is no longer an idea, an abstraction, but it is, instead, the only enduring thing within our grasp. The soul feeds upon it, lives upon it, rests upon it. Its language is, "Thy testimonies have I taken as an heritage forever, for they are the rejoicing of my heart."

From the Visitor.

Brotherly Love.

Let brotherly love continue, the apostle 13: 1. This is the language of the Hebrew Paul in writing to the Hebrew brethren. The language implies that the Hebrew brethren had been taught to love one another when they were received into the family of God. And I wonder the apostle would admonish them to continue to love one another, as he had been a persecutor of the Christian churches, and no doubt had noticed the brotherly love of so much more among the first Christians, which was sweeter to them than life, and entering into that within the veil, an offspring of that love that moved God to send his only begotten son into the world to redeem man from under the curse of a broken law, and to open up a new and living way. And by loving that way, and walking therein, we become free from sin, and in the end receive everlasting life. Our love may be placed upon various objects. It is said in the word of God, "that if any man love the world, the love of the Father is not in him." May God preserve us from cultivating that kind of love. We may love our worldly friends very dearly, and in return we are loved by them, which is our reward. The object of our love being of an earthly character, God is not honored, and we are not blessed. The same apostle treats the subject of love at large in 1st Cor., 13th chapter. And in speaking of making the greatest sacrifices it is possible for us to make, he gives us to understand that all the sacrifices we can make will profit us nothing, unless we have charity or love.

Let us notice some of the fruits of love, when controlled by the Spirit of God. The brother or sister in the church, when overtaken in a fault by conforming to the fashions of the world, or whatever the fault may be, will not dishonor God and his cause by being stubborn and self-willed, but will be easily entreated, and willing to take counsel as we all promise to do when we are received into the church. O my dear brothers and sisters, let us pray God to keep us in possession of this meek and humble spirit, which is, in the sight of God, of great price. When we are in error, as our Servant prayed we might be, as he and the Father were one. Then, next to the church, stands the family relation; and if the husband or wife should be overtaken in a fault, the other will, if in possession of the Spirit of God, try to restore his companion in the spirit of love, trying to overcome evil with good, and thus fulfill the law of Christ. In this we can discern between the Spirit of God and that of the world. So Christian parents will try to restore their wandering son or daughter, that is walking in forbidden paths. They will be careful not to provoke them to anger, but deal with them with kindness and soft words, and in nice cases out of ten, they will restore their loving child. So in regard to quarrels in neighborhoods, or even national troubles. Let us all labor to have the spirit of love and forbearance that was in our blessed Redeemer. I remain as ever your brother in Christ,—J. O.

Truth can never be bought dear or sold cheap.



On the 1st of May, in Rapsh Township, Lancaster County, Pa., of consumption and bleeding lungs...

On the 11th of April, in Nicholson Township, Fayette County, Pa., Nancy Jane, daughter of Josiah and Barbara Bare, aged 3 years and 3 months...

"Methinks I see a thousand charms Spread 'ere thy lovely face, While infants in thy tender arms Receive thy smiling grace."

"I take the little lambs," said he, "And lay them at my breast: Protection they shall find in me In me be crer blest."

"In silent shades you must lie down, Long in your grave to dwell; My friends will then stand weeping round, And bid a long farewell."

On the 1st of May, in Wayne Co., Ohio, of smallpox, Bro. John S. Eschleman, aged 56 years, 6 months, and 14 days...

On the 14th of April, in Wayne Co., Ohio, Bro. Christian Busch, aged 63 years and 8 days. He was buried on the 16th...

On the 10th of May, in Columbiana County, Ohio, of typhoid fever, John H. Bixler, son of Bishop Joseph Bixler, aged 21 years, 1 month, and 5 days...

to christianity. Having seen her "good works," as also the constancy and stability of her faith in Christ, both in health and prosperity, in sickness and death, let us seek to improve by the same to the honor and glory of God...

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Harmonia Sacra. A Compilation of Genuine Church Music, published by Joseph Funk and Sons of Rockingham County, Virginia...

Let it Pass. — Selected. Do not swear to take offense; Do not be a tone to sense; Anger is no cure for wrong; Brood not darkly 'ere a wrong; Which will disappear ere long; Rather sing this cheery song...

Whole No. 31. CHICAGO, JULY 1866. Vol. 3.—No. 7.

The Herald of Truth.

A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND GERMAN. At One Dollar a year in either language. Or \$1.50 for the English and German to one address, or \$2.50 for 10 copies to one address. PAYABLE IN ADVANCE.

JOHN P. FUNK, No. 42 SOUTH MORGAN ST., CHICAGO, ILLINOIS. CHARLES LESTER, Printer, 38 North Randolph St., Chicago.

shamefastness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works...

But I would not by any means unblame a person who should be exempted from the general rule, but only a person who is really more than a member of our transgression by which we lost the image of God?

Let us not be puffed up, because we have received more wisdom, but let us be lowly and soberly minded, because we are called to account for all that we have received...

Let us not be puffed up, because we have received more wisdom, but let us be lowly and soberly minded, because we are called to account for all that we have received...

We might quote from the Scriptures many more passages testifying against outward adornment; but I think that a sufficient number has been quoted to convince those who believe the Scriptures...

But I would not by any means unblame a person who should be exempted from the general rule, but only a person who is really more than a member of our transgression by which we lost the image of God?

Let us not be puffed up, because we have received more wisdom, but let us be lowly and soberly minded, because we are called to account for all that we have received...

Let us not be puffed up, because we have received more wisdom, but let us be lowly and soberly minded, because we are called to account for all that we have received...

At the present day, whose outward manner of dress is altogether unbecomable; but when we come into their houses, and there behold on all sides the evidence of pride and extravagance, and see their children dressed in the highest fashions of the world...

Frequently, however, it may also be the case that, when the father wishes to admonish his children to modesty in dress, on account of his abhorrence of the wanton fashions of the world...

David says, "Though the Lord be high, yet hath he respect unto the lowly..."

Let us not be puffed up, because we have received more wisdom, but let us be lowly and soberly minded, because we are called to account for all that we have received...





Correspondence.

A Journey.

[Conclusion to article on page 50.]

Here we met the aged brother and with bishop Abraham Wisner with whom we went home and remained with him all night, and on the following morning filled an appointment at Skipack.

After meeting we went to Bro. Geo. Detweiler's, where we took dinner, and then Bro. John Hunsbary took us to Dear John B. Tyson's, where we made a short visit and then went home with Bro. Hunsbary and staid with him all night. The next day (May 31st), we attended meeting in Providence in Montgomery Co., which had been appointed for the brethren, Jacob Dolner, from Lebanon, and Samuel Zimmerman from Cumberland, who, in company with Bro. Isaac Smith also from Lebanon Co., was on a journey to visit the churches through this part of the country.

Here we also met the brethren, Pre. Jacob Latschaw, and his son, Dea. J. Latschaw, from Chester Co. After meeting we went to Bro. Joe Gowals, where we met a number of brethren and sisters from the vicinity, and spent the afternoon very pleasantly and I hope profitably, in conversation, singing and prayer.

After parting from the brethren here, we made a short visit to Bro. Bechtel's, after which we went home with Bro. Jacob Latschaw and son where we remained all night and the next day attended meeting in the Vincent meeting-house, in Chester Co., both in the morning and afternoon.

We visited several of the brethren in this vicinity and in the evening, Pre. Jacob Funk took us to Bro. Joel Good's, where we remained all night and the next day (Saturday), Bro. Good's son took us in his carriage to Pre. Peter Masser, in the vicinity of Bowmanville, Lancaster Co., a distance of 28 miles.

After staying a short time with Bro. Musser, he took us to Bish. Jacob Moseman, with whom we stayed all night.

On Sunday the 3d, it rained very heavily during the forenoon; notwithstanding that, we went with Bro. Mosman to the Alleghany Meeting-house, where we had meeting in the forenoon, after which we went to Dea. Henry Weaver's. Here we met an aged sister in the Lord, who is now over eighty years of age, and has been blind for about three years. Yet, notwithstanding her great affliction, she feels resigned to the will of God, and bears it patiently, looking forward to the day when we shall all see with the spiritual eye the things prepared for those who love the Lord, in a world where trial, tribulation, and sorrow can never come.

In the evening we went home with Bro. John Weaver, and on Monday, we had meeting at the Weberland Meeting-house, where a large and attentive audience was present. At noon we visited Bro. Tobias Wanner, and in the evening we went home with Pre. Geo. Weaver and staid with him all night.

On Tuesday the 5th, we had meeting at Groftenthal meeting-house, where we also had the privilege of meeting many brethren and sisters. On Wednesday the 6th, we were at Mellinger's Meeting-house, where the attendance also was very large. Here we met Bro. Amos Herr, who took us with him to Bro. Benj. E. Graf's, where we took dinner, after which we went home

with Bro. Herr, and staid with him all night.

On Thursday, June the 7th, we had meeting in the forenoon at Strasburgh Meeting-house, and in the afternoon at the Stone Meeting-house. On Friday we went to Miller's and staid at the forenoon at Grayhill's, and in the evening at Mont. Joy. These meetings were all very well attended.

On Sunday forenoon we filled our last appointment in Lancaster Co., at Elrisman's Meeting-house. This house has just been considerably enlarged, yet it was filled to overflowing, and very good order prevailed during the entire service. This is a point which cannot be too highly recommended. We love to see good order at all times and places, and most of all should we exert ourselves to maintain it where the people of God meet for worship. We cannot forbear to say a word, and to enter our strongest protestations against a habit which exists among the young people at some places, and which is not only very annoying to both the speaker and those who desire to listen, but shows a disregard for the sacredness which we should all feel for the house of the Lord. I refer to the habit of going to bed before the close of the meeting. In places where this habit prevails parents and ministers should frequently call the attention of the young to such matters, and every young man and every young woman should be reminded of the duty of meeting to worship God, and in the place where we worship God, we should feel a high regard not only for the services of his house, but also for the feelings of all who come there, and under no circumstances should we do anything to disturb any one in their feelings or in their worship. "Let all things be done decently and in order."

On Sunday afternoon we attended baptismal services at the house of Mr. Chrisman, near the above mentioned meeting-house, who at the great age of eighty-two years, yet felt a desire to conform to the ordinances of the Lord, and thus "fulfill all righteousness." He was baptized and received as a brother into the church. After this we started with the brethren Dolner, Smith and Bachman (who had come to take us), for Lebanon Co., where we had an appointment the next day.

We took the cars again at Lebanon, on the Lebanon Valley R. R., at three o'clock on Monday afternoon, and arrived at Harrisburg in the time, where Bro. Samuel Zimmerman met us and took us to Bro. Geo. Rupp's, where we took supper and spent several who had meeting that evening.

We staid with Bro. Henry R. Harst all night, and on Tuesday the 12th we had meeting at State Hill in the same place. After which we went home with Bro. Jacob Mumaw, who, the same afternoon, accompanied us to Chambersburg, in Franklin Co., where we visited the brethren and sisters in the vicinity, had a meeting near Chambersburg on Thursday forenoon, and on Friday morning at five o'clock took the cars and returned again to Mechanicsburg, where we spent a few hours, and then started for Harrisburg, where we again took the cars and came to Harrisburg at Thompsonstown in Juniata Co. Here we met Bro. Christian Musser, and after stopping at his son's house a short time, we went to Bro. Jacob Grayhill's, where we staid all night.

The next day we visited the brethren and sisters in the vicinity of Richfield and on Sunday forenoon had meeting at Brubaker's Meeting-house, and in the afternoon, Bro. Isaac Hatterman took us to the Lost Creek Meeting-house, a distance of twenty miles, where we had an appointment at three o'clock, but on account of the heavy rain, the attendance was small.

From here we went home with Bro. Christian Musser, who took us to Mifflin the next morning, where we again took our seats in the cars at about four o'clock, and started on our journey homeward.

We arrived at Pittsburg about noon, and, at a quarter past two we were again on our way. At eight o'clock in the evening we arrived at Orrville, where Bro. Brenneman left me to make a short visit with his daughter, who lives near this place, while I proceeded on and reached home at twelve o'clock on Tuesday the 10th of June, and, thanks be to God, found my family all well.

Before closing this article I desire yet to express my heartfelt thanks for the kindness and love manifested towards us by the brethren and sisters while on our journey and may the Lord bless and reward them, and keep us all and direct us in all our ways, so that, when our earthly journey is happily ended, we may all meet at the right hand of God, where we shall never be parted, and where we shall rejoice in his goodness and his mercy forever.

JOHN F. FUNK, Editor, June 21st, 1866.

Thankful to God that he has permitted me to reach home (which was the 21st of June) again in safety and to find all in the enjoyment of the blessings of health, I now give the readers of the Herald an account of my journey.

On the morning of the 10th of May, I took passage on the train at Lima, Ohio, and in company with John F. Funk went to Columbiana, O. Thence we went to Pennsylvania, visiting the churches in several counties, of which I might write much; but as Bro. Funk has given a full account of our journey, of which a part has already appeared in the Herald and the remaining part of the account is elsewhere published, I consider it needless for me to say much about it. I must, however, say, that I believe we found many warm and true-hearted brethren and sisters, who seem to be truly concerned for their salvation, and with whom I felt greatly encouraged. I hope to meet them in a better world, when we have finished our course in this life. May the Lord be with them and bless and aid them, and richly reward them for the love which they have shown toward me, and for which I feel heartily thankful. I do not regret it, that I have made this journey by which I gained an opportunity to become acquainted with many brethren, among whom I met several who complained of their own weakness. To those I would say for their comfort and encouragement, what the Lord said to Paul; namely that his "strength is made perfect in weakness." The prophet says, "The Lord giveth power to the faint; and to them that have no might he, increaseth strength." Especially do I remember a sister in Chester County, who, an my taking leave of her, requested that I would remember her, saying that she was a poor, weak creature. Dear sister, I will not forget you, and I hope every brother and sister who reads this, will remember you in his prayers. But be not discouraged; for I believe that you are of those to whom the Savior has given the promise of salvation, in that he said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. You are one of those, who feel their great spiritual poverty. You can hardly believe that the spiritual and heavenly possessions and inheritance are for you; and behold the kingdom of heaven is promised to you. Only believe, and do not fear; for Jesus has pronounced it, "Whosoever believeth me, shall have abundant life, and shall never more abound." Grace came through Jesus Christ. He that be-

lieveth on him shall not perish. To the humble God gives grace, and by grace we must be saved. Therefore be not discouraged, but cling to Jesus in prayer. He will in due time permit the dark cloud to pass away. May he be with you and strengthen you with power from on high.

In conclusion I send a hearty greeting to all the brethren and sisters in the Lord. I wish unto you all, as also unto myself, eternal life. Remember me in your prayers. The Lord be with you and us. Amen. Your well-wisher, J. M. BRENNEMAN.

Elida, O. For the Herald of Truth. A Visit to the Churches in Iowa.

A Conference meeting was held on the 20th, 21st, 22d, and 23d of May, 1866, by the Amish Mennonites on the farm of Brother and Deacon John Strauber, five miles north of Danvers.

There were present at this meeting, as I was informed by brethren who made an estimate, about 1,600 persons, among whom were seventy-four ministers.

On Sunday the 20th, the gospel was preached very impressively by ministers who had come from a distance. On Monday and Tuesday various matters were discussed. The meeting closed on Wednesday evening, when a farewell meeting was held at the house of Bro. Funk, at Danvers, Ohio. On the 24th, I went in company with several ministers to Livingston Co., Illinois, to visit the brethren and sisters, and on account of some dissensions among them there, which are to be brought before our Conference, on the 26th I returned home. On the 27th we had meeting in our meeting house, where a large audience was present and edifying discourses delivered by Benjamin Eichler, of Iowa, and John Esch, of Pennsylvania. On the 28th, one of the ministers, brethren and sisters were present at the meeting, and the brethren that the Lord will add his blessing, that there will be also fruit of that which has been sown.

On the 31st, I set out for a journey to Iowa, arriving at Bro. David Fordeuswald's, in Lee County, in the evening on the 1st of June. On Saturday I visited the brethren and sisters. On Sunday the 3d, meeting was held at Bro. D. Foreuswald's, where Pre. John Yoder, of Pennsylvania, Nicholas Koenig, of Ohio, and Dea. Jacob Koenig, of Ohio, were present. Edifying sermons were delivered both in the forenoon and afternoon, and then Bro. Peter Schantz also chosen to the ministry of the gospel. On the 4th there was meeting again in the evening at Bro. John Koenig's, where a considerable number came together remaining till in the night. On the 5th, I and Bro. John Yoder, N. Koenig, and J. Koenig, in company with other brethren and sisters went to Davis Co., Iowa, reaching Bro. Joesaph Plank's in the evening. On the 6th we had meeting when a very impressive sermon was delivered by N. Koenig and John Yoder. In the evening, two young persons made application to be baptized. They were then examined and on the 7th received the ordinance of baptism, and in the afternoon the sacrament of the Lord's Supper was administered.

On the 8th, Bro. John Yoder and I set out for Henry County and arrived on the evening of the 9th at Pre. Jo-

seph Goldsmith's. He, however, was not at home, having gone to Johnson County. On the 10th we went to Washington County, a distance of 10 miles, to Bro. John Soumer. Here I had an appointment for meeting, and the sacrament of the Lord's supper was administered.

On the 11th, Bro. Eichler taking a team, J. Yoder and I went with him to Washington, in Washington Co., where Bro. Yoder took the train to go to Michigan, whilst Brother Eichler brought me to Johnson Co., Iowa, arriving at the house of Bro. J. Miller in the evening. According to appointment, meeting was held on the 12th at the house of Bro. Plank, where I met with Pre. Jonathan Yoder and Christian Rupp of McLean County, Illinois, A. Rupp of Tazewell County, Ill., and Bro. J. Goldsmith of Henry County, Iowa. The church then made a request of us to give our vice in reference to some disagreement that existed among them at that time. We, therefore, had meeting on the 13th and 14th also, and by the help of God, we succeeded so far as to bring about, as it appeared, a mutual forbearance with one another. I hope, the Lord may add his blessing.

On the 15th, A. and Ch., and J. Rupp, J. Reber, J. Goldsmith, and I returned to Washington Co. and had meeting there at the house of Bro. J. Somner, and on the 17th at J. Goldsmith's in Henry County, where a large audience was present. In the evening A., Ch. and J. Rupp, J. Reber and I went to Bro. J. Goldsmith in Washington County. On the 18th Bro. Reber took us to Rock Island, where we took the train to Westland, and thence to La Salle. The brethren A. and J. Rupp left us in Bureau, and Ch. Rupp and I went to La Salle, there taking passage on the Illinois Central Railroad for Hudson, where we arrived in the afternoon at the house of Bro. C. Rupp and found his family all well. David Rupp brought me the same evening, put myself under the treatment of a distinguished oculist, who used his utmost skill to save my eye. As I know that many of my friends and acquaintances, brethren and sisters are desirous of hearing from me, I will, as far as I can, return to you, and how, and at present, I feel constrained to impart to my esteemed friends a further account of myself.

Therefore reaching Chicago as aforesaid, I made my place of abode at Bro. Funk's. On the 11th of January, my wife and son Henry paying me a visit, my wife remained here with us a week; and, as I had requested the physician several weeks previous to permit me to go home during the severe winter which was to return in the spring, I now obtained his permission to go home with my wife. Intending, therefore, to spend a day in Grandy County, we left Chicago on Friday the 19th, reached Garfield safely in a few hours, and the same day, visited several of the brethren and sisters, expecting to proceed the next day on our way homeward. But being detained by the inclemency of the weather, we did not reach home till the 24th in the evening, when we found all well at peace, union, and harmony. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

After the sermon we proceeded to elect and ordain a deacon, as their old deacon was no longer able to attend to the duties of his office on account of his great age and feebleness. The lot fell on Bro. Henry Pletcher. May the Spirit of God rest upon him, that he may, like Stephen of old, be filled with grace and power, so that he may be a useful instrument in bringing many poor souls from the error of their ways to righteousness.

On Sunday the 10th, we met again at 10 o'clock, and partook of the em-

blems of the broken body and shed blood of our Redeemer Jesus Christ. Nearly all of the brethren and sisters partook of the same. At 4 o'clock we met again, and received two precious souls into the church.

The next day forenoon a small number of us met at the house of our English Brother Jackson, who is afflicted with the shaking palsy and was not able to attend our meetings. We administered to him also the sacrament of the Lord's Supper. He appears to bear his affliction with great patience. There taking our departure from the dear brethren we went home with our young deacon, Bro. Pletcher. In the afternoon we returned homeward in company with Bro. A. Bechtel to his house, a distance of about 12 miles where we remained all night. The next morning we went on our way home, rejoicing that we had seen and become acquainted with dear brethren and sisters whom we had never seen before.

G. BRENNEMAN, Delphos, O. For the Herald of Truth. Letter from Brother Joseph Bally.

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Zion daily to wear a covering. Sisters dean, can we not hear a little mocking and laughing, a little trouble and toil for our Savior's sake, who bore so much for us? What sore anguish must he have felt for us, when he sweat, as it were, great drops of blood for us? Oh! let us bring this near to our hearts and consider what our Lord of love has for us. Will this not touch every hardened heart? Then let us deny ourselves, take up the cross and follow him daily.

"With her head uncovered, she dishonors her head" and of such Paul says, "Let her also be shorn," that is, if she will not cover her head as becometh a woman, then let her hair be cut off; but if this be a shame to a woman, which it indeed was and yet is, then, as the apostle says, let her wear a covering. "For if the woman be not covered, let her also be shorn." Now if a woman's hair be her covering, what propriety is there in the language, "Let her also be shorn, if she be not covered?"

"For a man indeed ought not to cover his head, as Hebra again it is evidently implied that the woman ought to cover her head. Then again what propriety would there be in admonishing women to place a covering on their heads if, by the natural covering of the hairs, they already cover their heads? It is already so. If Paul, in speaking of the covering which women should wear, when they pray, &c., had meant the hair, he would have needed only to tell them, not to wear it. The same we would say to Satans and devils, who already comb your hair for you; but wear it as though you were separated from this world, and as it becomes you, seeing you should conform to the image and glory of God." The same we would say in reference to dress, in reference to both brethren and sisters. We entreat you for your salvation's sake, sister not yourselves to be carried away by Satan's vanities. Do not allow yourselves to drift with the popular current of vice and folly. Forsake the fashions of the enemy's invention. Be temperate in all things. Consult modesty, and the Lord will be pleased with your conduct. Let the sisters, then, when coming before God, to entreat Him for his blessing, or assemble before God for worship of any kind, appear with a plain and modest covering on their heads, "because of the angels." Dear young sisters, let us follow the example laid before us by our Christian mothers; for I sincerely believe it was practiced in the days of the apostle, when he said, "For after this manner, in the old time, the holy women also who were trusted in God adorned themselves; and as they had become an established and adopted rule in our primitive church, let us who are in this latter evil day not permit it to fall to the ground. The time of our earthly pilgrimage will not be long. Let us, therefore, remain as a faithful church until the Lord's coming. Let us strive together hand in hand and heartily with renewed energy, daily to separate ourselves from this world and conform ourselves more and more to the image of Christ and his church, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Therefore let before now our eyes be united body, clothed with love and humility, as we profess to be soldiers of a spiritual kingdom under the control and direction of our great Captain Christ Jesus, and as such let us all have the same order. "As it is that is set on a hill cannot be hid."

Ye sisters dear, oh, do revere  
Your mighty God and King!  
Honor your head, as Paul has said,  
When thanks to Him you bring.  
A YOUNG SISTER.

The Herald of Truth.

Correction.

In the *Herald of Truth*, in No. 11, Volume 2, in the death notice of Susanna Hertzler, sent by John P. King, the text is given in Eccl. 9: 4, 5. It should be Eccl. 9: 5, 6.

Apology.

Our long absence from home, recently has been the cause of our long delay in attending to a number of letters and communications, which should have been answered sooner. We hope our friends will bear with us.

Counterfeit Money.

There is at present a very large amount of counterfeit, small United States currency, such as twenty-five and fifty cent notes in circulation, and sometimes it happens that we have some of these sent to us in payment of subscriptions for the paper. These of course are a dead loss to us, as we can make no use of them. We hope therefore our friends will take pains and always send us good money.

Caution.

Probably most of the brethren are aware that several years ago, a man traveled through the country and represented himself as a Mennonite minister, when among Mennonites, and as a Tunker or Brethren minister when among the Brethren; and by false statements and misrepresentation prevailed upon the charities of the people and collected a large sum of money from them.

The same individual recently made his appearance again among the brethren in Juniata county, Pennsylvania, dressed in soldier's clothes which he said his sons had given him, as he was poor. He again represented himself as a Mennonite minister, and still heges, and deceives the people.

We take the opportunity to warn the brethren that this man is an impostor. Let all be on their guard, and consider how unlikely it is that the Mennonite society should have one of their ministers traveling through the country, in soldier's clothes, begging money.

If any desire further information concerning this man, they will please address a letter to Bro. Jacob Hildebrand, Hermitage, Virginia, or to Bro. Jos Jostly, Roanoke, Illinois.

Sudden Death.

From the *Waterloo* (C. W.) *Chronicle* of June 27th, we learn that Jacob

M. Clemens, of Berlin, came to his end very suddenly, on Friday, June the 22d, under the following circumstances: He took his dinner at his residence as usual, after which he went to his farm about three miles south of Berlin, where he hauled some cord-wood out of a newly cleared field. At three o'clock he was seen putting on a load of wood, and about a quarter of an hour later, he was found in the road by his team, a corpse. The horses had stopped on the spot and several pieces of wood had also fallen from the wagon. He had been subjected to a certain kind of fit, by which he at times became, in an instant, entirely insensible and helpless. Sometimes his life had been despaired of when attacked in this manner, and it is supposed by many that his old complaint came upon him, and caused instant death. Others again think that while sitting upon the load of wood, some pieces slipped from under him, causing him to fall from the wagon in such a manner as to cause his death from the effects of the fall.

only that we may imitate them in their good and noble actions; but that we may take care not to make the same mistakes that they made.

Boys often get hold of books containing the lives of bad men, and are too ready to imitate them. We often read in the newspapers accounts of boys who had been charged on to commit crime by reading the lives of celebrated robbers.

If you will only imitate those great and good men whose lives you may read in the Bible, it will give you something really worth trying for. Read it constantly and carefully; not forgetting it all as soon as you have read it, but thinking about it, and praying that God will help you to understand it.—*Child's World.*

To the Young.

Beloved young friends, grace and peace be with us all. Out of love I write to you, and my prayer is that God may be with us and give us all truth; for the word of God teaches us that of ourselves we can do nothing. Solomon says, there is "a time for every purpose under heaven: a time to be born and a time to die," and the apostle says, "It is appointed unto man once to die."

Mennonite Conference in Canada.

We find the following notice of the Mennonite Conference in the *Waterloo Chronicle* of May 30th:

"The largest conference that ever was held by the Brethren and Elders of the Mennonite church took place last Friday at the Old Ely Meeting house at Berlin. There were members present from Pennsylvania, New York State, Cayuga, Markham, 'The Twenty,' and many other places. The interviews between these clergymen proved to be of the most harmonious and friendly nature. There were no defections of character, nor dissensions in religious views. It was ascertained that constant progress and advancement in numbers and religious influences is enjoyed by this organization of Christians. New societies are growing up in some places where heretofore this church was unknown. The preachers are determined to do all they can to spread those doctrines and views which they believe to be in accordance with the Bible. We wish them great success and prosperity, believing that the increase of their people and settlements will do much good to the nations of the earth."

Children's Column.

The Bible our Guide.

If we wish to find the way to heaven, we must make a right use of the word of God. Boys and girls, all and meet and women too, very often delight in reading story-books. I have known a boy give up his play for a whole afternoon in order to read a new story-book that has just been given to him. Yet many do who read it quite a task if you have to read a chapter in the Bible; and consider it a very dull and uninteresting book. Why, there are stories in the Bible quite as wonderful as any to be found in story-books. And besides, they are all true! If they were found in any other book, they would be eagerly sought after, and read again and again. And yet some of you think the Bible a dull book.

The lives of good men are written in the Scriptures for our guidance. Not

For the "Herald of Truth."

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"Hee how important it is that we should make good use of our time, while we are upon the earth, that we should begin in the days of our youth to serve the Lord, to call upon him while he is near, to seek him while he may be found; for the day of his wrath will surely come when "all the proud, and all that do wickedly, shall be stung; and the day that cometh shall burn them up, saith the Lord of hosts; it shall leave them neither root nor branch."

Let us not think within ourselves, that we will attend to the interests of our souls at some future time; for we have no promise of the future. The wise man says, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." Let us therefore not give place to the evil one, or allow him to persuade us to serve him, until our best and most vigorous days are spent; for God loves us, and it is not his will that any should perish; but that all should come to repentance and life. "Who so loved the world is hated of the Father, and shall have his portion with those who cherisheth on him, should not perish but have everlasting life." Behold what manner of love the Father hath bestowed upon us, he gave his son to die for us, while we were yet sinners, that for every one that believes in him, he should not condemn him but have everlasting life.

"The lives of good men are written in the Scriptures for our guidance. Not

The Number Seven.

The number Seven is, through the whole of divine revelation, connected with many important ideas, institutions and events, in cases depending on sovereign authority of the great God. This leads us to conclude that it has a meaning and design, the knowledge of which is either lost to the world, or has never yet been revealed to man.

It cannot be for nothing that it presents itself so often and in so many forms upon the sacred page; that God rested the seventh day from all his works and sanctified it; that on the solemn day of atonement under the law, the blood of the sin-offering was sprinkled before and upon the mercy seat seven times; that the altar of burnt-offerings was consecrated by being anointed seven times with the holy oil; that the consecration of Aaron to the priesthood consisted of a service of seven days; that the leper was to be sprinkled seven times, and, after a separation of seven days, be admitted to his rank as a citizen; that every seventh year was ordained a year of rest to the land of promise, and that a revolution of seven times seven years brought on the Jubilee or universal release; that seven priests bearing seven trumpets were commanded to begin the conquest of the land of Canaan, by seven days encompassing Jericho, and that upon the seventh circuit and at the seventh blowing of the trumpet the walls of that city should fall to the ground; that the like number of priests should be employed to precede and announce the removal of the ark, when David brought it home.

But not to multiply instances without end, that the Lamb that John saw in his vision in the midst of the throne, should be represented as having seven horns and seven eyes which are the Spirits of God, sent out into all the earth; that the hook in the right hand of him who sat on the throne should be sealed with seven seals; that in all so many more instances which the careful reader of the Scriptures need not have pointed out to him, the Spirit of God should see fit to press upon our mind with peculiar emphasis, this number of perfection, as it has been called, both by Jews and heathens;—though we cannot account for it, leads us to this pleasing conclusion, that there is in the word of God many precious mines of knowledge yet undiscovered; endless mysteries of wisdom, goodness and love, yet to be unveiled; depths of mercy which the capacity of angels has not fathomed, heights of grace to which the Seraphim's wing has not yet soared. Is it imagination merely, to suppose that the felicity of the saints in bliss may consist in learning more and more about the great plan of redemption, in tracing its progress, its history, in reading this wonderful book with the veil removed from our eyes, and forever learning and beginning to learn the love of Christ which passeth knowledge? May we not then indulge the hope, that the period will come when, taught of the Spirit which is promised to take of the things of Christ and show them unto us, we shall be able to learn the best volume ten the usual excellencies to which we are now blind—ten thousand truths of which we at present have no conception of—ten thousand beauties which we are now incapable of relishing?

