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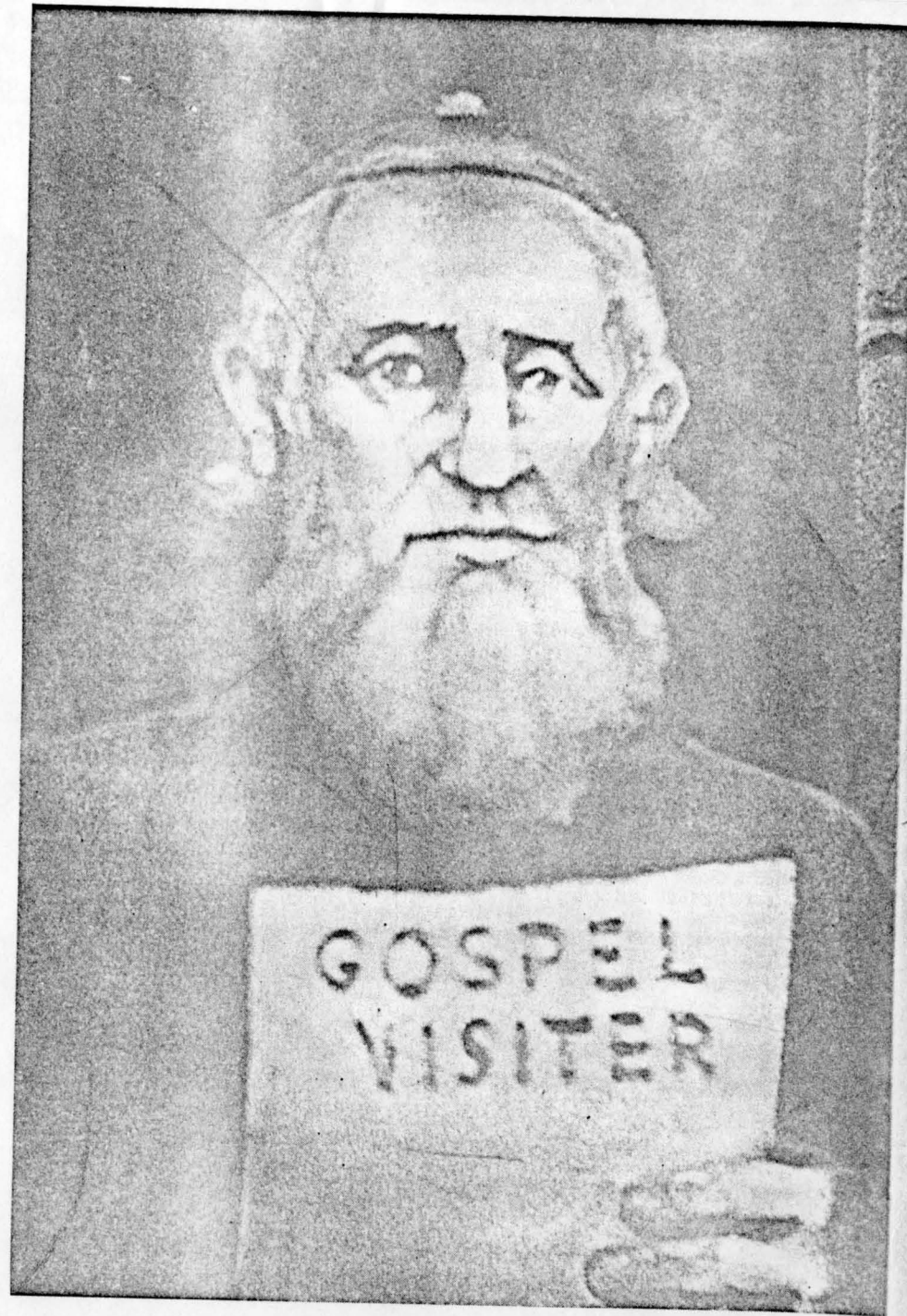
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Artist's conception of Elder Henry Kurtz

HENRY KURTZ: MAN OF THE BOOK

by DONALD F. DURNBAUGH

At 9:00 A.M. on Monday, January 12, 1874, Elder Henry Kurtz of Columbiana, Ohio, was found in his favorite rocking chair, his lifeless hands holding one of his well-loved volumes. The septuagenarian publisher, communitarian advocate, and Brethren churchman expired as he had lived — as a man of the book.¹

Kurtz was born on July 22, 1796, in the duchy of Württemberg, the son of George Jacob (d. 1846) and Regina Henrietta Kurtz (d. 1857). His schoolteacher father saw to it that Henry received a solid classical education, but it was the mother, in his later estimation, who provided him instruction in the "nurture and admonition of the Lord." Though small in stature, young Kurtz had a quick, incisive mind and a strong voice. He would make a good teacher or preacher, relatives remarked.²

Yet, he did not go on to a German university to prepare himself for one of the professions. Instead, in 1817 he joined the massive migration of Europeans to the young and bustling United States of America. The terrors and uncertainties of the Napoleonic Wars, followed by the repressive policies imposed by Prince Metternich, frustrated the plans of many an ambitious German during this period. Freedom and opportunity beckoned from the New World.

After arrival in Philadelphia, Kurtz settled in Northampton County, Pennsylvania, where he was soon offered a position as schoolteacher. He filled this position adequately for two years. Then he felt a calling to prepare himself for the Lutheran ministry. In reflecting on his feelings at that time, Kurtz later wrote:

After years of folly and godlessness I finally thought better of it and came to the conclusion: I desire to become a Christian. . . . Soon afterwards, the intention ripened in me to become a minister (*Christenlehrer*) . . . and all too soon, my zeal of the newly-converted brought me to the work of an evangelical preacher.³

He presented himself to the Lutheran General Synod at Baltimore in June 1819, where he was "directed to place himself under a suitable instructor in order to continue his studies." As a catechist, he received a call from the Plainfield congregation in Northampton County, and took up the duties of this first charge on August 8, 1819.⁴

Kurtz soon settled into his work as a shepherd of the flock. At the same time he met and married Anna Catherine Loehr, daughter of a Bavarian immigrant, the tailor and farmer Frederick Loehr. The marriage was solemnized on January 9, 1821. Catherine was to become the mother of their four sons and a steady support for the young husband during the troubled times ahead.⁵

The formal record of Kurtz's ministry found in the denominational minutes indicates that he made excellent progress in his work. The sessions for 1820 and 1821 heard "favorable testimonies for Mr. Kurtz, from the congregation of Plainfield." His labors brought advancement to ordination. In one year he reported 116 baptized, 55 confirmed, 252 communicants, and 4 schools in progress.⁶

Kurtz himself, however, became profoundly discouraged during this period over the lack of betterment in the lives of his parishioners. He had taken up his pastoral work "full of hope of the good which he, with the aid of God, could institute." Yet, he had to recognize that the parishioner "who had been a drunkard when he [Kurtz] came was one still." This realization caused the idealistic young pastor to lose his optimism and zeal. He began to doubt whether he even possessed the pure evangelical gospel which had been such a powerful force for good in early Christianity.⁷

Just at this juncture, in 1823, a call came to Kurtz from the German United Evangelical Church in Pittsburgh to be pastor. This congregation, which included both Lutheran and Reformed members, had first come together in 1782. Some authorities have claimed that it is the oldest united congregation in North America, although legal incorporation did not come about until 1821.⁸

Kurtz bid goodby to his Plainfield congregation after four years of service to take up the challenge of the Pittsburgh pastorate. In his own words, he looked forward to the new charge with happy anticipation as offering a "more promising field of activity as a preacher, a more appropriate residence for the education of my children, a better opportunity for my own training and advancement in that which is good and useful." He was installed as pastor on July 21, 1823, following the trial sermons and unanimous congregational vote, with a promised annual salary of three hundred dollars.

His early efforts in Pittsburgh in attacking the accumulated problems of the congregation were promising. One serious difficulty had resulted from a schism between the Lutheran and the Reformed members and the wounds had not completely healed. A rapid turnover of ministers had not made for harmony in the church. The immediate problem, however, was financial. The fiscal position was so confused that, although it was obvious that the church was deeply in debt, there was no clear record at first of what the amount was.¹⁰ Kurtz was able to retire the debt of nearly five hundred dollars by a vigorous campaign within the congregation and by appeal to more prosperous Lutheran congregations in eastern Pennsylvania. Impressed by the energy of their new pastor, the members strongly commended him at the next Lutheran synodal meeting in 1824.

With finances in order, Kurtz took up the more difficult problem of the spiritual condition of the parish which, he said, had the sorry distinction of being the least disciplined congregation in America. Although warned against taking the charge, he had taken up the work at this particular church because he was eager to show what he could do to gather a scattered flock.

His approach was to reformulate the church discipline, and his proposal was presented to his church board in May 1824. This was debated point by point, and finally accepted. The entire membership then voted to accept the new discipline, which spelled out the duties and rights of the laymen as well as those of the pastor.¹¹ But when Kurtz attempted to implement the covenant, he found himself faced with resistance and reaction. Prominent members of the board soon took exception to the pastor's initiative, which they held to be "meddling" in the affairs of the congregation. He was told as much, but this admonition served only to accelerate his efforts.¹²

Dissatisfaction grew into open conflict when Kurtz attempted to strike from the membership rolls those who failed to take communion at least once a year. The liberty-loving Pittsburghers considered this action to be a violation of their freedom to worship. Several members left in a huff. The result was that the pertinent paragraph was stricken from the church discipline by board action. Later the pastor's salary was partially withheld and factions for and against Kurtz developed. The congregational troubles were aired before the next synod meeting.¹³

Two years later Kurtz acknowledged that he had not been without fault in the controversy. He admitted that his "violent encroachment, un-sympathetic severity, pride in his own strength, and trust in his influence upon the emotions created anger, irritated the passions, injured love, . . . and thus I myself helped to overthrow the edifice."¹⁴ The record of the actions of the congregation before his coming as well as those of some of the members in relation to him at this time indicate that the other side should also have shared some responsibility for the problems in the church.

Matters came to a head in the fall of 1825 when Kurtz began to preach openly the necessity for the congregation to return to the pattern of the early Christians. He called for improvements in their morals and one radical programmatic change — the establishment of a Christian communistic colony based on the second chapter of Acts.¹⁵ Kurtz urged his parishioners to sell their goods and to join under his leadership in the formation of a communitarian enterprise similar in nature to that led by George Rapp in nearby Economy.¹⁶

It is not necessary here to trace in detail the unhappy church struggle which ensued between those who followed Kurtz and those who opposed him. Throughout the remainder of 1825 and most of 1826 two different church boards vied for legal possession of the church building and its books. At one point in December 1825, Kurtz offered to resign, but withdrew his offer when his opponents nailed the church door shut. He did resign in the

late fall, 1826, in order to prevent a permanent split in the congregation and to end the squabble which was scandalizing the church-going Pittsburgh population.¹⁷

How had a Lutheran pastor become involved with religious communitarianism, the preaching of which had such drastic results for his own career? Kurtz had first become interested in the concept in 1824 when fifteen German families from Pittsburgh invited him to go West with them to settle on government lands. Although he declined the request, he began to think of ways in which such settlement could be developed on a thorough-going Christian basis. During this same period he and those who supported him within the congregation came to the conclusion that real Christianity could be practiced only in separation, apart from the sullyng practices and distracting influences of the world.

With these themes already running in his mind, he needed only a catalyst to begin concrete communitarian planning. This came in the person of the famous Scotch reformer, philanthropist, and community builder, Robert Owen (1771-1858). The much-discussed foreigner gave his first American public lecture in Pittsburgh on January 22, 1825. He had just returned from southern Indiana where he had purchased the land and buildings of the Rappite "Harmony" community in order to establish his own "New Harmony." Owen was to be listened to with deep interest by some of the most powerful men in the country, and even granted the use of the halls of Congress for his addresses.¹⁸

Kurtz attended Owen's lecture in Pittsburgh and was so taken with the vision of an improved society made possible by community planning that he arranged for personal interviews with the Scotch leader.¹⁹ Through Owen's recommendation, he came into contact with the Rappite settlement, which, after selling its flourishing Indiana site, had recently (1824) moved back to the banks of the Ohio not far from the original 1805 Pennsylvania settlement.

When Kurtz and his friends visited Economy, they "saw and heard things which gave them plentiful food for thought, and for the present persuaded them that many ills which seemed unavoidable in the general society . . . could be completely disposed of through a different arrangement of the social system." They assiduously studied the material published by Owen, but soon came to the conclusion that, despite the excellence of his economic ideas, his plan was doomed to fail because of his radical rejection of any religious basis. The publication of Owen's notorious "Declaration of the Freedom of the Spirit" on July 4, 1826, which included freedom from the bonds of matrimony in the sexual realm, was proof for Kurtz and his group that Owen was sadly in error.²⁰

Encouraged by the general enthusiasm abroad for communitarian experiment but unwilling to link themselves with the secular Owenite movement, Kurtz and his colleagues issued on August 10, 1825, a proposal for the establishment of a "German Christian Industrial-Community," later to be designated "Concordia." This announcement was published in several

German language newspapers in Pennsylvania. The response was favorable enough that Kurtz began in September 1825 to publish a monthly magazine dedicated to this communitarian proposition.

The periodical was significantly named *Paradise Regained* (*Das Wieder-gefundene Paradies*).²¹ An ambitious six-point platform was laid down in the first issue: 1. to expose evils in church and civil life; 2. to test the previously-used remedies therefor and demonstrate their insufficiency; 3. to note the events of the day which held significance; 4. to describe primitive Christianity in its original shape and form and to publicize it as the only means of restoring human happiness; 5. to inform others of the progress of those communities which apply this means; and 6. to bring together all genuine Christians no matter what their denominational affiliation might be.²²

Kurtz laid down the theological base for the undertaking in a "sermon," which in printed form extended over several issues. Notably influenced by the religious concepts of Jacob Boehme (1575-1624) and Gottfried Arnold (1666-1714), he found the three major problems of the church to be the hierarchical structure, creedalism, and the confusion of Christianity with philosophy. The threefold answer to these problems could be found by improving one's own heart, organizing Christian communities, and introducing strict discipline in the church. Complete decay of Christianity could be staved off only by returning to the "first love" or simplicity of the early Christians, the simplicity of the Gospel, and the simplicity of nature. Where better, than in America, the land of religious freedom, to realize these aims?²³

This appeal met with a gratifying response. Nearly fifty families expressed orally or in writing their willingness to join such a community within the month, but the Concordia leadership felt that such an important step could hardly be taken so precipitously. Through the medium of the *Paradise Regained* the leaders would first gather friends and funds, and in the meantime look for a suitable location. Two possibilities for settlement in Pennsylvania were presented — one on the west branch of the Susquehanna (evidently the Juniata Valley was meant), the other on the Allegheny River near Lake Erie.

