

our institutions of learning for missionaries in our "home, frontier, and foreign fields." We have the schools, but what of the equipments? Every one of them needs endowments and apparatus in greater abundance. I said to a friend yesterday of a brother, "He ought give to Western College \$20,000." "Why," said my friend, "what is he worth?" I said, "Forty thousand dollars." My friend said, "Would you take half a man is worth and give it to your college?" "Certainly, I would. It would do one hundred-fold more good to help on Christ's cause in this blessed school-work than to leave it all to his family." Besides, \$20,000 is more than he needs. Christ said, "He that loves father or mother more than me is not worthy of me." How would it be to love property more than Christ? Are not children better off when depending more upon themselves than upon the estate of parents? Christ gave himself for us. What have we given to him? Oh, how will blessed and holy teaching be gladly reduced to practice? Is it not "more blessed to give than receive?" Many noble men and women are testing the above scripture, and with their drafts and money-orders to our schools are also sending prayers to heaven for success and to us beautiful words of cheer. Let the number of these be increased until all the colleges of the Church are free from indebtedness and freely endowed.

M. S. DUNN.

Toledo, Iowa.

Comeoutism.

MR. EDITOR:—There is a strange and (in many instances) a fatal disease raging in many places in this country having the above name. It is the more to be dreaded since it attacks only members of the church. And there is danger of a depopulation in some places of that class of people. It is not confined to any branch in particular, but is liable to break out anywhere. If there is any difference in the various branches it seems to be more prevalent in the Methodist Episcopal and United Brethren branches.

It seldom attacks a person who is in perfectly good health otherwise, but follows in the wake of some other disease, or attacks persons of a weak constitution. To illustrate: If a person has been laboring under a protracted spell of sore-head he is very liable to this disease, or if a person of sanguine temperament is subject to a long-continued disappointment he is most sure to show some symptoms of this "fell destroyer."

Perhaps the first intimation of the presence of the disease will be in great swelling words, either about the corruption in the church or dishonesty among ministers or waste of money by the "boards" or complaint of personal ill treatment. And unless there is some one at hand who understands the case, and is also a surgical expert, the case will become a hopeless one in a short time. There is great danger in treating this kind of a case:

1. To the practitioner, who must take hold of a two-edged sword, and, without great skill, is liable to get cut; for it cuts both ways.
 2. To the patient, who must submit to have an incision made so close to the heart that it will cut off "right-hand" and "right-eye" sine, and, in fact, to cut the very vitals of the "old man" and let him die.
- Unless this course is pursued the case will grow worse and worse, and in the next stage the person will have a high fever and show signs of partial insanity. He imagines

himself to be some great reformer or other. And in his incoherence he says, Wasn't Wesley a comeouter? Wasn't Otterbein a comeouter? Wasn't Luther a comeouter? And don't the Scriptures say, "Wherefore come out from among them?" And ain't the churches of to-day following after the Church of Rome? And ain't the mother of harlots? And ain't we all its offspring? etc. They say if we would be useful we must come out of it. God can't bless our labors while we are united with "a sect." All organizations, say they, are human, and therefore to be avoided.

Now, dear brother, I have never been attacked with it, for which I thank the Lord; for when I am sure that it gets hold of a man or woman to any extent that they are under the influence of the devil to that extent, and that hell itself never produced a greater delusion. And perhaps the worst feature of it is found in its tendency to contagion. It first takes hold of some one who lays great claim to righteousness. And from them it extends to those who are younger and less pretentious, until some of our most prominent young talk of starting out in the ministry without any kind of credentials whatever. If these people ignore organizations I think it would be consistent to ignore the houses they have built. But they do not do this. They love to perch in a pulpit, and from that point send the knife to the heart of those who have allowed them to come in. It is time that every minister should meet it on the threshold of the church with a frown that will send it to its native hell. This is the devil that would keep the Telescope out of our families and supply our Sunday-schools with Chicago literature on the false pretext that it is cheaper. My prayer is that the Lord may preserve us from this, the most devilish of all the liams of the day. Yours for the church.