At Evening Time it shall be Light.

The day had been dark and gloomy. The clouds hung black and ominous.

Now and then the rain would come, seemingly drenching everything. But later the clouds are clearing away, and on once the sun breaks forth, and all nature seems to rejoice at the changed aspect, and one is forcibly reminded of this passage of Zechariah which, although it may have no bearing upon this physical phenomenon, may be thus applied:

"Again, our moral say may be clouded, and the heavens appear like brass, and God seem to hide himself—but let us remember that although there is many a cloud in nature without a how, there is none in grace. And although clouds of adversity and affliction hang black before us, still the gloom will dissolve and the bow break forth. "Whom the Lord loveth he chasteneth."—Our favorite flower may be blasted, our cherished good withered; but if in the Lord we put our trust, "At evening time it shall be light," with the radiance of the bow of promise. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." And if we are mourning the loss of some loved one whose voice is hushed for the "forever of time," let us try to think of the return of God's ransomed one when the day of the sorrow of time shall be swallowed up in the joy of eternity. They have only anticipated us in receiving their crown. A few more tears and fears, and we will join them and form part of that innumerable company who surround the throne, singing "Alleluia to the Lamb."

Crosses borne, losses sustained, duties performed bring a fulfillment of the promise "at evening time it shall be light." The minister of the cross whose office calls him to go through many sorrows and much self-denial, when he comes to lie down at night, thinking over the events of the day, feels a calm consciousness of having performed his duty, and a heavenly light floods his soul, and his thoughts go out in praise and thanksgiving to God. And when the night of death steals on, with the apostle Paul he can say, "I have fought a good fight, I have finished my course," and he approaches the grave

"Like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

To the seeker after Christ this promise will also be literally fulfilled. Although hewed down with the weight of our sins, the mist will dispel when we take Christ as our all-sufficient Savior, and the "Sun of Righteousness" will shine forth and nature, even, will wear a brighter aspect.

Oh the presence of our Savior, giving sweet peace and joy as a bright bow, one limb resting amid the cloudland of life, and the other melting its hues in the dark valley; yea even the valley of the shadow of death—which he will enable us to pass through fearing no shadow, for his rod and his staff will comfort us.

HATTIE.

The Seat on the Throne.

To him that overcometh will I grant to sit with me in my throne,—Rev. 3: 21.

Here that glory culminates, which is reserved for those who have followed Christ in this temptation. This is the highest reach,—the fullest growth and flower of the blessedness. Step by step, he has cheered them on with sweet words of promise; and now he leads them to his throne, and bids them submit their shining stars, and sit there on in rest and glory everlasting. As in sudden transition of thought from the attitude of standing and knocking at the closed door of the heart (v. 20). There the promise is that, when we "open the door," he will "come in"

with the blessings of salvation. Here it is that we, having thus received him, and been "accepted in the Beloved," will be led by him through the open door of the Father's house, and presented "faultless" before him, and seated with our Lord upon his throne. What appeal could be made to the believing heart so strong and tender as this, in which the Saviour stands before us, One with his suffering, One with his glorified people? What can nerve us to the holy obedience and strenuous warfare of the Christian life, if not the thought of that union whose living links Christ's own hand clasps and rivets? What, if not the assurance of that intense sympathy and spiritual communion, which, from the moment it begins on earth, will not cease till it is perfected in heaven? In this holy ground, the Saviour has opened the deepest and fullest spring of comfort for his people in this waiting-time. We can trace in his last earthly words the recurrence and expansion of this thought, like the coming and going of a sweeter understanding in a grand and solemn melody.

It is, first, a promise of peace,—his own peace. "Peace I leave with you, my peace I give unto you." Then it is a promise of joy,—his own joy. "That my joy might remain in you, and that your joy might be full." Then, in his dying prayer, his love rises to its spring-tide, and it is a promise of glory,—his own glory. "The glory which thou gavest me I have given them, that they might be one, even as we are one."

From the throne on which he sits, Lord of Glory and King of Saints, his eye commands the checkered track of each, as it winds through the wilderness, and goes down into the shadow of the valley, and issues bright and straight from death to the gate of heaven, and thence to the throne. He sees each, in his turn, overcomer through grace which he supplies,—such emerging victors to receive the recompense which his grace hath promised. For on that throne he alone sits by right, they by favor. He sits thereon, Head of the spiritual body which is exalted in him,—"first-born among many brethren,"—whom he admits to his own honor and blessedness. And angels, those elder brethren of creation, who never left the Father's house, see this exaltation of the younger, who had fallen, without a murmur. They will rejoice in our joy; and with us, though not like us, adore that love which has closed up all its mysterious passages in this grand result.

How far off do we stand from the brightness of such hopes! How do the shadows and powers of this evil world darken our spirit and chill our praises! How do we "see him as not now, and behold him as not yet!" What a faint response do we send up to that wondrous prayer that rises within the valley "the abiding faithful," and prays that our faith fail not!

"It is a faithful saying: if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him."—2 Tim.

loss of health, loss of wealth, loss of friends, baffled schemes, or blighted hopes. But, blessed thought, these trials have their limits. The floods will not "overflow," the fires will not "burn," the flames will not "consume." God will "stay his rough wind." He will say, "Thus far shalt thou go, and no farther." And better still, Jesus will be in all these trials, and prove sufficient for them all. "O, sir," says Thomas Brooks, "there is in a crucified Jesus something proportionable to all the straits, wants, necessities, and trials of his poor people."—*Maadef.*

The Summer Song.

Thou makest, O Lord, the outgoings of the morning and the evening to rejoice. Thou visitest the earth, and waterest it; thou greatly enrichest the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly, thou settlest the furrows thereof; thou makest it sown with showers, thou bleasest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing. Ps. 65: 8—13.

The Use of the Tongue.

We should not use our tongues, 1. To rail or brow beat any one. 2. To speak evil of others in their absence. 3. To exaggerate in any of our statements. 4. To speak harshly to the poor or lowly. 5. To swear, lie, or indulge in impure language. 6. To make random and improbable assertions. 7. To speak rashly and violently on any subject. 8. To deceive people by circulating false reports. 9. To offer up lip-service to the Lord. 10. To take the name of God in vain. We should use our tongues, 1. To convey useful information to mankind. 2. To speak kindly of every one. 3. To be truthful and simple in our statements. 4. To comfort and console the afflicted. 5. To cheer the timid and fearful. 6. To defend the innocent and oppressed. 7. To reprove and admonish the wicked. 8. To congratulate the success of the virtuous. 9. To confess our faults one to another. 10. To pray and speak to the praise of God.

Married.

On the 21st of June, 1868, near Harrisonburgh, Rockingham Co., Virginia, by Pre. Solomon Garber, Rudolph Metzler, of Mahoning Co., Ohio, to Elizabeth Blosser, of Rockingham Co., Virginia.

JOHN BLOSSER.  
On Sunday, June 3rd, in Lancaster Co., Pa., by Bish. Jacob Moseman, Bro. Jacob Musser, of the above mentioned place to sister Magdalene Good of Berks Co.  
J. F. F.

The Herald of Truth.

A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND GERMAN. At One Dollar a year in either language.

Persons subscribing should state whether they wish the English, or the German paper.

ADDRESS ALL LETTERS, &c., TO JOHN F. FUNK, NO. 42 SOUTH MORGAN ST., CHICAGO, ILLINOIS.

Persons who are desiring to send contributions should forward them to the following address: JOHN F. FUNK, No. 42 South Morgan St., Chicago, Ill.

Broadcast Thy Seed.

Broadcast thy seed! Although on barren ground, To fall on unpropitious ground, Where sand, or sord, or stone may stay, Its coming into light of day; Or when it comes, some pestifer air May make it drop and wither there— Be not discouraged; some will find Congenial soil, and gentle wind, Refreshing dew, and ripening shower, To bring it into beautiful flower.

Pride and Humility.

"God resisteth the proud, and giveth grace to the humble;"—1 Pet. 5: 5. (Conclusion.) The humble are those who feel themselves base, poor, bowed, cast down, unworthy, and despising themselves in comparison with others.

- Dec. Jacob Mumaw, Mechanicburgh, Eng 41 1 00; Anna M. E. Wender, Mechanicburgh, Eng 41 1 00; Mrs. M. E. Groat, Steers, Ger. 1 00; Samuel Blumh, Dardavilla, Eng 1 00; Salome Byler, Bethelville, Eng 1 00; James Byler, Siding, Eng 1 00; Annie Fret, Tyrone Mills, Eng 1 00; Christiana Kaufman, Allenville, Ger 1 00; Christiana S. Rutz, Elizabethtown, Eng 1 00; Henry B. Brown, Eng 1 00; Jacob Hershey, Dover, Eng 1 00; Samuel Strohm, Barville, Eng 1 00; Michael Zigler, Kent, Eng 1 00; Mrs. Kate R. Kenzig, Silver Spring, Eng 42 1 00; Jacob Sharp, Abetsville, Eng 1 00; Christian Schreck, Shanksville, Ger 1 00; F. A. Jones Hatch, West Green, Eng 58 1 00; John R. Hess, Lincoln, Eng 42 1 00; Isaac Hershey, Porter Siding, Eng 1 00; John H. Brubaker, Little, Eng 41 1 00; S. H. Hess, Eng 1 00.

- Michael W. Shank, Lakeville, E 42 41 00; David Meroll, Jr., Liggett, E 41 1 00; John Morrill, Eng 1 00; Susanna Hildebrand, Mount Zion, Eng 1 00; John Hartler, Ligonier, Ger 1 00; Jovette Mueck, Millers, E 42 1 00; Elizabeth Koenig, Millers, E 42 1 00; Levi K. Yoder, Liggett, E 42 1 00; M. J. Culbertson, Milwaukee, E 42 42 1 00; J. M. Yoder, Goshen, E 41 1 00.

- John A. Wilmer, Columbus, Eng 40 1 00; Abraham Weaver, E 41 1 00; Joseph Coyer, Eng 1 00; Jacob Byler, Ligonier, E 41 1 00; John C. Yoder, West Liberty, Eng 1 00; John Schmidt, Bethel, Eng 1 00; Pre. Abraham Ochelt, Van Buren, E 41 1 00; Joseph Sticker, Eng 1 00; G. C. Blosser, Prattsburg, Eng 1 00; Henry Moser, Leavenworth, E 41 1 00; Mary Koenig, West Liberty, E 41 1 00; Barbara Pank, Eng 1 00; John Amstutz, Amwell, Eng 1 00; Leah Yoder, Washingtonville, E 41 1 00; C. C. Wotly, Orrville, Eng 1 00.

- Valentine Farnes, Spring, Eng 41 1 00; Benjamin Stauffer, Spring, Eng 1 00; Isaac Shoemaker, Gardner, Eng 1 00; Anthony Ricker, Eng 1 00; E. F. Papp, Pottsville, Eng 42 1 00; Samuel Ring, Pottsville, Eng 42 1 00; John Neuschwanzer, Mount Summit, Ger 42 1 00.

- Canada West, John B. Hess, Bethelville, E 41 1 00; David Brubaker, West Hamburg, Ger 42 1 00; John Meyer, Philadelphia, Ger 1 00; Wm. Redinger, Manheim, Ger 1 00; Susan Betzner, Deem, Ger 41 1 00; Samuel L. Hoover, Hammelsbuhl, Eng 41 1 00.

- Michigan, Jonathan Martler, Mottville, E 41 1 00; Iowa, John Schmidt, Fayette, Eng 41 1 00; Missouri, George Byler, Kirksville, Ger 41 1 00; Virginia, Peter J. Shumaker, Mount Crawford, Eng 43 1 00.

Information wanted.

Does any one know where Christian Stalter and his wife, Rosina, whose maiden name was Ramseyer, are at present? If any friend can give me any information as to where they are, I will confer a great favor by doing so. The last intelligence I had of them was about two years ago, when they were at Toledo, Ohio. I should very much like to learn of their whereabouts.

Address, Joseph Augspurger, Trenton (Dec 3), Butler Co., Ohio.

Book Notices.

Harmonia Sacra. A Completion of Gush's Church Music, published by Joseph Funk's Sons of Rocking, Ham County, Virginia, may be had of the undersigned at \$1.50 per dozen, sent by express, or the sum of the purchase of \$15.00 prepaid by mail; or at \$1.50 per single copy, prepaid, by mail. This work is recommended as the best selection of Church Music in America. The undersigned is sole agent for the state of Ohio, and sends all orders from that state should be addressed to H. B. BRENNEMAN, Bremen, Fairfield Co., Ohio.

Died.

On the 17th of April near Doylestown, Bucks Co., Pa., of dropsy, Barbara, wife of Jacob Heistand, aged 72 years, 3 months and 4 days. For over a year she was obliged to sit in her chair, in a forward leaning position. She bore her suffering with great patience and Christian fortitude and longed for the time of her redemption. She was buried at the Doylestown burying-ground, in the presence of a large concourse of relatives and friends.

On the 23d of January, 1866, near Cooculans Creek, in Perry Co., Pa., Nancy, wife of Henry Lauer, aged 65 years, 2 months and 23 days. She had built a fire for the purpose of boiling soap, when, in some manner, her clothes caught, and it being very windy, she was very severely burned before any one could come to her assistance. She had also been afflicted with dropsy. She lingered fourteen weeks, and bore her suffering with much patience and forbearance. She was a member of the Mennonite Church, and we have good hopes that she died happy. She was buried on the 25th. Funeral sermon by the brethren Jacob Graybill and Samuel Winesy. She leaves an aged husband, who has been blind four years.

On the 22d of June, in Walpole Township, C. W., of consumption, Pre. Jacob Swartz. He was buried on the 24th. A funeral sermon was delivered by Pre. Christian Gehman and Pre. Abraham Hoch. The deceased was an impressive speaker in English and German in the Mennonite Church, and seemed to be very zealous in the discharge of his official duties in rebuking, encouraging, and admonishing. As he became weaker and more emaciated in body, he seemed to gain from day to day greater spiritual strength in the inner man, in the life that is of God. He was visited during his sickness, by many persons, who he diligently admonished, and reminded of their duties to God. He frequently pressed on their minds the apostle's admonition, that we have no abiding city here, and that we ought to give the more earnest heed to the word of God, that we may be permitted to inherit the mansions of which the apostle says, "A building of God, a house not made with hands, eternal in the heavens."

On the 25th of May, in West Lancaster Township, Lancaster Co., Pa., of disease of the lungs, Samuel Barr, in the 74th year of his age. He was a worthy member of the Mennonite Church, a zealous Christian, and died in the hope of a blissful immortality. A funeral sermon was preached by the brethren Benjamin and Amos Herr from Rev. 21: 6, 7.

On the 2d of June, in Bluffton, Allen Co., Ohio, Noah Steiner, aged 16 years, 10 months, and 2 days. He was buried on Sunday, the 2d. A funeral sermon was delivered by the writer from 1 Pet. 1: 24, 25. David Geiger spoke at the grave.

On the 2d of June near Buffalo, Erie Co., N. Y., Nancy John, widow of Daniel Kreiler, formerly of Lancaster Co., Pa., aged 77 years, 10 months, and 20 days. On the 15th her mortal remains were deposited in the grave in the presence of a large concourse of friends and acquaintances. A funeral sermon was delivered by the writer from John 11: 25, "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believest thou this?" She has been for many years a sister in the Mennonite Church, and we have the hope, that she has entered into the rest prepared for the people of God.

On the 26th of June in Herson Township, Elkhart Co., Indiana, Christian Gingrich, aged 85 years. He was buried on the 28th at Yellow Creek Church. He leaves a widow and several children to mourn his departure. His funeral sermon was preached by Daniel Brudage, Jacob Wisler, and Martin Huber from Acts 10: 34, 35. DANIEL BRUDAGE.

On the 26th of June in Fairfield Co., Ohio, Noah Stemen, aged 40 years, 4 months, and 28 days. The deceased was engaged, at the time of his death, in birching denuded timber, when a burning limb fell from a tree across his back and shoulders, bruising him horribly and rendering him helpless. Before assistance could reach him in this painful situation, the burning limb roasted one of his arms, shoulder, neck, and side of his face to a crisp. His sufferings were extremely great, till Saturday night about eleven o'clock, when death came to relieve him. He was buried on the 28th at the Old Bethel Church. The funeral sermon was preached by Joseph Hendricks from 1 Thes. 4: 13-18. It was a very solemn scene. He was a member of the Tunker Church, and appeared to be ready for the great change, which he was so suddenly called to make. Truly in the midst of life we are in death. Then, let us be faithful, and watch, and pray; for in such an hour as we think not the Son of man cometh.

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On the 3d of July, in Mahoning Co., Ohio, of typhoid fever, Susanna, wife of Christian Lehman. Her maiden name was Shunk. She was buried on the 4th at Oberholzer's Meetinghouse, where many friends and relatives were present to mourn her departure. Funeral Sermon was preached by Bro. J. Blosser, from Rev. 21: 1-6. She was a member of the Mennonite Church. H. B. BRENNEMAN, Sec. Y. Y.

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Correspondence.

Letter from Virginia.

Dear and much beloved brother in Christ, It is through the rich grace and mercy of God, that I am constrained...

Since there are so many beloved brethren and sisters in the North and West, and in Canada, with whom Bro. J. Driver and myself formed an acquaintance...

Beloved brethren and sisters in the Church of Christ, I am constrained through love to you, and to our heavenly Father, to write to you, and cannot refrain from expressing my heartfelt gratitude...

need daily to be filled from the fountain of his grace, and it is by the prayer of faith that we obtain the blessing...

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Beloved brethren and sisters in the Church of Christ, I am constrained through love to you, and to our heavenly Father, to write to you, and cannot refrain from expressing my heartfelt gratitude...

Funk from Chicago. There we had meeting on Saturday afternoon and on Sunday the sufferings and death of our Lord were celebrated, and on Monday I returned home...

On Friday the 6th of July I made another visit to Bro. Henry Bear's, a distance of 40 miles, in Livingston Co., Ill., where there is a church of sixteen members...

Remarks. I must acknowledge that the brother has just cause of complaint, and thank him for the reproof...

Reading, Ill. Questions & Answers.

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At the request of several brethren of our church here in Indiantown, Lancaster Co., Pa., I desire through the columns of the Herald to ask the following question: Why is it that our church here is so seldom visited by brethren from a distance?

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"Let him that hath no sword sell his garment, and buy one." For what purpose, it is asked, were they to buy one? The answer is, "for the sword of the Spirit, which is the word of God."

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Table with 4 columns: Name of Meeting-house, Time of Meeting, Intervening Time, and Location.

Bish. Christian Bomberger, Litz, Fre. John Kiser, Brunnsville, W. J. Hess, Lincoln.

From the dates here given the time of meeting may be easily calculated for a long time. At Indiantown and Schoeueck are the smallest meetings, Visitors to these meetings I will be happy to entertain at my house...

Remarks. I must acknowledge that the brother has just cause of complaint, and thank him for the reproof. Our best friends are those who tell us of our faults...

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while that vital connection exists, he cannot fight, unless a malignant enemy be first infused into the fountain from which he draws his life spirit.

Nothing in War Like Christ. Every true Christian must be like his Great Master. His acts are not the fruits of the spirit of the old man, but of the new man in Christ Jesus.

Rules for home Education. The following rules are worthy of being observed by all who have the important duties of managing children devolving upon them.

1. From your children's earliest infancy, inculcate the necessity of instant obedience. 2. Unite firmness with gentleness. Let your children always understand you mean what you say.

3. Never promise them unless you are quite sure you can give them what you say. 4. If you tell a little child to do something, show him how to do it, and see that it is done.

5. Always punish your children for willfully disobeying you, but never punish them in anger. 6. Never let them perceive that they vex you or make you lose your command.

7. If they give way to petulance or ill temper wait till they are calm, and then gently reason with them on the impolicy of their conduct. 8. Remember a little present punishment when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be repeated.

9. Never let your children anything because they cry for it. 10. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.

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11. Teach them that the only way to appear good is to be good. 12. Accustom them to make their little recitals with perfect truth. 13. Never allow of false bearing. 14. Beware of the sin of self-indulgence, of an angry and resentful spirit.

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When prosperity smiles, when the destroyer... ease after pain, and comfort after sorrow...

When the Spirit of God is descending... when many are inquiring after the way of life...

In some of these ways, has not Jesus knocked at the door of your heart? It may be that, amid the din of worldly pursuits or revelry of earthly pleasures...

The Spoken and Written Word.

BY MRS. H. A. CROUCH.

Adam heard the voice of the Lord God walking in the garden; and Abraham talked with God as a friend...

You wonder there should be any unbelief, when God's will was made known to man in a manner so striking...

"The thing surpasses all our thought, But faithful is the Lord, Through unbelief we stagger not, For God hath spoke the word."

Heaven and earth shall pass away, but my words, says Jesus, shall not pass away. We might spend our lives in trying to level one hill, but the earth shall pass away...

Read the commandments and obey them, as you would obey, if you heard them given out amid the thunderings of Sinai. For this Bible is a more sure word of prophecy...

By doing this, though you may be now feeling around you in darkness, be sure the day will dawn, and the day-dawn, in your hearts.—Eternal Christian.

All men, as men, have one and the same important business; to set up to the excellency of the rational nature, and to make reason and order the law of all their designs and actions.

Strong Men.

Strength of character consists of two things—power of will and power of self-restraint. It requires two things for its existence—strong feelings and strong command over them.

The Atlantic Telegraph Cable has been at length successfully laid across the Atlantic Ocean, from Valentia Bay to Heart's Content, New Foundland.

Peace has again been declared between Austria and Prussia.

The Spirit of the Departed.

BY R. T. HARVEY.

I know thou hast gone to the home of the blest. Then why should my soul be so sad? I know thou hast gone where the weary rest, And the mourner look and is glad...

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The Herald of Truth.

The next semi-annual Conference in Virginia will be held on the last Friday of August.

The Cholera prevails to a considerable extent in the cities of New York, Brooklyn and several other Atlantic cities.

The Atlantic Telegraph Cable has been at length successfully laid across the Atlantic Ocean, from Valentia Bay to Heart's Content, New Foundland.

Peace has again been declared between Austria and Prussia.

A great storm passed over portions of Waterloo Co., Canada West, on Sunday the 22nd of July, raging with terrible fury in the vicinity of Waterloo, Preston, Berlin, &c.

A man residing at Washington, Illinois, took down his gun a few Sabbaths ago, as was his custom that day, for the purpose of hunting.

Another warning for Sabbath breakers.

A Suggestion.

Bro. Philip Stauffer of Lancaster Co., Pa., suggests that a table, similar to the one given in his letter in another column, giving the places and times of meeting and the names and P. O. addresses of all the meetings and ministers throughout the country should be published.

In Lancaster Co., and also in Canada, the brethren have for some time been in the habit of issuing small pamphlets in the form of an almanac, in which the names of the meetings, the time of meeting, &c., for those respective localities are given.

I believe it would be useful and interesting to all, and of special advantage to all who wish to travel, if we should have some publication in which all such information were given in proper form for convenient reference.

If this suggestion meets the approval of the brethren, and they will interest themselves and send us the necessary information, we will put it in proper form and have it published by the first

of January next. We should like to hear from any who feel an interest in this matter.

Fatal Accident.

On Wednesday the 18th of July, Jacob Gotbeld met his death very suddenly, near St. Mary's, Canada West. He was employed as a brakeman on the Grand Trunk R. R.

Children's Column.

For the Children.

The following questions I found in another paper. They are all useful and important questions, and I wish all the children who read the Herald would take their Bibles and try to answer them.

- 1. What does Jesus say concerning little children? 2. By whom are children compared to arrows in the hand of a mighty man? 3. By what prophet were children cursed in the name of the Lord? and why? 4. What king decreed the death of the male children of the Hebrews? 5. Who commanded that all the children of Bethlehem and the nurses thereof should be slain? and why? 6. Who wept for her children and would not be comforted? 7. What has God promised to do for fatherless children? 8. Upon what occasion did Jesus call a little child to him? 9. Of whom was it said, "This child is set for the fall and rising of many in Israel," and what does this mean? 10. Of whom was it said in infancy, "She saw he was a goodly child?" and by whom was the child thus regarded? 11. Of what child was it said that "he increased in favor with God and man?" 12. Can this be said of you? J. A. E.

Vanities of Youth.

"Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word."—Ps. 119: 9.

It saddens the heart of the true Christian to behold the vanities in which the young people seek their enjoyments. Compare with the word of God the things in which the young take delight, and you will find them directly opposed to each other.

From your brother HENRY.

"How shall the young secure their hearts, And guard their lives from sin? Thy word the choicest riches imparts To keep the conscience clean.

which is everlasting destruction. Dear young man, stop and think a moment; stop, dear young woman, and take heed to a word of warning. Have you ever thought how absurd it is in you to be pursuing a course which you know to be contrary to the will of Him who created you, keeps you alive, and blesses you with innumerable blessings each day of your life, and who so much desires that you turn away from the vanities of the world and devote your life to his service.

"Tis like the sun, a heavenly light, That guides us all the day; And through the dangers of the night, A lamp to guide our way."

Good and Bad Seed.

BY CATHERINE M. TROWBRIDGE.

Many shrink from the thought of old age. They regard this period of life as a region of shadow and gloom. It is only on the earth side that it presents this aspect. On the heavenward side the light which shines upon that land is steady, calm and serene.

In most cases that city seems very far off to the youthful pilgrim. Long vistas of earthly objects stretch before them. How dim and stately its outline! How much like a dream it appears! How little like one of the actual realities which lie before him!

The Savior is inviting you to come. The people of God invite you to come and taste the goodness of the Lord. Behold, the Savior stands at the door of your hearts and knocks. O admit him quickly and you will find just the friend you need. Do not any longer seek pleasure in the vanities of this world; but "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Once more, dear friends, I entreat you, as you value everlasting life, take heed to that which is for your good; "cleanse" your way "by taking heed thereto according to the word of God," and it will be "a lamp unto your feet and a light unto your path," and will lead you unto everlasting life.

Byunyan does not place the land of Beulah, or even the delectable Mountains, in the earlier stages of his Pilgrim's journey. It is not in the glare of this world's light that the light of the heavenly city falls clearest upon our path.

The Treasures of the Wicked.

Every man is treasuring up stores for eternity; the good are laying up treasures in heaven, where moth doth not corrupt; the evil and unrepentant are treasuring up "wrath against the day of wrath." What an idea is this! Treasures of wrath! Whatever the unrepentant man is doing, he is treasuring up wrath. He may be getting wealth; but he is treasuring up wrath. He may be forming pleasing connections; but he is also treasuring up wrath. Every day adds something to the heap. Every oath the swearer utters, that is sworn in going to the heap of wrath. Every lie he tells, there is something gone to the heap of wrath. Every licentious act the lewd man commits, there is something gone to the treasure of wrath. Every day he lives in sin, the book of God's remembrance records it against him.

The impotent man has a weightier treasure of wrath to-day than he had yesterday; he will have a weightier to-morrow, and so on, until he lies down at night, he is richer in vengeance than when he rose in the morning.

He is continually deepening and darkening his eternal portion. Every neglected Sabbath increases his store of wrath; every forgotten sermon adds something to the weight of punishment. All the checks of conscience, all the remonstrance of friends, all the advice and prayers of parents will be taken into the account, and will tend to increase the treasure of wrath laid up against the day of wrath.—Rev. J. A. James.



"Men and brethren, what shall we do?"

Then said Peter, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the forgiveness of your sins, and the Holy Spirit will teach you things about the Saviour which you do not yet understand. Do not be afraid to come to Jesus, because you have crucified him, for the promise is to you and to your children, and to all that are afar off. The good news of a Saviour is for all, the gospel is free, without money and without price. Whosoever will may come."

Many were the words that Peter spoke that day to the people, and God's Spirit touched the hearts of the hearers.

As many as three thousand men and women owned themselves as disciples of Jesus of Nazareth, believing him to be the Incarnate Christ, the Son of God.—C. Hadley.

Singing.

"Singing is an ordinance of divine worship; and when Christians unite with their hearts and their voices, and sing with the spirit and with the understanding also the high praises of God, and thus express to him, in psalms and hymns of adoration and praise, their gratitude for the manifold mercies bestowed upon them in Christ Jesus our Lord, in a sentiment of sympathy, with melting strains implore mercy for past offences, it is one of the most delightful, edifying, and heart-soothing parts of his worship. Those heavenly strains heighten the believers' holy longings after God and heaven—animate them to press forward in their Christian course toward the mark for the prize of the high calling of God in Christ Jesus. It makes them feel more closely that in God we live, and move, and have our being; that all our blessings are bestowed by his paternal kindness; and that our everlasting welfare results from his redeeming love towards us in Christ Jesus our Lord."

It is an exercise which had its origin in heaven, and in which the people of God have engaged in all ages of the world. We read (Job. 35.) that when the foundations of the earth were laid "the morning stars sang together, and all the sons of God shouted for joy." When Christ the Saviour of mankind was born, a multitude of the heavenly host heralded his advent with songs of praise to God, saying, "Glory to God in the highest, and on earth peace, good will toward men." And the redeemed of earth, in heaven, shall take their voices anew to the song of Moses and the Lamb; and through the courts of the heavenly temple shall resound, in mingled melody, the voices of saints and angels swelling in loud anthems of praise to the Lamb which was slain and which is worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Of the one hundred and forty and four thousand, whom John saw in his vision, gathered on mount Zion with the Lamb, "sing as it were a new song—and no man could learn that song but the one hundred and forty and four thousand which were redeemed from the earth."

Already in the early ages of the patriarchs, we read of Jubal, who was the father of all such as handle the harp and the organ (Gen. 4: 21); and when the children of Israel had escaped from their persecutors, the Egyptians, the Red Sea, Moses and all the children of Israel sang a song of praise unto the Lord for the mighty deliverance which he had wrought in their midst, saying, "I will sing unto the Lord, for he hath triumphed glorious-

ly, &c." Among the Jews in later times, it was a common exercise, "and was employed," says a certain writer, "not only about the tabernacle and the temple, but also in the common scenes of domestic and social life; marriages, birth-days, and other festival seasons were enlivened with its sound: it was heard from the shepherd, as he reclined at ease near the steps of his flock; and from the fields of the farmer as his harvest, or his vintage, was gathered with joy; it arose from the chamber of piety in gratitude and adoration to God."