Despite the optimism expressed in the columns of the periodical, Kurtz himself was not in an advantageous position. This was the period of the bitter strife in the congregation of which he was still pastor, despite irregular payment of salary. The costs of printing the paper were also burdensome. By the first of the next year (1826) his financial situation was most uncomfortable. In January he appealed to George Rapp, the Harmonist patriarch, for an advance of one hundred dollars which would enable him to continue issuing the periodical without the necessity of raising more money from his friends; he was prepared to encumber his piano, horse, books, and furniture as security for the loan.

It is not clear whether the request was granted. However, Rapp evidently invited Kurtz (during a visit the latter made in February or March) to join the Economy community as a teacher, since Kurtz raised details about

books he would need as texts to run a school along Pestalozzi methods. But he decided, finally, not to go to Economy. Given the pastor's strong will, it could well be that he preferred to carry through his own communal project rather than to accept Rapp's leadership.²⁴

Later in March 1826, Kurtz proceeded with the publication of an abbreviated draft of a constitution for the Christian Industrial Community (Concordia). The draft leaned heavily on the model of Owen's New Harmony, the constitution of which had been published by Kurtz earlier, with an obvious difference in the strong religious orientation of the Concordia proposal. Rules for the incorporation of a "Preliminary Community" with four different classes of members depending upon the amount of capital invested were announced at the same time.²⁵

In late May, June, and July 1826, in conjunction with the annual meeting of the synod at Berlin, Pennsylvania, Kurtz travelled through the eastern states seeking support for his communitarian idea. Those who had no interest in joining the enterprise personally were urged to support the plan with gifts of money and books, the latter to become the basis of the library which played a prominent role in the concept of Concordia.

One of the most encouraging visits was to the Dunker colony of Blooming Grove, north of Williamsport, Pennsylvania. Kurtz had previously received correspondence from the leader of the community, the German-born Dr. Friedrich Conrad Haller (1752-1828). On his visit he was much impressed by the high quality of Christian life there in the isolated setting among the trees. In later years he was to remain in touch with the Blooming Grove Dunkers.²⁶

On the whole, however, the trip was a failure. Kurtz wrote a most discouraged letter back to his friends in Pittsburgh in which he candidly admitted that he had met with so much suspicion that often he did not have the will to speak on behalf of Concordia. It was rumored that the plan was based on speculation for private profit. Even worse, the troubles which Kurtz was experiencing with his congregation made it appear as if the community-idea was a means to improve his own shaky fortunes. So keenly did he feel the rebuff that he made a solemn renunciation of any future office or position of leadership in the community when it was formed.²⁷

During Kurtz's absence a meeting was called by his friends to be held in Greensburg, Pennsylvania, in September. Three points were to be decided. First, how many persons were actually ready to enter Concordia; second, how much capital was available; and third, where and when the first settlement was to be located. A certain impatience with delay was evident.²⁸ The Greensburg meeting was supplemented by another in Springfield, Ohio, in October 1826. It was found that thirty families had reported and were ready to enter the community; three to four thousand dollars of capital had been pledged by those not present at the meetings and "several thousand" dollars were promised by the signatories of the report. Land on the Tuscarawas River near New Philadelphia, Ohio, had been chosen as the site of the colony. Another meeting was called for February

1827 in Springfield to be "the last preparatory meeting with the help of God for erecting our institution."²⁹

The signers of the report along with Kurtz were Johann G. Mayer, George Ziegler, Michael Gebhard, J. Jacob Rütlinger, and George Mayor. Mayer, Ziegler and Rütlinger all had had some prior connection with the Rappite movement. Mayer was a friend and correspondent of George Rapp; Ziegler had purchased the first settlement of the Rappites in Beaver County, near Pittsburgh (although in the end he was not able to raise all the money promised); Rütlinger was associated with a group who hoped to gain some of the Harmony wealth by legal action.³⁰

Kurtz now broke completely with the Pittsburgh congregation and sometime between October and January moved with his family from Pennsylvania to Stark County, Ohio, near the anticipated site of Concordia.³¹ They had a difficult time for a period, and were dependent upon gifts of food from a neighbor. This was a time of provisional nature, of waiting until the community could be established. However, there is some indication that Kurtz was changing his mind about the wisdom of the communal enterprise.

While waiting, he occupied himself with the second volume of his periodical, printed in Canton by John Sala. It was given the title *The Peace Messenger of Concordia (Der Friedensbote von Concordia)*.³² The four aims listed in the first issue all centered on peace: peace with God; peace in the family; peace with neighbors; peace in the Church. Almost as an afterthought the editor-publisher mentioned that the *Peace Messenger* would "report from time to time material that is presented" to it about developments on Concordia.³³ The contents were not limited to communitarianism, but were designed to be of interest to the broader German population and included essays, stories, and poetry.

In answer to queries from friends, Kurtz replied that his aims were not sectarian; he still considered himself to be a Lutheran and a member of the synod. The 1827 synod of western Pennsylvania noted that "Pastor Kurtz was absent without excuse." His whereabouts were thought to be New Harmony.³⁴ About this same time he had an interesting sermon printed in eastern Pennsylvania. The sermon on the theme, "God is love," was dedicated to his "dear congregation of Northampton and all of his friends of that area." It was perhaps meant as a kind of valedictory to his career as a Lutheran pastor.³⁵

The next development in the Concordia story is found in the published report of a meeting of those interested in the community that was held in Canton on September 28, 1827. Kurtz provided a summary history of the movement and made a full accounting of subscribers, capital raised, and books donated. He made it clear that he wished to remove any possibility of suspicion that any money donated had been used to defray his own needs. The actual amount in cash raised had been \$367.50; paying subscribers totaled 237. He declared that he could not continue much longer with the publication, which was not meeting expenses, unless a large number of unsold issues were purchased. This would enable him to buy a house in Canton

in which a school could be established. It is evident from the tone of the report that hope was waning, even in the irrepressible heart of Kurtz, that the community would ever become more than a proposal on paper.³⁶

The final number of the *Peace Messenger* (December 1827) contains the notice of the establishment of another community in Springfield Township, Columbiana County (later Mahoning County), Ohio. Kurtz welcomed the new effort, named Teutonia,³⁷ and said that he was willing to donate the monies he had collected for Concordia to it, thus fulfilling the pledge made to the donors. The community was led by Peter Kaufmann (1800-1869), at one time a teacher for Rapp. Kaufmann had left Economy because he did not share the religious views of the German patriarch, which included eschatology, celibacy, and a strict discipline under autocratic leadership. The charter members of Teutonia included disgruntled Rappites and some of Kurtz's erstwhile associates. It seems that they shifted their loyalties to the Kaufmann-led venture when the lack of progress of Concordia became evident. Following an early period of success, Teutonia was dissolved amicably in 1831, and a division of assets was made among the members, who resumed private life.³⁸ This was the prosaic end of the vision of Concordia. Kurtz penned the obituary to his communitarian dreams when he commented on Teutonia, "I am not minded to institute anything of this nature myself."³⁹

Despite this second failure, Kurtz had found something in northeastern Ohio which was to reshape his entire life. The religious pilgrimage which had taken him into the Lutheran ministry and then toward religious communitarianism had brought him also into contact with the German Baptist Brethren or Dunkers (now Church of the Brethren).⁴⁰ Here he found a movement to which he could give his life, as the Dunkers' concern for disciplined church membership and conscious patterning of church practices after the life of the early Christian church incorporated the ideals for which he had been contending.

It is not known precisely how Kurtz came in touch with the Brethren. As a resident of eastern Pennsylvania, where their heaviest concentration was found, he could have learned of them during his early ministry in Northampton County. His pleasant encounter with the Dunkers of Blooming Grove has already been related, although the communitarian aspect of their life was atypical for the Brethren.⁴¹ The first definite indication of his shift in religious views is found in the criticism he made of the new Teutonia community for not stressing three-fold immersion baptism. More pointedly, he devoted most of the last issue of the *Peace Messenger* to a series of ninety-five questions and answers on this topic, perhaps a reflection of Luther's ninety-five theses. Taking the pseudonym "Christian Heimreich," he emphatically rejected infant baptism and defended the institution of believers' baptism.⁴²

Elder George Hoke of Canton baptized Kurtz, and it may well be that he also had a part in his conversion.⁴³ Hoke was a staunch Brethren leader, noted for his doctrinal clarity and conviction; the friendship between the

two men was a deep and lasting one. The baptism took place under a large tree on the Royer farm in Stark County, Ohio, on April 6, 1828. Presumably, Mrs. Kurtz was baptized on the same occasion.⁴⁴ According to a daughter of Elder Hoke, Kurtz wore his Lutheran pastoral robe, and upon rising from the water after immersion allowed the gown to slip from his shoulders and float down the stream, thus symbolizing his rejection of his past office.⁴⁵

Two years later Kurtz was elected to the "free ministry" of the Brethren, involving the ministerial duties of preaching and visiting without remuneration. Expenses could be reimbursed if the minister was not financially able to bear them himself. (The employment of salaried pastors did not become common among the Brethren until the turn of the century.) Eleven years later he was placed in charge of the Mill Creek Church in Mahoning County. This responsibility involved a forty-mile horseback ride once a month until the spring of 1842, when he moved his family to a farm near Poland in that county. On September 26, 1844, he was ordained an elder, the highest church office in the basically congregational Brethren polity. He served at Mill Creek faithfully for thirty years, and was held in great love and respect by the members. Under his leadership the membership grew steadily in size, despite repeated withdrawals of those who joined the general westward migration of the time.⁴⁶

The striking change in Henry Kurtz's religious affiliation did not go without notice. Relatives and former parishioners in Northampton County were particularly shocked at his "apostasy." They suffered "sore distress that one so dearly beloved should make such a shipwreck of his faith." Indeed, one of his wife's cousins, Friedrich Peter Loehr (1803-1880), resolved in the summer of 1828 to visit and reconvert him. Despite two days of intensive conversation and pleading, Loehr failed in the attempt. On his way home he mulled over the discussion, became convinced that his relative was right, and returned to him to request baptism! Loehr, himself, later became a Dunker preacher and elder, active in the ministry in Indiana and Michigan.⁴⁷

From 1829 on the histories of Kurtz and the Brethren merge. For Kurtz, the Brethren were people whose lives and beliefs coincided with his understanding of God's will for the church. For the Brethren, Kurtz proved to be a leader whose influence has been reckoned as the most powerful in shaping the course of the denomination in the nineteenth century.⁴⁸ The key to his leadership is found in the publishing enterprise he established. Inasmuch as Kurtz could not expect a means of livelihood to follow from his affiliation with the Brethren, he decided to support his family by a combination of farming and printing. First at Osnaburg and then near Poland, Ohio, he farmed to provide a living for his family, but lived for his publishing activity.

The first book credited to him is *Die Kleine Lieder-Sammlung*, printed in Canton by Solomon Sala in 1829, but issued originally in Hagerstown in 1826. He published at least seven later editions of this little songbook,

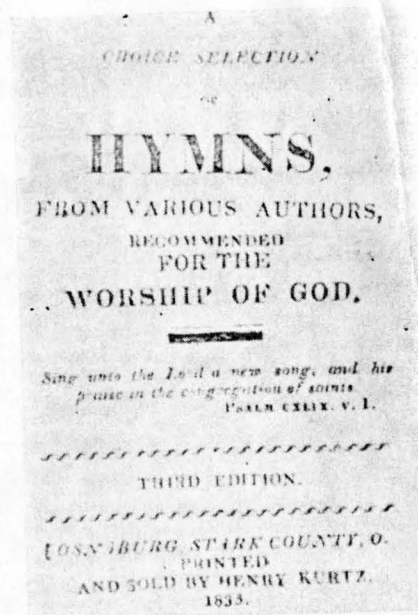
which became standard among Brethren congregations.⁴⁹ In the early 1830's Kurtz secured a press of his own, most likely from the Sala family of Canton. The first published item (1832) seems to have been a primer or ABC book, with Osnauburg given as the place of publication. He reprinted this book at least twice later.⁵⁰ The following year he printed a large volume containing a portion of the works of Menno Simon in German translation. In the preface to the book by the sixteenth century Anabaptist leader, Kurtz noted that his purposes in publishing this work were twofold: to earn an honest living for his family and to be of help to his fellow pilgrims on the Christian way. He had been given a complete set of Menno's writings in Dutch, which he hoped to translate and print at half-year intervals. As no further volume in the projected series is known, it may be assumed that the venture was not profitable enough for him to carry on after the first attempt.⁵¹ Two years later he printed another Mennonite book, this time upon the initiative of two Mennonite ministers, Daniel and Peter Steiner of Wayne County, Ohio. It was a compilation of morning and evening prayers and hymns written by Anabaptist martyrs.⁵²

Also in 1833-34 Kurtz attempted a weekly paper, *Das Wochenblatt*, which, however, failed "for want of patronage."⁵³ He found a more valuable item in an English counterpart of the small German hymnal, the *Choice Selection of Hymns, from Various Authors, Recommended for the Worship of God*. This was readily accepted among the Brethren and became known as the hymnal of the "Far Western Brethren," in which "far west" meant the present Midwest. Six later editions of the *Choice Selection* are known, and more may have been printed.⁵⁴ In 1836 the printer tried once more to issue a periodical. This time it was a monthly entitled *Testimonies of Truth or Zeugnisse der Wahrheit*. It featured German and English texts in parallel columns. Each issue had twenty-four pages and sold for six and one-quarter cents. A year's subscription, if paid upon receipt of the first number, cost fifty cents. As only the first two issues are extant, this venture likely failed to find subscribers.⁵⁵

More successful was a New Testament in the German translation of Martin Luther. This significant publication, among the earliest biblical publications in the state of Ohio, included a listing of the "so-called epistles and evangels," or prescribed texts, for each Sunday. Kurtz, as a former Lutheran pastor, could not entirely omit them, but he felt obliged to state that they "by no means belong to the New Testament."⁵⁶

In 1837 he was appointed clerk of the Brethren yearly meetings, or annual conferences. This post brought the opportunity of printing the minutes of the meeting, held at Pentecost each year. Beginning in 1837, Kurtz published the minutes in both German and English editions, usually with both languages in the same booklet, although occasionally they are found in separate editions. He also printed at least one year's minutes for the German Reformed Synod of Ohio.⁵⁷

Another aspect of Kurtz's printing activity was the medical guide—*Americanisches Noth-und Hilf-Büchlein*... (1837)—which may also have



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Publication of Henry Kurtz

been published in English. The home remedies were based upon the work of an unnamed Virginian physician. This guide has been included in a recent study of important early American compilations of folk cures.⁵⁸

That the business, along with the farming, must have prospered is indicated by Kurtz's decision to return to Germany for a visit in December 1838. He was eager to see his parents again for what he considered to be the last time. He also wanted to acquaint himself with some of the newer religious movements and to "preach the word where there was an open door." One door he found open was in Switzerland, where he contacted the *Neutäufer* or *Froelichianer* in the canton of Zurich. This group, led by Samuel Hermann Froelich (1803-1857), rejected the established Reformed church, military service, infant baptism, and other accepted church practices, and for these views suffered severe reprisals. After convincing nine of this group of the necessity for immersion baptism, Kurtz, on April 14 and 15, 1839, baptized them, among whom was George Philip Rothenberger (1802-1881), a minister among the *Neutäufer*. Froelich, who understandably opposed this activity, won back some of the baptized, but several families held firm and moved to the United States to unite with the Brethren. Rothenberger became a neighbor and friend of Kurtz in Stark County.⁵⁹

After his return from Europe in July 1839, Kurtz resumed his farming and printing. In 1842 he moved to Mahoning County to be closer to the Mill Creek congregation. He established near Poland his print shop, which measured twenty by twenty-four feet, in a "spring house" built over water

are all learners, and are progressing with more or less speed in the knowledge of the truth. For this purpose we need each other's assistance. But we live too far apart. If one in his seeking after a more perfect knowledge becomes involved in difficulty, which he is unable to overcome, this paper opens unto him a channel, of stating his difficulty, and we have not the least doubt, but among the many readers there will be some one, who has past the same difficult place, and can give such advice, as will satisfy the other.⁶⁶

The anxiously awaited decision of the 1851 yearly meeting read: "Considered, at this council, that we will not forbid Bro. Henry Kurtz to go on with the paper for one year; and that all the brethren or churches will impartially examine the Gospel Visitor, and if found wrong, or injurious, let them send their objections at the next Annual Meeting."⁶⁷ Kurtz then proceeded with his publication, which included discussions on church history, congregational news, doctrinal questions, and correspondence in a neatly printed periodical. The subscription list grew steadily.