Elizabeth T. Harpster.

Elizabeth Trease Harpster, wife of Geo. Harpster, died April 11th, 1883, at the advanced age of 76 years, 11 months, and 11 days. This mother in Israel deserves favorable mention and to be cherished in memory by those who survive her. She was born in Millin County, Pa., April 25th, 1806, where she grew to womanhood, was married to George Harper in 1824, and soon after removed to the neighborhood of their present home. They together began the rugged struggle of life amid the unbroken forest, and, concerning their temporal home, were the architects of their own fortune. It was not until about 1856 or 1857 that they began to seek the pearl of great price, and joined the United Brethren Church under the ministry of Brother D. Ecker; and they were subsequently baptized by Rev. C. E. Price, now deceased. At the time of their conversion there were few in their neighborhood who called on the name of the Lord, and there was no house of worship convenient to them; but the doors of their own dwelling were thrown open for the preaching of the gospel and weekly meetings for prayer. Gracious seasons of revivals followed, and many of their neighbors sought and found the Lord under their roof. They and a few others were the first to organize Lake Fork Church, which for the most part constitutes Lake Fork Circuit, of Western Reserve Conference.

Sister Harpster was a good woman, full of the Holy Ghost and of faith; and, directly or indirectly, through her influence many people were brought to the Lord. One brother, who was then but a young lad, relates how he used to hear Brother and Sister Harpster pray at family devotions, morning and evening, at quite a distance from their house; and this continued throughout their life. Mother Harpster was faithful in attendance upon the public means of grace. Her house was a welcome home for the preacher of the gospel. She was a kind neighbor, and good to the poor. Her disposition was

cheerful; and up to the hour of her fatal illness, paralysis, and for the last six months previous to her death, nursing and waiting upon her aged companion, who is also suffering by the same affliction, she was as light-hearted as a girl of sixteen. She was the mother of twelve children, all of whom, save three, have preceded her to the spirit-land. One son died in the service of our country. My Mother Harpster's mantle fall on some of the younger women of the Church who will take up the work where she left it and carry it forward to the glory of God and the promotion of his cause. Father Harpster, at the age of eighty years, still survives her, and is "only waiting till the shadows are a little longer grown."

D. KOSHT.

G. W. Anderson.

G. W. Anderson died after a long and painful illness, at his late residence in Shawsville, Johnson County, Iowa, aged 67 years and 6 days.

He was born in Washington County, Md., and being left an orphan when only six years old he was placed in a very rough and irreligious family to be raised. Though he obtained but little schooling, or any other ordinary advantages of early life, still a kind Providence had in reserve for him a highly useful and more than ordinarily successful life. He was married to Miss Delilah Troup, August 3d, 1843, with whom he made the full journey of life, proving himself a faithful, loving husband, and at last leaving her with nine surviving children to mourn their sad loss. He embraced religion and joined the United Brethren Church at the age of twenty-two years, and ever lived a faithful, zealous, and efficient Christian and good church-member. He possessed a highly sensitive conscience, whose bidding he strictly followed, no matter what might come in the way, or where self must be denied. His abiding faith in Jesus sustained him till the last; and even when sinking in death he arose amid its suffering into blessed victory through the cross of Jesus. He moved from Maryland to Augusta County, Va., where he lived till some time in 1863, and then, on account of persecutions brought against him for his fidelity to his church-principles and his government, he was compelled to return to his native state, thence, accompanied by his family, he settled in Johnson County, Iowa, in 1864. Here he remained, esteemed by his neighbors, cherished by his family, and respected by all, till released from earth and permitted to join the company of the ransomed on the other side. May the heavenly Master bless and comfort all.

I. K. STATTON.

Family and Fireside.

My Fairy-Land.

At times my mind will wander
To distant fields away;
To that romantic wonder,
The land of endless day.

There, in its fields of summer,
Its groves of evergreen,
I am a constant comer
To glory's temple-ace.