In the Gospel we find it not only authorized by example, but expressly enjoined. When Jesus had eaten the passover with his disciples on the night of his betrayal, they sang a hymn, and went out into the mount of Olives. When Paul and Silas were beaten with stripes and cast into the prison, and made fast in the stocks, they "prayed and sang praises unto God," Paul writes to the Ephesians, saying, "And he will make us alive, where in we are; and we will have our lives which in us is excess; but he ye filled with the Spirit; speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your hearts to the Lord." "Praise to the Colossians he says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

It is not surprising that singing is an ordinance of worship in which both men and angels engage; and which has been practiced by both Jews and Christians in all times; and that it is enjoined upon the followers of Christ even unto this, and all future days. Besides this, it is a form of worship in which it seems to me, every Christian who is not incapacitated from doing so by any natural inability, would delight to engage. For while it was designed to exult in the praises of God, it is also profitable and beneficial to all who exercise themselves in it. When weared with the labors and duties of the day, it forms a pleasant and profitable recreation; when the mind is oppressed with sorrow and trouble, the voice of song and praise will dispel the gloom, and cheer us on our way; and, when the soul overflows with gladness, how sweet and encouraging, how cheering and soul-inspiring, the sound of music falls on our ears; and with the sweet psalm of Israel we will be led to exclaim, "O come let us sing unto the Lord; let us make a joyful noise unto the Lord, our Salvation. Let us come before his presence with singing, and let us make a joyful noise unto him with psalms." "Sing unto the Lord a new song; sing unto the Lord all the earth." "Make a joyful noise unto the Lord all ye that love him, in his holiness, with gladness: come before his presence with singing." This also harmonizes with the words of the apostle where he says, "Is any merry? Let him sing psalms."

"Dear brethren and sisters, and readers of the Herald of Truth, should we not seek to possess ourselves in the life of singing, so that we may share the benefits to be derived therefrom, and make ourselves competent to render acceptable worship unto our God? In some of our churches we find that the singing is done in such a manner that their voices in the songs of the services of the house of the Lord. And I have often been encouraged and cheered in my heart, as I listened to the anthems of praise as they arose from a place of his own habitation—this is the thought of when with one voice and one heart I sing unto the Lord. And I have sometimes wished that it might be so in every place. But all have not the same talent for singing, and all have not the same opportunity to im-

prove their talent, and exercise themselves in this art, while there are others again, who make no effort to improve themselves. And hence it is, that, in other places, we find very few who are able to sing; and sometimes it is even difficult to find any one who is able to lead in singing a hymn. This is one reason that prompted me to write this article, and, if possible, to encourage all to cultivate the art of singing psalms, and hymns, and spiritual songs; for we are all aware, that, notwithstanding the high and noble design for which the gift of singing was bestowed upon man, it is very often unapplied and made an occasion of sin, through the singing of vain, foolish and sinful songs containing sentiments which excite the evil passion of men, debase and degrade the mind and lead them to acts of violence and crime. Such avoid as you would a common adulter, and never pollute your lips with that which may lead you to despise the name of Him who created you.

But to cultivate the art of singing for the purpose of worshipping and glorifying God, and thereby leading our feeble influence to elevate mankind, making them better and bringing them nearer to God, is our duty, and will ever lead us to appreciate more highly the great mercy and goodness of God, towards all his creatures.

But while it is an un disputed fact and much to be regretted that there are many persons, families and churches that neglect singing by far too much, it is still encouraging to notice that, in many neighborhoods, the young people especially are seeking to improve themselves in the singing of sacred music. I hope others will imitate their example. I think it would be very proper for all our ministers occasionally to encourage the young to learn to sing. And how much could parents do in this matter by encouraging their children, in times of leisure, to sit down together and join their voices in sacred song! How much better than to waste the time in idle conversation and games, as is too often done!

It is the time to begin to serve the Lord, so youth is the time to learn how to serve him. But in all that we learn or try to learn we should have this one object prominent in our minds, that all that we do might serve to make us better servants of the Lord Jesus Christ, and be a help to us in the discharge of the solemn duties which we all owe to God, the giver of every good and perfect gift.

Let us then all make an effort to gain a knowledge of the art of singing, that we may sing songs of praise with God's children in heaven, and then join the company of those who were redeemed from the earth, and are harping upon their harps, and singing a new song before the throne.

J. F. P.

Christian Pilgrim's Rest.

Come, all ye mourning pilgrims dear,  
We're bound for Canaan's land;  
Take courage, and fight valiantly;  
Stand fast with sword in hand:  
Our Captain's gone before us,  
Our Father's only Son;  
Then, pilgrim, draw, pray, do not fear,  
But let us follow on.

We have a howling wilderness  
To Canaan's happy shore,  
A land of dew, and pits, and snares,  
Where chilling winds do roar.  
But Jesus will be with us,  
And guard us by the way;  
Though enemies examine us,  
He'll teach us what to say.

The pleasant fields of paradise,  
So glorious to behold,  
The valleys clad in living green,  
The mountains paved with gold:  
The trees of life with heavenly fruit,  
Behold, how rich they stand,  
How gentle gales, and bear my soul  
To Canaan's holy land.

Sweet rivers of salvation all  
Through Canaan's land to roll,  
The beams of day bring glittering scenes,  
Illuminate my soul.

There are pond towns clouds of glory  
All set in diamonds bright,  
And there's my smiling Jesus,  
Who is my heart's delight.

Already to my raptur, sight  
The blissful fields arise,  
And plenty spreads her smiling stores  
Inviting to my eyes.  
O sweet shade of endless rest,  
I soon shall travel there;  
Nor earth nor all her empty joys  
Shall long detain me here.

Come, all you pilgrim travelers,  
Fresh courage take by me;  
Merrily I'll tell you how I came  
This happy land to see:  
Through faith the glorious telescope,  
I viewed the worlds above  
And God the Father reconciled,  
Which fills my heart with love.

Selected by A. J. Hibbsman.

Is the Heart Dressed?

When we see professors of religion very particular to have every article of wearing apparel very carefully arranged, and spending a long time at the toilet table, in order to have every thing as neat as the most fastidious man; we feel like inquiring is the heart dressed? Has that been as carefully examined before the Bible glass, as the outward person has been before the toilet mirror? Who can see one so very precise about the exterior, who has fears that the inside is sadly neglected. Would it not be better to spend more time in heart-examination than in decorating the person with the foolish ornaments that please the taste of a proud heart? Gold needs no ornaments to add to its beauty; neither does the pure christian religion. It then appears to be the best advantage; and looks the most inviting to all who wish to be the true followers of Jesus.

We recommend to all who dress for a visit, or to receive company, that they be especially careful to have their hearts well dressed with the beautiful, lovely ornaments of christianity; especially with such as modesty and gentleness, which will make them look well in the sight of the Lord. Do not venture into company without these inward ornaments. Let them receive the first and chief attention.—World's Crisis.

Slander Rebuked.

From the Gospel Visitor.

"Speak not evil one of another, brethren." Jas. 4: 10.

From the context of this beautiful advice of James, the apostle, and from his subsequent remarks in relation to similar admonitions, we learn that there is an evident possibility of committing a gross sin by indulging in evil speaking one of another, as brethren, in the same fraternity. By examining the sacred volume, we readily perceive that, to speak evil of our brother, we judge our brother, thereby speaking evil of the law, thus becoming a judge of the law, and not a doer of that law, which was submitted to us to observe and obey, but not to be judged by us. Know ye not that there is but one lawgiver, "who is able to save and to destroy," and what are we, to assume such an authority as to judge the law? This great Lawgiver, through his inspired writers, declares "all flesh to be as grass, and all the glory of man as the flower of grass." The grass withereth, and the flower thereof falleth away; but the word of God, which is that law, endureth forever. What folly, and how vain for us, to assume such an authority, when he is but compared to a shadow which continueth not!

To reprove sin in a fellow disciple is very different from that of speaking evil one of another. There is truly a christian propriety in reproving sin, and should be considered an act of sincere friendship, and an important duty. But in its discharge, much prudence should be exercised, lest we fall into the wicked crime of speaking evil one of another. A true regard to the honor of religion, and concern for the welfare of a fallen brother, frequently render it the duty of one member of the christian church to disclose the sinful conduct of another. Such disclosure should not be made indiscriminately, but to some whose office it is to do that christian duty, and order are regarded, and disorderly conduct is checked by due reproof. The eighteenth chapter of Matthew's Gospel teaches us the proper method to pursue in such instances. The common practice of spreading a brother's or sister's shame, by telling his fault to any or every member of the christian society, is a flagrant sin; frequently far more than the crime it discloses. A christian when under the influence of a religious feeling, can take no pleasure in hearing or in circulating evil. Where pleasure is found in bearing of iniquity, or in publishing a brother's guilt, the heart must plainly be under the influence of envy, malice, or envy, or resentment, or some disposition akin to that of the slanderers, who take delight in the sin of speaking evil one of another. Paul in his Epistle cautions aged women not to be "false accusers." The disposition existing among the women, else he would not have cautioned them as he did. How often must we observe with deep regret, that not only brethren, but sisters are guilty of denouncing and hateful crime of speaking evil one of another.

This speaking evil one of another is very appropriately termed slander, though not understood so by all individuals. A certain writer defines the term slander, to charge a man in public with faults, or rehearse his real faults from a bad motive, and without a legal requisition. This is most ordinarily done when the persons charged are absent, and proceeds from hatred of their person, or envy of their excellences. It is also said that the name slanderer is the same in Greek as that of a devil. When we consider who

was the first slanderer, we need not marvel at the definition in the Greek language. Satan was the first slanderer, when he said, "Ye shall not surely die," insinuating that the Almighty said a lie when he cautioned our first parents not to partake of the forbidden fruit, and said, "Let ye die." Truth need not only be misrepresented against an individual to make him a slanderer, but if a statement of a brother's guilt or sin be circulated to injure his reputation or comfort, or who circulated it, except only in cases where duty requires the disclosure, is a slanderer. Very generally though, truth is not very much respected in such cases, from the very effect of the crime of slander, and hence, another sin is contracted, viz, that of lying. This indeed was Satan's grand object to undo the world, and it is a lamentable fact, that it has occasioned more misery in this world than any other evil.

Individuals and families have been ruined, the church of Christ, at sunlry times has almost been annihilated, and that if it were possible the very elect should have been deceived. Wars have been kindled, nations desolated, and myriads murdered, all through deceptive slander. To impress upon minds with the deepest abhorrence of this sin, we must consider it is particularly hated by the Almighty. "Lying lips are an abomination to the Lord." These six things doth the Lord hate; "seven, an abominable and proud look, a lying tongue," "Ye are of your father the devil; when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Lying is numbered with the worst crimes; with fornication, adultery, murder, idolatry, and even hatred of God. While liars are thus numbered with the most atrocious criminals, it is with dreadful emphasis declared, "All liars shall have their part in the lake of burning硫磺, which is the second death." The damnation of every impenitent liar is so certain, that if it were possible, which it is not, for some of these other classes to be saved in their sins, yet not one could be saved without it. One short rule if well observed, will save us from this dreadful denunciation, and secure us a legal heavenly title to the mansions of eternal glory. It is here submitted to the pages of the Gospel Visitor, that the words of great tidings, for our benefit in future. When you can say no good of any one, unless duty requires you to speak, say nothing—and only then, and not till then, shall we be able to obey the advice of the apostle James, "Speak not evil one of another."

A PILGRIM.

Charity.

"Charity vaileth not itself; is not puffed up."—I Cor. 13: 4.

The Apostle proceeds further to say of charity that it cannot not itself; that is, it boasteth not of itself. This is fully exemplified in the lives of Christ and the apostles. How far was Christ from vain boasting! Often did he say, after performing a great miracle, "See ye that I do not man." He did not go about with great pomp and parade, boasting what great things he could do, but he went meekly along, and astonished the world with mighty works.

The apostles, receiving the inspiration from him, manifested the same spirit of meekness. St. John studiously avoids mentioning his own name in giving an account of things concerning Christ and himself; but says, "that disciple whom Jesus loved." St. Paul, the great exponent of charity, when speaking of a great vision he saw, in stead of mentioning his own name,

said, "I knew a man in Christ, that was caught up," &c.; and when, on another occasion, he was compelled to speak of himself, calls himself a fool, and begs the people to boast with his folly, "and if he boasteth, or glorieth, it should be in his infirmities and necessities, or in the cross of Christ."

How vastly different is this from the manner of some who blow their own trumpet of praise! What a despicable object is a braggadocio! Seeest thou a man that is always boasting what great things he has done or can do, there is more hope of a fool than of him. Wisdom says let another praise thee, and not thine own mouth. Some boast of their own strength, but much of their ancestors, or relatives, or their praise. This is an indirect way of praising themselves. But charity does not so.

Secondly, Charity is not puffed up. Charity never thinks more highly of itself than it ought to think. But pride over-estimates its abilities. It always thinks itself greater and better than it really is. The poet says:

"Of all the causes that conspire to bind Man's erring judgment, and misguide the mind, What the weak head with strongest bias rules, Is pride, the never-falling vice of fools. As in bodies, thus in souls we find, What lacks of blood and spirit filled with wind— Pride, where wit fails, steps in on our defense, And fills up all the mighty void of sense."

Pride is condemned in strong terms in the Bible. It is said, God resisteth the proud, but giveth grace to the humble. He knoweth the proud afar off. God hates even a proud look. The proud person does not possess charity, for it is not puffed up, and humility is one of its characteristics. God loves humility, and commands us to be clothed with it. See Christ our great example of humility, descending from heaven to earth, from riches to poverty, from the highest seat of power and authority to the form of a servant, from the songs of praise and adoration of angels to the mockings, scourgings, and cursings of wicked men. See him exchange a crown of glory for a crown of thorns, a throne of honor for the cross of the malefactor. See him turn from creating worlds to washing the disciples' feet. O, what moral beauty and glory there is in charity! How it shines in humility! O, Thou blessed Jesus! King of glory! give us Thy spirit, and clothe us with humility as with a garment! Amen.

A PILGRIM.

Forthwith Renounce all thy Sins.

If thou yield thyself to the practice of any sin, thou art undone. In vain dost thou hope for life by Christ, except thou depart from iniquity. For sake thy sins, or thou canst not find mercy. Thou canst not be married to Christ except divorced from sin. Give up the traitor, or you can have no peace with heaven. Thou must part with thy sins or with thy soul; spare but one sin and God will not spare thee. Thy sins must die, or thou must die for them. If thou allow of one sin, though but a little, a secret one, though thou mayest plead necessity, and have a hundred shifts and excuses for it, the life of thy soul must go for the life of that sin. And will it not be depravedly bought?

O sinner, hear and consider: if thou wilt part with thy sins and will give up himself, but says, "Is there a fair change? I testify unto you this day, that if you perish, it is not because there was never a Saviour provided nor life tendered, but because, with the Jews, you prefer the murderer be-

fore the Saviour, sin before Christ, "and love darkness rather than light." Search thy heart therefore with candles, as the Jews did their houses for heaven before the passover. Labor to find out thy sins; enter into thy closet, and consider, What evil have I lived in; what duty have I neglected towards God; what sin have I lived in against my brother? And now strike the darts through the heart of thy sin, as Job did through Absalom's. Never stand looking upon thy sins, nor rolling the morsel under thy tongue, but cast it out as poison, with fear and detestation. Alas, what will thy sins do for thee, that thou shouldst hesitate to part with them? They will fester thee, but they will undo thee and poison thee while they please thee, and arm the justice and wrath of the infinite God against thee. They will open hell for thee, and pile up stones to burn thee. Behold the gibbet that they have prepared for thee. O serve them like Iflamen, and do upon them the execution they would else have done upon thee. Away with them, crucify them, and let Christ only be Lord over thee.

Christ's Crucifixion.

Hark, my soul, behold and wonder, Stop to view this prodigy; Why this quaking, why this thunder, On the top of Calvary?

There behold thy Saviour dying, On the shameful, cursed tree; Hear, my soul, ah, hear him crying, In the greatest agony.

Of his Father quick forsaken, Left in cruel sinners' hands, Earth is to its centre shaken, And in dread convulsion stands.

Oh! what overwhelping anguish Must the Son of God sustain! Thus 'twixt heaven and earth to languish, What excruciating pain!

Lo, the veil within the temple, Reads in twain from end to end; See all nature shake and tremble, 'Tis the rocks and mountains rend.

See the cruel Jews around him, Mock the pains in which he dies; While the powers of hell confound him, Priests revile him with their cries.

Sinner, 'tis for us he groaneth, 'Tis for us the Savior cries; For our sins the Lord thus moaneth, For our crimes and guilt he dies.

Through his blood he brought salvation To a dying, sinful race; Every tongue may give thanksgiving, In his death may find true grace.

Only leave your ways of sinning, Of your sinful course repent; Make a faithful, good beginning, And be faithful to the end.

Love the Lord thy God sincerely, Bear thy cross for his dear sake; For he paid thy ransom dearly, And did full atonement make.

Give thy heart and soul unto him, Do not let a river run; And with thy conduct show him, That thou hastest every sin.

Let us then obey the Savior, Walk the ways in which he tread, Guide ourselves by his behavior, And obey the word of God.

Let us bridle every passion That disturbs our peace within, And with fair work our salvation, Trembling see from every sin.

J. B.

New Dundee, C. W.



Correspondence.

For the Herald of Truth.

A Visit to Whiteside Co., Ill.

I left home in company with my wife and child on Saturday, the 11th of August, and took the cars for Sterling, in Whiteside Co., where we arrived in due time and were met by the brethren Henry Nice and Joseph Al-lenbach, who then accompanied us on the same train to Morrison, on the county-seat of Whiteside county, thirteen miles west of Sterling, where they had an appointment to preach the next day.

When we arrived at Morrison, we were met at the depot by Bro. William Geell, who provided wagons and took us to his home, a distance of about three miles in a westerly direction from the town. It had rained very hard during the day and the roads were very muddy and slippery. The country for several miles is somewhat broken and overgrown with young timber and brush. Stones, also, seem to be pretty plenty in this region. Where Bro. Geell lives the land stretches out again into beautiful, gently undulating prairie. The soil is good, and land may be obtained at pretty reasonable prices.

We stayed with Bro. Geell all night and the next day we had pleasant weather, and quite a large number assembled together to attend the meeting which was held in Bro. Geell's barn. Several brethren and sisters had also come from the neighborhood of Sterling, the day before, in their wagons, to attend the meeting, which was a pleasant and interesting one. And we hope that it was not altogether in vain, but that some good may have been done—some heavy souls encouraged—some weary-laden sinners brought nearer to Christ—some good seeds sown, which may spring up and bring forth fruit to the honor and glory of God.

Another appointment was made at the same place in six weeks (Sept. 23rd), and another in six weeks from that time. The brethren at Sterling have consented to attend to the preaching of the word at these appointments; but if any brethren from other parts, whether ministers or others, can attend they will meet with a cordial reception. There are only a few members residing in this vicinity, but there are others also, who seem to feel an interest in religion and the preaching of God's word, and ministers, traveling through this part of the country, should not fail to stop here, especially those who are able to speak in the English language.

In the afternoon of the same day, Bro. Geell's son brought us in his carriage back to home. Nice's, five miles south-east of Sterling, where we staid all night, and the next day (Monday) attended an appointment at the meeting-house some two miles north of Sterling. In the evening we had meeting at a school-house, several miles further east, which was well attended. We staid all night with Bro. John Kornhaus, and the next day we spent among our acquaintances and friends in the neighborhood. We also visited Bro. Benj. Hensley, who was staid falling considerably. At the time of our visit he had an attack of pleurisy, which prevented him from attending the meeting which had been appointed at the school-house, but we were there very well attended, and we hope by the blessing of God it may not have been without some good results.

The next day was again spent in visiting among the brethren and sisters in the vicinity, and in the evening

Bro. Christian F. Hostetter took me to Sterling, where about midnight I again took the cars and arrived safe home on the morning of the 16th, and, thanks be to God, found all well.

I was much encouraged by my visit among the brethren, and desire to express my heartfelt gratitude for the love and kindness they manifested towards us while among them.

During our visit most of the farmers in the vicinity were yet busily engaged in gathering their wheat, oats and barley, in which they have been much retarded by the recent heavy rains. The greater part, however, I suppose has been secured without serious damage. The crops are generally good. A terrible hail-storm passed over portions of this county a short time since, the effect of which is visible. Much of the corn is greatly injured and some fields are said to be almost entirely destroyed. Hailstones as large as walnuts and some much larger are said to have fallen.

JOHN F. FUNK. Chicago, Aug. 21st, 1866.

From Virginia.—An Invitation.

I wish to inform the brethren, through the columns of the Herald that we expect to have our sacramental meeting, at Hildebrand's Meeting-house, on Sunday the 7th of October next. There will be preaching at that place on Saturday previous at three o'clock if the Lord will. And if there are any who intend to visit us this Fall, we would be glad to have them come and be with us at that time. We hereby extend a hearty invitation to all and hope some of the ministers from the North or West will be present with us and assist us in our labors, and unite with us in communion. We think we should all be united in the bonds of peace and love. Let us all pray for one another, that we may become strong in the Lord to guard against all sin and temptation, that we may render acceptable service unto the Lord and obtain the promised reward. Your humble brother,

JACOB HILDEBRAND.

A Journey.

On the 15th of August I left home and went to Elkhart Co., Ind., and arrived at Bro. John Smith's, where I met the brethren James T. Troyer and Benjamin Strag. On the 16th we went to Miami Co., Ind., and on the 17th I went to see my brother Christian Schmeucker, where I met brother John K. Yoder, from Wayne Co., Ohio. On the 18th we had some difficulty to settle at this place, and on the 19th we had meeting at the 20th at Jacob Schrag's, and on the 21st at Bro. Lewis Henster's. There seemed to be an earnest desire among the brethren and sisters to hear the preaching of the word of God.

On the 21th we had meeting at the same place, where we commemorated the death and suffering of our Lord, in which many brethren and sisters took part, which was very encouraging, and I feel very grateful for the love which was manifested.

At the same time a minister of the word by the name of Robert Strohl was ordained at the same place, where I felt very grateful for the love which was manifested. On the 23rd we left here and started for home, where I arrived safely on the 24th, and found my family all in usual health. Thanks and praise be to God for his goodness and his mercy that he has kept me and mine safely and well until my return.

ISAAC SCHMEUCKER. Lagrange Co., Ind.

Questions & Answers.

John 11: 9, 10.

In the Herald of Truth, No. 7, Vol. 3, the question is asked, "What is the meaning of the words (Jn. 11: 9, 10), 'Jesus answered, Are there not twelve hours in the day? If any man walk in the day he shall not stumble, because he seeth the light of this world. But if a man walk in the night he shall stumble, because there is no light in him?'"

While a man continues to live in his natural and sinful condition, he is in darkness. As soon, however, as he awakes from the sleep of sin and awakes the light of which the prophet Isaiah speaks (chap. 9: 2), "The people that walked in darkness have seen a great light," (which light is Jesus Christ), the day breaks, and the morning star arises in his heart and he walks in the light, as he also says, "I am come, a light into the world, that whosoever believeth on me should not abide in darkness."

If we take into consideration that, in natural things, as every one knows, we can walk in the day without stumbling, but cannot do so in the night, when our eyes cannot see, we can readily perceive how this illustration applies in spiritual things. When a man comes to a knowledge of his sins, sincerely repents and is "born again," having put on the Lord Jesus Christ, he can then say with the apostle Paul (Rom. 12: 13); "The night is far passed, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in sleeping and wantonness, not in strife and envy." Let us walk as the children of light and have no communion with the works of darkness, but much rather approve them.

In brief, this passage may be understood to mean as follows: The twelve hours of the day are the time of grace allotted to man. Whosoever will accept of them and seek to work out his salvation in this time of grace, he shall be saved. But he that neglects his salvation till the day of grace is past and the night of judgment has come, when there is no more time for repentance, will have neglected it for ever and will have his part in outer darkness, where there will be weeping and gnashing of teeth. Read also the parable of the ten virgins as given in Matt. 25.

2 Thess. 2: 1-4, 9.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by the gathering together to him, that ye be not soon shaken in mind, and be not troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, who sitteth in the temple of God, showing himself that he is God.... whose coming is after the working of Satan, with all power, and signs, and lying wonders," &c. 2 Thess. 2: 1-8.

It seems that merely in the time of the apostles there were men (as also in our time) who indiscreetly pretended to foretell the advent of the Lord, or to know the time when the end of the world would come, although Christ himself said, "Of that day and hour knoweth no man, no, not the angels of

heaven, but my Father only."—Matt. 24: 36. The apostle, therefore, admonishes his believing brethren, entreating them to "be not soon shaken in mind, or be troubled," for he knew assuredly that the falling away must come first, and that man of sin revealed.

"Neither by spirit," "Spirit" may here mean teacher or prophet; for St. John speaks thus: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John 4: 1.

"Nor by word, nor by letter." That is, they should not permit themselves to be led astray in any manner; "for that day (namely the day of the Lord, or the judgment-day) shall not come, except there shall come a falling away first, and that man of sin be revealed, the son of perdition." This is the antichrist, which revealed itself soon after the apostles' time. The apostle says, "The mystery of iniquity doth already work," and to the teachers of Ephesus Paul says (Acts 20: 29), "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Hence, this "man of sin" must not be understood to mean simply the pope, but it is meant the whole kingdom of antichrist. By the term antichrist, I understand to be all persons that do not obey the truth as it is in Jesus, but delight in unrighteousness. Such are nominal Christians. They profess that they know God, but with their works they deny him. These do not gather with Christ, but seatter. For Christ says, "He that is not with me, is against me, and he that gathereth not with me scattereth."—Luke 11: 23.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." This was fully accomplished in the dark ages of apostasy, when he set himself with violence in the church of God, and showed himself that he is God, by pretending (for money) to forgive men their sins, and pronouncing all that would not obey his false teachings, and many other things. Paul says of him that he shall forbid to marry, and command to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—1 Tim. 4: 3.

His coming is through the working of Satan, or, as in the text, "after the working of Satan," because they "departed from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4: 1.

Although this "man of sin" may, in some measure, have lost his power, yet let no one think he is no longer in the world. He continues still in the world, and will yet put on his form; and not till the Lord shall appear, the day of judgment, will he destroy him with the Spirit of his mouth and bring him to his end.

"The Spirit of his mouth" is the standing of this passage of Scripture.

J. M. CHRISTOPHER.

Luke 9: 27.

"But I tell you of a truth, that there be some standing here which shall not taste of death till they see the kingdom of God." An explanation is desired. Answer: Christ was alone praying, and his disciples were with him (v. 18), and entering into a conversation with them, he told them, "But I tell you of a truth, that there be some standing here which shall not taste of death till they see the kingdom of God." Mark has it, "Till they have seen the kingdom of God come with power." And Matthew says, "Till

they see the Son of man coming in his kingdom." Jacobus says, "This seems to refer particularly to the transfiguration of Christ, which was just about to take place, in which he should be displayed to their view in something of his true spiritual dignity and heavenly glory, and this should show to them the nature of his kingdom, and in this event by the divine attestation which should come, his kingdom should be said to 'come with power.'" So we find Peter referring to this scene, as so important to their faith. 2 Pet. 1: 16, 17. He calls it his majesty, his honor and glory, of which they were eye witnesses.

But we may also take another view of it. When Christ began his mission on earth, he preached, saying, "Repent for the kingdom of heaven (or the kingdom of God) is at hand." The Jewish Messiah had come. He was the fulfilling—the end of the law. The promised dispensation was about to be set aside, and the gospel dispensation established. Christ's kingdom on earth set up in the planting of his church. And thus the kingdom of God was to be restored again among men, which had been lost by the woful degeneracy of both Jews and gentiles. And this was to come to pass soon. Some that were standing there should live to see it.

"They saw the kingdom of God, when the Spirit was poured out on the day of pentecost, when the gospel was preached to all the world, and nations were brought to Christ by it; they saw the kingdom of God triumph over the gentile nations in their conversion, and over the Jewish nation in its destruction. Many who were then living, saw all this accomplished, particularly John, who lived till after the destruction of Jerusalem, and saw Christ actually planted in the world.

Greenfield says, "This appears to refer to the victorious kingdom our Lord was about to set up by the destruction of the Jewish nation and polity and the diffusion of the Gospel throughout the world." Doddridge refers to the glorious and victorious appearance of Christ for the destruction of Jerusalem, so often called the coming of the Son of man, Matt. 24: 3, 27, 30, 31, and the day in which he shall be revealed. Luke 17: 24, 26, 30."

Substitutes.

In the September (1865) number of the Herald appeared the question, "Is it consistent with the principles of non-resistance to buy substitutes and send them into the army? May this be done according to the gospel without violation of Christian charity?"

This was a question of very great importance during the terrible war, which, like a mighty storm, passed over our land within the last five years; and although the war is over now, yet it remains still a question of equally great importance at the present time, inasmuch as we are continually hearing of wars and rumors of wars, and know not in what year a similar demand may again be made of us. For this is an evil time, and we know not what may come to pass from one day to another. We hope, however, that, in this country, such may not soon fall to our lot again. Oh could we but by writing, preaching, and prayer, through the grace of God, bring it about that man, endowed with reason, created in the image of God, the most exalted and noblest of all the creatures on earth, might abandon his custom so prejudicial, hurtful, and barbarous, and seek to adopt a better and more rational plan to dispose of their difficulties. How easily and pleasantly might bloodshed and human misery and governments be made to give place to harmony and union, if they

would approach each other in love and forbearance, and "reason together!" But such, alas! is not the case. The human heart is continually prone to evil, false and bad astray by Satan, blind, foolish, full of sin and wickedness, and ever ready to render evil for evil. There is, moreover, in the human heart no inclination to trust in God, no faith in God; for it has gone astray from God. It is, therefore, very corrupt, and cannot accomplish that which is good; but trusts in the works of its own hands, arming itself with weapons of iron and steel, but forgetting entirely the weapons of righteousness and light, which are not carnal, but mighty through God to the pulling down of strong holds of wickedness. It builds fortifications and walls around its cities, not believing that the name of the Lord is a strong fortress to which the righteous may flee and find protection. If, in suffering wrong, whether real or imaginary, it takes up arms and marches into the field, provoking its enemies to wrath instead of heeding the command of the great King of glory, that we should provoke one another to love and not to wrath.

Hence this may be a cause of war, but frequently it is induced by an ambitious desire to gain honor and a great name, or to subdue other countries and nations. Just view the field of battle, and behold the horrors of the scene, where man and beast, struck down together, lie scattered about either singly or in heaps, the dead, dying, and wounded mingled together presenting scenes of unnumbered suffering, and blood and distress, with fragments of arms, guns, cannon, and weapons strewn over devastated fields and forests, together with the smouldering ruins of consumed buildings and wrecks of every kind. Can we not describe the conflict and wretchedness which presents itself here, the distress and anguish which are brought upon thousands and thousands of mourning hearts, as they hear of the death of a loved father, a faithful husband, of a dearly loved son or brother, taken away in the prime of their years on the battle-field.