The annual meeting of 1852 decided that in consideration of both positive and negative reactions received, the paper "could not be forbidden" and that it should continue to "stand or fall on its merits." One year later the same body closed discussion of the matter by resolving that: "Inasmuch as the Gospel Visitor is a private undertaking of its editor, we unanimously conclude that this meeting should not any further interfere with it."⁶⁸

Beginning in April 1852, Kurtz published a companion journal in German. *Der Evangelische Besuch*. Although not identical with *The Visitor*, it used much of the material from the English edition in translated form. As a native German and one persuaded of the merits of German culture, he was concerned that the use of German might be lost among the Brethren. For this reason he persevered with this edition until 1861, although he lost money on it most of the time.⁶⁹

From the start of this latest endeavor, Kurtz began looking for editorial colleagues who could help him and his family with the substantial labors of issuing a twenty-four page monthly. In 1855 he found the right man in the person of James Quinter (1816-1888). In 1856 Quinter moved from Fayette County, Pennsylvania, to Poland and became assistant editor as well as assistant clerk of the Brethren annual meetings. As Kurtz was still much more at home in his native German, it was an immense help to have an English-trained aide. The assistant's chief duties were writing and editing suitable material in English. He proved to be so apt that he succeeded Kurtz as editor when the latter retired, and later served in the same capacity for several other influential Brethren papers.⁷⁰

In 1856 Henry Holsinger (1833-1905) joined Kurtz for a time as an apprentice. The young man's career included the publication of the first successful Brethren weekly, the first youth paper, and the first hymnal with musical notation. In his papers, Holsinger vociferously championed church reform and progressive ideas, so much so, in fact, that he was finally expelled by the Brethren in 1881. He took a large group with him and founded the "Brethren Church" or "Progressive Brethren."⁷¹

In his lengthy history of the "Tunkers," Holsinger published some glimpses of Kurtz and his home life:

Elder Kurtz was a German of the Teutonic caste . . . He was an excellent German reader, and eloquent in prayer in his mother tongue, but hesitated and almost stammered in English. He was very religious in his forms, and held family worship every evening, and frequently in the morning also. Under his charge I learned to exercise in prayer . . . Brother Kurtz was quite a musician, vocal and instrumental, and had an organ in the house, but rarely used it. I shall long remember one occasion on which I heard him perform and sing one of his favorites. I went to the house, where the editorial sanctum was, on business connected with the office. After entering the hall, I heard music, and finding the door ajar, I stopped and listened until the hymn was complete, much delighted with the strains.⁷²

As the subscription list of the *Gospel Visitor* grew and the inconvenience and isolation of the printing office became more burdensome, the publisher moved his family to the town of Columbiana, Ohio, in June 1857. Also under consideration was the establishment of a school and seminary. This plan did not materialize in Columbiana, but Kurtz and Quinter did establish an academy at nearby New Vienna, in October 1861. The school flourished until the exigencies of the war caused its closing in 1864.⁷³

Although the periodical took most of Kurtz's attention, he did publish other material as well. In that day of intense denominational rivalry it is not surprising that a limited amount of polemical literature issued from his press. One interchange involved the Mennonites, who shared many beliefs with the Brethren, but differed on the manner of baptism.⁷⁴ A Mennonite publication was answered by John Kline, the Virginia Brethren leader and friend of Kurtz, in a sixteen-page tract (1856). This called forth a 300-page book by the Mennonite editor of the previous publication. Kline responded with a booklet of some seventy pages. His literary duelist composed a 316-page answer to Kline's rebuttal, which, however, was never published. Perhaps cooler heads agreed that the effort was out of proportion to the problem.⁷⁵

Possibly issued in connection with the same controversy was an undated tract on Christian baptism by Menno Simons, which immersionists have contended calls for immersion baptism. Of course, if it could be demonstrated that the man for whom the Mennonites were named believed in immersion, then it would seem incumbent on later followers to accept the practice. Mennonite scholars, however, deny that Menno so taught. Although no place of publication is given on the tract, it is clearly one of Kurtz's publications.⁷⁶ To show that he had not lost his hard-won irenic spirit, it may be noted also that in 1861 he republished the well-known pedagogical work of the Mennonite colonial schoolmaster, Christopher Dock. This third edition was printed by Kurtz for a committee of Ohio Mennonites.⁷⁷

One year earlier Kurtz had brought out a new translation of the oldest Brethren writings — two treatises by the first Brethren minister Alexander Mack (1679-1735). Quinter polished the editor's English translations, and also provided a "memoir" of the life of Mack. Following a technique used

in earlier publications, the two treatises were printed in parallel columns of English and German.⁷⁸

The last issue of volume fourteen of *The Visitor* of December 1864 included a statement headlined "Valedictory," signed by the senior editor. Considerations of health and age, he wrote, led him to turn over the publication to Quinter and to his son, Henry J. Kurtz, for a nominal sum. He hoped to contribute from time to time, but wished to "retire from active editorial labors."⁷⁹ He, nevertheless, had another large project in mind, one for which he had been gathering material for many years. This was to be a *Brethren's Encyclopedia*, which would contain decisions of annual meetings, early Brethren history, and other important data in one compact reference work. It was completed in 1867. Some have claimed that the encyclopedia, despite its obvious merits, did not become generally accepted among the Brethren because of the frequency and freedom of the editorial judgments employed in introducing the selections from the annual meeting minutes. The book, nonetheless, was reprinted by a Brethren group as late as 1922.⁸⁰

Kurtz's last publication on behalf of the church was the same as his first — a hymnal. As chairman of a committee of the Brethren assigned to the task, he played a major role in compiling the *Neue Sammlung von Psalmen, Lobgesangen und Geistlicher Lieder* (1870), an arduous task made more difficult by illness.⁸¹

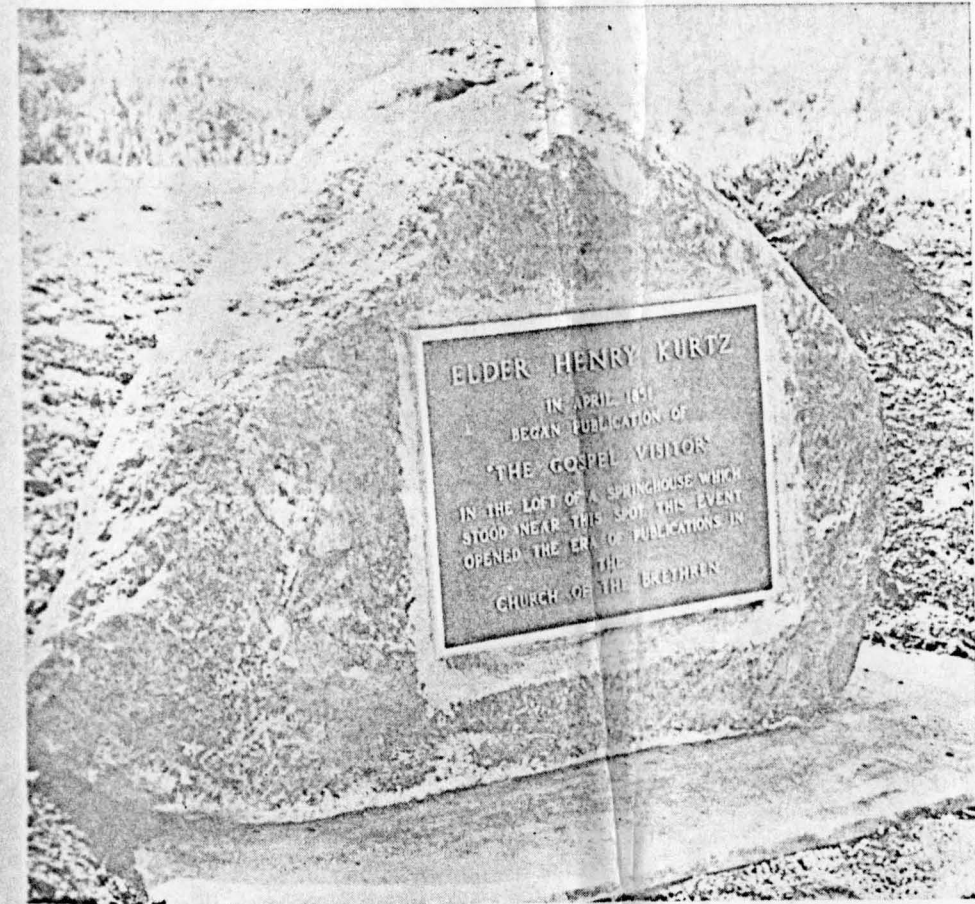
The final years of Kurtz's life were peaceful, although his health was not good. One break in the fairly uneventful flow of his days was a last visit to Germany, undertaken in December 1867, in order to see his sister. The sole remaining member of his German family, she had suffered a paralytic stroke.⁸²

In January 1871 he celebrated with his wife their fiftieth wedding anniversary. He now had leisure to enjoy his grandchildren, one of whom left the following description of him:

He was a small man with a hump on his back, and he always used a cane when he walked. He took short, quick steps. He had rather long white hair, but the top of his head was bald and in cold weather he always wore a little silk cap to cover that bald spot. He had long white whiskers . . . He used to get books to read that were very interesting. I remember the first one I brought home. After I was through reading it he said he wanted to read it too. He wanted me to write what I had read about, and in my own words. Well, I did the best I could, for I loved him. . . . Sometimes he played on the organ and enjoyed teaching me some little songs on Sunday afternoon after Sunday School. He gave me many good suggestions and rules to follow, which I remember and some which I have followed all my life.⁸³

Although Kurtz resigned his duties as clerk of the annual meeting in 1862, he remained active in the local congregation. The day before he died he preached a sermon. His death in 1874 was widely noted in the Brethren periodicals. One typical notice under the title, "Sad Intelligence," ran:

We have received the sad news of the departure of Eld. Henry Kurtz. He died very suddenly. . . . Eld. Kurtz was extensively known



throughout the brotherhood as the originator of the Gospel Visitor, the pioneer paper of the brotherhood.⁸⁴

And so died Henry Kurtz. After a stormy early career, he found fulfillment with the Brethren. They in turn were led by his tactful but persistent proddings toward higher education, missions, an educated ministry, and other reforms. As he had intended, the *Gospel-Visitor* played a major role in preserving unity of the church, especially through the trying period of the Civil War, which divided most Protestant denominations. As a preacher, publisher, and progressive leader, Henry Kurtz left his mark.

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INTRODUCTION.

DEAR READER.— In introducing the eighth volume of the Gospel Visitor to you, it is not from a mere regard to custom that we do so, but as a new volume naturally brings editors and subscribers, writers and readers, into a kind of family relation, we avail ourselves by the suitable occasion afforded to us by an introduction, to have a little friendly conversation with our readers, with a desire to promote a good understanding among all concerned in our work.

The age in which we now live is in many respects a remarkable one. Great efforts are being made for the advancement of every measure supposed to be favorable to human welfare in general, or to individual aggrandizement. Improvements religious, political, intellectual, agricultural, mechanical, & medical, is the great object sought for in our day. And changes many are taking place; some we hope for the better, and, some perhaps for the worse. Radicalism imagines that every thing must be newly organized before it will have its desired effect. While conservatism, sees in every change an omen of evil. These extremes are to be watched with vigilance, and yielded to with caution, for they are both dangerous. "Prove all things; hold fast that which is good." This divine admonition contains a reasonable and judicious rule, concerning things and measures depending upon human foresight for usefulness, and upon human judgment for authority. But 'the perfect law of liberty,' being of divine authority, needs no alterations,

and none should be made in it, as it is adapted to all times, to all people, and to all circumstances.

The true friends of Christ sympathizing with him in his ardent desires for the reformation and perfection of man, must not come behind any class or profession of men, in zeal, in labors, and in sacrifices. For however deserving any cause may be of these, the cause of Christ is still more deserving of them.

When the Savior declared that 'the children of this world are in their generation wiser than the children of light,' he gave a reproof which has been, and which still is, well deserved by a large number of those that bear his name. For the truth of his saying will be readily acknowledged by the observing, the thoughtful, and the well informed. The meaning of his language is this, viz: that worldly men generally act a more prudent part with respect to their temporal interests, than many of the disciples of Christ, who are enlightened by the truth of God to see wherein their true happiness and greatest interest consist do with respect to theirs, which are so exceedingly more important. For they too often do not appear so much concerned, and so diligently engaged, to have their spiritual and eternal interests advanced, as worldly men do to have their plans for gaining earthly things matured and executed. In other words, there is more harmony between the principles and practices of the men of the world, than between the principles and practices of many professing Christians. The god of this world is the god of the former, and the principle

G. V. Vol. viii. 1*

practical in a time of this world are the rules to which they endeavor to conform. These rules are strictly lived up to by them, while their god receives their worship. But the God the Christian claims for his, is the God revealed in the Bible as the true and living One, who requires the homage and affection of an humble, a pure, and a contrite heart. And the laws he professes to be governed by, are the holy laws of the God whom he worships. Would to heaven that all who bear the Christian name, were as much devoted to their God, as the votaries of fashion, pleasure, and wealth are to theirs. Solomon sent the sluggard to the ant to learn wisdom; and a greater than Solomon has directed the attention of his followers to the prudence and industry of the people of the world as a means to stimulate them to duty.

Let not thou Christians, to whom as the guardians of the best interests of mankind, has been committed the Gospel of salvation, be unfaithful to their trust. Let no means remain dormant, or any talents be hidden in the ground, which may be put into service in advancing the Kingdom of Christ. Let not the influence exerted by education, by the printing press, and by general literature, be altogether diverted into other channels than those to advance a pure and apostolic Christianity. Rather let these powerful means for conveying truth to the human understanding, and for moulding character, be baptized in the spirit of holiness; and let them be made subservient for the promotion of the best of causes—that of Christianity.