I walk its plains of freshness,
Its fields of lasting light,
And drink its cups of gladness,
Most sparkling and most bright.

I roam the crystal palace,
Close by the silver stream,
And let sweet music soace
My soul with joys supreme.

And, borne on wings triumphant,
I soar in fairy-land;
Or, filled with thoughts exultant,
I roam upon the strand.

And angels tell the story—
Glad children of it sing—
That this is heaven's great glory,
Where God alone is king.

SAMUEL GARDNER.

Some Remarkable Relics Found In New Mexico.

The statues of two mountain lions, carved from a volcanic rock, in situ, forms the cup of the summit of the great mountain, Potrro de Las Vacas. The images are inclosed in a rude and almost circular stone wall, in a space fifty feet in circumference, three feet in height, with an entrance projected eighteen feet toward the south-east, three feet wide. The lions face directly toward the east, are separated by a space of twelve inches, and are each six feet in length, and represent a puma, or

mountain lion, in the act of crouching for a spring. The heads of these statues are almost wholly destroyed, showing plainly the marks of the pious hammer that sought their overthrow. The legs, body, and tails of the animals are better preserved, and constitute the remains of the most remarkable stone images of the sort yet seen worthily in the territory of the United States. To these gods the Cochita Indians of the present day pay worship.—*American Antiquarian.*

A Brave Little Daughter.

There is a very pretty story by Miss Strickland, in her "Queens of England," of a little girl who saved her father's life:

It was in the time of Queen Mary, and Lord Preston, the father of the child, was condemned to death for conspiring to bring back the exiled King James to the throne. Her name was Lady Catherine Graham, and she was only nine years of age. The poor child was, during the trial of her father, left in the queen's apartments, in Windsor Castle. The day after the condemnation of Lord Preston the queen found little Lady Catherine in St. George's gallery, gazing earnestly on the whole-length picture of James II., which still remains there. Struck with the mournful expression on the young girl's face, Mary asked her hastily what she saw in that picture which made her look on it so particularly. "I was thinking," said the innocent child, "how hard it is that my father must die for loving yours." The story goes that the queen, pricked in conscience by this artless reply, immediately signed the pardon of Lord Preston, and gave the father back to the child.

Christian Work.

Give new converts something to do under the direction of the church. Show them how wonderful are the opportunities that open for service daily. Nothing will so certainly break the temptation to engage in doubtful amusements or pleasures as surely keep alive the inward flame of divine love as downright earnest work in souls around us. Personal growth in grace has its explanation just here. Pernicious errors in doctrine will find no place in the heart of a genuine Christian worker; censorious judgments will never pre-occupy and despoil a soul that lives for others, in an evangelical sense. Work! Work! The time is short. The day is at hand; the day that will uncover all secrets; the day that will reveal our unappreciated efforts; the day of supreme awards—"inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

To Preach, or Die.

Among the hills of northern Connecticut are many quaint characters, solemn in mien, sturly and honest in their dealings, but with a vein of underlying humor that crops out daily in their conversation. Among them was one J—S—, or Uncle Jesse, as he was familiarly called. Murly in life he studied hard to fit himself for the ministry, and when he thought himself perfected he called on old Father P—, a noted Baptist minister of that day in S— and told him he must either preach the gospel or die, and stated his wish to be examined. After a rigid examination Father P— leaned his head upon his hands and remained silent for a few minutes; then suddenly looking up, he said, "Mr. S—, I'm really afraid you'll have to die."—*Harpers Magazine.*

What Strong Drink Does.

A young man was recently found in the Mersey, drowned. On a paper found in his pocket was written, "A wasted life. Do not ask anything about me. Drink was the cause. Let me die; let me rot." Within a week the coroner of Liverpool received over two hundred letters from fathers and mothers, all over England, asking for a description of the young man. How suggestive is this fact! What a story it tells of homes desolated by strong drink!

For constitutional or scrofulous catarrh, and for consumption induced by the scrofulous taint, Ayer's Sarsaparilla is the true remedy. It has cured numberless cases. It will stop the nauseous catarrhal discharges, and remove the sickening odor of the breath, which are indications of scrofulous origin.