Is there, then, a man to be found in the world, who can say, or who is contented with his lot, that God, who is the God of order, can have pleasure in such disorderly and wicked deeds? How can God's blessing rest upon such a state of things? Jesus Christ the Son of man came not to destroy men's lives but to save them, and his kingdom is only a kingdom of peace; for he is called the Prince of peace, and such he also is. The subjects of his kingdom have learned of him, and are like him, and follow his footsteps and have his Spirit. If they love him, they will cheerfully obey him; and if they will obey him, they must love their enemies, and do no injustice or violence to any man. If such, then, is the will of God, that we now can do as we take part in a work, the special purpose of which is, to destroy men's lives, and in which all manner of unrighteousness and wickedness is earned out? This is impossible. The true follower of Jesus must refrain from such things. If, then, such things are repulsive and sinful to me (as they are to the true Christian), how can I consent to them? and willingly pay a substitute and send him to die for these things? For, by so doing, I would also make myself a partaker in such wickedness and help to promote the same.

This seems quite plain. All that is sinful we must entirely abstain from; and if we cannot do this things ourselves, we certainly cannot, by any means, be permitted to encourage another to do them; but we should much rather admonish him to exercise peace and love, and whosoever liveth and believeth in me shall never die."

Blessed assurance! hope full of immortality! I shall see his face; him and not another, in the land where death comes no more. There the fear, the foreboding, the gloom, the mystery shall have passed away. For sin cannot enter there; and with sin, death

of substitutes) cannot be consistent with a proper course. How can we declare any thing to be sinful for us to do, when we pay another to do the same in our stead? Some may perhaps say that we should make to ourselves "friends of the mammon of unrighteousness." But would we not, by this means, much more make to ourselves enemies? For the desolation and destruction attendant on warfare are also not to be disregarded. How many impoverished widows and orphans there may be, whose cries and complaints shall not remain unheard? If you will not do this, what course will you pursue? It is often asked. But the Lord will lead his own people. Was not the preaching of the cross to the Jews a stumbling-block and to the Greeks foolishness? And at the present time also, this is too much the case."

Let each one examine all things, and consider for himself. Let the word of God be your rule, and the Spirit of God your teacher, and let each one walk as he is persuaded in his own mind. Written out of love by  
A BROTHER.

No More Death.

"There shall be no more death."—Rev. xxi. 4.

How often does the thought of the mysterious change that awaits him, cast gloom and heaviness over the Christian's mind! Who can watch the bright and shining, and dejection of that which was once fair, who has seen the suffering, the anguish, the unknown pang in which the spirit tears itself from its tenement, and rends the earthly shroud,—and not felt that it is but a bitter thing we must pay to pass into endless life and freedom?

How often have the mists, arising from the gloomy valley through which we must go, hidden from our eyes the view of the better land beyond! Nor, pass where we may, can we escape the sense of this dread presence, this haunting mystery. Everywhere we see

Death reign. Since Abel's grave was dugged under the wall of Eden, where has the King of Terrors not left his footprints? On every rod of earth he has reared some ghastly monument,—in every market-place proclaimed his title,—on every wall set up his banners,—in every garden lewied out a sepulchre. Earth still holds a "place of the dead and sorrowful." Within each of us those seeds are sown which must lay these bodies in the dust.

And these are the bitter and poisonous fruits of sin. Death came by Sin. Sin mined the citadel, and Death stormed it. And because Sin has struck its roots into his nature, he will coil itself round every fiber of his being, even the heir of spiritual life must be through all his earthly days the bearer of a "body of death."

But, "I know that my Redeemer liveth." I have seen his empty grave, and the fabled shroud. I know that he was dead and is alive; that dying, he "destroyed him that had the power of death," and that living, he will be "the Resurrection and Life" to me! At his grille hang "the keys of Hell and Death." And when the believer falls asleep, a voice from heaven speaks the words heard of old among the tombs of Bethany, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Blessed assurance! hope full of immortality! I shall see his face; him and not another, in the land where death comes no more. There the fear, the foreboding, the gloom, the mystery shall have passed away. For sin cannot enter there; and with sin, death

has perished, and every evil thing that was here a type and shadow of death. And there the heritage of eternal life will be mine. Through endless ages stretching before me in clear bright prospect, I shall know that there will be no change, no parting, no decay, no death, because no sin. All through that love, whose first step was from the throne to Calvary; and the next, from Calvary to the grave.

The stone is rolled away from the sepulchre of all who believe. My Saviour has left the prints of his feet in the dark valley, from end to end, and made it the highway to the everlasting kingdom. Let me walk prayerfully, and walk diligently "all the days of my appointed time." And when this frail tent of earth loosens, and shrinks, and falls, may I pass forth from it, as Peter from his prison, awakened by an angel, and find myself standing in a trance of joy on the street of the new Jerusalem!

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. v. 1.—Burns.

Divine Sympathy.

"I know their sorrows." Exod. 3: 7. Man cannot say so. There are many sensitive fibres of the soul the best and tenderest human sympathy cannot touch. But the Prince of sufferers, He who led the way in the path of sorrow, "knoweth our frame." When crushing bereavement has lit the heart, when the dearest earthly friend cannot enter into the peculiarities of our grief, Jesus can, Jesus does. He who once bore my sins, also carried my sorrows. That eye now on the throne was once dim with weeping. I can think, in all my afflictions, "He was afflicted," in all my tears, "Jesus wept."—MacDuff.

Truth and Error.

"Truth overshadows to earth will rise again; The eternal years of God are ours; But error, wounded, writes in pain, And dies amid her worshippers."

One of the very best ways to combat error is to preach and propagate the truth. We are to preach and circulate the truths which are the reverse of prevailing errors, and show the harmony of these truths with the uttering world. We are to preach and spread the truth in all its fulness, simplicity, and power, that the rising spirit of iniquity may be laid in the bold front of iniquity may be rebuked, that the spreading floods of sin may be stayed, that righteousness and peace may be promoted, that the world may be enlightened, reformed, and converted to God.—Am. Mess.

Our Heavenly Home.

Oh, talk to me of heaven: I love To hear about my home above!  
For there doth many a loved one dwell In light and joy ineffable.  
Oh tell me how they shine and sing, While every harp rings echoing,  
And every glad and tearless eye Beams like the bright sun gloriously.  
Tell me of that victorious palm, Each hand in glory bearest;  
Tell me of that celestial calm, Each face in glory bearest.

MARTHA.

Living Hours with the Pilgrims.

"His disciples came and took up the body and buried it, and went and told Jesus."—Matt. 14: 12.

When the disciples discovered that Heed had betrayed John the Baptist, their hearts were filled with sorrow. They took up the body and buried it, and came and poured out their trouble into the ears of Jesus. They longed for the sympathizing heart of a friend to bear a portion of their sorrow.

labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart." Do this, and you will find sweet and perfect rest for your souls.

Who does not long for rest? Go to Jesus with your longing, and receive that perfect repose in God that will be undisturbed by the perils of these last days. In every want of your imperfect nature, may the Spirit lead you to "go and tell Jesus."—Wm. H. Spencer.

Be in Earnest.

Bunyan, in his inimitable allegory, has drawn for us a portrait of the earnest inquirer. Pliable and Christian together approached the slough of despond, and together they fell into it. This unexpected obstacle in their path reveals the character of the effort which each is willing to make to obtain the crown of life. He who is but half in earnest cries out "Is this the happiness you have told me of all this while? If we have such ill speed at crossing, setting out, where do we expect between this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me!"

"Go, tell Jesus when thy heart is full Of keen and bitter agony and woe; When the dead, precious form of one beloved Is parted from thee—in the grave laid low; Go and tell Jesus—he will soothe thy grief; To thy poor suffering heart speak relief."

That is true. O, how cheering! Is your heart filled with the bitter pang of agony? Perhaps you are mourning the loss of the departed, who are snatched as a flower in its early bloom. Then "go and tell Jesus." Go to his feet, and pour out your heart of affliction in his ears, and he will soothe and bind up your sad and broken heart, and weep with you as he did with Martha and Mary at the grave of Lazarus.

What a blessed privilege it is, to hold communion with Jesus, who loves us and pitieth as a father pitieth his child! When you are tempted to snatch the wild, surging waves of trouble, tell Jesus; tell him all—pour out your heart as a child pours out his troubles to an earthly parent. He will command the billows, as he did the waves of Galilee; "Peace be still," and there will be a great calm.

Does the Prince of this world, the power of darkness, linger around your pathway with manifold temptations? Does he cause clouds to overshadow your mind, and your path to look dark before thee? By cunningly devised fables does he attempt to lead you in the path of apostasy—of world-conforming Christianity? Oh, flee to the arms of Jesus! "Cast all your care upon him, for he careth for you. Nail the serpent to the cross. Ho, destroy the happiness of Eden. Resolve that he shall not destroy the Eden happiness within your breast. Jesus extend his entering arms to press you nearer his bosom, and resist the raging winds of temptation will never disturb your heart, telling you with everlasting bliss. Then, you can sing:

"No condemnation now I dread; Jesus, with all in him, I see; Alive in him, my living head, And clothed in righteousness divine."

Perhaps, dear reader, I am addressing one who is without fullness of salvation. You are out of the ark of safety. Perhaps you desire to be a disciple of Christ; but you are weak. The Devil knows your weakness, and attacks you at that point. Then go tell Jesus; confess all. He stops with listening ears to hear it. Oh, "hook to Jesus," and he will give you strength, and will give you all you ask for.

Are you burdened with care, and do your sins rise up before you, like a mountain to overwhelm you? Go tell Jesus. Listen to his sweet, entreating voice:—"Come unto me, all ye that

are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart." Do this, and you will find sweet and perfect rest for your souls.

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The Herald of Truth.

Bro. John M. Breneman's address is Elda, Allen Co., Ohio.

Conference.

Semi-annual Conference will be held at Christian Ely's, in Waterloo Co., Canada West, on Friday, September the 7th.

Semi-annual Conference will be held at Moyer's Meeting-house in Clinton township, Lincoln County, Canada West, on Friday the 5th of October next.

Semi-annual Conference will be held at Annona Meeting-house, in Montgonery County, Pennsylvania, on Thursday the 4th of October next.

Semi-annual Conference will be held at Denlinger's Meeting-house, in Lancaster County, Pennsylvania, on Friday the 5th of October next.

Semi-annual Conference will be held at Yellow Creek Meeting-house, in Elkhart County, Indiana, on Friday the 12th of October next. The brethren from all parts of the country are cordially invited to be present. Those coming by railroad will stop at Elkhart or Goshen, on the Michigan Southern and Northern Indiana R. R.

To our Correspondents.

Our article drawer is exhausted. We hope our friends will not forget to send in their contributions for the columns of our paper. Let each one add his or her mite. There is much to be done, and every one can do something that we may build up and edify one another. Do not forget to devote a portion of your leisure time to the study of the great truths of the Bible and the way of salvation. Let not your pen lay idle, but use it for the benefit of your fellow pilgrims to the heavenly Canaan.

Baptism.

About thirty persons were recently baptized and received into the church at Martin's Meeting-house, in Waterloo County, Canada West. We hope the Lord will bless them, and be with them, that they may grow in grace, standing in the light of his mercies, and never hear the sweet messages of love and truth, who live in ignorance and in sin, and go down to the chambers of death, never knowing the sweet peace of God, which passes all our understanding. Behold, here much there is to do! "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

Novel Reading.

There are thousands of people in the world who spend much of their time in reading novels. We see them every where. In their homes and abroad, on railroad cars and steamboats and at hotels; wherever a moment of leisure can be grasped from daily duties, they see them poring over the idle tales of fiction, and often the hours of night which God has given us for rest and sleep are thus wantonly wasted.

ed, at the expense of mental and bodily health. I have no doubt that it is safe to say that more than two thirds of all the books that are published at the present day come under the head of fiction. Even the so called religious literature of our day is mingled with dreams of fancy and pictures of the imagination that one finds little of mankind is made up. The deleterious effects of such reading upon the minds of the young must be apparent to every reflecting mind, and we would here speak a word of solemn warning to all who have been in any wise addicted into this pernicious habit. Throw away your novels! Never touch them again! They poison the mind, and ruin the soul. The following melancholy confession, which we find in an extract from a strong proof of what we have said, as it comes from one who has spent his lifetime in helping to flood the world with worthless trash. In a letter recently to a person in Boston, Mass., Bulwer, the great novel writer, himself says, "I have run my career as a writer of fiction, and I am gloomy and unhappy. I have exhausted the powers of life, chasing pleasures where it is not to be found," to which are added the following remarks: "I have not been able to do anything for myself since the day I wrote the novel, and I am now a beggar, and I am now a beggar, and I am now a beggar."

And you, fellow pilgrims, who are in the bonds of iniquity and sin, what shall I say to you? Give heed to the warning voice of him who declares to you the works of life. Many are seeking after righteousness: many are concerned for the salvation of their souls; many have entered upon the narrow way—will you follow their example? Or will you remain behind? Choose ye this day whom you will serve and make a good and wise choice, which will bring you peace and joy forevermore. There yet is a room in the Master's house. You are invited to come in and be a guest. Why stand ye without? Come and be ye saved, all ye ends of the earth.

Glorify God in your body, and in your spirit.—1 Cor. 6: 20.

It is truly a religious duty to glorify God in our bodies, as in our spirits. The original design of man contemplated neither sickness nor sin; and it is a part of the design of redemption to make the body a temple fit for the indwelling of the Holy Ghost. While, then, we do not advocate what has been called "muscular Christianity," we do believe that deformity, disease, pain, and misery declare not so much the will of God as the waywardness of man—his unwillingness to become an obedient servant to God with his body, as well as with his soul. Many Christians seek to glorify God in their spirits, but are prevented from doing so simply because they have neglected the other part of their duty: they have not restrained bodily appetites, or taken the right kind of exercise and food; they have violated what we call the laws of nature—which it would be better to call the sanitary laws of God; or by some stupidity or disobedience, they have interfered with the beneficent intentions of the Creator of the human frame. It is well when such sufferers from their own neglect, or transgression, bear their self-inflicted woes with patience and serenity, instead of murmuring; but these cases are rare. The diseased body, the shattered nerves, the debilitated frame, exert a sad effect upon the whole moral and intellectual system; and patience, fortitude, and self-control are unusual accompaniments of disease. In order to glorify God in our spirits, we must endeavor to glorify Him in our bodies, by obeying the laws of health, by avoiding causes of disease, and abstaining from fleshly lusts and heinous indulgences, as well as from unbecoming privations and exposures.—N. Y. Observer.

"The Lord Reigneth."

There is something peculiarly soothing to the heart of the Christian to know that he who rules over all worlds,

encouraging is this to him who labors for the salvation of souls! When he sees the sinner coming and earnestly inquiring the way of salvation—oh, there is joy in heaven over one sinner that repenteth—there is joy in every Christian heart when it sees the wicked forsake his way and the unrighteous man his thoughts and return unto the Lord and receive mercy and pardon for all his sins.

Then, fellow-laborer in the Lord's vineyard, be not weary in well doing! Gird up thy loins, take fresh courage. "French the world, be instant in season; out of season, reprove, rebuke, exhort, to all who have been in any wise addicted into this pernicious habit. Throw away your novels! Never touch them again! They poison the mind, and ruin the soul. The following melancholy confession, which we find in an extract from a strong proof of what we have said, as it comes from one who has spent his lifetime in helping to flood the world with worthless trash. In a letter recently to a person in Boston, Mass., Bulwer, the great novel writer, himself says, "I have run my career as a writer of fiction, and I am gloomy and unhappy. I have exhausted the powers of life, chasing pleasures where it is not to be found," to which are added the following remarks: "I have not been able to do anything for myself since the day I wrote the novel, and I am now a beggar, and I am now a beggar, and I am now a beggar."

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"The Lord Reigneth."

There is something peculiarly soothing to the heart of the Christian to know that he who rules over all worlds,

who holds the destinies of nations, and who controls even the minutest concerns of families as well as individuals, is his Father and his Friend.

The more we know of God, of his love and goodness, of his power and faithfulness, the more we shall bow before him in grateful adoration, and full confidence and love.

David was in a right frame of mind when he sang, "The Lord reigneth." This is the triumphant song of the redeemed above, "Hallelujah, the Lord God omnipotent reigneth."

Nothing can happen without his divine permission. The Almighty sees the end from the beginning. All things serve him. He has firmly laid all his eternal plans of justice, goodness, and mercy. Clouds and darkness may sometimes surround his throne, and both shall be alike good. "If we are faithful and zealous, and watch and pray, and labor on, in due season we shall also reap.

How highly privileged then is the child of God! He may groan, being burdened, but still he can rejoice. Satan may rage, the world may frown, the flesh may rebel, and providence may even seem to cross the humble believer; yet his soul is safe, for it is hid with Christ in God. As nothing can happen without the divine permission, so "all things work together for good to them that love God; to them who are called according to his purpose."

A believer, called to pass through scenes of deep and peculiar trial, was asked, "How can you bear up with composure under the pressure of such severe affliction?" With a placid smile, the reflection of holy serenity of mind, she replied—

"I know it is a Father's will, And therefore it is good; Nor would I venture by a wish To change it if I could."

To know God in Christ as our reconciled Father; to know him as a covenant God, as our Father, to possess the source and secret of true peace in the midst of surrounding storms and tempests. This knowledge will raise us above the agitating elements of the world, and enable us to wait in holy faith for those rich blessings which a God of truth has promised, and which his faithfulness will perform. All his promises are yea and amen in Christ Jesus.

Reader, have you never reconciled to God through the death of his dear Son? Do you realize the blessedness of trusting in him? Can you rejoice that "The Lord reigneth?" Then be not dismayed at the troubles of earth. In the dark and stormy night of sorrow, hear the voice of your Almighty Father speaking in gracious accents to allay your fears, "Be still, and know that I am God." Only believe his promises. Only love and serve him, and he will work together for your glory.—S. S. Times.

Near-sighted Christians.

Some men have Christian faith, but it is within a very small circle. Their Christian character is genuine, but their Christian intelligence and their Christian comfort are both narrow and short. While others have clear and comprehensive conceptions of the Divine character, and of Scripture doctrine, and, filled with strong comfort, live in a high tone of cheerful, hopeful, spiritual health, their life is fluctuating, their conceptions are dim and narrow, and their Christian rest and peace are unstable. Their eyes have been touched long since by the Great Physician, but they can not penetrate into the distance; they can only see

God's Mercy, as our Store.

My mercies shall be your store. I am the Father of mercies; and such a Father I will be to you. I am the Fountain of mercies; and this Fountain shall be ever open to you. My mercies are very many, and they shall be multiplied towards you; very great, and they shall be magnified upon you; very sure, and they shall be for ever sure to you; very tender, and they shall be infinitely tender of you. Though the fig-tree do not blossom, nor the vine bear, nor the flock bring forth; fear not, for my compassions fail not. Surely goodness and mercy shall follow you all the days of your lives. I will make an everlasting covenant with you, that I will not turn away from you to do you injury. I swear that I will show you the kindness of God. I can as soon forget to be gracious. While my name is "Jehovah," merciful, gracious, long-suffering, abundant in goodness and truth; I will never forget to show mercy to you. All my ways towards you shall be mercy and truth. I have sworn that I would not be wroth with you, nor rebuke you; for the mountains shall depart, and the hills be moved; but my kindness shall not depart from you; neither shall the covenant of my peace be removed, saith the Lord that hath mercy on you.—Alcina.

What things? The things which the apostle has added to faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. In other words, they are deficient in the use of faith—in the practical exercise of the great Christian principle. Their moral goodness, their study of divine things, their love of mercy, their tender-heartedness and practical love are defective. They have kept their faith shut up too much in their own dark minds. They have not taken it out into air and light. They have not given it use in all the works of Christian charity. They are dull and drowsy from a close atmosphere.

They certainly have faith. Let them take the apostle's exhortation. Let them add to it. Let all the list of graces, from virtue to charity, from practical moral goodness to practical love for men just around them, be added to it. If you are dim-sighted, do this and get your vision clarified.—New York Evangelist.

A Hymn of Trust.

Leave God to order all thy ways, And hope in him whine'er he deides; Thou'lt find Him in the evil days, And all sufficient Strength and Guide. Who trusts in Him, shall unshaking love Build on the rock that nought can move.

What can these anxious cares avail, These never-ceasing moans and sighs? What can it help us to bewail Each painful moment, as it flies? Our crosses to free us from distress, The heavier for our bitterness.

Only your restless heart keep still, And wait in cheerful hope, content To take what'er his gracious will; His all-discerning love has sent; Nor deem our faintest wants are known To him who chose us for his own.

He knows when joyful hours are best, He sends them as He sees it meet; When thou hast born thy fiery test, And now art freed from all deceit, He comes to thee all unawares, And makes thee own his loving care.

Nor in the heat of pain and strife, Think God hath cast thee off unheard; Nor that the man whose prosperous life Thou enviest, is of Him preferred; Time passes, and much change doth bring, And sets a bound to everything.

Are all alike before his face? 'Tis easy to our God most High To make the rich man poor and base— To give the poor man wealth and joy. True warriors will by Him be wrought, Who seteth up and brings to nought.

Sing, pray, and swear not from his ways, But do thine own part faithfully; Trust his rich promises of grace, So shall it be fulfilled in thee; God never get forsook in need The soul that trusted Him indeed.

From the German.

As man's industry will do more to produce cheerfulness, suppress evil humors, and retrieve our affairs, than a month's mourning.

IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD. L. M.

Music by H. B. BRENNEMAN.

Musical score for 'It is a good thing to give thanks unto the Lord. L. M.' with three staves and lyrics.

To Mrs. John F. Funk on the death of "Little Susan," who died Aug. 24th 1866.

Tend Mother, calm thy heaving breast, The Savior called her home;

Let hope's bright beams dispel the gloom That fills thy throbbing breast;

That "cherub-band" had need of one To join their songs of Love;

Then stop thy silent, flowing tears, Bid meek submission reign;

At Chicago, Ill.

A FRIEND.

Died.

At Chicago, Illinois, on Friday the 24th of August, of chronic diarrhoea, Susan Mary, infant daughter of John F. and Salome Funk, aged 6 months and 26 days.

Sleep, Susan Mary! sleep, thy dust Alone is in our keeping;

Thus link by link the golden chain On earth is sadly riven;

Upon the plains of Heaven again

On the 16th of July, near Chenoa, McLean Co., Ill., Joseph Miller, aged 38 years.

On the 1st of August, near Silver Spring, Lancaster Co., Pa., of dropsy,

Elizabeth, daughter of Andrew and Susanna Greider, aged 4 years, 3 mo., and 5 days.

On the 30th of July, at the residence of Bro. Christian Yoder, in Lagrange County, Indiana, Joseph Gascha, aged about 67 years.

Near Springfield, Clark Co., Ohio, Christian Mumma, who was born Aug. 30th 1791, and died on the 21st of July 1866, aged 74 years, 10 months, and 22 days.

On the 24th of August, near Bremen, Fairfield County, Ohio, of a protracted illness, Bro. Henry Breennon, aged 74 years, 9 mo., and 23 days.

The deceased was born in Rockingham County, Virginia, on the 1st of November 1791. His father's name

was Alraham Breennon and his grand-father's, Melchiah Breennon.

He had been a brother in the church for upwards of fifty-two years, and led a consistent Christian life.

Dearest father, thou hast left us, Here thy loss we deeply feel;

Yet again we hope to meet thee

When the day of life is fled,

Then in Heaven with joy to greet thee

Where no farewell tears are shed.

Letters Received.

Jonathan Kolb \$1.00; J. Mack \$1.50; S. F. Moyer; Geo. Diener \$1.00; W. F. Custer; Peter Wideman \$3.00; John H. Hess \$1.00; Moses Livingston 2 \$3.00; Moses Kool; Joseph Frantz \$2.00; David Landis \$1.00; Michael Funk; Peter Schantz \$2.50;

Subscription List.

Pennsylvania.

Table listing subscription names and amounts from Pennsylvania, including J. Mack, Clayton, Jesse Shewalter, Phoenixville, Eng. \$ 42 1 60, etc.

Table listing subscription names and amounts from Illinois, including Mrs. C. B. Kaufman, Upper Strassburg, Eng. \$ 40 12 10, etc.

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Book Notices.

"The Christian Harp and Sabbath School Songster," in the title of a valuable little work of 100 pages of choice music, suitable for both church and sabbath school worship.

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The Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites." Whole No. 34. CHICAGO, OCTOBER 1866. Vol. 3.—No. 10.

The Herald of Truth.

A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND GERMAN. At One Dollar a year in either language.

JOHN F. FUNK, No. 42 SOUTH MORGAN ST., CHICAGO, ILLINOIS. CHARLES BRES, Printer, 93 Randolph St., Chicago.

From Tribulation Free. These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb.—Rev. 7: 14.

From tribulation they are free, Their robes they have made white In Jesus' blood, who on the tree Had for poor sinners died.

No sorrow there shall cross their way, No anguish they shall feel; There they shall live in endless day, And wear the pearl'd seal.

Their blest Redeemer they shall view With anxious eyes of love, And praise Him with that happy crew That dwell in peace above.

There with that bright, seraphic band, They shall united be; Their happiness shall never end, No trouble they shall see.

No "pain nor death can enter there," Naught e'er shall alarm; All, all is lovely, sweet, and fair, There is that land of charm.

There's now from tribulation free, The heavenly robe and palm They wear in holy ecstasy, With Jesus and the Lamb.

Ullman, York Co., Pa. A Letter To a number of families connected with the Mennonite Church, who had emigrated in the year 1800 from Pennsylvania to the District of Niagara in Upper Canada.

Ullman, York Co., Pa. Bedminster Township, Bucks Co., Pa., Sept. 4th, 1861.

Should Christians Fight? A pamphlet on War by I. O. Welton. For sale at this office. Price 10 cents.

last tribulous times shine as lights in the world, in the midst of a crooked and perverse nation (Phil. 2: 15), to the praise of God and the extension of his kingdom, that many may yet be drawn and converted from darkness to light and from the power of Satan to God. Amen.

In addition to the above greeting and wish of happiness to you all with-out exception collectively and individually, we greet you through love to write briefly to you. In behalf of myself and my fellow laborers I must again reply to your letter, beloved brother Samuel Meyer, which you have written to us in behalf of yourself and your fellow-members, and in which you have made known to us your solicitude; namely, that you consider it unsafe for you and your families to remain long without teachers and a Christian church-organization.

These "happy pilgrims, spouses, fair," Have reached that blessed home, Where they in endless joy appear Around the "great white throne."

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and be ye saved, all the ends of the earth: for I am God, and there is none else."

Beloved brethren and sisters, do not cease to seek the Lord, and do not cast away your confidence; work in the fear of God and with unceasing prayer, that he would deign to assist you; entreat him heartily, that he may be with you, and, through vote and lot, appoint among you one whom He shall qualify for the useful work of preaching the gospel through obedience and subjection to his will; and also order for the necessary duties of the deacon's office, as a co-worker and helper in his capacity to conduct the affairs of the church and especially their own households to maintain evangelical ways, rules, and ordinances.

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Beloved friends, we often think of you. It is the wish of your true brethren, that you, in your new country, may also live a new life in holiness and righteousness, that is pleasing to God.

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For the Herald of Truth.

Jesus our Friend.

There are many christian hearts which, sometimes weighed down with the burdens of life, sometimes discouraged and weary, sometimes sick and afflicted, are led to think and inquire, Why is it that I must suffer these things? To such the words of Christ to Peter may be a comfort, "What I do thou knowest not now, but thou shalt know hereafter." And again, where he says, "I will not leave you comfortless; I will come to you."

There is no friend so near and dear as Jesus our Savior, though too often we forget him and cleave too much to the perishable things of earth. But how often does he call to us and invite us to come up higher—nearer to him, and when we neglect the gentle strivings of his Spirit, and refuse to listen to his sweet invitations, he calls to us more loudly; sometimes he lays us on beds of sickness, sometimes he takes a loved one from our side by death, and sometimes misfortune overtakes our earthly affairs call us away from the idle allurements of this present time, and hid us follow him more closely, but we should never murmur or be discouraged, "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Again Jesus says unto his disciples, "These things I have spoken unto you, that in me ye might have tribulation. Be of good cheer, I have overcome the world." Again, Solomon says, "My son, desire not the chastening of the Lord, neither be weary of his correction; for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. Prov. 11: 12.

Come, then, weary pilgrim; come, fellow traveler, come, heavy-burdened soul; come, ye lame, and blind, and deaf, and dumb, come to the fountain of Eternal life, and drink, and be satisfied. Come to Jesus, who is life and truth, and the life. He will lift you up and give you strength; at his feet you may lay your burden down. The lame will be able to leap as a hart, the eyes of the blind will be opened, the ears of the deaf shall be unstopped, and the tongue of the dumb shall sing, for in the wilderness shall waters break out and streams in the desert. Be of good faith, confining the souls of the disciples, and exhorting them to continue in the faith, for through much tribulation we must enter into the kingdom of God. Be not weary in well doing; for if we are faithful to the end and faint not, in due season we shall also reap the golden harvest of eternal life. Then we shall hunger no more, neither thirst any more; neither shall the sun light on us, nor any heat; for the Lamb which is in the midst of the throne shall feed us and lead us unto the living fountain of waters and God shall wipe away all tears from our eyes. Let us then rejoice in the hope that is within us and do not murmur, in trials, troubles, and afflictions meet us in the way; but let us be of good cheer, and think how much Jesus has suffered and done for us. Let us abide in peace, love, and harmony, that we may join in singing

Though we labor here awhile, He will bless us with his smile; And when this short life is passed, We shall rest with him at last.

ANNA. New Salunga, Pa.

For the Herald of Truth.

"Preach the Gospel to Every Creature."

Dear brethren and sisters in the Lord and all God-fearing readers, it is the duty of every Christian to do all the good he can, and to endeavor to publish the Gospel of our Lord and Savior Jesus Christ to a sinful and benighted world in all its power and fullness is one of the most important duties devolving upon the Christian Church. The last command given by the Savior to his disciples was, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Paul says, "Whosoever shall call upon the name of the Lord shall be saved. But how shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher."

Christ died for all. His salvation is free to all, and his injunction is to preach the Gospel to every creature and to teach them to observe all the things that he commanded. It is therefore our duty to try to find out who the Lord will and counsel and do it. Christ says, "Whosoever will, let him take the water of life, and do not the things which I say?" and again, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." If we then read the word of God and find that it teaches lessons of truth which we have thus far failed to observe, we should at once determine to receive them and observe them. And if we fail to comprehend them, we should, as our Saviour, let us inquire diligently and prayerfully that our minds may be enlightened, and that we may understand what God will have us do. The apostle James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and unrepentingly; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. How careful then should we be in all our ways and works, that we regard the teachings of this world! how diligent in seeking to obey all the injunctions of the Lord, to observe all things whatsoever he has commanded us, "for so is the will of God that with well-doing ye may put to silence the ignorance of foolish men." A. H.