More light is needed among us in the church, as well as out of the church. It is to be feared that many of the great practical truths of the gospel, are not understood and felt by many in the

church of God as they should be. Religion must be carried into all our relations in life, and be made to manifest itself in those relations. We are commanded to let our light shine before men, that they might see our good works, and glorify our Father which is in heaven. The light of a godly life is winning. It is a great recommendation to Christianity.

With an unshaken confidence in the truth of the Christian religion, and an unaltered attachment to its doctrines, and a strong conviction of mind that it is the only remedy for the world's numerous evils and distresses, we feel that no instrumentality however limited it may be in its influence, can be dispensed with in efforts made to advance this holy cause. Hence, we continue the publication of the Gospel Visitor, and offer another volume to the public. We are gratified to learn from the accumulative evidence afforded us, that the propriety and utility of such a work as the Gospel Visitor aspires to be, is becoming more and more apparent in our brotherhood. It is true, some say they have the Bible, and that is sufficient. Now if such permit themselves & their families to read nothing but the Bible, they are consistent. But if they indulge in reading any thing else, and refuse the publications offered them by their own brethren, they are not very consistent. The Bible indeed, is the book of books. And we should be sorry that it should be displaced by any of our own humble productions, or by those of others. So far from wishing to divert attention from the Bible, we desire to have it more read, more revered, more loved, and more understood. And we desire to assist in promoting these objects, by endeavoring to cultivate a more general taste for reading among our brethren, and by affording them whatever assist-

ance we can in obtaining a correct knowledge of the scriptures, and in making a practical improvement of that knowledge.

Being confident that the object of our publication is a good one, and that it may, if properly conducted, be attended with good results, we cannot despair of having the cooperation of our brethren. We hope the desire is universal among us, to see our cause prosper. But it is not enough that we entertain such a desire. We must assist in promoting its prosperity. When we see the wonderful efforts put forth for the advancement of doctrines less deserving of success, because less evangelical than ours, we feel that there is a strong demand made upon us for increased exertion in spreading the true light. We are "stewards of the mysteries of God." And the time is approaching, when we shall be called to give an account of our stewardship.— We feel desirous, then, that we may all "abound in the work of the Lord, inasmuch as we know that our labor is not in vain in the Lord."

There will doubtless appear now and then a sentiment in the Gospel Visitor which all its readers will not approve of. And what should such do, who find an idea occasionally that they cannot approve of? If the general character of the work is such that recommends itself to them as both truthful and profitable, should they lose the advantage to be derived from the work as a whole, because of a few errors? They would not, we think, be justified in doing so. A preacher or a writer may declare an error, and if he does, let the censure be directed to *him*, and not to the *profession*. We should be sure that perfection is found in our own work, before we severely censure others for the imperfections we may discover in theirs.

We feel the labors of our work are often fatiguing, and our responsibility great. And we do sincerely hope that our brethren will seriously consider the claims of the Gospel Visitor upon them for their support. We trust that a candid consideration of such claims, will induce them to give it their support; not only in the form of the subscription price, but also in the form of a warm sympathy and fervent prayer. We should like to see the Gospel Visitor introduced into every family of our brethren. We pledge ourselves anew, to do all our ability, our time, and our circumstances will enable us to do, to benefit our readers. And we ask them to unite with us in imploring the blessing of God upon our work, that success may attend it.

"DO I LOVE GOD?"

It is the great question for every intelligent and immortal being! the question by our personal answer to which our character is decided, and our destiny prophesied. The man, the woman, the child, who loves God, has not only the assurance, each has in that love the element and the foretaste, of the heavenly Knowledge, Liberty, and Joy! The man or the woman, or the child, who does not in a true sense love God, wants the highest of virtues, the very source and root in fact of all other virtues; and so each wants any rational hope of a real and spiritual prosperity in this life, or of glory, security, and peace in the next!

How can we do otherwise than love God if we think of Him, as His works make Him manifest; as His Providence reveals Him; as His Word, inspired and guided by His Spirit, expressly reveals Him? His infinite knowledge

and vision of Truth; His perfect and immutable affection for that Truth; His unsullied justness and holiness of character; His matchless kindness, compassionateness, mercifulness; His forgiving, forbearing, and long-suffering temper; His delicate sense and love of all beauty, in Nature and in character; His immeasurable grace, as declared by His Son, and revealed in the anguish and sacrifice of the cross; the hatred of sin which for ever is combined in Him with an infinite readiness to accept and forgive the penitent sinner; the profuse generosity which makes the earth so beautiful and so grand, so solid and so wealthy, around even those who deny and deride Him; the unsearchable power, wisdom, and goodness which hold up untrembling the whole frame of the universe, and sustain its operations; the infinite tenderness and fulness of Love which opens all Heaven to the entrance of each who reveres and obeys Him;—how is it possible that men with sane and sensitive souls, considering these qualities and powers in God; and alive to the impression which excellence makes, and usually responsive to that impression, can fail to love God?

It is the marvel of human depravity! It shows how central and radical in us is that UN-GODLINESS, as the Scriptures exactly and most expressively describe it,—that want of moral likeness to God,—which hinders us from coming into sympathy with Him, makes us blind to the majesty and beauty of His character, and makes us deaf to the constant, many-voiced, and most searching invitations of His works and His word! We do not love God,—though He speaks to us in all things within us and around us, in flowers and streams and seasons and stars, though He speaks to us most impressively through His

prophets, and above all by His Son, who was the very expression of Him—we do not love God, because we are by nature averse to Him; are afraid of Him through sin; are ashamed and unwilling to confess our guilt to Him; because we love the world and its goods, and its transient pleasures, more naturally than Him who made the world, and who ever rules over it! We need no other demonstration than this,—in any outstanding and violent wickedness, any wreck and riot of human passions, trampling on law, destroying property, or assailing human life,—to show the depth and the strength of our depravity!

But, blessed be God! we may gain if we will this love of Him, which is not more our duty than our privilege; in which is rest, and freedom, and joy, for this life and the next! We may gain it through the influence and the help of the Spirit; by meditation on the Word; by devout and attentive contemplation of Christ, in whom all the attributes of the Father are revealed to us, and His heart is made manifest; and by that communion and intercourse with God, which it is the grand and wonderful privilege of the Christian to know through prayer and faith! We may attain the love of God: that high, pure and immortal experience, which shall lift us at once above the world, and give us inward holiness and peace; which shall illustrate God's works, and interpret His Word, and give us a clear and perfect Joy so long as He and we continue! Many have thus already learned it, who now have entered upon its fruits. Many are thus learning it to-day, in the homes of the world, from whom it shall take the burden of trouble, the sharpness of disappointment, and the terror of Death. And when Millennium comes upon the earth, the

copious spring of all its calm universal tranquillity, of all its glorious jubilant praise, will be just this: the love of God, invited by the Son, and inspired by the Spirit, quick and reigning in every heart!

Reader, it is the question for you, and for each of us; the question whose importance can never be changed; the question whose answer determines our destiny: "DO I LOVE GOD?" Let neither of us rest till we can answer it, if we cannot already, with a central, certain, and rejoicing YES!

Independent.

For the Visitor.

EDUCATION.

As the subject of education has been somewhat agitated among us, I will offer a few thoughts which I hope will not be tedious to the brethren. As I some time ago spoke through the Visitor of our obligations as a people, and as a nation, I will speak of our duty as a Church: which remarks I humbly hope may be dictated by the spirit of all grace. In the first place, I ask, shall we educate our children at all, or, shall we let them grow up in ignorance altogether? Doubtless, the answer will come from every parent, I wish my children taught to read and write. I ask, what good will it do the child to know how to name the words, without knowing the meaning of them? If we talk to a child about Christ, what harm in teaching him that it comes from *Christos* which is a greek word signifying anointed? If we teach that Christ became incarnate, why not teach, that, *in* as a prefix signifies *into*, and *caro* comes from the latin *caro-is* *flesh*, and *ate* as a suffix signifies *put on, made or clothed*, then the word is clearly under-

stood by the child, and all obscurity is at once removed. If we talk of Christ becoming a propitiation for us, why not teach, that this comes from the latin *prope, near or nearest*, and the suffix *ion, the act of?* Which renders the word perfectly clear even to small children. If we talk of baptize, why not teach that it comes from the Greek *bapto, to dip?* Sometimes rendered *wash*, but unfortunately for those who favor sprinkling, not in the light which they view it, for if we wash some dirty garment we dip it in water.

"Again, in the passage, Baptize "in the name of the Father, and of the Son, and of the Holy Ghost." May we not teach that conjunctions connect nouns and pronouns of the same case, and verbs of the same mood and tense," and when they are omitted they are understood? Consequently, the passage reads thus, *In the name of the Father, and in the name of the Son, &c.*

Now let me ask my dear brethren, if this would be right, or wrong? If the answer is, it is right, let me ask again, should we not as a church be awake to the subject of education? I know that God can convert the world without any temporal aid, but he has given us capacities, and he wills that we should use them. Some may say, I put too much stress upon education; but this, apart from the religion of the cross of Christ, I discountenance as doing good. It may do harm. I admit there is too much of this kind of education in the world. Then is it not our duty as a church, to try in humble dependance upon God, who is our Great Teacher, to remedy the evil, by being up and doing? But for education, how could God's word be distributed in so many languages? May we not as a church increase our usefulness, by giving more

attention to the subject of a proper education? Some may ask what constitutes a proper education? In what terms shall we answer the conscientious parent, fully entering into our views, desirous of doing his duty, and anxiously enquiring what constitutes a complete education? Should we say with Milton, that, "that education only can be considered complete and generous which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public of peace and war;" how defective would be a reply thus entirely keeping out of view the interests of the life which is to come? That education can be deemed complete, and no other, which tends to prepare us for the scenes of both time and eternity—for all the duties of earth, and for the enjoyments of heaven. The teacher who neglects the welfare of the soul, has left the grand, the important part of his duty unperformed; he has not redeemed his pledge, nay! he has violated his trust, and stands condemned in the sight of God. The subject of education has occupied the attention, and called forth the efforts, of able writers, and many interesting essays have been produced. In one or more of the following points, however, almost all of these writers have failed.

1. They have either enjoined such qualifications only, as prepare for the discharge of the duties of this life alone: or 2. where they have extended their views beyond this world, and recommended the christian graces as qualifying us for heaven, the motives have not been such as should have been urged upon the child.—

The expediency, the amiableness, &c. of these graces, have often been dwelt upon; while, in most cases, nothing has

been said of the love of our heavenly Father to us; of our daily actions viewed as sins, and that against Him; of the condescension of our Saviour; his suffering for our sakes; his example while on earth; his constant presence with all his followers, to animate and console, and to deter from sin; and a multitude of other considerations of an equally evangelical character: Or, they have entirely left out of view the fact that every child of Adam is by nature alienated from God, and continues in this state until renewed by the Holy Spirit.

It is in this last particular, that writers on education have deplorably erred. And the error is in truth one of the first magnitude, and is pregnant with important results. Correct views on this point, constitute the foundation upon which every system of education should rest. Can we look upon these things, and not raise a hand to remedy the evil, when we have it in our power? Education cannot by any means be reduced to a sort of play; but it must be a discipline upheld by parental authority, mild & gentle, in its exercise, if possible, and sweetened by affection, but still a discipline; having for its object, in humble dependence on the divine blessing, the conducting of an immortal being in the first stage of existence from darkness to light, and from the power of Satan to God. Its great business must be the counteracting of the natural bent of the mind to evil, and the instilling and fostering under the guidance and by the help of the Holy Spirit, of a new nature, the very reverse of that, which we bring into the world. He who does this, has the cheering reflection that at last, these plants already beginning to yield these heavenly fruits, shall be transplanted to

a more congenial soil, there to bloom in immortal beauty forevermore.

An Acrostic.

Education never lingers,
Duty points to action high;
Unto him who ever slumbers—
Come! for onward is the cry.
And from the dark night of sorrow,
To the deadliest field of strife,
I see a clearer, brighter morrow
O, yes a true and nobler life.
Now then ONWARD! ONWARD! ever.

C. A. H.

THE BIBLE AND POVERTY.

The Bible prevents and mitigates poverty. It is the chief preventive and alleviating agency for all its evils. The poverty and extreme physical degradation of the multitude who claim the daily charities of the public, are in general the direct or remote product of ignorance, or vicious indulgence, or downright indolence. There may be a tendency in the exactions of moneyed influence to cramp the adventurous energies of ambitious poverty, and amid the uncertainties of commercial speculation there may be a sudden tightening of the hand of penury, while there is also in other quarters a sudden growth and affluence. While we admit that the rule has many exceptions, and that among the poor God preserves his best friends; we can find no other proper explanation of the social depression, the miserably forlorn and abject depression of whole masses of our fellow men, save in their own ignorance and misdemeanors.

The existence and the increase of this kind of poverty are deplored by every true friend of humanity. Many are aiming in a variety of ways to check or mitigate the evil. The evil spreads

however, for the cause of the evil remains active.

In the squalid homes which spread themselves so thickly in crowded cities, the victims of bitter want are congregated in filth, and bound together by the horrid ties of vicious and beastly appetites. In their sensual sty the man is transformed into the brute. Amid these orgies, crimes against society are plotted, and the most savage passions stimulated to action. Will the philanthropist inform us what is the best possible cure for this gigantic evil, which like a cancer is eating into the body of the State, or shall we be told that the sore cannot be healed? Now the way in which God works to do away with evil is by removing the cause. He does not content himself by giving an occasional anodyne, or by veiling the outward deformities of human misery. He seeks to eradicate the disease itself. And we must imitate God, if we would work wisely and to a good purpose.—What are the causes of pauperism?—First, we say moral ignorance, which includes want of conscience and a proper sense of moral obligation. Men making haste to be rich, and venturing upon chicanery and fraud, like vaulting ambition, frequently overleap the mark and fall down on the other side. Neglecting the safe rules of honesty and truth, they move forward amid the perils of falsehood, deceit, and fraud; and while attempting to despoil others, are themselves seized in their own nets.—Here is a partial cause. Another is in the vicious indulgencies to which so many give body and soul. To obtain these, time, money and character are sacrificed; while the deluded votaries of unhallowed pleasure riot in delirious joy, they are only sowing the seed which speedily produces a crop of thorns and briars. Another prominent and undoubted cause of

the temporal destitution of many is to be found in their own inveterate repugnance to honest toil. To remove these causes will be to remove the evil of pauperism. And here we say to those who are most affected by the sorrows of these victims of want, that the Bible is the highest and best charity. True, it will not satisfy the cravings of hunger, nor will it by its own spirit satisfy the cry for bread. On the contrary, it reproves that disposition which would manifest a hypocritical piety in saying, "Be ye fed, and be ye clothed," while it withholds the needed relief.— But the whole tenor of the inspired Word, the whole weight of its influence, acts directly toward the prevention of this great social evil; for it educates man in the knowledge of mutual rights and reciprocal duties, and would develop in human action whatsoever is honest, and pure, and of good report. It aims to check the rampant propensities to low and vicious indulgence, and would enthrone reason and conscience over the depraved appetites of carnality. Its threatenings, promises, and entire spirit operate, where they are received, to purify and chasten the desires. They impart to the intellectual and moral a supremacy over the sensual and the corrupt nature of man.