Sydney Smith being ill, his physician advised him to "take a walk upon an empty stomach." "Upon whose?" asked Sydney. "Still better steps to take would be to pursue Dr. Ayer's 'Cure for 'Pleasant Discovery' and 'Pleasant Purgative Pills,' which are especially valuable to those who are obliged to lead sedentary lives, or are afflicted with any chronic disease of the stomach or bowels. By drugging.

Humors, Scrofula, Ulcers, all vanish before Dr. Hanson's Skin Cure. Internal and external.

A Smooth Complexion

Can be had by every lady who will use Parker's Ginger Tonic. Regulating the internal organs and purifying the blood, quickly removes pimples and gives a healthy bloom to the cheek. Read about it in another column.

EDUCATIONAL.

COLLEGES AND SEMINARIES OF THE United Brethren Church.

All desired information may be obtained by addressing the Presidents and Principals of these institutions.

- Avalon College—Avalon, Missouri. Rev. C. J. Kephart, A. M., President.
- Green Hill Seminary—Green Hill, Mo. Bishop, A. M., President.
- Hartsville College—Hartsville, Indiana. Rev. G. D. H. Stoney, A. M., Principal.
- Lebanon Valley College—Anville, Pennsylvania. Rev. D. DeLong, A. M., President.
- Western College—Westfield, Kansas. Rev. B. Harritt, President.
- Otterbein University—Westerville, Ohio. Rev. H. A. Thompson, D. D., President.
- Western College—Westfield, Illinois. Rev. Samuel B. Allen, D. D., President.
- Western College—Toledo, Iowa. Rev. W. M. Boardman, A. M., President.
- Philomath College—Philomath, Oregon. Rev. Wayne Walker, A. B., President.
- Dover Academy—Dover, Illinois. W. H. Mason, B. S., Principal.
- Fosteria Academy—Fosteria, Ohio. Rev. W. F. Jackson, A. M., Pr. D., Principal.
- Green Hill Seminary—Green Hill, Indiana. G. Thompson, A. M., Principal.
- Roanoke Academy—Roanoke, Indiana. M. Davis, A. M., Principal.
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- Nonantum Seminary—Dayton, Virginia. Rev. N. P. Price, A. M., Principal.
- Woodbridge Seminary—Woodbridge, California. Rev. A. Stoney, A. M., Principal.
- Union Biblical Seminary—Dayton, Ohio. Faculty—Rev. J. Davis, D. D., Rev. G. A. Funk, D. D., Rev. J. H. Stoney, D. D., Rev. A. W. Drury, A. M., Letters of inquiry may be addressed to the respective agent, S. L. Herr, Dayton, Ohio.

THE MISCELLANEOUS.

TIRED OUT. The distressing feeling of weariness, of exhaustion without effort, which makes life a burden to so many people, is due to the fact that the blood is poor, and the vitality consequently feeble. If you are suffering from such feelings,

Ayer's Sarsaparilla

Is just what you need, and will do you medicinal good.

See our preparation so concentrates and condenses blood-purifying, enriching, and invigorating qualities as AYER'S SARSAPARILLA.

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Assessment Basis over \$4 000 00. Losses paid April 1, 1883, \$188 00. 114 Claims Paid. All paid in full.

The People's Mutual Benefit Association, first incorporated and organized for the mutual protection of its members and for the payment of stipulated sums of money to the families and heirs of deceased members, is simple in its plan, profitable in its results, and its management is based upon principles that insure accuracy and promptness in the payment of all claims and heirs of deceased members, and the maintenance of a consistent policy. It collects from its members the money necessary to pay families and heirs of insured members. The association provides for the money to be expended for the benefit of the insured, and the People's Mutual Benefit Association is given the right to sue and be sued, and to hold real estate, and to do all other acts that may be necessary, and the People's Mutual Benefit Association, A. B. KOB, Secy., WESTERVILLE, O.