"Let All Things be Done Decently and in Order."

Notwithstanding the above admonition, there are many things which are not conducted with as good order as they should be. "Remember the Sabbath day to keep it holy." Yet many things are often done on the Sabbath day which are not in accordance with this command. Work which by proper attention might just as well have been done during the week is often left for Sunday morning. Much of the time that should be devoted to the reading and studying of God's word and the contemplation of the sacred truths contained therein, is spent in the very long and tedious conversation and the discussion of worldly matters. Even when we meet together for divine worship, we often see, both before and after service, little

groups gathered here and there about the meeting house, engaged in earnest conversation, and when we draw near and hear their remarks, they are seldom such as edify and instruct the spiritual man; but more frequently they are of a worldly and trifling character. Even the ministers instead of admonishing the people to refrain from these things sometimes are overtaken in faults of the same kind, and often when there is a large number of people assembled, they will sometimes hold council, and sometimes remain silent altogether, and think there is still time; but time is precious, especially the sweet hours of the sacred Sabbath, and should not be mispent or permitted to go by unimproved, and might always be profitably spent in singing, reading from the word of God, or in exhortation.

I will also venture several other hints to ministers, hoping no one will take offense, because they are matters of importance, and have not been mentioned with our influence for good upon the people, as well as with the good order which should, at all times, be maintained among us, when we go to the house of worship. The two first points to which I shall refer, are, first, ready brought before the readers of the Herald in former numbers by a ministering brother and may, I think, be referred to again with profit. The first is long sermons. A short sermon is better than a very long one, and the good that a long one. Long sermons weary the people, and in this manner, sometimes, the effect of the whole sermon is lost. Our object should be, under the direction of the Holy Spirit, to do the greatest possible amount of good we can, and when one sees that the people are anxious to hear, and give strict attention to the speaker, he may extend his remarks; but when the minister sees that the people are restless and weary, he should, as speedily as possible, close his remarks. But, on the other hand, the people should also bear their minister, and when his heart is full, and he desires to instruct them faithfully in the way of life and become interested in a certain subject, and wishes to bring it before his hearers for their good, as the Spirit gives him utterance, they should also give heed, and if it does not close take time enough to give them a word of encouragement and not get up and walk out and create a disturbance all over the house, so that even those who desire to listen are prevented from doing so, as is sometimes the case.

There are always two sides to a question, and the minister and his flock are in bonds of mutual love and duty. They should bear and forbear with each other. They should work together for the mutual benefit of all. They should also pray with and for each other, and in all things be as the members of one household, the children of one and the same Father, members of one body and branches of the true Vine, which is Christ Jesus, who died for us all, and redeemed us with his own precious blood. Secondly, the opening remarks are sometimes entirely too long. Everything should be said in his name, and be God within that time. The introductory discourse should be given after the first prayer and from the words of the text. If a large portion of the time is consumed in the introductory remarks, the text at least can be hurriedly discussed, without prolonging the meeting beyond the usual time, and perhaps, as already remarked, wearying the people. Another great inconsistency often comes up in this connection, namely, when the very long introductory discourse, the following words of the apostle Paul to Timothy (1 Tim. 2: 1) are very emphatically uttered, "Exhort you, therefore, brethren,

that, when ye come together, first of all, supplications, prayers, intercessions and giving of thanks be made for all men." In the first place this passage is not quoted correctly, and in the second place they do not themselves follow what they say it teaches. It did teach us, that when we come together, first of all supplications etc. should be made for all men, then the first exercise of public worship should be prayer, and not singing and exhortation as is the custom; and especially are these words out of place at the close of a very long exhortation. But if any reader will take the trouble to refer to the second chapter of the first Epistle to Timothy and the first verse, and read them for himself, he will see that the passage reads as follows, I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks for all men." Here we see that there is nothing to be understood, but only the words of Paul may well encourage this idea. The words first of all understand in the sense of above all things. That is, I exhort, therefore, above all things, that supplications, prayers, intercessions and giving of thanks be made for all men, that is, for ourselves as well as for all other men.

I wish to refer yet to one other point. Meeting houses should be well ventilated, whether the weather be warm or cold. When the house is closed so as not to admit fresh air, air becomes impure by being heated over too often, and produces sleepiness and headache. The windows should be made to be let down from the top to prevent the cool breeze from coming in direct contact with those who sit near them, while at the same time it will more readily carry off the impure air which rises up as soon as expired. In this manner the air in the house will be kept pure and healthy, and there will be less occasion to go in and out on account of headache.

For the Herald of Truth. Non-Resistance.

It has often seemed to me that one of the greatest delusions that has ever gained a footing among men is the attempt to justify war from the teachings of the meek and lowly Jesus. Nothing can be more contrary, in its nature, spirit, and influence, to the example and doctrine of the Son of God than the cruelty, the misery, the revenge, the plundering, the brutality, and the awful destruction of life, caused by war. Think of the toiling, suffering, afflicted, persecuted, and bleeding Jesus bearing all the wrongs that were heaped upon him, with meekness, patience and forgiveness, and bringing into this sinful world the doctrine, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Mat. 5: 44. "My kingdom is not of this world. If my kingdom were of this world, would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18: 36. Oh! if men only believed this doctrine, how much we would be avoided! We cannot, without, and robbery, keep the peace in a constant army. The Lord has hitherto extended his sheltering wing over us, though without sword, pistol, gun, or powder in the house; and the only men, besides my schoolmaster's father, who is blind; but the Lord is our hope and our exceeding great reward." Shortly after he writes, "Our house has just been attacked by a band of robbers and degenerate slaves, asking for powder and offensive weapons; but I told them I had none. Seeing a carpenter whom I knew, I told him I would let him in, if they

A LOVER OF THE TRUTH.

The Missionary's Trust in God. Some years ago a Christian Missionary at Nablous, Syria, while riding

on horseback with a loaded gun, accidentally shot an important beggar. The Mohammedan population, already in a state of excitement against the Christians, immediately flew to arms, and vented their anger in acts of violence towards their persons and property. One Christian was killed, another dangerously wounded, and all were placed in such imminent peril of their lives that they fled for safety to Jerusalem. It is not stated for what purpose the missionary was provided with the gun; but, as it is common for Christians, as well as others, to travel in those countries with arms for defence, it may be presumed that it was for this purpose. The incongruous association of a gun with a messenger of the Prince of peace is at all times to be regretted; and it is probable that on this occasion, but for the gun, none of these disastrous circumstances would have occurred.

Some events in the life of the late Anthony Norris Groves, the Baghdad missionary, afford a comment on these transactions, and a beautiful illustration of the safety of peace-principles amongst a people of martial and thievish propensities. Previous to his leaving England, Groves was intended to be ordained as a clergyman, when an acquaintance one day asked him, if he did not hold war to be unlawful. He replied, "Yes." How then, said his friend, can you subscribe that article which leads us to seek in the "broken fragments of earth, that peace and happiness which can only flow from the fountain of uncreated excellence. The gospel, which it faithfully reveals our best condition as sinners, and our unworthiness of the least of God's mercies, graciously opens to our view the way to unspokeable felicity through the incarnation and death of the eternal Son of God.

Those who reject the gospel, and choose the forbidden pleasures of sin, hardly ventured with two battalions of soldiers. "We told him," says Groves, "our confidence was in a lighter power than such weapons." In describing some parts of the country which he visited, he says, "I felt that I was one of the party, says, "We have scarcely seen a man unarmed, that is, without a gun and dagger, and only the shepherds and cowherds were armed; but those engaged in agricultural labor were seldom observed with their arms at hand." Yet after all their exposure to these dangers, Groves was able to say, "having finished our long and perilous journey from Petersburg to Baghdad, we can say that we have not been wounded by a single shot."

"A dear child of God was laid upon a bed of affliction, a helpless cripple, unable to walk, and in great pain. On this sight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18: 36. Oh! if men only believed this doctrine, how much we would be avoided! We cannot, without, and robbery, keep the peace in a constant army. The Lord has hitherto extended his sheltering wing over us, though without sword, pistol, gun, or powder in the house; and the only men, besides my schoolmaster's father, who is blind; but the Lord is our hope and our exceeding great reward." Shortly after he writes, "Our house has just been attacked by a band of robbers and degenerate slaves, asking for powder and offensive weapons; but I told them I had none. Seeing a carpenter whom I knew, I told him I would let him in, if they

promised that no more should come in. They entered, were very civil; and when I forbade their passing over the roof of my house to enter that of a rich neighbor, they did not press it, but took the money I gave them and went away."

While Christians so seldom manifest faith enough thus to carry out the principles of the Gospel, and trust their property and their lives in the hands of Him who has promised to care for those who love and obey him, it is not refreshing to meet with an instance of this kind. Yet examples have been exhibited sufficient to warrant obedience to our Lord's commands in these respects, and to trust the consequences to his wisdom. Till Christians entirely give up their swords and guns, can they reasonably expect to have any great influence in inducing the heathen to come under the government of the Prince of Peace?—Herald of Peace.

J. O. Y.

The gospel is good news, glad tidings of great joy. Those worldly persons greatly mistake its nature and design, who suppose it to be a system of restraining an enemy to innocent enjoyment. It is ways are ways of pleasantness, and all its paths are peace. All that it condemns is an abuse of God's mercies; and that alienation of heart which leads us to seek in the "broken fragments of earth, that peace and happiness which can only flow from the fountain of uncreated excellence.

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"I seemed to me, while listening to her, that I had never before so fully realized the blessedness of the Christian's hope." A woman at a distance sent a letter of comfort for this poor afflicted boy, never mentioning that she was also the subject of severe trial, though of a different character. With great difficulty she penned a reply—

"Dear sister, let us rejoice together. Jesus, our sympathizing Saviour, is ever present. While we are his, all things, both for time and eternity, are ours. Only let us keep our faith in lively exercise, ever looking unto Jesus!"

Holy joy is the fruit of the Spirit, and can only flow from a lively faith in the atonement of Jesus. It does not depend on outward circumstances, for the Apostle could say, "As sorrowful, yet always rejoicing." Halleluk was truly happy, when raised above all the changing scenes of life, he sang to the harp of prophecy, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stables; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Christian joy is not a tumultuous passion; it is a calm, composed frame, a holy serenity of soul, a gladsome rest in the grace and faithfulness of Jesus. Oh, happy, blissful state! Who would not long to be a genuine disciple of the blessed Saviour, who has assured his obedient people that he will manifest himself unto them as he does not unto the world? What heart can be unhappy in which he designs to dwell?—Which he manifests his grace and love?—S. S. Times.

The Bible vs. Intemperance.

- 1. How did a drunken man ancients appear? "Thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast. They have stricken me, slain thou say, and I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again." Prov. 23, 34, 35.
2. What did the prophet say of those who drank early and late? "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." Isaiah 5, 11.
3. How were the Jews commanded to treat their drunken children? "They shall say to the elders of his city, this our son is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard.—And all the men of the city shall stone him with stones, that he die; so shalt thou put evil away from among you, and all Israel shall hear and fear." Dent. 21, 20.
4. What was required of the mother of Samsuel? "Now therefore beware, I pray thee, and drink not wine nor strong drink." Judges 13, 4.
5. What did Hannah, the mother of Samsuel, say of herself? "I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." 1 Sam. 1, 15.
6. Are we to evet intoxicating drink? "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright." Prov. 23, 31.
7. What reason is given for this advice? "As last it biteth like a serpent and stingeth like an adder." Prov. 23, 32.
8. What effect did total abstinence have upon Daniel and his companions? "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat: nor would he eat flesh, nor drink wine." Dan. 1, 8. "Oh, sirs," says a forerunner, "I beseech thee, ten days, and let them give us pulse to eat and water to drink." And at the end of ten days their countenances appeared fatter and

fairer in flesh than all the children which did eat of the portion of the king's meat." Daniel 1: 8.

9. What was predicted of John the Baptist? "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." Luke 1, 15.

10. Should ministers use strong drink? "The Lord spake unto Aaron, saying, Do not drink wine or strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations." Lev. 10: 8.

11. Were the civil rulers to abstain from wine, etc.? "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink." Prov. 31: 4.

12. Why should magistrates be temperate men? "Let thy drink and forget the law, and pervert the judgment of any of the afflicted." Prov. 31: 5.

13. What denunciation has the Bible of drunkard makers? "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also." Hab. 2: 15.

14. Are we to associate with drinkers? "Do not among wine-bibbers, among riotous eaters of flesh." Prov. 23: 20. 15. Are those who drink strong drinks wise? "Wine is a mocker, strong drink is raging; and whoso is deceived thereby is not wise." Prov. 20: 1.

16. What are the results of intemperance? "Who hath wee? who hath contentions? who hath babblings? who hath babbings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that get to seek mixed wine." Prov. 23: 29.

17. Who come to poverty? "The drunkard and the glutton come to poverty." Prov. 20: 1.

18. How does drunkenness affect the soul? "Nor thieves, nor covetous persons, nor drunkards, nor revilers shall inherit the kingdom of God." Cor. 6: 10.

19. Are we to practise self-denial for others? "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14: 21.

God's Promise of Support.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43: 2. "What a diversity of afflictions in this trial world! "Waters," "streams," "floods," "fumes," "fires." The Christian is here forewarned that he will encounter these in some one of their innumerable phases, whether it be the loss of health, loss of wealth, loss of friends, bailed schemes, or blighted hopes. But, blessed thought, these trials have their limits. The floods will not overflow; the fires will not burn; the flames will not consume." God will "stay his rough wind in the day of his east wind." He will say, "Thou far shalt thou go, and no farther." And better still, Jesus will be all their trials, and prove suffice for all them. "Oh, sirs," says a forerunner, "I beseech thee, ten days, and let them give us pulse to eat and water to drink." And at the end of ten days their countenances appeared fatter and



## Correspondence.

## Extract from a Letter from Europe.

Recently written by a brother of the Omaha Church in France, to Bro. Benjamin of Iowa.

"I have received the *Herald of Truth* regularly, as you intended, each month since last October; and it truly deserves the name it bears. The truths which it contains are indisputable, and seem to have been written by those who are lovers of gospel truths. We would, that they might everywhere be heeded and be the means of bringing about a union of the different classes of us Mennonites. This would be the wish of my heart; for the difference between the two classes is so slight that it may justly be considered merely a difference of opinion, and might easily be adjusted and a friendly union effected through intelligent and impartial men assembled in conference.

I have given the numbers to various persons to read, and them interesting and good, but have not expressed any further opinion in regard to them. Still continue to send them to me, &c.

Jos. Eicher."

From Elkhardt Co., Ind.

DEAR BRO. FUNK,

On Saturday the 8th of September, myself and family, in company with a number of other brethren and sisters, went to visit the brethren and friends near Barr Oak Station, in Branch Co., Michigan. Brethren and sisters met at the station and conveyed us to the school-house, some four miles distant, where an appointment for preaching in the afternoon had been announced. An attentive audience was present. We learned, that it is very seldom that there is any preaching at all in this neighborhood. The doctrine of a non-resistant Christianity appears to be a new and unheard of thing with many. We were however received with a cordial welcome, and a desire was expressed, that we should visit them again.

We remained with the brethren all night, and the next morning we went to a neighboring school-house, where we held a meeting. The meeting was well attended; the audience were very attentive and appeared to be deeply interested. It is highly important that this place should be supplied with faithful ministers. A certain woman told me that previous to her visits to this neighborhood she had not been to meeting for some six years.

A brother, after repeated efforts, prevailed upon a neighbor to attend our meeting, with which he was so well pleased that he requested to have preaching at his house in the evening which was also granted, and to our surprise, the house was well filled, and with a very appreciative audience. By divine permission we returned home in safety again yesterday. May God bless all our humble labors, and may all our efforts be put forth to the honor and glory of his great and excellent name.

DANIEL BRENNEMAN.

Elkhardt, Sept. 11th 1860.

Letter from Bucks Co., Pa.

Much beloved brethren and sisters in the Lord, I wish unto you and all god-fearing people the rich grace of God, and the communion of his Holy Spirit, to guide us into all truth and holiness, that we may walk righteous-

ly, serving the lowly and loving Jesus, with much supplication and prayer, long-suffering, patience and faith in God, until we attain to a blessed end beyond this vale of tears.

Let us be strong in faith, looking up to Jesus, who is the author and finisher of our faith, and our Redeemer; who is long-suffering and of great humility; who was bowed down, bearing the sins of the whole world, and released us from a broken law and from death. This he accomplished through a perfect obedience to all the precepts of the law, in all meekness and humility, bearing our sins upon the cross, opening unto us again the way of life, that through faith in him we might obtain forgiveness of our sins, and pass from death unto life. If we, then, really believe in Christ as our Savior, we must also take him for our example, and his teachings as our rule of action; for "by this," says he, "shall all men know that ye are my disciples, if ye have love one for another;" and again, "If ye continue in my word, then shall ye my disciples indeed." Our actions profess to love God, our outward actions must correspond with our profession. Our outward life must be a witness of the life within. Christ was a pattern of humility and his whole life was an exposition of the truth which he professed and taught. And as humility was one of the distinguishing characteristics in the life of our Savior, so must it also be in the lives of his followers. It is not enough that we profess themselves to be humble; they must declare, also, in their actions and with their apparel, that they are humble. They must let the light of humility shine before men, that they may see it and glorify in it. "If ye love the world, the Father will not be with you, for what will it benefit a man, if he profess humility, and delight himself in all the vain fashions, the pride, and the follies of the world? This man's actions deny his words, and actions often speak louder than words. If a man is truly humble, he will delight himself in those things which bespeak a spirit of humility, but if he is proud, his heart will delight itself in those things, which declare a proud and haughty spirit. "Whoever exalts himself shall be low, and who exalts himself shall be low." "Do men gather grapes of thorns, or figs of thistles?"

Yet notwithstanding the teachings and the example of Christ, the admonitions of the apostles and many zealous followers of Jesus, pride has overflowed the land as the rivers which they overflow their banks. It has spread itself even as a pestilence, so that the whole people seem to have been almost entirely carried away to it. My kind remembrance has mercy upon his people, and give them light, that their eyes may be opened, that they may see and turn away from the impending evil; "For behold the day is near, that will hold, but we are slow, and all the proud and all that are wicked, shall be stable; and the day that cometh shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch." May God bless his servants in their endeavors to resist and root out this filthy disease, that the church may grow stronger in adhering to the commands of our Redeemer, and do much good unto the salvation of many souls.

Humility is indispensable to religion, and no man can be a Christian without it. He must be willing to esteem himself as he is, poor, helpless and needy. He must be willing to have the family bring his sword. He must also be willing to yield himself with all his faculties and all his powers, in perfect obedience to the will of his Maker; this with the wearing of plain apparel as a proof, is humility. Humility is the best of all the best, and evidence of true piety, and the most

humble man or woman is the most eminent Christian, and such shall be greatest in the kingdom of heaven. We may measure the advancement of piety in our souls by the increase of humility.

Of the necessity of manifesting a humble walk by the wearing of plain apparel, we have a fresh proof in the following incident. A faithful and beloved brother, who has since gone by his reward, was lying on his sick-bed, grievously distressed, and his wishes, pride had made such inroads upon his own household, called his children around his bed-side, in the presence of a minister, and desired that a prayer should be offered. Then he said, that he could not rest before he should admonish his beloved children to follow the lowly Jesus, and said to them in the presence of mothers and neighbors, that he found the way so narrow, that he could assure them, that neither they, nor any one else could get to heaven, while serving Satan in the wearing of costly apparel, adorning and plaiting the hair, and wearing hoops, feathers, &c.

Bro. J. M. Brenneman, in his article on *Pride and Humility*, published recently in the columns of the *Herald*, has undertaken a noble and very precious work. I wish him God-speed, and may many laborers in Christ's vineyard put their hand to the plough and not draw back. Let us pray for each other without ceasing, that God might strengthen us in the great cause of religion. The price is unspeakably great, and if we should be despised of the world, what is that to us? Christ, when on earth, suffered the same, and the greatest honor is, to be like Jesus. Those that patiently endure these things, shall at last be clothed with robes of white, and overshadowed with righteousness and holiness. He that humbly himself shall be exalted high above all visible things, and reign with Christ forevermore.

In conclusion, may we all earnestly seek to bring up our children in the fear and admonition of the Lord, so that at last we may come before him, saying, Here are we and those committed to our care, and be happy forever in heaven. May we all earnestly seek to bring up our children in the fear and admonition of the Lord, so that at last we may come before him, saying, Here are we and those committed to our care, and be happy forever in heaven. May we all earnestly seek to bring up our children in the fear and admonition of the Lord, so that at last we may come before him, saying, Here are we and those committed to our care, and be happy forever in heaven.

SAMUEL GODSALK.

Deep Run, Va.

## The Empty Cradle.

Every fold counts a missing lamb, and there are few homes where there has been no mourning over a vacant chair. It is hard to part with the darlings of the nursery. Affection clings to them fondly, and is reluctant to lose its hold, but the Father deals tenderly with His children, and removes some of their treasures to heaven, that their affections may follow. Many weeping parents will recognize their own experience in the following paragraphs from an exchange:

The death of a little child is to the mother's heart like the dew on a plant, from which a bud has just perished. The plant life up its head in freshened greenness to the morning light; so the mother's soul gathers, from the dark sorrow which she has passed, a fresh brightening of her heavenly hopes.

As she bends over the empty cradle, her fancy brings her sweet babe before her, a ray of divine light is on the cherub face. It is her son still, but with the seal of immortality on his brow. She feels that heaven was the only atmosphere where her precious flower could unfold without spot or blemish, and she would not recall the

lost. But the anniversary of his departure seems to bring his spiritual presence near her. She indulges in the tender grief which soothes, like an opiate in pain, all hard passions and care in life. The world to her is no longer filled with human love and hope in the future, so glorious with heavenly love; and she has the measure of her lappiness which the worldly, unenlightened heart never conceived. The bright, fresh flowers with which she has decorated her room, the apartment where her infant died, are mementoes of the far brighter hopes now dawning on her day-dream. She thinks of the glory and beauty of the New Jerusalem, where the little foot will never find a thorn among the flowers, to render a shoe necessary. Nor will a pillow be wanted for the dear head reposing on the breast of a kind Saviour. And she knows that her infant is there in that world of eternal bliss.

She has marked one passage in that book, to her emphatically the word of life, now lying closed on the table, which she daily reads: "Suffer little children to come unto me, for of such is the kingdom of heaven."

## Our Unwillingness to die.

By our unwillingness to die, it appears we are little weary of sin. Did we feel sin to be the greatest evil, we should not be willing to have its company so long. Oh! foolish sinful hearts, that have been so long a cage of all unclean lusts, a fountain incessantly pouring forth the bitter waters of transgression, and art thou not yet weary? Wretched soul, hast thou been ever blessed by the presence of God, who grievously languishing in all thy performances, so fruitful a soil of all thy iniquities, and art thou not yet weary? Wouldst thou still lie under thy iniquities? Has thy sin proved so profitable a commodity, so necessary a companion, such a delightful employment, that thou dost so much dread the parting day? May not God justly grant thee thy wishes, and seal thee a sense of thy desired distance from him, and nail thy ears to these doors of misery, and exclude thee eternally from his glory?—*Beaumont*.

For the Herald of Truth.

## Wisdom of God.

O what untold wisdom we  
In nature can behold!  
When we look abroad, we see  
That nature wisdom doth unfold,  
The grass upon a thousand hills,  
The flowers which round us grow,  
The trees which shade a thousand hills,  
The rivers which onward flow,  
The rocks which cover the mountain's heights,  
The plains extended wide,  
The lakes whose waters sparkle bright,  
The seas and ocean's mighty tide,  
The fishes in the mighty deep,  
The fowls that soar above,  
The reptiles which on earth do creep,  
The creatures which on earth do move,  
The storms which sweep so fast and wide  
O'er earth's remotest bounds,  
The thunders which so fiercely gleam  
The thunders' hoarse and murr'ring sound  
The sun which in the heavens bright  
Doth onward, onward, roll,  
The moon which in the lesser light,  
The darkness of the night controls,  
The stars which thick beset the sky,  
And all the vast expanse of space,  
Declare the wisdom from on high,  
Which formed each in its place.

## The Joys of a Religious Life.

A life of sound religious principle has its joys. It is not that cold, dreary, inanimate tract of country which is so often described to be. Let us be pure be drawn with candor and impartiality, and amidst a few fleeting clouds there will be much sunshine to gild the scenery. The evening more particularly of a religious life must ever be pictured in glowing colors. And the life of a real Christian could be analyzed, it would be found to contain more particles of satisfaction than the life of any other man.

But make, I entreat you, the experiment for yourselves; and you will find that the "ways of religion are ways of pleasantness, and all her paths are peace." And if they be so in this world, what joys will they not lead to in the world to come! There every cloud will be dispelled, every mist dissipated, the veil will be drawn aside; we shall no longer see through a glass darkly, but shall see God face to face. We shall rest from our labors; and all things will be heard thanksgiving and the voice of melody. Then we shall look back upon the many trials, temptations, and vicissitudes of this life, as the Israelites, when arrived in the earthly Canaan, looked back upon the bondage of Egypt, the terrors of the Red Sea. We shall commune together of these things which have happened. "Did not our heart burn within us while our great Leader, the Captain of our salvation, led us through the way, and opened to us the Scriptures? Did not we then anticipate that which we now actually enjoy? Blessed forever be God the Father who hath given us this glorious inheritance!"

Blessed through God the Son, who hath purchased it with his own blood! Blessed through all eternity be God the Holy Ghost, who hath sanctified us, and made us meet to be partakers of the inheritance with the saints in light!—*Rev. R. P. Beaschcraft*.

## The Meaneast Mighty with God.

Nothing is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but himself, selects means that seem worst fitted to accomplish his end. Does he choose an ambassador to Pharaoh?—is it a man of stammering tongue. Are the streams of Jericho to be sweetened?—salt is taken into the spring. Are the eyes of the blind to be opened?—they are rubbed with dirt. Are the laments of a city to be thrown down?—the means employed is not the blast of a mine, but the breath of an empty trumpet. Is a rock to sleep above, and the earthquake will sleep below, and the instrument is one—a rod—much more likely to be shivered on the rock than to shiver it. Is the world to be converted by preaching and won from sensual delights to a faith whose symbol is the cross, and whose crown is to be won among the fires of martyrdom?—leaving schools, and halls, and colleges, God summons his preachers from the shores of Galilee. The Melchior of Rome, and who had been baptized, but had never steered ought but a fishing-boat; and by the mouth of one who had been his bloodiest persecutor, Christ pleads his cause before the philosophers of Athens, and in the palace of Rome, and who had been the weak things of the world to confound the strong, and the foolish to confound the wise, what did God mean to teach us, but that we are to look above the instruments to the great hand that moves them; and that, whether it was

a giant or a devil that was to be conquered, the eyes of the body or of the soul that were to be opened, walls of stone or what are stronger, walls of ignorance, all that were to be overthrown, men are but instruments in his hand—the meaneast mighty with him, the mightiest mean without him?—*Dr. Guthrie*.

## "Do This in Remembrance of Me."

"The Lord, on the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, 'Take eat ye this my body which is broken for you; this do in remembrance of me.' How powerfully emphatic is every word. The bread of nature, in order to become the aliment of the body, is bruised and broken, and passes through the fire. The bread of life, which came down from heaven, says Christ, is his doctrine—'his flesh, which I will give for the life of the world.' It pleased the Lord to bruise him; he hath put him to grief. Behold him buffeted of wicked men, scourged, his head crowned with thorns, his feet pierced, his soul poured out unto death. And for what? His body, fellow-pilgrim, was broken for you. He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray. We have turned every one on his way, and the Lord hath laid on him the iniquity of us all, and what does he demand in return? 'Do this in remembrance of me.' Blessed Jesus, if you hadst bidden us some great thing, would we not cheerfully have complied? How much rather, then, when the yoke of love is imposed! We come at thy call; we will remember the name of the Lord our God.

"After the same manner also, he took the cup, when he had supped, saying, 'This cup is the new testament in my blood, this do ye, as often as ye drink it, in remembrance of me; for as often as ye eat this bread, and drink this cup, ye show the Lord's death till he come.' In drinking together, my brethren and sisters, with this cup, joyfully acquiesce in the new and better, and well ordered covenant, ordained by angels in the hands of a Mediator, and established by better promises; a covenant which makes provisions not only for human infirmity, but for the deepest and most malignant guilt, and which affords not merely a temporary relief, but confers an unchangeable and everlasting security. 'This is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my laws into their hearts, and will write them in their hearts, and I will be to a people, and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for they shall know me from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.'—*Selected by H. W.*

## "Whosoever"

Have you, reader, ever studied this word in the connection in which it is found in many passages of the Word of God? "Whoever" means "whosoever." It is to be found in the New Testament, and who shall gully sinners his warrant for embracing the great salvation. It stands as a porter to the gate of divine mercy, not to close it, but to open it wide to every one who will enter. There are comparatively few invita-

tions giving special encouragement to particular classes. God's grace is like himself, boundless and infinite.

Does any trembling, despairing sinner say, "This great salvation is not for me? Every gospel invitation containing this glorious word declares the falsehood of this assertion. Listen to the heavenly music of this all-embracing "whosoever." "Whosoever" will let him take of the water of life freely." There is but one restriction here. If you will not drink, if you will not be saved, then indeed you must perish, not because God will it, but because you will it. Again, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "Whoever believeth that Jesus is the Christ the Son of God."

Believest thou this, O perishing sinner? Do you believe that the name of every sinner under heaven who will consent to be saved is embraced in this one word? If you believe this with your whole heart, you are saved. If you do not believe, would you know where you then stand? Read the words of John, the disciple beloved of his Master: "He that believeth not God hath made up a liar; because he believeth not the record God gave of his Son." Jesus says of those who believe not, that the word which he has spoken shall judge them in the last day. In that great day you will not meet with a more condemning word than this. If you are lost, it will be emblazoned in letters of fire on the walls of your eternal prison, an everlasting reminder that you need not have been there. Now it is a word full of grace and peace. *Believe, and embrace it ere it become a word of withering condemnation.*

## Speaking Well of Others.

If the disposition to speak well of others were universally prevalent, the world would become a comparatively paradise. How many enmities and heart-burnings flow from this source! How much happiness is interrupted, and destroyed! Envy, jealousy, and the malignant spirit of evil, when they find vent by the lips, go forth on their mission like foul fiends, to blast the reputation and peace of others. Every one has his imperfections, and in the conduct of the best there will be occasional faults which might seem to justify animadversion. It is a good rule however, when there is occasion for fault-finding, to do it privately to the erring one. This may prove salutary. It is a proof of interest in the individual, and generally he will be taken kindly, if the manner of doing it is not offensive. The common and unchristian rule, on the contrary, is to proclaim the failings of others to all but themselves. This is unchristian, and shows a despicable heart.