And, in addition to this, it teaches the duty and supplies motives for honest exertion. It makes work honorable, and turns the very curse into a blessing. Such have been the actual results of a Bible education upon the condition of nations. Amid the lofty hills of Switzerland, where the sounds of the Gospel trumpet have so often blended with the notes of the hunter's horn, a people for whom nature does little, but for whom grace has done more, exhibit the beneficial effects of a studied Bible upon their temporal condition. While

all are comparatively poor, dwelling amid inhospitable piles of rock and ice, yet common and low pauperism is rarer there, than on the sunny slopes of Italy, where nature wantons in her holiest bloom. Look at Scotland, the land of Knox, and of a long line of heroic men who, in their day, labored to have the Word of Life run through every valley, and over every hill, and what is her condition to-day? Her soil is stubborn, and social inequalities exist. Yet she has not an almshouse within her borders, and the number of her paupers is greatly less in proportion to her population than that of any European state. The poverty and degradation of Ireland have obtained a wide and sickening notoriety. Yet how shall we account for the fact that while workhouse unions for the relief of the poor have been established throughout the Catholic counties, not one has been found necessary in the North of Ireland, among the protestants who love and read the Word of Truth! These examples, to which we might add more, show the results on a large scale, of the effect of the Word of God in restraining the growth of pauperism. We have visited and examined many almshouses in our country, and made some inquiry in person of the causes which brought their inmates there. Let any one of our readers do the same, and the conviction will be irresistible, that almshouses are erected not for those chiefly who have been providentially afflicted, but for the voluntarily ignorant, for those whose sluggishness and criminal neglect of religious truth have brought them to *beggary*. If to *prevent* an evil is better than to *relieve* it, then to give the Bible to nations and communities is a noble charity, if you regard nothing more than the temporal supply of daily bread. Yet the majority of this world's population are poor. The

rich are a comparatively small proportion of the actual dwellers in a land, and it was for the poor, for the great mass, that the Bible was given, as a great dispensatory from which appropriate aid could be derived to meet the exigences of every day toil, of every day want. The Bible represents Jesus Christ as poor, yet working in constant sympathy with the wants of the poor. Go then, if you would comfort the sorrowing, if you would plant the flowers of hope along the pathway of life, where the suffering are found; if you would throw into the lap of indigence a possession of priceless value, go to the poor with that Word which has a consolation for every sorrow, and a balm for every ill. Let the promises and doctrines of the Word of God find an entrance into the believing heart, and then you have built up the surest refuge against the disquietudes of life. You have opened a fountain in a desert, and rivers of water flow forth to refresh the arid wastes of time. To relieve the heart of sorrow is a duty—to meliorate and improve the temporal condition of mankind demands *our best efforts*. But to effect this object substantially, it is necessary to impart saving truth. All the evils in the world flow from the selfish, depraved and wicked heart of man, and you must reach the seat of the disease if you would really improve the victims of evil. Can you do this without the life-giving truth of the Bible?

(Bible Society Record.)

THE COMPLEX CHARACTER OF THE CHRISTIAN MINISTER.

No. 4. *Teacher. Manner of teaching.*
(Continued.)

II. The next particular relating to the manner in which the Christian

Teacher should fulfill that part of his office which consists in teaching, is *affectionate tenderness*. A Christian teacher to be destitute of love to the precious souls of men, argues most conclusively his unfitness for the calling in which he is engaged. To this tenderness in his manner, he will be prompted both by the spiritual state of his heart under the influence of the Holy Ghost, and by the examples of inspired teachers, such as Paul, and John, and particularly by that of Christ the Great Teacher. It is true, the manner of expression and external appearance of some men are such, that although they may possess a considerable share of affectionate tenderness, yet the roughness of their expressions, and their apparent coldness, may be such as to conceal in a great measure the affection of the heart, and their manner may thus be rendered repulsive to many, rather than prepossessing. Where this is the case, we think the manner in which the Christian Teacher appears at the sacred stand from which he expounds the scriptures to his hearers, is a subject of sufficient importance to justify him, if necessary, in directing his attention to the cultivation and improvement of it. And as both nature and habit must yield to cultivation and discipline when faithfully and perseveringly applied, and when they are accompanied by divine grace, he may be abundantly compensated for his labor, in the gratification he is made to feel, upon learning that his efforts for the spiritual welfare of his hearers, are rendered more acceptable and more profitable, by the improvement in his manner of teaching. This peculiarity of manner in teaching Christianity, comports so well with many of the themes upon which the Christian teacher so frequently dwells, such as the love and mercy of God, that its absence will cause those themes to appear to disadvantage.

Jesus wept over the city of Jerusalem when he beheld it. He likewise wept at the grave of Lazarus. David in celebrating his beauty and eloquence, declared that "grace was poured into his lips." Now, though this may refer to "the gracious words which proceeded out of his mouth", we think it likewise refers to the sweet, the tender, and affectionate tones in which his words were delivered. No doubt, his words in teaching were often moistened with his tears, and thereby rendered the more likely to soften the hard hearts of his hearers. It was no doubt the winning sweetness of the Savior's manner of speaking, as well as the character of the truths he uttered, that disarmed the officers, who were sent to take him, of their power, and caused them to say, when they returned without him to the chief priests and Pharisees who had sent them, "Never man spake like this man." When we contemplate him standing before an audience in the act of addressing it upon those momentous themes which constituted the subject-matter of all his discourses, with a countenance lighted up with the glory of that heaven which was one of his themes; and with love beaming from his eyes; and speaking with the most tender and soothing tones of voice, what do we imagine must have been the effect upon the audience?—Many heard him with attention, and followed him with affection. And that all did not do so, proves clearly that the human heart under the power of sin, may attain unto a great degree of hardness.

We have reason to believe that the manner of the apostle John was that of affectionate tenderness. He leaned on the breast of Jesus, and enjoyed a remarkable degree of intimacy with him. And if he did not profit by that intimacy, the fault was his own. He watched

his Lord and Master expire on the cross, with much of that interest, which characterized the looks of Elisha when watching to see the departure of Elijah. And as Elisha received Elijah's mantle, with a large share of his faith and spirit, so the beloved disciple did not put on the mantle of Christ, but Christ himself, and manifested much of his Master's affectionate tenderness. "And now, little children, abide in him." "Little children, keep yourselves from idols." He uses the tender and affectionate titles of *Little children*, *Beloved*, and *Brethren*, when addressing the disciples. His tenderness was manifested when he "wept much, because no man was found worthy to open and read the book, neither to look thereon," when he saw the sealed book in the right hand of him that sat on the throne.

We find the same affection and tenderness in the manner of the apostle Paul. He tells his brethren at Ephesus, that he "ceased not to warn every one night and day with tears." He wrote to the Corinthians, he says, "with many tears." To the Thessalonian brethren, he says, "We were gentle among you, even as a nurse cherishes her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. In his epistle to the Galatians, he uses the following language expressive of great tenderness: "My little children, of whom I travail in birth again until Christ be formed in you."

The Christian teacher's intercourse throughout with his people, both in pub-

lic and in private, should be such as to prove to them that he loves them, and that his desire is to do them good.— And when they see that his love is unfeigned, ardent, and disinterested, they will be likely to receive whatever message that is in accordance with his calling, he may find it necessary to convey unto them. We all know we are much more ready to take reproof or counsel from those that we know are our friends, than we are from those that we fear are not such. It has been said, and with much truth, "We will put up with a blow that is given us in love, sooner than with a foul word that is spoken to us in malice or in anger." Hence we see the necessity of ministers of the Gospel showing a tender love to their people in their sermons and in their conduct.

But this affectionate tenderness which we consider an important, and an essential element in a Christian teacher's manner in performing the duties of his office as a teacher of Christianity, must not, and it will not, if it is the fruit of the Spirit of God, wink at or overlook the sins of his people, or prevent him from rebuking sin. We cannot have true Christian love to mankind if we favor their sins, and neglect to promote their salvation. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment." From this apostolic prayer, we find that knowledge and judgment should accompany Christian love. And when it is accompanied by these attendants, it will not suffer those who are the objects of our love to go on in sin unreprieved.

What will we think of that parent, who from the pretense of a strong affection for his wayward and disobedient child, permits it to go on, uncorrected, in a course of improper conduct which will be likely to lead it to disgrace and

ruin? Certainly that love would not be accompanied with knowledge and judgment. Our best friends are those that tell us of our faults and help us to correct them. The charity that is inculcated in the gospel, leads us to seek the real welfare of those we love. And as sin in all its forms is destructive to human happiness, charity will seek its removal.

Parents in love correct their children, God himself in love "chastens every son whom he receiveth," and let not the Christian teacher withhold reproof when it is called for, but let it be administered in affectionate tenderness. We have known ministers whose labors we think would have been much more successful, had they been accompanied by more of this peculiarity of character. The manner of presenting the truth may be a subject of much greater importance than many are aware of. The truths presented by one teacher may give offence to some of the hearers; while the same truths presented by another teacher to the same people, may not give offence. And the reason why the effect is not the same in both cases, is found in the difference of manner in which the truths are presented. If the truth itself offends, there is no blame to be attached to the speaker. If, however, the speaker's roughness of expression, coldness of manner, or unseemliness of gesture, should prejudice the minds of any against the truth, or hinder it from having its desired effect upon any to whom it is addressed, then he may not be blameless. The great object of the Christian teacher must not be to please the people, but to profit them. And concerning the instrumentality that is to be used for instructing, for profiting, and for saving the people, he has no choice. He has not to make a gospel,

but to preach **THE** gospel. But in relation to the *manner* of presenting the truth, there may be a choice made, and a manner formed, and that manner should be preferred and cultivated, which will be likely to secure the greatest success to our labors. And in the most commendable manner to be used, affectionate tenderness is an important and a primary element.

III. **SOLEMNITY.**— This is the next ingredient in the *manner* of presenting the truth, that we shall notice.

“He that negotiates between God and man, As God’s ambassador, the grand concerns Of judgment and of mercy, should beware Of lightness in his speech. ’Tis pitiful To court a grin, when you should woo a soul: To break a jest, when pity would inspire Pathetic exhortation; and t’address The skittish fancy with facetious tales, When sent with God’s commission to the heart! So did not Paul.”

“God is in his holy temple.” The place in which we assemble to worship God, whatever may be the common use to which it is applied, while used as a place of worship, is to be regarded as the temple of God—the place to which his special attention is directed,—and the place in which his honor dwelleth. Here then is a consecrated place, a solemn assembly, a holy worship of which Christian teaching constitutes an important part, and which indeed, in a considerable degree governs the exercises of worship. The feelings are contagious, and they are likely to spread thro’ the congregation gathering strength as they multiply. What then must be the effect when the teacher who is regarded as the leader in the service, by his words or manner produces a feeling of levity? It must grieve the Spirit of God, and it cools the fervor, if it does not kill the spirit of that pure and holy devotion, which alone is acceptable to the Christian’s God. Levity is a state of mind

very unfavorable to the promotion of religious feelings; and those that indulge in it create obstacles, which may seriously hinder the truth from entering their hearts with its awakening and converting power. Therefore, every thing likely to produce it, should carefully be avoided.

And what can appear more out of place than laughter in the sanctuary of God, and laughable anecdotes in gospel sermons? How incompatible is levity with the solemn subjects contained in the gospel! Such subjects as the following: life and death, heaven and hell, God and judgment; the world by sin lost and undone; Christ pleading, weeping, groaning, and dying to save it; man’s various duties and the important considerations upon which the performance of those is urged. These and such like subjects being what it is the Christian teacher’s business to explain and to apply in all their relations to one another, and in all their bearings upon the eternal destiny of man, his calling is one of great responsibility and great solemnity. No man should attempt to address men on these grave subjects, without feeling their weight and importance. And if he duly appreciates these, he will realize a state of feeling which will give his manner an appearance of solemnity, and this appearance will have its counterpart in the heart.—Should the failings and errors of professing Christians, and the ungodly conduct of sinners, produce levity in the mind of the holy man of God? We think not. Paul was not thus affected, as his language shows: “Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.”—And David tells us how sin affected him “Rivers of water run down mine eyes,

because they keep not the law.” And in the following language of Jeremiah, we see what feelings were awakened in him by witnessing the sins of his day: “Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.” Scriptural arguments addressed to the understanding, and solemn and tender appeals to the conscience, are more suitable weapons to combat religious errors with, than ridicule and sarcasm.

Let the Christian teacher then show pity, affection, and tenderness in his manner, as these best agree with the character of the Saviour and the doctrine he is sent to proclaim to a perishing world.

J. Q.

For the Gospel Visitor.
PRAYER.

“All things whatsoever ye shall ask in prayer, believing, ye shall receive.” Matt. 21: 22. Prayer is not only an important subject, but a very comprehensive one, and in some of its forms or connections meets the eye of him who converses much with his Bible, more frequently than any other part of duty.

1. The object of prayer: it is an unspeakable mercy to us that we are not left in our inquiries upon this point to the dim light of natural reason like the poor heathen, but we are favored with the holy scriptures, in which we have not only a revelation of the nature and perfection of God, but also the most explicit direction concerning the manner in which he will be worshiped. It is therefore of great importance, that we should have just and scriptural ideas of the Being to whom our prayers are to be addressed. The being to whom we are to pray according to the sacred volume,

is the one living and true God, the God from whom the church receives all its salvation and all its grace. Of this God, and of this salvation, the apostle speaks in the following language: “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.” 1 Pet. 1: 2.

The ordinary and proper mode to be adopted in prayer is to address the Father, in the name, and through the mediation of Jesus Christ, depending on the Spirit to help our infirmities. “For through him we both have access by one Spirit unto the Father.” Eph. 2: 18. If any man preach any other gospel than this, let him be accursed, for there is none other name under heaven given among men, whereby we must be saved, but that of Jesus Christ.

2. Of the nature of prayer: prayer is the offering up of our heart-felt desires to the Almighty God, for things agreeable to his holy and heavenly will, in the name, and through the mediation of our Lord and Saviour Jesus Christ. It is the unfeigned language of the heart, and there is no true prayer where there is only a repetition of words.

Every true Christian knows experimentally the difference between the prayer of the lips, and that of an honest and upright heart, when the Holy Ghost convinceth of sin, and showeth the necessity of an interest in Christ. Then the soul begins to hunger and thirst after the bread and water of eternal life. Then he becomes an importunate suppliant, and cries to, and wrestles with God. It is essential to the nature of true prayer, that what we ask, should be according to the divine will. Wicked men in their prayers are uniformly governed by their corrupt inclinations,

more than by the will of God. When a true believer is in a right frame of mind, the substance of his concluding petition will be, at least this will be the language of his heart, 'Father, thy will be done.' O let us abound more in the exercise of prayer. Let us search the Scriptures to know how we are to approach God acceptably. Let us learn what he wants us to have. And we shall find that he wants us to have just what we need.—He possesses an abundance of good things, and he has promised to give them to us in answer to prayer.