## Be kind at Home.

We frequently see persons who are very kind to their neighbors, their friends and others with whom they come in contact, but who are unkind at home, but who are cross, unkind and so forth, even cruel when at home with their own families. How desperate a spirit must that be which prompts a man to act thus! "Husbands, love your wives." "Wives, love your husbands," and be obedient to them. "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." "Children, obey your parents in the Lord; for this is right." J. C. G.

## Children's Column.

## The Draught of Fishes.

All through the long and weary night  
Had Peter toiled for fish in vain;  
Yet when his Master gave command  
He launched into the deep again;  
And then how wonderful the store!  
The breaking nets could bear no more.

So still in vain thy servants toil,  
"Fishers of men" they seek to bless  
Till thou, O Lord, thy grace bestow,  
And crown their labors with success,  
Oh, grant the blessing to our prayer,  
And give ourselves a joyful share!

## Coming to Life.

Do you remember the days of winter? As you went along the road you saw the trees had all been stripped of their leaves; nothing seemed to be left but the bare, dead-looking branches. All the flowers were gone. The earth was hard with frost, all around you looked like the grave of nature. You remember how, when the season came, the flowers looked out upon us; they opened, spread their gay colours, and filled the air with perfume. The trees became covered with leaves and bright and beautiful blossoms. All was new life. Whose voice called forth the spring? He called, and the spring obeyed. This is the resurrection of trees and flowers. The coming of life to them.

Even the little worm has a lesson for us. It became cold, it refused to eat; it spun for itself a shroud, and was shut up in its grave. It lay there without shape or power to move. Presently, at the proper time, it bursts forth full of life, its sails on coloured wings through the air, and rejoices in its new being. This is the resurrection of the butterfly. Whose voice called it forth? If all the men living upon earth were to imitate the worm and wisdom, they could not bring out that dead thing to new life, and send it forth through the fields.

Man will have his resurrection. The dead will come to life again. Who is he that cometh to burst open the prison doors of the tomb, and bid the dead awake? It is Jesus, the Son of God.

## Have You Begun?

A beginning is an essential part of every business. If there be no beginning, there certainly will be no progress. Many a valuable object is lost for want of setting about to obtain it. Many an easy task has been brooded upon for weeks, and never accomplished, and so given up in despair; whereas it only wanted energy to make a beginning; difficulties would then have vanished before a spirit of determination; habit would have rendered easy what, at first, seemed impracticable, and every succeeding effort would have increased the certainty of success, and advanced with accelerated speed to its attainment.

Many a good habit is left unformed for want of doing the first simple act in which it might have originated. Many a good resolution has been suffered to die away, not because it was impossible to be carried out, but because no beginning was ever attempted.

Young people, avoid a dilatory spirit! Youth is the time for activity; and it is a sad and hopeless sight when the young are not disposed to set about



faith," and to be "saved by grace, through faith."

The person who has been convinced of sin by the law, alarmed by his sense of danger, led to seek for salvation, and enlightened in the knowledge of Christ, gladly receives the gift of righteousness. He sees no other way. He is pleased with this way. He receives this righteousness, and relies on it for his acceptance with God.

We must always remember that the only person who can or will receive this righteousness, is one who has been convinced that he is unrighteous in himself; and who is looking out for deliverance from the state in which the law leaves him. He hears the proposal of the gospel, submits to it as true, delights in it as good, renounces all other ways of obtaining relief, and heartily consents to be saved by grace alone. This is that faith frequently described in the Scripture by receiving Christ—coming to Christ and trusting in Christ.

## APPLICATION.

Now, my dear friends, consider, I beseech you, the great importance of this subject. "Justification by faith is that article on which the whole church must stand or fall." This grand truth has been thus expressed: "We are accounted righteous before God, only for the merit of our Lord Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." "Man cannot make himself righteous by his own works, neither in whole nor in part; for that were the greatest arrogance and presumption in man, that Antichrist could set up against God, to affirm that man might, by his own works, take away his sins, and be justified himself." In another place we have these excellent words, "Christ is now become the righteousness of all them that do truly believe in him: He, for them, paid the ransom by his death: He, for them, fulfilled the law in his life." Once more, "This righteousness, which we do receive of God's mercy, and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, our perfect and full justification."

Think of this matter with respect to yourselves. You must die. You must appear before a holy God. There is sin, and has declared that the soul that sinneth shall die. Are you not asking, "Wherewith shall I come before the Lord, and appear before the most high God?" You have now heard. Not by works of righteousness which you have done. These are imperfect and inefficient. The best of them is mixed with sin. Trust not to them. Renounce them all, and say with St. Paul, "Ye, doubtless, will say that we walk but dung and dross, that I may boast mine own righteousness, but that which is through the faith of Christ, the righteousness which is of God, by faith." If you trust to any thing else, you frustrate, as much as you can, "the grace of God," and in effect say that "Christ died in vain." This is a blasphemy that you do not intend, but all self-righteousness speaks this horrid language. Remember who is written (1 Cor. 3: 1), "Other foundation can no man lay than that is laid, which is Jesus Christ." This alone can bear the weight of a sinner's salvation; every other will give way when the storm comes, and bury the builder in its ruins.

But I hope better things of you, my brethren; even the things which accompany salvation. I hope you are convinced of sin, and also of your righteousness; that you are hungriest and thirsting after it. Be of good comfort. It is the gift of God, freely bestowed, without any deservings on the part of

the sinner. "Ask, and ye shall receive, seek, and ye shall find. Knock, and it shall be opened unto you." Pray to God for faith. It is the work of the Holy Spirit to produce it. Faith cometh by hearing. Hear and read his word; and expect that, in waiting upon God, he will enable you to mix faith with it, that so it may profit your soul.

Have any of you, my brethren, put on the Lord Jesus? Is he the foundation of your hopes? Is his righteousness the rock on which you build? Is the wedding garment in which you resolve to appear before him? I call upon you to rejoice. Blessed are your eyes, for they see; and your ears, for they hear. Blessed is your heart, for there-with ye have believed unto salvation. Now you may say with the Church (Is. 61: 10), "I will greatly rejoice in the Lord; my soul shall be joyful in his God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness;" a robe that hides every sin which, in thought, word, or deed, I have committed: a robe which screens from the sword of justice, the curse of the law, and all self-vengeance which my iniquities have deserved: a robe which adorns and dignifies my soul, renders it fair as the moon, clear as the sun, and meet for the inheritance of the saints in light." Happy believer! going on the way rejoicing. The sting of death is now condemned. The law is now your enemy; God hath justified thee. Thou knowest in whom thou hast believed; and he will assuredly keep that which thou hast committed into him. Wear this righteousness as thy breast plate. It shall guard thy heart from fear, sickness, and in death. Yes, thus defended, thou shalt appear with boldness in the presence of God. Filled with holy joy and gratitude, let thy lips and thy heart proclaim the same which which justifies the soul, sanctifies the heart; that this doctrine is according to godliness; and that "the grace of God which bringeth salvation teacheth thee to deny ungodliness and worldly lusts, and to live soberly, soberly, and modestly, as becometh them that wait on the living God." Let the following lines be the sincere language of every soul:—

"Be all my heart, and all my ways  
Directed to thy single praise;  
And let my glad obedience prove,  
How much I love, how much I love."  
*Burder's VII. Sermons.*  
**The Rock of Ages.**  
"They drank of that spiritual Rock that liveth; and that Rock was Christ."  
Rock of ages, cleave for me;  
Let me hide myself in thee;  
Let the water and the blood  
From thy side, a healing flood,  
Be to me from above,  
Save from wrath, and make me pure.  
While I draw this feeble breath,  
When mine eyelids close in death,  
When I rise to worlds unknown,  
And behold thee to my throne—  
Rock of ages, cleave for me,  
Let me hide myself in thee."  
TODDARD.

Few symbols are so frequently employed in the Scriptures as the rock. It is not used alone as a symbol of Christ, but is found in other combinations. When Isaiah was describing the coming forth of Jehovah to judge the people for their wickedness, he said of the fleeing wicked, "to go into the bowels of the rock, and into the caves of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." In the prophet's day, men

went to flee to mountain caverns and to the tops of lofty rocks, for safety from their pursuing foes; and here he makes allusion to the fact, in order to exhibit more forcibly the utter powerlessness of man, and the constancy of that will to torment his soul when God appears in his strength.

There may be in these words of the prophet an indirect pointing to the last day, which is described with great power in Revelation, when "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." There are no objects in creation so strong and imposing as the rocks and mountains; and for this reason they are besought to fall upon the suppliants, and crush them from the sight of avenging justice.

When David was in deep affliction, his trusting heart found relief in the thought that God would hide him "in his pavilion," and he exclaimed, "The Lord shall set me upon a rock." He thus pointed to the sure foundation upon which his heart would be pleased, though all other "strongholds" might be swept away.

In like manner, when the Psalmist desired to express his sincere gratitude for divine deliverance, he showed that a source of strength Jehovah is, he said, "Who is a rock, save our God?" "Who is worthy of being denoted by this symbol but the great I AM?"

These references are sufficient to show the general use of this symbol in the words of God. There is another class of texts in which it is employed with particular reference to Christ. They are as follows: "From the end of the earth will I cry unto thee, when thy heart is overwhelmed; lead me to a rock which is higher than I." "In thee, O Lord, do I put my trust: for thou art my rock and my fortress." "The Lord is my defence; and my God is the rock of my salvation." "The Lord is my rock and my salvation; he is my defence; I shall not be moved." "Therefore, whosoever heareth these sayings of mine, and doeth them, he will liken him unto a wise man, which hath built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." "Upon this rock I will build my church; and the gates of hell shall not prevail against it." "And all will drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ."

From these passages we learn that the term "rock" as applied to our Saviour, symbolizes SHELTER, A REFUGE, A FOUNDATION, AND THE SOURCE OF SPIRITUAL BLESSINGS. These several points will be examined in order.

Palestine was a mountainous country, and abounded in huge rocks, that offered shelter to the traveller from the burning heat of a meridian sun. Allusion is made to this fact in the passage, "A man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; AS THE SHADOW OF A GREAT ROCK IN A WEARY LAND." Here the reign of a righteous King is represented as grateful to the hearts of his subjects, as the shadow of a great rock is to the wearied traveller of the desert. Says South, "The shadow of a great projecting rock is the most refreshing that is possible in a hot country, not only as most perfectly excluding the rays of the sun, but also having in itself a natural coolness, which it reflects and communicates to every thing about it."

Says Campbell, speaking of the same thing, "Well does the traveller remember a day in the wilds of Africa, where the country was chiefly covered with burning sand; and when scorched with the powerful rays of an almost vertical sun, the thermometer at the shade standing at 100°. He remembers long looking hither and thither for something that would afford protection from the almost insupportable heat, and where the least motion of air felt like flame coming against the face. At length he espied a huge, loose rock leaning against the front of a small cliff which faced the sun. At once he fled for refuge underneath its inviting shade. The coolness emitted from this rocky canopy he found exquisitely exhilarating. The wild beasts of the desert were all fled to their dens, and the feathered songsters were all roosting among the thickest foliage they could find of the evergreen trees. The whole scene would seem to have been, as if their vigor had been entirely exhausted. A small river was providentially at hand, to the side of which, after a while, he ventured, and sipped a little of its cooling water, which tasted better than the best Burgundy or the finest old hock in the world. During all this enjoyment, the above apropos text was the interesting subject of the traveller's meditation; though the allusion, as a figure, must fall infinitely short of that which is meant to be prefigured by it."

When we turn from these historical facts to Christ, and think of him "as the shadow of a great rock in a weary land," the figure becomes striking and beautiful. Inspired writers represent this world as a moral wilderness, where sterility and desolation abound without God's blessing. The forty years that the children of Israel sojourned in the wilderness is a type of the church in this sin-blighted world. There is much to be feared, therefore, that the souls of Christian travellers can testify to the heart-sickening things that occur along the journey. Trouble, in its varied forms, oppresses and overwhelms the spirit. But nowhere in the world, save in the desert, is there a shelter offered, save Jesus Christ. Upon this almost boundless waste of sin and sorrow, he is the only rock that invites the weary and distressed. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "I will be his rock and his tower; he shall be the only rock of David, when his soul pined in sadness. He said, "When my heart is overwhelmed, I will cry unto thee; lead me to a rock that is higher than I." He would find some shelter from the heat of the day, and sure than mortal man can bestow. He asked for something "higher" and more substantial than human wisdom and skill can provide. He must have a mighty rock for his resort, as the only shelter that shall be able to do some pilgrimages. Multitudes have felt and prayed as the Psalmist did.

Go, now, and ask the Christian toiler in lands where moral midnight reigns, what Christ is to him in those hours of discomposure and sadness which are inevitable in a work like his; go, ask the same of the hunted victim of persecution, whom Papal tyranny has driven to mountain caves; go, put the question to the broken-hearted sufferer, what the Saviour endured for our redemption, and feel assured that we are near the place where he prayed, "saying, Father, not my will, but thine be done;" and where "being in agony he sweat, as it were, great drops of blood, falling down to the ground."

"He bows beneath the sin of men;  
He cries to God, and cries again;  
In sad Gethsemane;  
His Father, on his cup remove—  
My Father, on his cup remove!"

"With gentle resignation still,  
He yielded to his Father's will  
In sad Gethsemane:

"Behold me here, thus only Son;  
And, Father, let thy will be done."

"The Father heard; and angels there  
Sustained the Son of God in prayer,  
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The garden has a reservoir, which supplies water for moistening the ground, and entraining a few flowers. A series of rude pictures may be seen on the interior face of the wall, representing different scenes in the history of Christ's passion; such as the scourging, the mockery of the soldiers, the sinking beneath the cross, and the like. As I sat beneath the olives, and observed how very near the city was, we reached the north end of the garden of Gethsemane. The ground begins to rise here, and westward the western foot of Olivet. It is the spot above every other which the visitor must be anxious to see. It is the one which I sought out before my arrival at Jerusalem, and the one of which I took my last formal view on the morning of my departure. The tradition which places the agony and betrayal of the Saviour here has a great amount of evidence in its support. Eusebius, bishop of Caesarea, who lived almost early enough to have taken by the hand some aged Christian who had been the companion of the apostles, speaks of the garden as well known; and Jerome, about fifty years later, repeats the same testimony, and describes the situation of the spot in accordance with the present locality. There is no proof that the tradition has ever varied. The intention of the New Testament favor entirely the same view. When it is said, "Jesus went forth with his disciples beyond the brook Kedron, where was a garden" (John 18: 1), it is implied that he did not go far up the Mount of Olives, but reached the place which he had in view soon after crossing the bed of that stream. The garden is named in passing with reference to the brook, and not the mountain.

The spot enclosed as Gethsemane contains about one-third of an acre and is surrounded by a low wall, covered with white stucco. It is entered by a gate, kept under lock and key, and the control of one of the convents at Jerusalem. The eight olive-trees here are evidently very aged; most of them, though they are still verdant and productive, are so decayed that their trunks, to keep them from being blown down by the wind. Trees of this class are remarkably long-lived, and it is not impossible that those now here may have sprung from the roots of those which grew in the days of Christ. Other olive-trees, apparently quite as old, occur just beyond the limits of enclosure. It may be allowed that the original garden may have been more or less extensive than the present site, or may have stood a few rods further to the north or south; but far, certainly, from that spot it is not supposed to have been. We may sit down there, and read the graphic narrative of what the Saviour endured for our redemption, and feel assured that we are near the place where he prayed, "saying, Father, not my will, but thine be done;" and where "being in agony he sweat, as it were, great drops of blood, falling down to the ground."

"If I love me, keep my commandments." In these words, spoken by the master himself, we may find the full supply of that holy love drawn from the love of our hearts. It is so easy to deceive ourselves, it is so easy to be mistaken, it is so easy to "peace! peace!" that it is well for every sober

shadow of a great rock in a weary land."

"Jesus, Saviour of my soul,  
Let me to thy bosom fly,  
While the raging billows roll,  
While the tempest still is high;  
All my trust on thee is stayed;  
All my help from thee I bring;  
Cover my defenseless head  
With the shadow of thy wing."

(To be continued.)

Gethsemane.

Following now a path which turns a little to the south, at a distance of eight or ten rods beyond the bridge, we reach the north end of the garden of Gethsemane. The ground begins to rise here, and westward the western foot of Olivet. It is the spot above every other which the visitor must be anxious to see. It is the one which I sought out before my arrival at Jerusalem, and the one of which I took my last formal view on the morning of my departure. The tradition which places the agony and betrayal of the Saviour here has a great amount of evidence in its support. Eusebius, bishop of Caesarea, who lived almost early enough to have taken by the hand some aged Christian who had been the companion of the apostles, speaks of the garden as well known; and Jerome, about fifty years later, repeats the same testimony, and describes the situation of the spot in accordance with the present locality. There is no proof that the tradition has ever varied. The intention of the New Testament favor entirely the same view. When it is said, "Jesus went forth with his disciples beyond the brook Kedron, where was a garden" (John 18: 1), it is implied that he did not go far up the Mount of Olives, but reached the place which he had in view soon after crossing the bed of that stream. The garden is named in passing with reference to the brook, and not the mountain.

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The garden has a reservoir, which supplies water for moistening the ground, and entraining a few flowers. A series of rude pictures may be seen on the interior face of the wall, representing different scenes in the history of Christ's passion; such as the scourging, the mockery of the soldiers, the sinking beneath the cross, and the like. As I sat beneath the olives, and observed how very near the city was, we reached the north end of the garden of Gethsemane. The ground begins to rise here, and westward the western foot of Olivet. It is the spot above every other which the visitor must be anxious to see. It is the one which I sought out before my arrival at Jerusalem, and the one of which I took my last formal view on the morning of my departure. The tradition which places the agony and betrayal of the Saviour here has a great amount of evidence in its support. Eusebius, bishop of Caesarea, who lived almost early enough to have taken by the hand some aged Christian who had been the companion of the apostles, speaks of the garden as well known; and Jerome, about fifty years later, repeats the same testimony, and describes the situation of the spot in accordance with the present locality. There is no proof that the tradition has ever varied. The intention of the New Testament favor entirely the same view. When it is said, "Jesus went forth with his disciples beyond the brook Kedron, where was a garden" (John 18: 1), it is implied that he did not go far up the Mount of Olives, but reached the place which he had in view soon after crossing the bed of that stream. The garden is named in passing with reference to the brook, and not the mountain.

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mind to be faithful in the work of self-examination; and to be careful, full of mercy

We know that there is an eternal life beyond the grave. We know that in it we must find perfect happiness or hopeless misery. We know that with us rests the choice, and that a mistake would be fatal. How important, then, to have a distinct and clear perception of what true religion is, and to be sure that we are living from day to day under its blessed influence.

Many professing Christians, even, seem to have confused ideas on this point, and give doubtful and vague answers if questioned closely upon it. Some tell us that religion is the experience of a sudden joy and peace in the soul; some tell us that religion is to be found in good deeds alone; some tell us that religion is evidenced in deep convictions of sin, and a constant desire to lead a better life. These are, perhaps, in every case, the fruits of religion, but they are not religion. Religion is the new principle of love, fear, and faith, in the Savior of sinners, taking possession of the whole heart and life. How could it be made more plain, clear and beautiful, than in these words, "If ye love me, keep my commandments." It is not merely to profess with the lips that we love him; it is not to be overcome with an occasional emotion of love for him; but it is to serve him faithfully in all things, from the earliest love, to the latest.

If we are doing this we may have the assurance of hope, and may banish every fear, as we continue our heavenward journey. We may take every rest in life without a murmur, and the rest and peace of heaven will reign in our hearts, even before we are called to pass through the portals of the grave, and enter into the presence of our Master.—S. S. Times.

## A Short Sermon.

"Knock, and it shall be opened unto you."—Luke 11: 9.

Dear brethren and sisters:—It is of the greatest importance that we seek the Lord with all our hearts. It becomes us to visit the closet often, and when we do it, we must not be satisfied with a mere form of words; but we must talk to the Lord from our very hearts, as the Savior says in our text, "Knock, and it shall be opened unto you." I would in kindness say to you, dear brethren and sisters, that we need no proof to show that the dear Savior meant to give us some very important instruction with regard to our devotion, when we approach the throne of grace in prayer. It will be of no use for us to go through with a dead form of prayer, when we attempt to make known our wants to the great Giver of every good and comfortable thing; but, like Jacob of old, we must wrestle with God by faith, and plead his promises through Christ our advocate with the Father; and if we pray in faith, and in humble submission of heart, we are just as sure of this blessing as we are that he exists. Let us often repeat the following verse, with as earnest desire as though we were on our knees in prayer:—

"O for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road,  
That leads me to the Lamb."

Let us examine ourselves, and see if we be in the faith once delivered to the saints; see if we have the love of God shed abroad in our hearts by the Holy Ghost, given unto us. If we have the full supply of that holy love drawn from the love of our hearts, we shall be well prepared to work for God.

There is another Christian grace I would like to mention; it is that which does not come from above, which has ability and opportunity.

is "pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits." When all are in possession of these two noble Christian graces—love and wisdom, there will be peace and harmony in all our labors.

But where, and when, shall we knock and be opened? We must do it with an humble, contrite spirit, and with an earnest and sincere heart; and then the promise of God is, he "that knocketh, and he will be opened." We are also informed by St. James, that lacketh "wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him; but he must ask in faith, nothing wavering." "You see, dear brethren, we must be firm and unshaken in our faith, when we go to the great Fountain from these Christian graces, that we so much need to fit us to work for God.

But when shall we knock by prayer and supplication to God? "Evening and morning and noon," says David. "Pray without ceasing," says Paul; and says our Lord, "I denounce always to pray, and not to faint." The good old prophet Daniel prayed three times a day, with his windows open.

And now, my dear brethren and sisters, hear the advice of a poor unworthy pilgrim: let us be in earnest seeking the Lord with all our hearts, and he will help us. The Lord is soon coming to call us to an account for our stewardship; and I assure you we do our duty, and perform well our part, God will do the rest, and all will be well. May the Lord ever bless us, and save us in his coming kingdom. Amen.—World's Crisis.

THE AGED CHRISTIAN.—If nearness to home is calculated to cheer the heart and revive the soul, the aged believer ought to be a very happy man—for he has the Lord with him, and the Redeemer an unspcakably happy home before him, the transcendent delights of which no mortal tongue can describe—a home where sin and sorrow shall never enter, and where joy and happiness shall be unalloyed and unintermitted. To such a home the child of God is journeying. What a comforting thought this for the evening of life: going home—going to brighter scenes, and purer enjoyments, and holier companions: going to be with the Lord. Such a prospect as this lightens the burdens of years, and makes old age a happy period in the Christian's life.

A FEW SHORT VERSES and all will have vanished as a dream, which busy and anxious hearts are so apt to forget. Do not so wish, the efforts, and the prayers of a religious being, seeking to do the will and to attain the peace of God. These are immortal. Even here, they will prove to be wisdom and foliage; but they shall forever flourish in the courts of heaven, fed by the stream of "that river which makes glad the city of God."—Bishop depp.

SUMMARY OF RELIGION.—There is no salvation but by the mercy of God; no mercy but by the mediation of Christ; no interest in Christ but by faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ which does not include love to his people; his example, his precepts; no genuine love to his people which does not influence man to do good to them as he has ability and opportunity.





Turkey, I reply that some years ago I read a copy of a... have been written from Larissa, not far from Thessalonica; but how it was brought to this place, and whether there are still any Christians to be found in that country, who hold the same faith with ourselves, I know not, since I have, by the grace of God, been called to the ministry in this congregation, no intelligence has been received here from that place.

This is what little information I am able, at your request, dear brother, to communicate to you.

My dear brother, we are separated in body far from each other; but, by the blood of Christ, we are near each other in spirit. Though we may not be able to behold each other's face in this transient world, yet love impels us to pray for one another to God, the Father of us all. If we seek to obtain

purification from sin through the blood of Christ, and if we are justified by God, by grace, through the blood of Jesus, we shall be animated through faith by the hope, to see us united, in time to come, forever before the throne of the Lamb, in eternal joy and blissfulness and endless bliss; which God grant through his grace.

I am requested by the elders of this place, Abraham Regier, John Donner, Abraham Wiebe, and Julius Adrear, to send a cordial greeting to you, dear brother. With these kind greetings of the dear-bought peace of Jesus Christ, to you, dear brother, and to all the elders, ministers and brethren of the church in your place, who love the appearing of Jesus Christ, I subscribe myself your weak fellow-pilgrim to a blessed eternity.

ISBRAND WIEBE.

A Thought for Mothers.

BY REV. WM. M. THAYER.

I saw her at the window—a loving mother of middle age, graceful, intelligent, but worldly. With tender care she was nurturing a thrifty rose-bush, whose buds were unfolding their blushing petals to the sun. She brushed the insects from the leaves, loosened the rich soil around its branching roots, and poured refreshing water upon the whole plant. She spared no pains nor time to render it more luxuriant, and manifested a sort of pride when visitors spoke of her beautiful rose-bush. It was committed to no other hands to be dressed; and the many little ones were closely watched, as they sported about the floor, lest they might jostle it from the window. And when her indulgent husband proposed to paint the worn and unseemly pot in which it was planted, she at once declined the proposition, because the paint would fill the pores of the vessel, and thus deny the roots that air and moisture, which would otherwise refresh them; and at the same time, would surround them with a poison, whose exhalations might wither, rather than flourish the plant.

Careful woman! Would that she were half a sorceress of the daughters which a kind Father has given her! Would that worldliness had not blinded her eyes to the moral beauties which a tender nature would unfold in their youthful hearts! What are the mingled hues of the rose—be it the first or the last of the fragrant summer—compared with the moral virtues of a daughter's heart? Of what account is the injury inflicted on the choicest plant, by drought and insect-complacency with the moral detriment of worldly scenes and pleasures, to the immortal mind? Yet, she saw it not! A more studious watch, and more intelligent system of attention, had been bestowed upon the plant, than upon the moral culture of the children. She was never anxious lest the vermin of pernicious sentiments should devour the budding buds of virtue and never asked for the crystal waters of life to fall upon the fresh soil of the heart. She was not scrupulous about confining their training to her own hands, as she was that of the rose, but often committed them to the trust of irresponsible servants, while she was going abroad, or killing time at her toilet. And what is equally hazardous, she studied to adorn them with all the elegancies of dress, and the finery of the fashion; thus giving over to the Lord's Supper, and also expressly declared they had in good preservation at Thessalonica the two epistles of St. Paul to the Thessalonians, written with his own hand.

Also, that there are still living in Mauritania, Greece, and other countries, East, many of her brethren, scattered hither and thither, who have been preserved by God's mercies from the perils of the times to the present time in the same faith and right use of baptism, &c.

It is prudent mother! Thou wilt rue the day that a rose-bush was tended with a closer watch than the development of a daughter's moral nature.—Mother's Assistant.

Trust in God.

[The following incident occurred during the late war, and gives us a convincing proof that the Lord will not forsake those who put their trust in Him. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear."]

In one of the regiments in the rebel army was a company of soldiers from North Carolina. In this company was a person who belonged to the religious society of Friends, sometimes called Quakers. He had been forced to join the army against his own will. He protested against it, and said he was opposed on conscientious principles to fighting under any circumstances; that he could not fight, and would not fight. But nobody would mind him; he was forced to shoulder his musket and march. He did so, but always saying that he would not fight.

The regiment to which he belonged joined General Lee's army in the invasion of Pennsylvania. But it was never called into action till they came to Gettysburg. There it was so known that a great battle was to be fought. Just before the battle began, this Friend went to the Colonel of his regiment and said he could not go into the fight. The Colonel said he must. He said he could not, and would not. "Then," said the Colonel, "I'll have you shot."

"Then can do as thee pleases about that. I trust in God—but I can not fight."

The Colonel had him led out into an open space, and ordered a squad of soldiers to shoot him. While the soldiers were making ready, taking aim, and waiting the command to fire, the man stood calmly there, and smiling up his face to Heaven, said, in a loud, clear voice, "Father, forgive them, they know not what they do." Then he threw down his arms, and said, they "wouldn't shoot such a man." Another squad was called out, and the same thing occurred with them. The Colonel was very angry. He swore a dreadful oath, declaring he would trample the man to death. He then drew his sword and stepped up to him to ride him down. But when the horse came up to the man, he reared up on his hind legs and turned away. This was repeated two or three times with the same result. Then the trumpet sounded to battle. The Colonel had to hasten away and lead his men into the fight, and in one of the first volleys fired by our army he fell, mortally wounded. The Quaker soldier was taken prisoner by the union army, and was afterwards discharged by President Lincoln, and released from doing military duty. This man "trusted in the Lord, and happy was he."—S. S. Times.

The Bible Says So.—Children should be early taught that the Bible is the great authority, and that when it speaks upon any point the question is settled forever. They should be taught to go directly to the Scriptures to find what is good and what is bad, what is true and what is false. Thus, with the blessing of God, they will acquire the habit of constantly subordinating their own notions and inclinations to the plain declaration of Scripture. It is a good sign to hear a child often use the expression, "The Bible says so."

SELFISHNESS cannot be concealed. It shows itself in seeking the best seat in the car or on the carriage, or in the best apple, peach or pear, or the largest share of anything that is good to eat. It is very hateful.

The Bible.

With whose worn leaves the careless infant plays,  
Must be the Bible. Therein thy dim eyes  
Will meet a cheerful light, and silent words  
Of mercy breathed from Heaven, will be ex-  
alted  
From the best page in thy withered heart.

There wilt thou learn what to thy ardent mind  
Will make this world but as a thorny path  
To regions of delight; and man's natural life,  
With all its wearied turmoil of ambition,  
But as the training of a wayward child  
To many exercises; yea, death itself  
But as a painful birth to life unending  
—Joanna Ballie.

The priest like father reads the sacred page,  
How Abram was the friend of God on high;  
Or Moses bade eternal warfare wage  
With Amalek's ungracious progeny;  
Or how the royal babe did groaning lie,  
Beneath the stroke of Heaven's avenging  
sword;

Or Job's pathetic plaint and wailing cry;  
Or rap's Isaiah's wild seraphic fire;  
Or other holy scenes that tune the sacred lyre,  
Perhaps the Christian volume is the theme,  
How guileless blood for guilty man was shed;  
How he who bore in heaven the sacred name,  
Had not, on earth, whereon to lay his head;  
How his first lovers and servants sped;  
The precepts sage they wrote to man a land;  
How he, who lost in Patmos banished,  
Saw in the sun a mighty angel stand;  
And heard great Babylon's doom pronounced  
By Heaven's command.

Whence, but from heaven, could men un-  
skilled in arts,  
In several ages born, in several parts,  
Weave such agreeing truths? or how, or why,  
Should all conspire to cheat us with a lie?  
Unasked their plans, unthought their advice,  
Starving their gain, and martyrdom their  
price  
—Dryden

So has this book entitled us to heaven,  
And rules to guide us to that mansion given;  
Tells the condition how our peace was made,  
And 'ere our pledge for the great Author's aid,  
His power in nature's ample book we find,  
But the less volume doth express his mind.  
—Walker.

A critic on the sacred book should be  
Candid and learned, dispassionate and free;  
Free from the ward his bigots feel,  
From fancy's influence, and intemperate zeal.  
—Cooper.

Within this awful volume lies  
The mystery of mysteries;  
Happiest they of human race,  
To whom their God has given grace  
To read, to heed, to love, to pray,  
To lie in the latch, to force the way,  
And better had they not been born,  
Who read to doubt, or try not to learn.  
—Sir W. Scott.

Life's Discipline.

How many of us as we are led along the pathway of life in just those directions which we would choose, go on gloomily and doubtfully, sometimes even grumbling that it cannot be with us as it is with those around us.

We are so apt to imagine that if things could only be ordered a little differently it would be so much better for us. We are so apt to think, if this cross could only be removed, or if that burden could only be lightened, and we should be so very much happier.

It is not so. We are not so apt to think, if that burden could only be lightened, and we should be so very much happier. And yet how so very much it is. In yield-

ing to such temptings of Satan how much do we lose.

We lose the peace of that perfect trust in God which is the crowning blessing and privilege of the Christian life. We lose the refreshing fountains of grateful love which are ever springing up in the soul that resigns all to God and knows no will but His.

How is it that we cannot see and admit the truth that we individually need, and always applies it in just that way which is for our best and highest good?

What sensible parent would allow a dearly loved child the indulgence of all its desires, without regard to the tastes and principles which spring from "a good influence." And if it is so with human parents, with their limited powers of judging aright, how necessary is it for the great Father of us all to watch over the hearts whose weakness and sinfulness we know, and to maintain his wise and loving discipline with the children he is training for heaven. "If I were only rich," says one, "I would be so benevolent. I would do so much to benefit mankind, would that God did not give me riches!" Ah, my friend, are you doing your utmost with the means which have been entrusted to you? If not, distrust thyself.

What do Your Children Read?

A lad of sixteen lay upon his death-bed. A wasting consumption was slowly but surely doing its fatal work. He was a former pupil of mine. I approached his bedside, took him by the hand and gazed a moment on his thin, emaciated form, pale, hollow cheeks and sunken eyes, all telling me that his sojourn must be brief.

"How are you to-day, Arthur?" I asked.

"As usual," he replied.

"Do you suffer much, lying here?"

"Sometimes I suffer a good deal, especially from difficulty in breathing."

"Do you think you will get well?"

"No sir."

"Would you like to get well?"

"It makes but little difference with me whether I do or not?"

"Does the thought of approaching death give you any anxiety or alarm?"

"I have no fears nor care about it?"

"Do you feel willing to die?"

"I have wished I was dead a hundred times since I have been sick, to get rid of my sufferings."

"What is your hope for the future?"

"I do not concern myself at all about the future."

I answered all these inquiries with a strong clear voice, but with the most stoical indifference. He seemed not to manifest by look or tone, the least solicitude, feeling or care, in view of the speedy entrance upon the untried realities of eternity. I spoke to him of the Saviour as the only hope of sinners; the only one who can give sweet visions of glory, and save forever in heaven. Afterwards I asked him if I should pray with him.

"I do not care, if you want to," he replied, with a listlessness and a coldness which deeply impressed me. "Oh, son! live with me, and I will send you a counter-copy of a volume—*from the effects of novel reading.*"

Parents, what do your children read? Are they allowed to select for themselves, feeling unconsciously, to inhale the poison subtlety permeating too many books of the present day?

"What Will Become of Me?"

This was the question of one who had lived some thirty years; and now lay stretched on the bed of death. Probably, it had before this been suggested, as one which would some day become of moment—perhaps it had before this been felt as one of great interest, which would before long demand serious attention and action—but time glided away, and a subjective vision was presented.

He was to be married, and a greatly beloved. A multitude of the tenderest sympathies and most blessed hopes had clustered along the path where those feet were to tread, and a brilliant life, and a balmy air and all played around it. Suddenly all

The Law and the Gospel Distinguished.

The Law commands, and makes us know  
What duties to our God we owe;  
But 'tis the Gospel must reveal  
Where lies our strength to do his will.

The Law discovers guilt and sin,  
And shows how vile our hearts have been:  
Only the Gospel can express  
For giving love and cleansing grace.

What curses doth the Law denounce  
Against the man that falls but once?  
But in the Gospel Christ appears,  
Pard'ning the guilt of number'd years.

My soul, no more attempt to draw  
Thy life and comfort from the Law:  
Fly to the bare the Gospel given,  
The man that trusts the promise lives.

Children's Column.

"Remember now thy Creator in the Days of thy Youth."

Remember in thy youthful days,  
Before, through age, thy strength decays,  
One who deserves thy earliest praise,  
Thy Maker.

Before the evil days draw nigh,  
And clouds of trouble dim thy eye,  
To Him alone direct thy cry.  
Thy Maker.

Before the sun of life goes down,  
Or thickening evils on the frown,  
Love Him who now prepares thy crown,  
Thy Maker.

When lured by sin and worldly care,  
Whom Satan would thy soul ensnare,  
Who in thy griefs will ever stare?  
Thy Maker.

Ere severed by the silver cord,  
By conquering death's inspiring word,  
Remember, youth, thy King, thy Lord,  
Thy Maker.

The stream of life away may roll,  
Beaten and buffeted by every gale,  
Who then will save thy fleshly soul?  
Thy Maker.

For dust to dust shall soon return,  
The lamp of life will cease to burn,  
Then will thy joyful soul discern,  
Thy Maker.

Hidden Danger.

There is never any danger in the path of duty. In the Bible the question is asked—"Who is he that will harm you, if ye be followers of that which is good?" It is only when we leave the right way that we are exposed to evil. The path may be very smooth and safe and even flowery, but so much greater may be the danger, for it is on the borders of such paths that poisonous serpents love to bask that they may dart on their unsuspecting traveler and do their deadly work. There are a thousand such lurking places about every one's path, and little footsteps are near them without a thought of danger. Parents and teachers tell them that in the first deception; in the first glass of intoxicating drink; in the first profane word; in the first willful absence from school; in the first association with bad company; in the first disobedience to parents; the venomous head lies coiled up, and only waits for a favorable moment to strike itsfang into the neck. If we take no way that we cannot

comment to God, we may be sure that He will direct our steps. We may eat of the fruit of all the trees but one, and that is forbidden because its fruit is poisonous. The innocent amusements of life are boundless. Why should we endanger our safety by seeking such as are forbidden? "Go not in the way of evil men, pass not by it, turn from it and pass away."

A Sad Sight.

Are you kind to each other? As brothers and sisters, are you trying to be unselfish—more like the gentle, loving Saviour, of whom you so often hear? Or are you growing up to care only for self, to live only for your own pleasure? If you are doing thus, I am sure you are not happy. You never will be happy while you continue selfish, for selfishness is the mother of unkindness, and will influence your actions, if you give way to it, that in a very short time you will become that sad sight—a little boy or girl who cares for nothing but how to gratify self!

But this selfishness, which belongs more or less to all of us, may be overcome. Perhaps it will not be easy work; it will not—nothing, that is worth having, can be obtained without trouble; but, if you encourage it, your life will become a misery to yourself and likewise to all your friends.

The Gospel an Ark.

In the ark there were preserved clean and unclean, holy and unholy. In that we have a graphic figure of the gospel. It offers salvation, through the blood of Christ to the moral and immoral, the man sunk in open profligacy and sin, and the man that has endeavored to keep the law from his youth up; the Sails of Tarsus, who have been Pharisees of the Pharisees, and dying thieves. Whosoever will, is invited to come and take of the water of life freely. In the ark, the wild beast as well as the gentle lamb and the harmless dove found shelter, and all alike were saved. So in Christ, the man with violent passions and the man naturally meek and gentle find a Saviour. All in the ark were slain by the Divine hand, and the redeemed shall "never perish, neither shall any man pluck them out of his hand."

The waters of the flood could not prevail against the inmates of the ark, the gates of hell could not prevail against those who are in the ark of Christ's Church. If like Noah, we find grace in the eyes of the Lord, and walk with God, we shall be safe and happy. Let us like Noah, evidence our faith by one happy obedience to all the things whatsoever the Lord commands, and we shall find, as the blessed result, that He will remember us as He remembered Noah when the earth and all therein was destroyed. Then, when we find ourselves safe in the better world, our first act shall be like Noah's, to worship him, saying, "Blessing, and honour, and glory be unto Him that sitteth upon the throne, and unto the Lamb for ever."

BEAUTIFUL EXTRACT.—The velvet moss grows on a sterile rock, the misletoe flourishes on the naked branches, the ivy clings to the moldering ruins, the pine and cedar remain fresh and leafless amid the mutations of the receding year; and, Heaven be praised! something green, something beautiful to the soul, will, in the darkest hour of fate, still twine its tendrils around the crumbling altars and broken arches of the desolate temple of the human heart.

Married.

On the 14th of October, in Conoy township, Lancaster Co., Pa., by P. C. Herselore, Bro. Henry E. Lanita to Sr. Hettie E. Longenecker...

"For he alone can minds unite And bless with conjugal joy"

"Oh, what his pair increasing find Substantial pleasures of the mind; Happy together may they be, And both united, Lord, to thee,

So may they live as truly one; And when their work on earth is done, Rise, hand in hand, to heaven, and share The joys of love forever there," K.

On the 4th of October, near Logan, Hocking County, Ohio, by Rev. John Hunsaker, Br. Jacob Huber, of Perry Co., and Sr. Lydia Blesser, of Hocking Co. II. B. B.

Died.

On the 22nd of September, at the home of Bro. Henry Koh, in Perkiomeno township, Montgomery Co., Pa., Bro. Samuel Williams, aged 93 years, 6 months, and 6 days...

On Monday the 1st of October, in Upper Providence township, Montgomery County, Pa., Elizabeth, wife of Dea. John Gotwals, aged 74 years and 7 months...

On the 27th of August, in Whitpain township, Montgomery Co., Pa., of consumption, Susanna C., daughter of Andrew and Catharine Swartz, aged 22 years and 9 months...

On the 24th of September, near Millersport, Perry Co., Pa., of palsy and old age, Bro. Henry Anker, aged 76 years and one day...

"For to me to live is Christ, and to die is gain" Funeral sermon by the

brethren Christian Graybill, Jacob Graybill and John Schneider from Is. 60: 20. S. W.

On the 11th of August 1866, in Beaver township, Mahoning Co., Ohio, a violent fever, aged 80 years and 30 days...

On the 14th of October, in Wood County, Ohio, of dysentery, wife of H. B. Risser, aged 24 years, 2 months, and 15 days...

On the 9th of October 1866, at Sonenburgh in Sugar Creek township, Wayne County, Ohio, Abraham Sommer, aged 42 years, 6 months, and 13 days...

In Wilmont, Waterloo Co., C. W., at the residence of Abraham Bricker, son of the deceased, on the 14th of October, Nancy, wife of the late John Bricker...

This is the oldest piece of ground reserved for burying purposes in Waterloo, and she was the one who made the selection...

On the 29th of August, 1866, of Palsy, Maria Yowler, aged 76 years, 4 months, and 24 days...

On the 24th of September, near Millersport, Perry Co., Pa., of palsy and old age, Bro. Henry Anker, aged 76 years and one day...

On the 29th of August, in Bethel, Monticau Co., Missouri, of Croup, Daniel, son of John and Elizabeth Lehman, aged 4 years, 9 months, and 19 days...

In the death-notice of Henry Bronneman, given in the September No. we are requested to make the following correction...

Letters Received. From John M. Christopher, John Miller \$1.50; From Jonas Elbach, H. B. Bronneman; From M. D. Burkholder \$1.50...

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John W. Meyer, " E & G 1 50; Jacob B. Miller, Baltimore E & G 1 50; Isaac N. Deppen, South Bend Eng 1 50...

John Miller, Shreveville E & G 40 10; Peter Reay, Logan Eng 4 00; Jacob B. Miller, Baltimore E & G 1 50...

Joseph B. Bailey, Spring Bay Ger 45 10; Christian Cui, Hopedale " 1 00; Peter Leichter, Johnson " 2 00...

Levi J. Miller, Washington E & G 45 10; Joseph Wittich, Ger 1 00; Jacob B. Miller, Baltimore E & G 1 50...

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Devoted to the interests of the Denomination of Christians known as "The Mennonites."

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A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND GERMAN.

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CHARLES H. HESS, Printer, 90 Randolph St., Chicago.

applied them to war: they were assured that the precepts absolutely forbade it. This belief they derived from those very precepts on which we have insisted...

Maximilian, as it is related in the Acts of Rimini, was brought before the tribunal to be enrolled as a soldier. On the proconsul's asking his name, Maximilian replied, "I am a Christian, and cannot fight."

On questions connected with his duties, by the simple rule of his religion. If those rules disallow war, he should inquire no farther; but since I am willing to give conviction to the reader by whatever means, and since truth carries its evidence with greater force from accumulated testimony...

The opinions of the earliest professors of Christianity upon the lawfulness of war are of importance; because they who lived nearest to the time of its Founder were the most likely to be informed of his intentions and his will, and to practise them without those adulterations which we know have been introduced by the lapse of ages.

Book Notices.

Harmonia Sacra. A Compilation of Genuine Church Music, published by Joseph Funk's Sons of Rockingford, Va., in Virginia, may be had of the undersigned at \$1.50 per dozen, sent by express at the expense of the purchaser; \$1.00 prepaid by mail; or at \$1.50 per single copy, prepaid, by mail.

"The Christian Hymn and Sabbath School Songster." A valuable little work of 100 pages of choice music, suitable for both church and sabbath school worship, published by Rubush & Kieffer, of the same place, and for sale at \$1.25 per doz., or 35 cts. per single copy, prepaid, by mail.

Dr. Christoph Schaefer, a collection of the best German Hymns, 48 pages, small size, bound in cloth, for sale by SAMUEL C. CASER, Mayor's Store, Bucks Co., Pa. Price, post paid, 50 cents per copy, or \$4.50 per dozen.

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thou shalt not take a wife unto my son, of the daughters of the Canaanites among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. Gen. 24: 1. If we turn to the Gospel we find there the words of Paul, giving liberty to the widow that would marry again, "to be married to whom she will; only in the Lord." 1 Cor. 7: 39. And in his second Epistle (2 Pt. 2: 17-19) he admonishes them in these words, "Be ye not unequally yoked together with unbelievers." From these words, it seems to me, our duty in regard to this matter is plain, namely, that a marriage with unbelievers, i. e., those not in the Lord, is prohibited by the Gospel as well as by the law, by the new dispensation as well as by the old dispensation and in the primitive world, for it is written in the primitive world, "thou shalt not be joined to an unbeliever." They had no express command on them as we have.

Now we believe that the children of God were a people separate from the children of the world; and likewise it becomes us who profess to be the followers of the meek and lowly Jesus, to be a separate people from the world. And the Lord also says on this point, "If you were of the world, the world would love his own; but because ye are not of the world, but have chosen you out of the world, therefore the world hateth you." Hence since Christ has chosen his people out of the world, and Paul commands us not to be unequally yoked together with unbelievers, and to have no fellowship with unrighteousness, and no communion with darkness, how can a true believer in Christ unite himself in marriage with one who is an unbeliever or an unrighteous and wicked person? What agreement has the temple of God with idols, for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people. Therefore come out from among them, and be ye separate from them, saith the Lord and touch not the unclean thing, and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty. A. H.

The Duty of Parents.

In the primitive world, it would seem that the parents neglected their duties towards their children, even as they do at the present day, and that they thought the wrath of Almighty God upon them. But Noah found grace in the eyes of the Lord, and did according unto all that the Lord commanded him, and "thy faithful, righteous and warlike of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world and became heir of the righteousness which is by faith."

Thus we see that Noah and all his family were saved by observing the commandments of the Lord, and thus we also must do according unto all that the Lord has commanded us. Through faith in our Lord Jesus Christ we must enter into the spiritual ark or church of Christ, for this is the love of God that we keep his commandments, and his commandments are not grievous. 1 Jn. 5: 2. Menno Simon also says, "We must not only keep his commandments from the world of God, which word says, 'And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.' We should admonish and instruct our children in the ways of the Lord.

But we should be very careful how we teach them, and in what manner we impart our instruction to them. The Bible should always be our guide, and the reason for our instruction, because the Bible teaches us. We should not try to rule over them as with a rod of iron, but rather lead them by words of love, kind instruction and Christian admonition. We should never reprove them in anger, yet maintain firmly our requests and not cease until we have entirely won them to obedience; and in the accomplishment of this, one great essential principle is prayer. Ask of God for wisdom to direct your children and bring them up aright. He giveth to all men liberally and appointeth not. And especially is such a course necessary, when you wish them to abstain from any evil habit into which they may have fallen, or to leave off going to places where you do not wish them to go, or to lay off any article of dress which you know is vain and sinful. Explain to them the reason why, and teach them that it is sinful and displeasing in the eyes of the Lord, and I believe, if yourself, and in most cases, the child would be won back in love to the arms and the obedience of its parents and of God. Give them to know and to feel that you love them and that because you love them and wish to see them happy, you desire them to do these things, even as God also loves us and wishes to do so good.

Let us observe further how God tried the faith of Abraham when he said: "Take now thy son, thine only son Isaac whom thou lovest and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. Abraham heard the word of the Lord and was obedient. Observe that Abraham had a command concerning Isaac, and he also had a command concerning his children; and do we observe them as did faithful Abraham, and who had the hardest command? O reader! consider that God is a God whose promises are yea and amen. His word will never fail. Heaven and earth shall pass away but my word shall not pass away. His word was fulfilled in Adam, Eve and their posterity on account of our transgression was not permitted to enter the promised land. How then shall God deal with us if we are unfaithful in the sacred trust which he has committed to our care in our children? The fruits of Abraham's faith was made manifest in his submission and willing obedience. Had he followed the inclinations of the flesh, he would probably have been disobedient and respected the voice of the transgression. Let us, then, as parents, be faithful in training our children in the way that they should go, and endeavor to instruct them in all the ways of God, and by the blessing of God our labor may not be in vain. We shall be blessed in our faithfulness even as Abraham was blessed. For what a man soweth shall he also reap, and in no case is the truth of these words more fully exemplified than in the retraining and instruction of children. A. H.

The Rock of Ages.

"They drank of that spiritual Rock that followed them, and that Rock was Christ."

[Continued.]

Christ is a refuge! This has special reference to peril from external foes. It is not a refuge for rest simply; not a place of freedom from mere weariness; but it is a "stronghold"—a place of safety, where the violence of

enemies does not reach. The following texts speak of this defence, "He shall dwell on high; his place of defence shall be the munitions of rocks." This is said of the righteous man, walking in the fear of the Lord. He shall be as safe from moral harm, as those who are protected by munitions of rocks are from physical violence. When David realized his danger he prayed, "Be thou my strong rock, and my tower of defence to save me. For thou art my rock and my fortress." He frequently broke forth in these words, "Thou art my rock and my fortress." At another time he exclaimed, "In God is my salvation and my glory, the rock of my strength and my refuge is in God." In such language, Christ, as the "defence" and "refuge" of his people, is presented to us; and when we connect with these passages certain facts recorded in the Scriptures, the symbol becomes most striking. The rocks of Eastern countries formed a part of their strength. In times of danger the people retired to them for safety. In the Book of Judges we are informed that when the Benjaminites were well nigh destroyed by the Israhelites of the other tribes, they retired to the rock Rimmon where they were secure. David frequently resorted to famous rocks for security, when pursued by Saul; as at the rock of Hittaim, and Elah. At the latter place he retreated with his people when his cruel and relentless enemy sought to destroy them elsewhere; and they were made safe.

Hence a rock is an appropriate symbol of strength and safety; one more fit could not be selected. And where is the Christian's safe retreat, but in Christ? What a mighty defence is that against which the rage of Satan and a wicked world who vainly strive? If Christ be for him who can be trusted, what can he not do? "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Often, very often have those who were fighting the battles of the Lord tested the strength of this refuge; by fleeing into it. They have found the promise sure, "Whoso trusteth in the Lord shall be safe." Enemies may kill the body, but they cannot kill the soul. Christ is a perfectly safe refuge from all moral harm, and there are many instances of triumph on record which seem to indicate that trust in Christ brings even physical defence.

Christ is a foundation. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." Here is represented, by a parable, the foundation of the individual believer's hope. To the Jew this must have been a striking comparison. For the streams that ran among the hills of Palestine, though dry during some portions of the year, were swollen by sudden and violent rains at other times, so that they rushed along their stony beds, sweeping away every object in their course, save the rocks that lifted their heads in proud defiance to the elements. Even houses that stood within reach of the swollen and overflowing streams were frequently blown away, and dashed to pieces. For this reason, the wise builder of a house in that country sought for a rock for a foundation. When the Savior uttered such words, his hearers could hardly probably, numerous illustrations of wise and foolish builders, from their own experience and observation; and this circumstance must have contributed to the force of the parable, as the attention was directed to Christ the foundation of the believer's hope. Again Christ said to Peter, "And I

also unto thee, that thou art Peter; and upon this rock will I build my church; and the gates of hell shall not prevail against it." Here we have presented the foundation of the church—the entire, visible body of laborers. This passage has caused some discussion as to its correct interpretation; but that view of it which makes the term "rock" refer to Christ is alone consistent with other references in the Bible. The gates of hell will not prevail against it, because it is founded "upon this rock," which is Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ. These things said, Jesus Christ as a strong, immovable and everlasting foundation of hope. All things else are but "hay and stubble." A rock is one of the most appropriate of all material objects to symbolize this idea. It is the most suitable and enduring of all foundations, so that it has been sought for this purpose in all ages. Men have tried other materials, but they have failed them in the hour of calamity; just as other grounds of hope than Jesus have failed the sinner when the floods of death have rolled over him.

The grounds of hope for the future are various among mankind. One sees his own foundation, and another has a different one. Here one gathers together his own materials, and builds upon his own good works, and it appears well in the hour of prosperity; but when the winds of adversity, and darkness covers his path, he finds he has built upon the sand. How many have shared in this bitter experience when it was too late to repair the evil! Death beds have borne appalling witness to this delusion. The dying words of thousands have proclaimed more loudly than even the voice of reason, "Sober foundation can no man lay than that is laid, which is Jesus Christ." Said one at the door of death, "I thought I was safe; but the foundation of my hope is swept away. O strange delusion that has destroyed my reason!" Others have given utterance to language no less startling: "What a lesson is the past history of the church in regard to this foundation! It verifies the words of the prophet, 'Behold I lay in Zion, for a foundation, a stone, a tried stone, a corner stone, a sure foundation.' Through all the storms of persecution that have swept over the earth for more than eighteen centuries, this rock has stood secure and unshaken. Other systems of religion have passed away and are forgotten; but Christianity stands as firmly to-day as it did when the angels sang, 'Peace on earth' over the plains of Bethelhem. This is evidence to all believers that it is founded upon a rock.

Am with the glass of prophecy we anticipate as much in time to come. The foundation is not only a rock, but it is the "Rock of Ages," as Isaiah denominates it. It will endure when material things pass away "with a great noise." It is in which makes "precious to mortals desiring to abide for eternity. If it did not promise to last beyond the tomb, it would be of comparatively little value. For there it is most needed. Surely the true follower of Christ may say,—

"On the Rock of ages founded, What can shake thy sure repose? With salvation's wall surrounded, Thou mayest smite at all thy foes."

(To be continued.)

For the Herald of Truth.

Incidents in the Life of Menno Simon. How little do the Christians of the present day seem to comprehend the

terrible trials and sufferings, to which the true followers of Jesus were exposed in the past ages of the world. The true and the Christian no longer needs to flee to the mountain and the desert, and hide in caves and forests, to escape the persecutor, and avoid the prison, the axe, and the stake. When he retires at night, he needs needs himself to God and slumbers sweetly as an infant in its mother's arms; for he has no reason to fear, as in the days of the reformers, that the persecutors, the officers of the law, are ever upon his heels, and that, at any moment, he may be torn away from his home and the loved ones there, and carried away to suffer torture, imprisonment, or death, whenever it may please the caprice of the persecutor so to order it; but we are protected in the enjoyment of every blessing. We can sit down under our own vine and fig-tree and worship God according to the dictates of our own consciences. Oh, how thankful we should be for the manifold privileges which we enjoy, and how should we labor to improve them. The following incident in the life of Menno Simon will give us some idea of the trials, difficulties, and dangers to which he and others were exposed.

In the year 1539, there lived near Hartlingen, in Friesland a pious man named Taert Keynerts. Menno Simon, having through the providence of God been awakened to a new life, and renounced the false and superstitious practices of the church, he found that peculiar form of religious worship under which he was brought up and educated as a priest, began to teach the truth of the Gospel in its purity. "This step brought upon him immediately the displeasure of the then prevailing Church, and he and his followers became the objects of the most bitter persecutions. The blood-thirsty persecutors not only set a price on the heads of the most distinguished Anabaptist ministers, but got their likeness taken, and had them pasted up at the most public places, with the promise of large sums of money to those who would arrest them and place them in the hands of the executioners.

Menno was a man of extraordinary talent and eloquence, and very zealous. Disregarding the dangers which surrounded him on every side, he actively engaged himself in his duties as a public preacher and an apostle of the Lord Jesus, whose command is given to all his faithful messengers, "Go ye into all the world and preach the Gospel to every creature."

Traveling from place to place, preaching the Word and leading thousands from the dark paths of superstition and sin to the true light and liberty of the Gospel, he became a special object of hatred and revenge with the cruel persecutors, who followed him constantly, employing every means in their power to destroy him. In his efforts to exclude his pursuers, he took refuge with his friend Reynerts, who, because he loved Menno and saw the terrible dangers to which he was exposed, kindly received him and concealed him in his home. The persecutors tracked him hither also, and though Menno escaped the vengeance of his pursuers, this simple act of hospitality cost the good Reynerts his life. For by the laws of the times, to shelter, aid, or comfort, a so-called heretic, especially an Anabaptist, was a capital offence. Reynerts was admitted by his adversaries to have been a very pious and good man. But notwithstanding he was apprehended and carried to Leuwarden, where he was cruelly tortured, and his disciples were not the place where Menno was concealed; but he chose to sacrifice his own life, to save that of his friend: thus literally fulfilling the words of the beloved disciple, "We ought to lay down our lives for the brethren." Menno, in his

reply to Gallius Faber, gratefully mentions the touching death of his friend.

Menno was one of the most prominent and zealous of the reformers, during these dangerous and bloody times. His reasonings were so powerful that none could withstand him; and even his persecutors did not dare to meet him in open argument. He was an instrument in the hand of God through which many souls were brought from darkness unto light, from the power of Satan unto God. The fact that he drew so many followers after him, made him the special object of revenge and persecution, so that in 1543 a severe decree was issued throughout all West Friesland expressly against Menno. This bloody edict contained an offer of a general pardon, the favor of the Emperor, the freedom of the country and a hundred carlgulden (gold crowns) to any malefactor and murderers who would deliver Menno Simon into the hands of the criminal judge. Yet against all the offers and promises to spare his life, he refused to give up his life, and he died in peace, on the 13th of January, 1559, aged 66 years, at the house of a nobleman, with him accompanied by all the sight of the snare daily laid for his life, generously took him and several of his brethren under his protection. J. F. F.

Strong Characters.

Strength of Character consists of two things, power of will and power of self-restraint. It requires two things, therefore, for its existence, strong feelings and strong command over them. Now it is here we make a great mistake; we mistake strong feelings for strong character. A man who has all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake—because he has his will obeyed, and his own way in all things, though he is a strong man, the truth is that he is a weak man; it is his passion that he is strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or we never see a man in anguish stand, as if carved out of solid rock, mastering himself? Or one, bearing a hopeless daily trial, remain silent, and never tell the world what cankered his home-peace? That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with many powers of indignation in him, can be provoked and yet restrain himself, and forgive,—these are the strong men, the spiritual heroes.—E. W. Robertson.

The Friends — Quakers.

THEIR DOCTRINES AND OTHER PECULIARITIES.

[The following letter, written by a "Friend" from Philadelphia to the publishers of the American *Phrenological Journal*, in reply to a request for photographic likenesses of distinguished Friends, gives a plain and concise summary of their faith, which cannot fail to interest our readers, inasmuch as most of their views accord with those of our own church. For the information it contains, we give the letter, and feel encouraged to read it, as it gives us the assurance that

we as a church do not stand alone in testifying against such things as the swearing of oaths, the performing of military services, the vain and changeable fashions of the world, the idolatrous custom of taking likenesses, now so prevalent among all classes, and other points which the letter itself will point out.]

Respected Friend:—In reply to thy request for portraits of leading Friends for publication in the *Phrenological Journal*, it must be stated that they cannot be obtained. For although many pictures are in circulation of members of the Society who have become distinguished, the genuine Quaker will not allow his likeness to be taken, believing the practice originates in vanity, and savors too much of an idolatrous creation. It has been the object of their teachings from the beginning, to bring man out of a state of nature into a state of grace, and to suppress, as far as possible, whatever attaches to his soul as a fallen being. George Fox, the founder of the Society, began to preach in 1645, being twenty-four years of age. He says, "I was sent to turn people from darkness to light, that they might receive Christ Jesus; for to us many as should receive light by his light, I saw he would give the power to become the sons of God, which I had obtained by receiving Christ. I was to direct people to the Spirit, that gave forth the Scriptures, by which they might be led into all truth." Christ, he said, and God, as those had been who gave them forth. I was to turn them to the grace of God and to the truth in the heart, which came by Jesus; that by this grace they might be taught, which would bring them salvation; that their hearts might be established by it, that their words might be seasoned, and all men might come to know their salvation. Now it is here we make a great mistake; we mistake strong feelings for strong character. A man who has all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake—because he has his will obeyed, and his own way in all things, though he is a strong man, the truth is that he is a weak man; it is his passion that he is strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or we never see a man in anguish stand, as if carved out of solid rock, mastering himself? Or one, bearing a hopeless daily trial, remain silent, and never tell the world what cankered his home-peace? That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with many powers of indignation in him, can be provoked and yet restrain himself, and forgive,—these are the strong men, the spiritual heroes.—E. W. Robertson.