P. S.

JOHN AND JESUS.

By *Krummacher*.

"He must increase, but I must decrease," said John the Baptist to his disciples, when he perceived with regret that their mistaken partiality would have placed him above Jesus, whom John had preceded only as a harbinger and herald proclaiming repentance. He assured them that he himself was only the friend of the bridegroom; that his office was only to awaken the attention of the spiritual bride to the coming of her Beloved, and that having done this, his work was ended. He added, "The friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. "He must increase, but I must decrease." John 3: 29, 30. The Baptist, in using these two last expressions, compares his Lord to the great luminary of day, but himself to its harbinger or morning star, whose light gradually decreases as the sun arises, till at length it vanishes altogether.—Nor has he a wish to be any thing more. He would gladly see himself forsaken by his own disciples, if they will only be-

take themselves to the chief Shepherd, to participate in that salvation which is to be found only with him. "He must increase, but I must decrease." The Baptist meant that he must decrease, not only in *personal reputation*, but also in *office*. His own office was only to bring men to Christ, by ushering in the sweet sound of the Gospel.

Now in this declaration of the Baptist is comprised the whole mystery of practical religion. Does any one ask what he must do to be saved? The answer is, "Thou must decrease, and Christ must increase;" comply with this, and thou shalt be saved. Does any one inquire wherein consists the christian's sanctification? It consists in this, that Christ increases in us, and we decrease. Does any one desire to know whether he is advancing in the way of salvation? Observe whether Christ increases, while you decrease, in your own estimation. By nature *we* are great—Jesus little; *we* are strong—Jesus weak. We cannot allow Jesus to be the only Savior, the Alpha and Omega. The excellency of the power is ours—not his; we take carnal reasoning for our guide, instead of the simple words and Spirit of God; salvation is looked for in self love, not in the Savior alone. But when the word of the truth of the Gospel effectually penetrates the darkness of our understanding and the blindness of our hearts, the case is reversed. The "strong man armed" is now become weak; and what appeared so weak before, is felt to be strong, yea, irresistible. The Sun of righteousness now arises upon us with healing in his wings, and we learn more and more to rejoice in his light alone.—Our own strength, virtue, and excellency are things we can no longer bear to hear of. We love to lie humbled before the throne of grace, and to wait for

a renewed sense of divine love, even as "they that watch for the morning." We now decrease, and Jesus has increased with us.

It is natural to suppose that those who have been so thoroughly humbled in repentance and faith, are not likely any more to be puffed up with self-righteousness and vanity. But experience shows that this is a mistaken notion. For the "old Adam" is never entirely dead; though dying as a crucified malefactor, it can still revive and do unutterable mischief. Yea, many a one, even after his conversion, has built anew the things which had been destroyed; he has been permitting himself to increase, and Christ to decrease. To mention only a few examples of this falling away—one increases by his ascetic exercises; another, by the enlargement of his knowledge; another in self-complacency, borrowed from his own influential popularity or the extent of his beneficent exertions; another thinks much of his own devotional feelings, and of I know not what besides. In such things a man insensibly grows so pious and holy, that these things become gain to him, and are no longer accounted loss for Christ.

Are we not, then, to increase in sanctification? Yes! Grow as the palm-tree; but in self-estimation we must ever be only as the hyssop on the wall; we must daily become less and less, weaker and weaker in our own eyes, feeling more and more in want of the Lord's staff for our support; otherwise we have set out in a wrong direction. Children of God must "grow up into him in all things who is the Head, even Christ." The beloved of the Lord, those who are really led by the Spirit of God, are ever gradually descending in self-humiliation.

Selected for the Gospel Visitor.

DESCRIPTION OF JESUS.

The following epistle was taken by Napoleon from the public records of Rome, when he deprived the city of so many valuable manuscripts. It was written at the time and on the spot where Jesus commenced his ministry, by *Publius Tertullus* the governor of Judea, in the senate of Rome—Caesar Emperor. It was the custom in those days for the governor to write home any event of importance which transpired while he held office.

"Conscript Fathers:—There appeared in these our days, a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth; but his own disciples call him the Son of God. He has raised the dead, cured all manner of diseases. He is a man of stature somewhat tall and comely, with a very ruddy countenance, such as the beholder may both love and fear. His hair is of the color of a filbert when fully ripe, plain to his ears, thence downward it is more orient of color, curling and waving about his shoulders; in the middle of his head is a seam or partition of long hair, after the manner of the Nazarenes. His forehead is plain and delicate; his face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair, and thick, not of any great length, but forked. In reproving he is terrible; in admonishing courteous; in speaking very modest and wise; in proportion of body, well shaped. None have seen him laugh, but many have seen him weep. A man for his surpassing beauty, excelling the children of men."

Brethren should we not pattern after the Savior and conform to his image? We say conform to his image, for these

are ideas held forth in God's Word. What excuse then have we for not letting our hearts grow? Why not try to imitate him? Yea why not conform to his image?—

The humble follower of the Savior,
Often meets with prospects bright;
And in the ways of his Creator,
He at all times takes delight.

S. K.

THE NEW YEAR.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Awfully solemn is the event to which this vision relates! And although another year is ended, time has not yet ended. And well is it for many that it has not. For had time ended with them before they experienced a reformation, their condition would be an unhappy one. Time yet continues its course, and another year is hailed by many. The first rays of light of the new-born year, should have awakened gratitude to God in the hearts of those who desire to live because they are not prepared to die, and of those who wish to live for the noble purpose of blessing the world with their holy example and their christian deeds. Those, and those only, who wish to answer the purposes life is designed to answer, can with propriety bid the new year welcome with a cheerful and happy heart.

It is frequently said that it is a solemn thing to die. This is doubtless true. But is it not a solemn thing to live? What makes death such a terror to those whose sun seems to set in

blackness and darkness forever? Was it not the squandering and murdering of time, and the failure to meet the duties that human existence is attended with?

"Time destroyed
Is suicide, where more than blood is
spilt."

Many that have welcomed the new year with joyful salutations, and shouts of merriment, have but very imperfect ideas of its character. It would be well for us all to go into retirement, and hold a private interview with this stranger—the new year—and become as well acquainted with it as possible. We may know much concerning it; while much will remain unknown. As it regards the things which will happen to us individually, they are enveloped in mystery. Although we may anxiously desire to know, and eagerly inquire to ascertain what may befall us the present year, as the spirit of prophecy has ceased, (and it never as a general thing foretold the occurrences which were to happen to individuals), we cannot have our inquiries answered, or our desires gratified. To inquire of the New Year to know what it has brought us, whether it has brought us new friends and new enjoyments, or whether it has come to take away much of what we now possess; whether it has come to open to us now and delightful scenes of prosperity, or to cause us new griefs in this vale of tears, would be as useless as it was to inquire of heathen oracles.

The ocean of time on which we are sailing cannot be sounded. And we have no compass to tell the exact latitude of our existence. Consequently the breakers of death may be near at hand, and we not be aware of it.—While we are congratulating ourselves at our prospect of ease, thinking we have goods laid up for many years, we may hear the messenger of death say—

ing, "this night shall thy soul be required of thee," and we shall be compelled to take up our march to the world of spirits, to which we can take none of our earthly goods along with us, and if we could, we should find no use for them there.

We have said it is a solemn thing to live. We have said this in view of the responsibilities which attend our existence. No intelligent being can live and act under the government of God, (and under his government we are all living and acting) without exerting some moral influence both upon himself and others. This influence will be of the same kind of his character and actions, and it will have an effect in forming and fixing the character of other moral and intelligent beings. And it appears to be a characteristic of moral influence, that after it is begun, to continue, and, in its consequences, to grow greater and greater. Hence the great responsibility which is connected with the existence of a moral being. A person will exert some influence let his or her character and circumstances in life be what they may: and an influence that will be felt after death upon the eternal destinies of men.

Those who have entered upon the New Year and will continue to live in sin and disobedience, had but little occasion to rejoice and be merry when they entered upon it, for it will only tend to alienate them farther from God while they continue in the present world, and increase their wretchedness in the world to come. Time should be looked upon by us all as a sacred trust put into our possession by God, and designed by him to be employed by us partly for attending to the things of the present world, and partly for the things of the next. And we greatly abuse

this trust, when we give all of our time to the concerns of the present life.—And if we do wrong by simply neglecting to employ a part of our time in preparing for a future world, how criminal must be our conduct when our precious time is spent in "treasuring up wrath against the day of wrath!"

To the rapid flight of time, we are all too insensible. We seem not to be aware of its swiftness, unless reminded of it by the close of the year, by the return of our birth-day, or by some such occurrence. These become monitors to call our attention to the fact that whatever else remains stationary, time is moving on and carrying us all to eternity. For eternity, vast and awful is before us. The knell of the departing year has uttered its solemn sounds. That measured period of time which we call 1857, is gone to mingle with the "years beyond the flood." And it has not gone alone. Health has gone from many—friends have gone—husbands and wives have gone—parents and children have gone—seasons of grace and opportunities for doing good have gone—gone to return to us no more. Solemn reflection! And no less solemn is the thought that the millions that now live, are going too, and of all these it may with truth soon be said, "They have gone."

The year 1858—O, what a variety of events will this be the date of! It will be engraved on many marble slabs to inform the readers thereof the year in which those who lie beneath took their leave of earth and earthly friends. It will be the year that will mark the time that many will have opened their eyes for the first time to behold the light of heaven. And if he that "keeps the Father's book of life," dates the time of recording names therein, may we not fondly hope that the number under this date will be large.

We have said that it is in vain we inquire of the new year to know what it has brought us. This is so. Nevertheless, from its predecessor we may learn much of what will be its doings to our race, for the past year is the best interpreter of the present. Contemplating it in the light of the past, we see much to awaken hope, and not a little to stir up grief. It will be the year of release to many a weary pilgrim, who is patiently waiting the Lord's call to free him from earth that he may ascend to heaven. It will bring to many the sweets of domestic happiness—to others the pleasures of social life—to others the hallowed joys of religion. For there is happiness to be enjoyed on earth by the good, in despite of sin and Satan. But while we look again at the past year, we see its prophetic shadows thrown into the new, which tell of trouble. In the dead of 1857 we see a large number of every age and class that must die in 1858. Where must these come from? Each congregation of worshippers may be called upon for its quota. Let the preacher be faithful to warn. Many families must yield, though reluctant to do so, some of their members to death's insatiate demands. And what families shall be thus visited, none can tell. Then let all live in Christian love and union, and if death produces a separation, it will not be final, and a knowledge of this fact will give comfort both to the departed and to the survivors.

Friendly reader, if you have not an interest in Christ, seek an interest in him without delay. This year you may die. Christian reader, forget not that you profess faith in that system, one of whose truthful declarations is, Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Then, "Be diligent

that ye may be found of him in peace, without spot, and blameless."

J. Q.

THE DEMAND FOR PREACHERS.

"Then saith he unto his disciples, 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." Matt. 9: 37. 38. Success and prosperity in the church of Christ, are so closely connected with a faithful discharge of duty, that we need not expect to witness them however anxious we may be to do so, without a faithful performance of our duties. This remark will admit of various applications in Christian life. At present we design to apply it in relation to the duty inculcated by our Lord, in his words quoted at the head of this article. That there is a want of faithful preachers among the brethren to go out into the highways to bid, to exhort, and to persuade people to come to the Lord, is known, is felt, and is acknowledged by many among us, and the consciousness of this want, gives pain to the Christian heart. We mean, we want an additional number, we want more—we have not enough to answer the demands of our churches, and the demands of the world, and we are fearful we have not enough to answer the demands of the Head of the church. The churches in many places are in want of efficient ministers for their own edification and comfort. Often have we had requests from brethren who have settled in the far West, to send some preacher to preach for them, stating the prospects to be favorable for good being done.—And the emigration has been such in some places, that old congregations have been left in want of preachers.

But not only do we want more preachers to supply the wants of the churches; when we reflect upon the comparatively few people even in the United States, who have heard the gospel preached in all its fulness both of blessings and duties, in which we as a church believe it should be preached, in order that all its saving blessings and sanctifying power may be realized, then the demand becomes still more obvious.—The people must have faith in the Lord and in his word or they cannot be saved. "For whosoever 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? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God." Rom. 10: 13-17. So reasons the inspired apostle, and his reasoning is conclusive. Preachers must be sent. But by whom must they be sent? The language of the Savior we have already quoted, informs us that it is the Lord of the harvest that will send forth laborers into his harvest. And does this relieve the church from all responsibility in providing preachers? By no means. We see that we are positively commanded to pray the Lord of the harvest to send laborers. And in this case, as in the most of others, the Lord unites the agency of his people with his own authority, for the accomplishing of his purposes. Now while it is the Lord's prerogative to send preachers, we see that he makes the ex-

ercise of his authority, in some degree, depend upon the prayers of his church. Hence the great responsibility of the church in regard to the calling and appointing of men to the ministry. That we may see how much depends upon the members of the church doing their duty in prayer, in supplying the church and the world with preachers, we will look at Christians receiving the Holy Spirit. According to John 14: 26, it is the Father's prerogative to send this; as, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach &c." Now the reception of this, is made to depend upon our asking; as, "If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11: 13. Are we then affirming too much, when we affirm that the exercising of the power for appointing preachers, and which power is in the Lord, depends much upon the prayers of the church? We think we are not.

Prayer then should be offered by the church unto the Lord for preachers.—And prayers for this favor, as all other prayers, should be offered with fervency, with sincerity, with faith, and with importunity, prompted by a clear perception of the necessity of what we pray for. Now we are fearful, that in the performance of this duty or command, namely, that of praying the Lord of the harvest to send forth laborers or preachers into his harvest, we have failed very much, and as a consequence of that failure, there is that want of an adequate supply of preachers among us, which is seen and lamented. We call the attention of our beloved brethren & sisters to this subject, from an impression that it does not receive the attention that the command of the Lord and

the progress of truth, demand it should. We hope it will receive the serious consideration of all. And if upon a consideration of the subject, the conviction that we have been delinquent upon this matter, is produced in the mind of the reader, as it has been in the mind of the writer, let there be in the future a more careful and practical observance of this command of him, whom we delight to honor with the title of Lord and Master.

In answer then to the inquiry, how shall we obtain a more adequate supply of efficient and faithful preachers? an inquiry we hope that is not without interest to many among the brethren, we would say as Jesus said, and commanded, "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." This is one of the means at least, and an important one that is to be used to obtain the supply we feel we need. That there are other means to be used, we readily admit, but none more deserving of our notice than this. And while on this subject, we desire to call the attention of our brethren, as Christian parents to it. Would it not be well for you, to whom God has given children, that in addition to your prayers for their conversion, to pray that your sons may be blessed with gifts and qualifications fitting them for the calling, and then called to labor in advancing the cause of truth and righteousness in the world? Could you consecrate your sons, however dear to you in your affections, and however noble in your estimation, to a more worthy cause? You certainly could not. And if you love Christ and his cause sincerely and supremely, there is no profession you could consistently desire to see your sons in, before that of preaching the gospel of reconciliation, and seeking to save sinners. It is true, there are other callings

which may be more likely to lead to honor and wealth in this world, than the calling of a preacher of the gospel, especially among the brethren. But "we walk by faith and not by sight." And believing God, we know that Christianity is both honorable and profitable to all that profess and practice it, and especially to those who labor in "word and doctrine" to promote it. And although the preacher of the gospel may be poorly compensated in this world, he will be well rewarded in the next, if he is faithful to the trust committed to him. And even in this world we may expect the Lord to provide, for "no good thing will he withhold from them that walk uprightly." "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

J. Q.

For the Visitor.

A CAUTION.

As the Visitor is designed to promote love and union, let us who get up matter to be published, as well as our editors, be very careful that we run not to extremes with our opinions. We should not use any condemning language, particularly when we bring up new opinions. For many new ideas are not edifying, for we thereby hurt the feelings of our faithful old members who we believe have through the operation of the divine Spirit served many years in the Gospel.

I will not point out ideas, I will only say, let us all learn the lesson of our divine Master, when he says, 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.

D. M.

* * *

QUERY.

Beloved Brethren: The Savior says, Blessed are the meek for they shall inherit the earth. Matt. 5: 5. Now the question I wish to ask you concerning this passage, is this: Had Christ an allusion to the present earth or to a future one? and if to either one, how shall it be inherited?

II. B.

ANSWER.—Earth in the Scriptures has a number of significations. (1.) It means the whole globe on which we live, as in Gen. 8: 22: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (2.) It means the land, as in Gen. 1: 10: "And God called the dry land earth." (3.) It means the inhabitants of the earth, as in Gen. 11: 1: "The whole earth was of one language."

We believe that "the earth" in the text means the globe which we now inhabit. The promise of God to Abraham, embraces the same idea as that contained in the text. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect; because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace: to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Rom. 4: 13—16.

Now what world was promised to Abraham? No doubt the present world, but in an improved state. And the promise was not confined to Abraham,

but it likewise extended to his seed. Now while we admit the Jews to be Abraham's seed, we must likewise admit according to the following language of Paul, that Christians are likewise his seed: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. We see then that the world promised to Abraham, is also promised to Christians. And as it seems that it was the present world that was promised to him, it must be the same that "the meek", or the Christians shall possess. The promise in the text spoken by the Savior, and which we have under consideration, seems to belong to all the faithful: "Blessed are the meek, for they shall inherit the earth." Now many of the meek have lived and died under circumstances which forbid us to believe that they really could, in the sense of the text under consideration, be said to have inherited the earth.

But as the words of the Savior in reference to the inheritance of the meek, seem to be a quotation from the 37th Psalm, let us look at some of the expressions in the Psalm, and they will help us to understand the language of the Savior: "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man, who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evil doers shall be cut off: but those that wait upon the Lord, shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord

shall laugh at him: for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation." Verses 7—14. It is very evident that the language of this Psalm, has reference to a state of things on earth. Here the wicked and meek are represented as dwelling together, and the former as trying "to cast down the poor and the needy." Such has been the general state of things in the world since the introduction of sin into it; the wicked have inherited and governed the earth, while the meek or holy have been oppressed and persecuted. But reference is made to a time in which the "evildoers shall be cut off," ver. 9; and this time is the day of the Lord, foretold in such passages as the following: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thes. 5: 4. "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 Peter 3: 7. "Nevertheless we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," ver. 13th. This is the earth which the meek are to inherit. It is the earth on which we live, purified by fire, and taken from the dominion of satan, and given to the Son of man and to the saints, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a king-

dom, that all people, nations, and languages, should serve him." Dan. 7: 13, 14. "And the time came that the saints possessed the kingdom," ver. 22. "And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers." Rev. 2: 26, 27. What a beautiful agreement there is in the Word of God, when Scripture is compared with Scripture! In the psalm from which the words of the Savior under consideration were quoted, we find the wicked in power, and the meek depressed; but in other passages we have quoted, we find the prophetic words of Christ, "the meek shall inherit the earth" realized, and the saints exalted to authority, exercising dominion over the wicked.

The inheritance of the earth includes the administration of its laws or the possession of its government. For we cannot see with what propriety the saints could be said to inherit the earth, if its government was in the hands of the wicked. We then understand that the earth that the meek are to inherit is the renovated earth in its glorious, prosperous, and peaceable state under the dominion of Christ and the principles of his gospel. Hence all nature is represented as rejoicing in anticipation of the coming of the Lord to restore order and peace to this sin-disordered earth: "Let the heavens rejoice, let the earth be glad, let the sea roar, and the fulness thereof, let the field be joyful, and all that is therein. Then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Psalm 96: 11—13.

Joy to the earth, the Savior reigns,
Let men their songs employ,
While fields and floods, rocks, hills and
plains,
Repeat the sounding joy.

No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make his blessings flow,
Far as the curse is found."

"This view of the subject may help us to understand the meaning of Rom. 8: 19—22. It will be seen that the apostle in the context is evidently referring to the morning of the resurrection, and the day of millennial rest; and having touched upon the subject of the glory to be revealed in the saints, when their joint heirship with Christ is made manifest, (18th verse,) he then shows that the creature or creation longs for that day, for though the creature be made subject to vanity on account of man's sin, yet it shall be delivered at the manifestation of the sons of God (which will be at the adoption or redemption of the body,) and be brought into a participation of their glorious liberty, even a liberty from the effects of sin which now manacles the creation; for this deliverance, he saith, creation groans and travails in pain together until now.

The sons of God who now groan *in* themselves *with* the creation, shall cease to groan when the corruptible puts on incorruption, 23d verse. They shall then begin their song, and enter into the joy of their Lord, and creation shall enter into their glorious liberty. This liberty shall extend to both animate and inanimate creation, for the curse shall be removed. The animals shall be happy, and the earth fertile, while man redeemed to his original honor of lordship over them, Gen. 1: 26, shall enjoy all, and govern all, to the glory of God.

A glorious destiny awaits our earth.
A glorious inheritance is reserved for
the meek. "Blessed are the meek for
they shall inherit the earth."

C O R R E S P O N D E N C E .

Sept. 29th, 1857.

NONRESISTANCE.

Dear Brethren: I feel a little impressed to try in my weakness, to write a few lines for the Visitor, upon the 4th query and its answer, in the September No. It has been asked if it is right to encourage or appoint officers of the law to keep order at our lovefeasts, and return persons who disturb our meetings. The query has been answered, and commenced very beautifully about admiring the lamb-like disposition of the Savior, &c., but the conclusion of said answer, sides pretty much with the opinion of the one who presented the query, and neither gives much scripture (and I presume has not much from the New Testament to give) to base his ideas upon. Reference, however, is made to Rom. 13th chap. But I do not understand the apostle to give us any right to take the power into our hands; he simply teaches us to be subject to the civil power, to pay tribute to whom it is due, (or taxes as we now have to pay &c.) Further reference is made to Acts 22: 25—27. Remember brethren, Paul's situation was quite different from what ours is at our lovefeasts. If we were once taken and bound to be scourged as Paul was, (see verses 24, 25,) I do not think we would do much wrong to tell our enemies that they were going contrary to law, 'as he told his, ver. 25, and I do not see that he did any more.

The Savior, lamb like, trod the way for us, and we are to follow him. Be-
G. V. Vol. viii. 1

hold him betrayed into the hands of sinners! And when one that was with him drew the sword and smote off the ear of the high priest's servant, the Lord told him to put up the sword in its place. He further told them, he had power to pray to his Father to send him more than twelve legions of angels. Matt. 26: 51-53. Behold what power the Savior had: yea, he had all power; but he did not use it to defend himself. And are we not to be his followers? It may, however, be said, that we are not to follow him to the cross to suffer as he did, and to fulfill the scripture as it seemed necessary for him to do. But did he not every where teach us the doctrine of non-resistance? What do we make of these words of his, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on the one cheek, turn to him the other also. Matt. 5: 38, 39. See also Luke 6: 27-29. Read also Matt. 10: 23-25, or the whole chapter. Hear the apostle Paul to his Roman brethren: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12: 19-21.

It seems we are to overcome evil with good, and to pray for them that despitefully use us, and persecute us. But of using or calling on civil power, I find nothing. I remember being told of a dear old brother (who is now dead, and I trust awaiting a joyful resurrection with the saints of the Lord), who was attending a lovefeast in Pennsylvania, where there was much disturbance;

so he went outside of the barn among those who were making the noise, and fell on his knees and prayed for them, as we are taught to do. It was said that it brought some to tears. Now this seems something like the right spirit, and there is no doubt in my mind but what this had a better effect upon them, than it would have had, had they been dealt with according to law. I feel satisfied the more love we show to our fellowmen, even our enemies, the more likely will we be to win their souls. I hope more of the brethren will take up the subject. If I am wrong correct me.

Yours in love,

D. M. W.

THE FAMILY-CIRCLE.

THE MOTHER'S WORK.

A happy Christian home had for a brief period been honored by the presence of a venerable minister of Jesus Christ. During his sojourn, the wife and mother of the household had more than once introduced the subject of family government in order to obtain the advice of one who was well qualified to instruct the inexperienced. And now the farewell words were being spoken. Taking the hand of Mrs. A., Dr. S. said, "The next time I visit you, dear Madame, will probably be some years hence, and when I come again, I shall see," (glancing towards the little ones), "what your work has been."

The expression was very striking and impressive, and for a little time the young mother's eyes were dimmed with tears. But the subsequent reflections were useful to her, and perchance may aid some others in like circumstances.

Is it indeed true that the mother is to mould her child's character into that form

which it shall retain through life and with which it shall, in all probability, enter eternity? Unquestionably, she has more to do in this matter than any or all others, because her influence is supreme during the years of early childhood, and the impressions made upon the mind then, are not effaced in after life. If this be so, her work is one of immense consequence, and must not be neglected, or set aside to give place to concerns of less importance. Even the necessary care for our children's physical comfort must not interfere with the more responsible duty of training the immortal mind.

We must first secure implicit and unquestioning obedience. "My mother says so," should be enough for a child of any age who is still under the parent's direction. The teaching of God's word, as well as that of human reason, convinces us that the little one should early learn to subject its will to that of its parent. And a most solemn thought in connection with this point, is, that the child who has learned to submit to the authority of a human parent, will find it less difficult to yield obedience to the commands of his heavenly Father. "The law of God should be our book of reference whenever we instruct our children in regard to duty. Thus they will learn to regard the authority of the Bible as indisputable, and feel for it the same reverence that is manifested by so faithful a mother.

We must educate the tender conscience by a careful religious training, and teach our children to heed even the faint whispers of its warning voice.

They should also be early instructed in the importance of self control. The little one who can suppress a cry of pain when it is hurt, and who has learned with "the soft answer" to turn away a

playmate's anger, will not be likely in after years to be a selfish companion or a lawbreaking citizen.

We may not be able to change the natural disposition, but we can do much towards modifying it. The impetuous child may be taught to restrain his impatience, the passionate one to govern his temper, the selfish to seek the happiness of those around him, and the indolent and inefficient may learn habits of diligence.

If we early teach our children to be industrious, we shall thus furnish them with a valuable shield against temptation. It is for "idle hands" that Satan is so officious in finding employment. Let the business of the day be the first object of attention, and its recreations will be the more highly enjoyed.

We must gain the confidence of the little ones in order that our influence over them may be continued as long as they need our guidance.—In their mother, both sons and daughters should feel that they have their most devoted and sympathising friend.

As christian parents, we are under sacred obligations to look beyond this fleeting world, and so instruct the young minds that are committed to our training that they may be fitted for usefulness in the present state of existence & for a glorious immortality beyond the grave. We ought not to be willing that either ourselves or our children should spend our lives in the midst of innumerable opportunities for doing good, and yet leave the world none the better for our having lived in it.

But while we are considering some of the numerous duties which this important relation involves, we may not be unmindful of the fact, that the maternal work is a very arduous one. And because of its constantly recurring diffi-

culties we may be in danger of becoming disheartened, and perhaps we shall be almost ready to faint by the way. But let us remember from whence cometh our help, and that an inspired pen has written: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." And every pious mother has from the promises of Scripture, and the happy experience of others, abundant reason to believe that if to her faithful exertions is added the prayer of faith, the influences of God's Spirit will not be wanting to crown her labors with abundant success.

Morning Star.

THE WATCHFUL MOTHER.

We once sent a Sunday School book to a lady patient of ours, as a present to her little daughter. On inquiring afterwards how she liked it—*"Indeed, doctor, I did not give it to her, as I have not yet had time to read it myself."* That mother soon passed away, and doubtless to the better land, and long years have passed away also, but we have never failed to admire that mother's heart as often as the remembrance of her ceaseless vigilance has occurred to us, accompanied with the earnest wish, that all parents should emulate that mother's care. Up to the age of fifteen at least, and as long after as affection for the parent will prevent the child from doing anything contrary to the known wishes of father or mother no book should be read by a child without the parent's permission. Impressions are made for life, for eternity, on the mind, and heart, and memory of childhood—impressions which mould the character for aye, or open up channels of thought which fix the destiny.

Untold mischief has been done to the minds and morals of the young by reading books on "Physiology" so termed, causing apprehensions which have acted as a ceaseless torture to multitudes, until by consultation with honorable physicians, the groundless apprehensions have been removed, which had been excited by plausible falsities and brazen-faced untruths.

Equal care should be exercised as to the religious, moral, and miscellaneous reading of the young. Very few of our daily penny papers are fit to be read at the family fireside. Certainly not one in a dozen of all city weekly papers, not connected with a daily issue, but is chargeable justly with being made up with the veriest trash, to say nothing of their frequent obscenity, their slang; their spiteful hits at religion, its ministers, its professors, and the Bible itself.

A drop of water will ultimately wear through the solid rock, and drop by drop will empty the ocean; and so is the influence of the repeated exhibition of bits of sarcasm, and infidelity, and profanation, which portions of the press are steadily throwing out. Not only are the minds of the young injuriously affected by these things, but persons of maturity, of intellect, of mental culture, will suffer by them.

(Hall's Journal of Health.)

YOUTH'S DEPARTMENT.

THE HAPPY LITTLE GIRL.

Dear children—Would you like to know who was the happiest child I ever saw? Listen to me and I will tell you. The happiest child I ever saw was a little girl whom I once met traveling in a rail-way carriage. We were both going on

a journey to London, and we traveled a great many miles together. She was only eight years old, and she was quite blind. She had never been able to see at all. She had never seen the sun and the stars, and the sky and the grass, and the flowers, and the trees and the birds—and all those pleasant things which you see every day of your lives; but still she was quite happy.

She was by herself, poor little thing. She had no friend or relation to take care of her on the journey, and be good to her; but she was quite happy and content. She said when she got into the carriage, "Tell me how many people there are in the carriage: I am quite blind and can see nothing?" A gentleman asked her, "If she was afraid?" "No," said she, "I am not frightened; I have traveled before, and I trust in God, and people are always very good to me."