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In the great sermon on the mount on the occasion of speaking of wearing says (Matt. 5: 27). Let your communications be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Under this injunction the Friends do not only decline to take an oath, but feel compelled to apply the principle of "cometh of evil" to other practices also. That of addressing a single person as if he were two or more—a falsehood which no amount of usage can render true—"cometh of evil," having its origin in the wicked pride of sovereigns in arrogating to themselves a superior personality. The calling of others Master (Mister) who are not such, is similar in its character, and is also expressly forbidden by Christ.—Matt. 23: 8, 9, 10. The practice of calling the days of the week Sunday, Monday, etc., and the months January, February, etc., arose from the appropriation of those days and times to the worship of the sun, and drew the mind away from serious things. Their *non* peculiar out of cometh the same as that worn by respectable people at the rise of the Society in 1650. The Apostle Peter, speaking of the dress of women, says, "Whom they adorn with gold, pearls, and ivory adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit." The Friends believe in the divine authenticity of the Scriptures of the Old and New Testaments, but hold that, in order to understand them aright, a measure of the spirit which dictated them is necessary. \* \* \* They believe the gospel dispensation is not only one of "glory to God in the highest," but also of "peace on earth," and therefore deny all wars, both offensive and defensive, and the conjunction of the Savior to "resist not evil," and to "love your enemies"—precepts utterly at variance with the spirit and practice of war. The views of the Friends in relation to ministers differ from those of most other sects. As God alone can know the heart of a congregation, no amount of previous preparation can enable any man to minister to their spiritual wants at the time without an immediate revelation from Him. This being the only indispensable qualification, there is nothing in it to hinder a man exercising this office from gaining his own livelihood in any honest business; so the Friends do not pay their preachers. They believe the highest High is performed in silence. Thus, when they meet together, instead of having a set form of service, they remain quiet, endeavoring to wait on the Lord in the silence of all flesh; that is, while reverently approaching Him in spirit, they try to suppress all worldly-mindedness, and thus perform a sacrifice of self which is well-pleasing in the Divine sight. As this exercise is maintained, a time comes when the heart is purified, and He will make himself known by the breaking of spiritual bread.

TWENTY-EIGHT years of observation have convinced F. Etchell that Friends have continued to consume (smoke) daily 20 grammes (about 4 ounces) of tobacco without their vision or memory becoming impaired. There are many smokers, he urges, who may long resist those evil propensities, though slow in manifesting themselves, are, however, none the less certain.

**The Herald of Truth.**

Bro. Peter Troxel, of Wayne Co., Ohio, in his recent journey to the West, visited the churches in Grundy, Stephenson, and Whiteside counties, Illinois.

A pleasant and well attended meeting was held on the fourth of November, in the house of Bro. William Geall, three miles west of Morrison, in Whiteside county, Illinois. Their next meeting will be held on Sunday the 30th of December. This would be an excellent neighborhood for some ministering brother, seeking a new home, to settle.

Communion services were held in Grundy county, on Sunday the 4th of November. Four persons were received into the church by baptism. May the Lord strengthen them, that they may grow in wisdom and let their light shine, that the world may see their good works and glorify their Father which is in heaven.

With the present issue, we send an Extra containing the title page and table of contents for the three volumes of the paper. Those who wish to have their papers bound can now do so and have a title page and table contents all complete. We will herewith give a title page and index with the close of each volume.

The name of our paper will not be changed. Nearly all whom we consulted on the subject, or who expressed their views upon it, were unfavorable towards any change.

Those who wish extra copies for samples and to distribute among their friends, can be furnished with them free. Send for some and distribute them among those who do not read any religious paper, you may be able to obtain a new subscriber.

The postage on the Herald of Truth is twelve cents per copy, per year, or twelve cents for every four ounces if more than one paper is received in one package. The postage is payable at the office where it is received.

Don't forget to Renew. With the present issue a large number of our subscribers will find the blue X prefixed to their names. We hope they all understand that this means, *Please renew your subscriptions.* We should be pleased to hear from all our old friends again and many new ones.

**The Close of Vol. III.**

With this issue of the *Herald of Truth*, we conclude our third volume. Another year's labor is accomplished, and before we have time to lay this on the table of our readers, we will already have begun the work for our next volume. And, in beginning the new volume, we do not wish to part with a single subscriber whose home we have visited during the past year.

Our subscription list is larger now than it has been at any previous time, and we desire to express our heartfelt thanks to all who in any wise aided in, or contributed to its circulation. We trust also our friends and patrons and the benevolent ones in general will feel a still deeper interest in the work and continue to labor for its more general circulation. We need all the help we have thus far had and more. We need all our old friends to stand by us and co-operate with us. Each new subscriber lightens the burden of expense to us, and all share the general benefit.

It is true that few will in these days work without pay. Even children partake largely of this spirit, and surprise you when you ask of them a favor, with the question, "*How much will you give me?*" Notwithstanding we ask our friends to work for the *Herald* free. Truly we have received, freely given. My own labors for these years have been given to this work without compensation, and with no small sacrifice, and this is not all that I have given, but I will say no more, lest any should say that I boast; but, having done this, I feel free to ask the help of the support of the brotherhood. If the paper is worthy of your support, and if you can recommend it as beneficial to yourself and family and neighbors, then do not ask to subscribe for it yourself, and ask your neighbor to do likewise.

And then there are higher motives than the simple gathering up of dollars and cents that should prompt us to labor for a more extended circulation of our paper. It is every Christian's duty to do all that he can in all the ways he can, to all the people he can. There are many ways of doing good, and one way is to circulate religious reading. Our paper is a religious paper, and I believe every one who has read it will testify that its teachings agree with the word of God. I believe also that those who diligently read the paper and give heed to its instructions will become better men and better Christians. It is my every conviction of this. The children are instructed by it. They learn to read, they become acquainted with the truth of the Bible and the faith of the church, they learn many lessons of truth; and that is one of the ways in which many of our friends know better than we do. It encourages, warns, reproves, rebukes, instructs and exhorts. Through the reading of good books, sinners have been awakened; and if, through the reading of our paper, one soul should be awakened and brought to God, would it not amply repay all the labor, trouble, self-denial, and expense it has cost? This, then, is the higher motive, and in justice as to interest ourselves in this work.

Our circulation now, at a safe calculation, reaches 1500 families. This is a small number; yet taking the average number in each family to be four persons, the number of individuals reached by our paper every month would be 6000. The whole number of copies circulated in both languages is about 2000. By a little effort this number might be doubled. And inasmuch as the price at which the paper is published, together with the present exorbitant high prices of labor and paper, it barely pays its own expenses. But we do not wish to make any changes in the price of subscription, though there are few journeymen, if any, that do not receive a considerable income from advertising, etc., that are published at so low a price as ours. We produce it at a price that will be most satisfactory to our patrons, and we will continue its publication at the same rate, and on the same terms as heretofore, and endeavor to increase our income by increasing the number of subscribers.

With the beginning of the next volume, the form of the paper will be changed so as to make 10 pages nine inches by twelve inches in size. It will then contain fifty as much, and probably more reading matter than now, while it will be much more convenient to both to read and to carry, especially for those who wish to get them bound.

We wish to say, too, that it is necessary that our terms of *payment in advance* be strictly complied with, inasmuch as we have to pay for paper in advance and meet our other expenses as fast as the work is done; and then it will save us a large amount of labor and expense in keeping accounts and collecting.

May we not then in conclusion, confidently ask the renewed co-operation of every reader who desires our prosperity and who loves the truth and the prosperity of the church, in introducing the *Herald* in neighborhoods and families where it has heretofore been unknown?

**Correspondence.**

**From Virginia.**

Dear brethren and sisters in the Lord!—Bro. Samuel Coffman and myself, recently made a short visit to West Virginia. We left home on the first of October, traveling on horseback. We went to Piedmont county, a distance of 35 miles, the first day, crossing two mountains. Here we took lodging for the night. The second day we arrived at a small stream called Seneca Creek, where we staid all night. On the 3rd, we had an appointment for preaching at Seneca Church. This was the first time the people in this vicinity had an opportunity of hearing Menomonic ministers, and they listened very attentively. We have no members in this place, but met many kind friends.

After concluding our services here, we proceeded on our journey to Johnson county, two and a half day's journey, arriving there on the 5th. Here we found two members of our church, had preaching four times, and that the next day we performed many of our friends know better than we do. It encourages, warns, reproves, rebukes, instructs and exhorts. Through the reading of good books, sinners have been awakened; and if, through the reading of our paper, one soul should be awakened and brought to God, would it not amply repay all the labor, trouble, self-denial, and expense it has cost? This, then, is the higher motive, and in justice as to interest ourselves in this work.

Our circulation now, at a safe calculation, reaches 1500 families. This is a small number; yet taking the average number in each family to be four persons, the number of individuals reached by our paper every month would be 6000. The whole number of copies circulated in both languages is about 2000. By a little effort this number might be doubled. And inasmuch as the price at which the paper is published, together with the present exorbitant high prices of labor and paper, it barely pays its own expenses. But we do not wish to make any changes in the price of subscription, though there are few journeymen, if any, that do not receive a considerable income from advertising, etc., that are published at so low a price as ours. We produce it at a price that will be most satisfactory to our patrons, and we will continue its publication at the same rate, and on the same terms as heretofore, and endeavor to increase our income by increasing the number of subscribers.

visit the large and strong churches, but I mean that we should visit those places also where there are but few members, and where there are no members and little or no preaching of the Gospel.

On the 13th, we left Pocahontas for Augusta county, where we arrived at Bro. Jacob Hildebrand's on the 15th. There we met the beloved brethren and fellow-ministers, David Shank and Geo. Schmidt from Canada. We enjoyed their company for a short time, held communion meeting together at Hildebrand's M. I., and returned home on the 16th, and thanks to the good Lord, found all well. We also had the privilege recently of the company of four brethren from Washington Co., Maryland, one of whom had but recently been called to the ministry, yet in obedience to his call, he carried a willing and cheerful heart to us and preach the Gospel. Now may the rich grace of God and the communion of his Holy Spirit be and abide with you all for ever. Amen.

CHRISTIAN BRUNN.

Edom, Rockingham Co., Va.

**From Allen Co., Ohio.**

DEAR BRO. FRANK!—After leaving you in Elkhart County, Indiana, I went into the neighborhood of some of our Dutch brethren, where we had one meeting, fourteen miles north of Warsaw. From here I went to Allen Co., Indiana, fourteen miles north of Fort Wayne, and spent three days with the brethren and sisters there, and commemorated with them the dying love of our crucified Redeemer. I also visited some of the Oniah brethren and sisters, with whom I had a friendly and, I hope, an edifying conversation.

On the 23rd of Oct., I again took the cars at Fort Wayne and traveled to Penn., a distance of fifty-four miles, in a south-westward direction. From there I went to Arcadia, in Hamilton County, Ind., a distance of forty-five miles, where I spent six days among the brethren and sisters. We had some edifying meetings. We also celebrated the dying love of Jesus by partaking of the holy emblems of the bread and wine. Three persons were also added to the church, and Bro. John Kaufman, son of Christian Kaufman, was ordained to the ministry of the Gospel. May the Lord fit and prepare him for the great and important work to which he has been called. May he endue him with power from on high, and grant that he may become instrumental in the conversion of many sinners, in giving them from darkness to light and into the power of Satan to God. Amen.

There are now, in Hamilton county, seventeen members of our church, all living near Arcadia. I believe that there are some others there also, who felt "almost persuaded to become Christians," and the brethren and sisters among the friends, and may be also bless the "little flock" that it may grow and increase largely.

On the 30th, in the morning, I left Arcadia, and in the evening, about dark, arrived safe at home, and thanks to him to whom all praise and honor be ascribed, found all well. Neither am I forgetful of the kindness which the dear brethren and sisters manifested towards me while I was among them. May the Lord abundantly bless them for the same. Let your prayers be for us, unworthy fellow servant.

J. M. BRENNEMAN.

Elida, O.

**From McLean Co., Ill.**

**A JOURNEY TO IOWA.**

I took passage on the train at Hudson, Illinois, on the 10th of October, and arrived, on the 11th about 9 o'clock A. M., at Iowa City, Johnson Co., Iowa, where Bro. Jacob Ehler and his wife were waiting with a conveyance to take me with them. I was met here at the same time by several other brethren and sisters, and in the evening we arrived at the house of Bro. Soller. On the 12th, in company with Bro. B. I visited the brethren and sisters in the vicinity. On the 13th, I was present at an examination of several young persons, who desired to enter into a covenant with their Lord and Savior, and on the 14th they were received into the fellowship of the church by baptism at the house of Bro. B. Miller. On the 15th, there was meeting at the same place again, from which place in the evening Bro. Christian Giegerich, J. Miller, and I went to Washington County, a distance of about 28 miles, to Bro. J. Sommer's. On the 16th we had meeting there, where I was joined by Peter Swartz, a fellow-minister, in company with whom I was in the evening visited Bro. J. Roth.

On the 17th, we traveled to Lee County, reaching the residence of the above-mentioned brethren in the evening of the 18th, I visited the brethren and sisters in the neighborhood. On the 19th, instruction was given by Bro. Kauffmann to a number of converts, of whom there were seven received into fellowship by baptism on the 20th. On the 21st, the Lord's Supper was celebrated in the house of Bro. J. Schraak.

On the 22d, I went in company with Bro. J. Kaufman to Hamilton County, arriving in the evening at Bro. J. Blauch's. On the 23rd and 24th, we had meeting in the meeting-house there, and on the 25th, the Lord's Supper was celebrated in the same place. On the 26th, I, in company with Deacon Chas. Benj. and his wife, went to Jefferson County, arriving in the evening at Bro. H. Blauch's. On the 27th, we returned to Bro. J. Sommer's in Washington County, where, on the 28th, the Lord's Supper was commemorated and also Bro. Benjamin Eieher ordained to the office of bishop. On the 29th, I visited the brethren and sisters and, on the 30th, Bro. Martin Eieher and J. Sommer brought me to Washington, where I received the cars for Davenport, and thence to Tiskawa, where I intended to stop, but unaware was carried past the town, where we met many acquaintances. From here Bro. Hirstein and I, having an opportunity to ride eight miles of my way on a wagon, and walking five miles, came to St. Hartman's by about half past seven. Sunday the 30th, I had a meeting in our meeting-house (it being the regular time), where one of my sons had come to take me home. I reached home at 5 o'clock. P. M., finding my family all well for which thanks I praise be to God.

JOSEPH STUCKEY, *Davenport, Ill.*

**Visit to Mahaska Co., Iowa.**

Leaving home on the 17th of October, I went to Washington, Illinois, where I was joined by Bro. Hirstein, my neighbor Abraham Drubaker's wife with her three children and her sister. On the morning of the 18th, taking the cars, we came to Peoria, where we were to change cars, but arriving two by a quarter of an hour to make connection and consequently had to wait till the next train at half past two o'clock P. M. Thence we came safely to East Burlington, and, crossing the Mississippi river in a ferry boat, we

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put up for the night at a hotel in Burlington City. The next morning we continued our journey, arriving about eleven o'clock at Mount Pleasant, where the women who accompanied us, left us. Then we soon reached Batavia, and, knowing that an aged brother, named Samuel Eshleman, lived in that neighborhood, and had received intelligence of our coming, we looked around, hoping perhaps to meet him, but saw no one whom we took to be him. By noon we arrived at Ottumwa, where to our joy we met with Bro. Eshleman. At three o'clock we reached Oskaloosa. There we were met by Bro. Henry Beutler, who took us to his home, where we found our friends, acquaintances, brethren, and sisters all well. The beloved brother and fellow-laborer in the Lord's husbandry, Peter Beutler, came that evening thither to his son Henry's also, and I and Bro. Eshleman then accompanied him home, and spent the night with him with much satisfaction.

Saturday the 20th, we had meeting at Bro. Henry Beutler's, where two persons announced their desire to enter into a covenant with their Redeemer. On Sunday there was meeting twice at Pre. Beutler's, and in the afternoon the two above-mentioned persons were received by baptism into the church. Oh how we rejoice to see young souls arise, and become obedient to the call of their crucified Redeemer. On Monday the Lord's Supper was commemorated. As we were detained on our setting out on our journey, our time was much shortened. On Tuesday and Wednesday we visited our friends and acquaintances, brethren and sisters in the neighborhood, and on Wednesday evening we came again to Bro. Henry Beutler's, where all our friends again met, to take leave of us.

As it was, therefore, the wish of Bro. Eshleman, that we should also pay him a visit, we felt desirous of fulfilling his wishes, since his wife, a beloved sister, was not able to help herself, much less to leave her home. She has been afflicted for three years with the palsy so that her whole body is disabled.

On Thursday, the 25th, early in the morning, Bro. Henry Beutler took us to Macheson Station, where we took the train at half past nine, reaching Batavia at noon. We then accompanied Bro. Eshleman home, remaining with him that night. The next morning we took the train again, reaching Galesburg by eight o'clock in the evening, where we had to stay all night. The next day, Saturday the 27th, by eleven o'clock, we came to Peoria, where we met many acquaintances. From here Bro. Hirstein and I, having an opportunity to ride eight miles of my way on a wagon, and walking five miles, came to St. Hartman's by about half past seven. Sunday the 30th, I had a meeting in our meeting-house (it being the regular time), where one of my sons had come to take me home. I reached home at 5 o'clock. P. M., finding my family all well for which thanks I praise be to God.

I feel thankful also to the brethren and sisters for the love and kindness which were shown to us by them, and may that which has been shown by us in weakness, grow up with power and rich fruits unto everlasting life. Amen.

I will yet mention that it is the special wish and request of Bro. Eshleman that ministers who come into the neighborhood where he lives, will not depart by without visiting him also. His place of residence is between Witfield and Batavia, in Jefferson Co., Iowa. His post office is Batavia.

JOSEPH BALL.

Bacono, Woodford Co., Ill.

A Visit to Lancaster Co., Pa.

THE HERALD OF TRUTH.

At the request of some of the brethren that they might receive some communications from me through the *Herald of Truth*, I take my pen, not with a view of boasting or seeking applause, but merely to edify the brethren and sisters by informing them that God has graciously brought me back again safe to my family.

Leaving home on the 2d of October, I took the train at Johnston on the 3d at six o'clock in the morning, arriving at Lancaster, Pa., at three o'clock. P. M. I was an entire stranger there; but, through the love of God, I met with a brother, Elias Herr, who took me that evening to Hishop Benjamin Herr, a distance of seven miles.

On the 4th, we visited Bro. Amos Herr and some of the brethren in the neighborhood. On the 5th, I accompanied Bro. Amos Herr to the Conference meeting, which was held in Mellinger's Meeting-house. Eleven bishops and about seventy ministers and deacons were present, and all seemed to be unanimately agreeing in their duty in seeking to build up the church on the Gospel-foundation, of which Jesus Christ is the corner-stone.

From there we accompanied Bro. Jacob Hiersley to his home a distance of seven miles. On the 6th, we attended the funeral of Bro. Joseph Grackbill, in Providence Township. The age of the deceased was 41 years, 8 months, and 16 days. A funeral sermon, in comfort of the bereaved, was delivered by the writer in German, and by Bro. Amos Herr in English from 1 Thess. 4: 13-17. From here I went with Bro. Herr and Pre. Samuel Wenger, who, on the following day, took me to Hershey's Meeting-house, and on the 8th, we attended the funeral of a little boy at Webersland. On the 9th, we had meeting at Bowman's Meeting-house, and on the 10th at Metzler's, and spent the afternoon with Bro. Daniel Moyser, who is also Preacher Tobias Wanner, John Hess, Abraham Martin and several other brethren were present. On the 11th, we had meeting in Summitown meeting-house. From here Bro. David Whitner took me to his home, and, on the 12th, we had meeting in Milleville Meeting-house, after which I was taken in the evening to Lampeter, where I took the train about midnight, and arrived safe at home on 13th, finding my family all well. All the meetings were well attended. I was very thankful for the love which the brethren and sisters showed. May the Lord reward them in the world of glory.

**A Journey to Westmoreland Co., Pennsylvania.**

On the 29th of October, I again left home in company with my wife and several brethren and sisters, and, taking the train at Johnston, proceeded to Greensburg, whence we procured a conveyance to Mount Pleasant, arriving in the evening at Bro. Jacob Loucks's. On Saturday the 27th, we had meeting, and on Sunday the Lord's Supper was commemorated with bread and wine. The aged brother and bishop, Nicholas Johnson, and his son and fellow-minister David Johnson of Fayette County were there also. On Monday, we visited some of the brethren and sisters, and on Tuesday we arrived safe at home again and found all well for which thanks I praise be to God. I feel very thankful for the love which was shown toward us by the brethren and sisters. May the Lord reward them. The grace of God be with you and us all. Amen.

SAMUEL BLOUGH.

Johnstown, Pa.

THE HERALD OF TRUTH.

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Let us not be idle but labor diligently for the salvation of our souls and others, and for the glory of God. Let us be steadfast and immovable in all our purposes, to withstand evil and adhere to the right, so that we be not overtaken and turn back to our former sinful life. It seems to me, it cannot be, that any one after having experienced the sweetness of a Christian's life should be content to turn back again, and yet there are many who have done so. They have grown weary and faint by the way. Take heed, O Christian traveler! Be faithful and persevere! We need so much to please and gratify our nature in this sinful world, but if we would come after Christ we must deny ourselves and take up the cross and follow him. And if we love him, we will desire to please and glorify our Father, and though the sacrifice is great, and the cross hard to bear, all things work together for good to them that love him. In the conflict of the Spirit against the flesh we are often overwhelmed with dark clouds, but the Savior is our Captain and he tells us, "In this world ye shall have tribulation," but he also adds, "Be of good cheer, I have overcome the world." He conquered with his blood, and he triumphs in him, and the spirit shall gain the victory. He has overcome the world for us, and his promise is that he will never leave us nor forsake us,



Children's Column.

The Christmas-Gift.

DEAR CHILDREN!—It will soon be Christmas, and many of you will expect a Christmas gift, and you know that you have a holiday; and perhaps there are many grown people, as well as children, who spend their Christmas holiday without ever thinking why they have such a day. Now will I tell you why we have such a day as Christmas, and I wish you to read it carefully and always remember it.

Christmas is so called because it is the day which we celebrate as the anniversary of the birth of Jesus Christ the Savior of the world, who left his Father's throne in heaven and came down upon the earth, was born in the stable and laid in a manger, because there was no room for him in the inn. This is why we keep Christmas. You all remember when your own birth-days come; and Christmas is the birth day of our Savior. Oh! let us all remember the birth-day of Jesus, not as a day of fun and frolic and sport, but as a day of thankfulness; and let us be glad in our hearts, that we have a Savior who loved us, and gave himself a free gift unto us, so that if we are willing to receive him into our hearts and obey him in all things, that he commands us, we shall have a rich treasure in heaven which shall never be taken from us, yes, we shall have Christ himself as our Savior, our Friend, our Elder Brother, our High Priest, our Good Shepherd, our All. He is a precious gift unto us, which is of greater value than anything that the world can purchase or bestow. Let us seek him early, and give our hearts to him, that we may receive him as the best of all gifts; for, if we have Jesus, we shall not want in anything; for he has promised to be with all those that love and obey him here on earth, every day, and when we die we shall go to reign with him there. "I love them that love me, and those that seek me early shall find me."

If any of the children wish to read more about the birth of Christ, let them get their Testaments and turn to the second chapter of Luke, and carefully read the whole chapter; and especially would I ask all my young friends to read this chapter on Christmas day.

Children, this is the last month in the year, and this is the last article I can write for you in the Herald of Truth this year. I hope the lessons of truth that you have read in the paper during the past year may not only have given you pleasure to read, but I hope also they may have made you better boys and better girls, so that you will be able next year to learn more and to more good. In the next number, I shall probably have more to tell you, about your duties and the way of life. Till then farewell.

J. F. F.

Married.

On the 4th of November, in the Meeting-house at Gevber's Grove, near Lean County, Illinois, by Pre. Joseph Stucky, David Rupp to Barbara Kinnig.

On the 11th of November, in Elk-hart County, Indiana, by Pre. Daniel Shively, Abraham Culp of the above mentioned place to Anna C. Hoeser of Rockingham County, Virginia.

On the 4th of Oct., near Lancaster, Ohio, by Pre. Jonathan Zook, Joseph

D. Hertzler, of Noble Co., Ind., to Sarah Berndrager, of Fairfield Co., Ohio.

On the 15th of Nov., near the same place, by the same, John J. Berndrager to Martha King, both of Fairfield Co., Ohio.

Died.

On the 27th day of October, in Perry County, Ohio, of a lingering illness, John Knuffman, aged 82 years, and 2 months. He was buried on the 28th at Breunmann's Meeting-house. A funeral discourse was delivered by Pre. Jacob Good from Matt. 24: 44. He was a faithful member of the mentioned church for upwards of 60 years. During his illness, he frequently expressed a desire to depart, but waited with patience the time of his deliverance.

HENRY B. BRENNEMAN.

On the 23th of November, in Wayne Co., Ohio, near Smithville, of dropsy, Jacobina Nafziger, aged 81 years and 2 days. She was buried on the 7th at Hof's Meeting-house. She was a faithful member of the Omish Church. She leaves seven children and forty-six grand-children. A funeral address was delivered by the writer from Mat. 23: 44, and by John Shumaker from John 11: 25—29.

CHR. K. JOTNER.

On the 1st of November, in East Lampeter Township, Lancaster Co., Pennsylvania, Brother Jacob Bessler, aged 55 years, 9 months, and 27 days.

On the 7th of November, in Tazewell County, Illinois, of consumption, Joseph Schweitzer, aged 20 years. He arrived last spring from Europe, where he left his parents, having here a brother and relatives. He died at the residence of his uncle Nicholas Rissler, where a funeral sermon was delivered by the writer from John 5: 25—29. The deceased was a member of the Omish Mennonite Church.

JOSEPH STUCKEY.

On the 28th of September, in Connaught Township, Somerset County, Pennsylvania, Esther, wife of the aged brother and minister Jacob Blough, aged about 70 years. She was buried on the 30th. Affecting funeral addresses were delivered by Christian Lehman and Abraham Stutzman.

SAMUEL BLOUGH.

On the 6th of November, near Harrisonburgh, in Rockingham County, Virginia, of dropsy, Maria Landwe, wife of John Landwe, a member of the Christian Wenger, aged 69 years, 9 months, and 6 days. She endured her affliction with Christian resignation and passed off calmly and quietly, expressing a desire to depart. A large concourse of friends and relatives followed her to her last resting place. A funeral address was delivered at the Pike Church by the brethren D. Heatwole and J. Driver from Eccl. 7: 1—6.

"Dearest Mother, thou hast left us, Here thy loss we deeply feel, But 't is God that hath bereft us, He can all our sorrows heal."

"Mother, thou wast mild and lovely, Gentle as the summer breeze, Pleasant as the air of evening, When it floats among the trees."

"Peaceful be thy silent slumber, Peaceful be the street as thou goest, Thou no more wilt join our number, Thou no more our songs shalt know."

"Yet again we hope to meet thee, When the day of life is fled, Then in Heaven with joy to greet thee, Where no farewell tear is shed."

D. H. LANDER.

On the 1st of November in Markham, Canada West, suddenly, Esther, widow of John Roemer, aged 70 years, 2 months, and 28 days. She was buried on the 3d at Weidman's Burying-ground. A funeral address was delivered from John 5: 25—28, by Bro. and Preacher Henry Berckel followed by Pre. J. H. Steckly in English from the same text. This aged sister had for a number of years become very weak both in body and mind; but as long as she was able, she went to church very diligently to hear the word of God and to take part in the exercises of Christian worship; and when she was no longer able to attend the house of God, the brethren dispensed to her the word at her house. She endured many crosses and sufferings, but held steadfastly the faith which she had many years before vowed to God. Thus she lived a faithful sister of the Mennonite Church to her end, and we believe that she has made a happy entrance into the life beyond the grave.

D. B. HOOVER.

On the 19th of November, in Noble County, Indiana, Esther, wife of Solomon Kaufman, aged 71 years, 4 months, and 16 days. She was a member of the Omish Mennonite Church. She was buried on the 20th. A funeral sermon was delivered by Bro. Isaac Schmecker from 2 Tim. 4: 7, 8, "I have fought a good fight, I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." She leaves a husband and two little children.

G. Z. BOLLEE.

On the 11th of November, in Markham, Waterloo Co., Canada West, Abraham Roemer, aged 81 years and 7 months. He was buried at Weidman's Meeting-house. A funeral sermon was preached by Henry Berky, Jacob Weidman and J. Steckly from Luc. 12: 40. He was a member of the Mennonite Church.

DANIEL B. HOOVEL.

Letters Received.

Joseph Fank's Sons; John L. Gabel \$1.50. The Eng. and Ger. papers for \$1.50, would be sent to one address. Andrews Birky (first); Susan A. Ayle; Jacob K. Andrews; E. L. Rosentritt; Cyrus Smith \$2.00. Whistler of Peter's \$0.10; Ulrich Hertzler \$1.00; Pre. Joseph Stucky; Henry B. Brennenman; Daniel E. Hoover; Martin Good 25 cts.; Pre. Christian Brunk \$1.00; Pre. H. Shelly \$5.00; Pre. J. M. Brenneman; Jacob Hahn; J. A. Schlegler \$1.50; G. Mast \$1.50; Israel Ruff \$3.00; Daniel B. Hoover; Mary B. Stoltzfus \$1.50; Christian K. Yoder; Pre. John Brubaker \$1.50; John Smiley; Pre. Jos. Bally; Christian Zook \$1.00; Samuel Zimmerman; The paper to Youn-tun-zen is sent to the proper address each month. Samuel Kaufman \$1.50; Pre. Jos. Stucky; Pre. Samuel Hoeser; Adam Sheff; Pre. R. H. King \$1.00; Moses Mast \$3.00; E. Herr \$3.00; Franklin G. Mueser \$1.50; Susan Hershey; John Augspurger \$1.00; John Shenz; J. M. Goldsmith \$2.00; Henry J. W. Blosser; Pre. Henry S. Bower 10 cts.; Pre. David H. Landis; Peter S. Lehman; I. Frantz \$2.50; R. B. Brubaker; Samuel Heading \$1.50; John D. Hersey 21 cts.; Mrs. Lizzie Plank \$1.00; G. M. Faust \$1.00; Elias N. Nisley \$1.50; Ulrich Hertzler \$1.25; J. K. Harstler \$2.00; Benjamin Smith \$3.50; Jos. W. Detweiler \$2.00; Daniel B. Huber; David Plank; Jonathan Zug \$1.00; O. Boudange \$4.00; Henry B. Kurr; Daniel King \$1.50;

D. B. Sbrock \$1.50; Chr. C. Yoder \$1.00; Jacob A. Heitler; J. Stroka; John C. Shambaugh \$1.00; Pre. Jos. Stuckey \$4.50; Jac. Portman; D. Herr (Peques); C. K. Nisley \$3.00; David Glatzer; Henry S. Heitwiese; Pre. J. H. Swartz \$3.00; George Wagner \$3.00; C. Metzler \$1.00; Solomon Lauer \$2.00; Christian Rafziger \$1.00; G. L. Bollinger; Joseph Kinsinger \$1.00; Elizabeth Bower \$1.00.

Subscription List.

Table with columns for names and amounts. Includes Pennsylvania, Illinois, Indiana, Iowa, Maryland, Canada West, Virginia, and Ohio sections.

Should Christians Fight? A pamphlet on War by J. A. Welles, For sale at this office. Price 7 Cents.

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