But I soon found out the reason why she was so happy;—and what do you think it was? She loved Jesus Christ, and Jesus Christ loved her; she had sought Jesus Christ, and she had found Him.

I began to talk to her about the Bible, and I soon saw she knew a great deal about it. She went to school where the mistress used to read the Bible to her; and she was a good girl, and had remembered what her mistress had read.

Dear children, you cannot think how many things in the Bible this poor little blind girl knew. I only wish that every grown up person in England knew as much as she did.—But I must try and tell you some of them.

She talked to me about sin; how it first came into the world, when Adam and Eve ate the forbidden fruit, and it was to be seen every where now. "Oh!" said she, "there are no really good peo-

ple. The very best people have many sins every day, and I am sure we all of us waste a great deal of time, if we do nothing else wrong. Oh! we are all such sinners,—there is nobody who has not sinned a great many sins."

And then she talked about Jesus Christ.—She told me about the agony in the garden of Gethsemane—about His sweating great drops of blood—about the soldiers nailing Him to the Cross—about the spear piercing his side, and the blood and water coming out. "Oh!" said she, "how very good it was of Him to die for us, and such a cruel death! How good he was to suffer so for our sins!"

And then she talked about wicked people. She told me she was afraid there were a great many in the world, and it made her very unhappy to see how many of her school-fellows went on. "But," she said, "I know the reason why they are so wicked;—it is because they do not try to be good,—they do not wish to be good,—they do not ask Jesus to make them good."

I asked her what part of the Bible she liked best. She told me she liked all the history of Jesus Christ, but the chapters she was most fond of were the three last chapters of the book of Revelation. I had got a Bible with me, and I took it out and read these chapters to her as we went along.

When I had done she began to talk about heaven. "Think," she said, "how nice it will be to be there!—There will be no more sorrow, nor crying, nor tears. And then Jesus Christ will be there, for it says, 'The Lamb is the light thereof,' and we shall always be with Him; and besides this, there shall be no candle nor the light of the sun."

Dear children, just think of this poor little blind girl. Think of her taking

pleasure in talking of Jesus Christ.—Think of her rejoicing in the account of heaven, where there shall be no more sorrow nor night.

I have never seen her since. She went to her own home in London, and I do not know whether she is alive or not; but I hope she is, and I have no doubt Jesus Christ has taken good care of her.

Dear children, are you as happy and as cheerful as she was?

You are not blind, you have eyes, and can run about and see every thing, and go where you like, and read as much as you please to yourselves. But are you as happy as this poor little blind girl?

Oh! if you wish to be happy in this world, remember my advice to day,—Do as the little blind girl did.—Love Jesus Christ, and he will love you—seek Him early and you shall find Him.

Editorial.

EDITOR'S TABLE.

In any case where a person wishes to subscribe, the shortest way, especially where there is no agent, is this, to enclose \$1.00 in a letter, with the person's name, Postoffice, county & state plainly written, and sent to us. Direct: Eds. of G. V. COLUMBIANA, Columbiana Co. O.

We have received several small sums recently in notes of one or two dollars, on which there was a discount of ten per cent. In cases where the remittances to be sent are such small sums, perhaps gold could be obtained, and then we would not have to lose the discount. This although it may seem to be a small sum on one or two dollars, will soon amount to a considerable sum. We are aware of the difficulties our friends may labor under in sending such money as they might desire to send,

and we would not be over particular; we only ask them to do for us the best they conveniently can, and with this we shall be satisfied. When small coins are sent, it is a good way to put them into a small piece of paste-board. They should be secured in some way inside the letter containing them.

INFORMATION WANTED.

“November 15th. 1857.

Dear Brother in the Lord: After my love and best wishes to you, I will just say, I send you one dollar for the Visitor for 1858.”

Here is a letter with no place named at which it was written, and no name appended to it, to show by whom it was written. How can we know from this, to whom we shall send the Visitor, or to what place. It is not an uncommon occurrence for us to receive letters of this kind. Will those who write to us please to be careful and not only give us the names of the persons who wish to have the Visitor, and the offices with the county and state to which they are to be sent, but also to write the names of persons and places distinctly. We shall be pleased to send the Visitor to the brother who wrote the above, if we can learn his name and postoffice.—Should he see this, he will please write to us. The post-mark on the envelope seemed to be East Berlin.

TO CONTRIBUTORS & CORRESPONDENTS.

We hope our brethren will favor us with communications for the Visitor.—And let none be discouraged if their articles should not be published. Although hours, and even days, of mental labor may be spent in composing an article, and if then not published to benefit any one else, it is likely the writer will be benefited. For to give up the mind to the investigation of any important and useful subject, and to connect and arrange the ideas upon that subject in some order, is a most profitable exercise of the mind. And the time

OBITUARY.

DIED in Jacksonville, Upper Cumberland district of the church, Cumberland co. Pa., on the 10th November 1857, Elder DAVID ECKER, M. D. in the 69th year of his age. Funeral sermons by brethren Daniel Hollinger, Daniel Kellar and George Hollinger from the 30th Psalm. Thus our esteemed brother, very extensively known as an elder laborer in the Lord's vineyard, and also a physician, has made the exchange and gone as we hope, from the church militant, to the church triumphant.

The following verses were found in his book after his death.

“Oft times my days are hard 'tis known,
My nights are dreary too;
When storms of various winds are blown;
I still must on pursue.

I stand in jeopardy 'tis true,
I count not man my arm;
I trust in none but God alone;
I stand yet unalarmed.”

“Now when my soul and body go,
I seek to be unseen, unknown;
Steal from this world, and not a stone
Tell where I lie, or where my tomb.”

DIED in the same church as above, on the 11th of November 1857, after a short illness, sister CATHARINE STOUT, in the 73d year of her age.

Thus in the short space of time, within two days of each other, have two of our old members of the church gone,—gone the way of all flesh. Their disembodied spirits have forsaken their tenements of clay—have winged their flight to fairer and more congenial climes. Such is our fond hope.

D.

DEPARTED this life, Nov. 1st, Sister SARAH, consort of br. EMANUEL SLIFER, of Burkittsville, Frederic co. Maryland, aged 43 years, 4 months, and 27 days. Having been in communion with the church of the brethren 17 years.

Her illness was fever, and of long duration, yet she bore her sufferings with remarkable patience.

Her hope in a crucified Redeemer; and her confidence in God as a reconciled loving Father; never failed her. Although in intense anguish, she often repeated the words, “Lord Jesus come quickly;” yet patience, and modesty as to her own merits, and an only hope in Jesus, characterized her whole illness. Her meekness, and abiding confidence in God, her sympathizing regard for the welfare of others, her deep interest in the cause of a blessed Redeemer, all tended to endear her to all who surrounded her; Her triumphant departure in hope of a blessed immortality, and the sweet remembrance of her virtues and graces, are a rich legacy to her husband, her sons—and her surviving friends.—

I. P.

spent in such mental labor, must not, by any means be considered lost, if none but the writer has the benefit of the labor. Then, although we cannot promise to publish every thing we receive, yet we would encourage our brethren to write, knowing it will be an advantage to them who write, and we trust to more.

We cannot always find time to prepare, or room to admit, articles immediately after they are received.—Therefore, we find it necessary to postpone the publishing of some things for some time. “Let patience have her perfect work.”

Poetry.

THOUGHTS ON THE DEATH OF SISTER M. A. QUINTER.

Thou art gone, our sister dear,
Where no danger thou need'st fear;
Where no sorrow heaves thy breast,
For with Jesus thou dost rest.

Though we feel thy loss on earth,
At the altar and the hearth,
Yet we will not weep for thee,
Since from sorrow thou art free.

No, we would not wish thee back,
Again to tread the thorny track,—
And to strive with sin and pain;
For with Jesus thou dost reign.

And brother, why shouldst thou weep,
For thy dear and loving wife?
For she now does only sleep,
And again will come to life!

Suppress the sorrow of thy heart,
For she now is free from pain;
Though 'tis hard thus soon to part,
Thou shalt meet her soon again.

H. R. H.

DIED in the Sandy Creek church, Fayette co. Pa., on the 4th of November, after a lingering illness of about ten months, br. JACKSON THOMAS, son of MICHAEL THOMAS. (Age not given.) It seems the young brother was conscious that his hour was close at hand. And having selected Proverbs 14: 32, latter part, for his funeral text, and the 254th hymn to be used at the same time, he called the family together, and fell asleep.

Also in the same church, November 11th, of scarlet fever, an infant daughter of br. Larking and sister Sarah Hall. Text at funeral, 1 Pet. 1: 24.

J. M. T.

DIED in Bedford co. Pa. November 23d br. BENJAMIN COGAN, aged 69 years, 1 month and 7 days. Text at funeral, Heb. 11: 1, 2.

H. C.

DIED in the Duncansville church, Blair co. Pa. on the 18th of November, sister ANN MARY VEACH, daughter of J. S. and M. A. Burkhart, aged 19 years, 9 months and 18 days. Leaving a babe 3 months old, a bereaved husband, and many friends, to mourn their loss.

Ann Mary's dead! the lovely youth!
Her spirit ascends the sky;
And whispers loud the solemn truth,
That all are born to die.

Rejoice for a sister deceased;
Our loss is her infinite gain;
A soul out of prison released,
And freed from its bodily chain.

With songs let us follow her flight,
And mount with her spirit above,
Escap'd to the mansion of light,
And lodg'd in the Eden of love.

J. S. B.

DIED in Pleasant Valley, Washington co. Md. Nov. 7th sister MARIA BROWN, aged 86 years, 2 months and 6 days. Funeral service conducted by brethren Bear and Slifer.

With regard to the deceased, it can truly be said that she was a mother in Israel. Long was she a member of the church, and she adorned her profession.

E. S.

DIED on October 2, near Leathersville, Montgomery co. Pa. ELIZABETH, daughter of br. Dilman BEAN; aged about 6 years.

How sad, but holy is a sight,
Like one we just have pass'd;
Where innocence by feverish blight,
Cold in the grave is cast.

Just like an early, morning flower,
Pluck'd by the angel's hand,
And tak'n home in their garden bower,
Away in the Spirit land.

There in that blissful, happy place;
Where sorrows never come;
There she can see the Savior's face,
And be with him at home.

A little angel there she stands,
With brightly shining wings;
For she has join'd th' angelic bands,
And with the angels sings.—
Then mourn not, friends; your child is gone
On high to dwell with Him,
Who took young children in his arms,
And kindly blessed them.

SALFORD PENNER.

DIED in the George's Creek church, Greene co. Pa. November 16th br. NICHOLAS MERLE, aged 62 years. He left a widow and 9 children to mourn their loss. During the last few weeks of sickness, (the disease with which he died was the consumption), he suffered considerable, but he was supported by the grace of God and was enabled to bear up under his sufferings as a good soldier of King Emmanuel. Owing to the sickness of one of his sons, there was no funeral sermon at his burial.

J. M.

DIED in the church in Armstrong co. Pa. September 5th sister CATHARINE RUSSELL, aged 37 years, 5 months and 2 days. She took up her cross in early life and followed the Savior, and was faithful till her death. Funeral sermon by the writer from Phil. 3: 20.

J. S.

Died in the Green Tree church during the fall, sist. CATHARINE SHRANGER, sist. MIRA PLACE, and, sist. AUDORA BEAN. These sisters died in the hope of a blessed immortality. As the dates of their deaths were not given, it may be the notice was given only for our own satisfaction. We however insert it.

DIED in Ten Mile church, Washington co. Pa. Oct. 18th, DANIEL, son of George and Sarah LEWIS, aged 1 year, 9 months and 29 days. Funeral sermon by br. P. J. Brown. Text John 5: 25—29.

Also in the same Church, Oct. 29, sister E. GRABILL, wife of br. Joseph Grabill sen. aged 40 years, 5 months and 4 days. Text Ps. 40: 6—8.

Also in the same church; JOHN, son of br. Israel and sister Hannah SMITH, aged 2 years, 9 months and 19 days. Funeral services conducted by brethren J. M. Thomas, J. S. Hauger, and J. Berkley. 1 Thes. 4: 13 and Rev. 20: 6.

Also in the Church, November 18th MARY, daughter of Nicholas and Eliza BEWIT.
Also in the same church sister DELULA GARRET. (Nothing further concerning the death of this sister was received.)

Departed this life in Logan co. church-district, O. October 6, 1857 Sister POLLY DIEHL, aged 78 years, 2 months and 27 days. Funeral-text: 2 Tim. 4: 7, 8 by A. Frantz.

Departed this life in Canton church-district, Stark co. O. December 11, 1857 SARAH DEHOFF, eldest daughter of ANTHONY K. and SARAH DEHOFF, aged 13 years, 8 months and 11 days.

When blooming youth is snatch'd away,
By death's resistless hand,
Our hearts the mournful tribute pay,
Which pity must demand.

CIRCULAR EPISTLE

of the
CHURCH OF SMYRNA
Concerning the
MARTYRDOM OF ST. POLYCARP.

FROM WAKE'S APOSTOLIC FATHERS.

The following epistle containing the account of the Martyrdom of St. Polycarp, has justly been looked upon as a most interesting piece of Christian Antiquity. It is a well authenticated document, and has been received as genuine, and read with interest. Ecclesiastical history makes Polycarp the disciple of John; and he is thought to have been the bishop of the church of Smyrna referred to by that apostle in the following language: "Unto the angel of the church in Smyrna, write; These things saith the First and the Last, which was dead, and is alive. I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogues of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 8—10.

The church of God which is at Smyrna, to the church of God which is at Philadelphia, and to all the other assemblies of the holy catholic churches in every place; mercy, peace, and love from God the Father, and our Lord Jesus Christ, be multiplied.

I. We have written to you, brethren, both of what concerns the other martyrs, but especially Polycarp the blessed, who by his sufferings put an end to the persecutions; setting, as it were, his seal to it. For almost all

things that went before were done that the Lord might show us, from above, a martyrdom truly such as became the gospel. For he expected to be delivered up, even as the Lord also did, that we should become the followers of his example; considering not only what is profitable for ourselves, but also for our neighbors' advantage. For it is the part of a true and perfect charity to desire not only that a man's self should be saved, but also all the brethren.

II. The sufferings, then, of all the other martyrs, were blessed and generous; which they underwent according to the will of God. For so it becomes us, who are more religious than others, to ascribe the power and ordering of all things unto him. And, indeed, who can choose but admire the greatness of their mind; and that admirable patience, and love of their Master, which then appeared in them; who, when they were so flayed with whipping, that the frame and structure of their bodies were laid open to their very inward veins and arteries, nevertheless endured it? And when all that beheld them pitied and lamented them, yet they showed so great a generosity of mind, that not one of them let so much as a sigh or groan escape them, plainly showing, that those holy martyrs of Christ, at the very same time that they were thus tormented were absent from the body; or, rather, that the Lord stood by them, and conversed with them. Wherefore, being supported by the grace of Christ, they despised all the torments of the world; by the sufferings of an hour redeeming themselves from everlasting punish-