

Brethren Historical Library: News and Notes

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James Quinter: The Founder of the Modern Brethren Celebrates a Birthday

by William Kostlevy

Few dates in Church of the Brethren history are more important than February 1, 1816 for that is the date of the birth of James Quinter. The son of a day laborer, Quinter was raised in poverty and after his father's untimely death became the sole supporter of a family of 4. As chance or providence would have it he found employment near Phoenixville, PA at a store owned by Brethren Isaac Price. Too reserved to be a storekeeper, Price found Quinter employment on a farm owned by a young married couple Isabel and Abel Fitzwater. It was to the influence of this family that Quinter attributed his 1831 conversion in Brethren endorsed evangelistic meetings in a neighboring school house.

Known as the "boy preacher" Quinter's circle that included the noted woman preacher Sarah Righter Major pioneered in the use of such innovative religious strategies as protracted or revival meetings, Sunday schools, prayer meetings, publishing, foreign missions, higher education, supported the temperance movement, and opposed slavery. In 1856 he became the English language editor of the semi-official denominational periodical the *Gospel Visitor* and he edited the first hymnal. Quinter, the quintessential Brethren insider, served on the Standing Committee of Annual Conference and for nearly thirty years as writing clerk for Annual Conference. Quinter's death while in prayer at Annual Conference in North Manchester, Indiana in 1888 seemed to provide virtual divine sanction for the remarkable transition of Brethren from a peculiar and sectarian people to an evangelical Protestant denomination with a few distinctive, albeit Biblically sanctioned, worship practices.

The church that buried Quinter was very different from the one he had joined in 1831. It was now a transcontinental religious community complete with colleges and foreign missions. Its language was

largely English. Its membership was infatuated with higher education and foreign travel. Yet it was still a unique ethno-religious subculture. In 1888, few would have confused Brethren with their Methodist neighbors. Brethren maintained distinctive rituals of community formation, perpetuation and maintenance. Although aggressively evangelistic, their dress remained unique. They refused to bear arms, rejected oaths, and spurned litigation.

Quinter passionately defended the traditional ordinances of the Brethren. The proper mode of believer's baptism was trine immersion. If baptism was the rite of passage into the faith community, the three part Brethren love-feast was the glue that unified what was now a widely dispersed trans-continental body of believers. The unity of the movement was reinforced by visiting preachers and an annual gathering open to all members.

As an innovator who believed that "the church should avail itself of every lawful means" to achieve its mission, including "enlargement of its dominion and conversion of sinners," Quinter freely employed novel means such as evangelistic meetings and the written word to enlarge the Dunker domain. Among the most controversial was the subdued but still too obvious use of elements of Protestant revivalism. Quinter himself was aware that excessive emotionalism could undermine the church's evangelical task. As he wrote in 1874, "There is no proper distinction often made between a proper degree of excitement and excessive excitement." Further Quinter saw that too much evangelical preaching aimed merely at "exciting the feelings." But this misuse of revival technique was no excuse for lack of evangelical zeal. As Quinter wrote in 1866, "The heart of the sinner must be broken and subdued and this work is accompanied at times with strong emotions of distress, which are frequently followed by emotions of unspeakable joy."

Revivalism, for Quinter, was a tool not exclusively for the salvation of individuals but for the integration of new converts into the faith community. As adopted by Quinter, revivalism, in effect, served already existing community-building rituals. Those moved by Quinter's evangelistic appeals were added to the church through trine immersion. Trine immersion meanwhile was not merely one among a series of correct initiation rites into the Kingdom of God, it was the gospel mode. This was, in part, because he shared the traditional Brethren emphasis that Baptism had less to do with personal salvation than with becoming a member of the body of Christ. In fact, following traditional Brethren teaching Quinter insisted that personal salvation and church membership were inseparable. As he wrote "Salvation is only promised in the gospel to those in the church of Christ." Effectively using arguments based upon the meaning of the Greek prepositions, Quinter approvingly quoted Timothy Dwight, "All persons are baptized not in but into the name of the Father, and of the Son, and of the Holy Ghost: that is, they are in this ordinance publicly and solemnly introduced into the family and entitled in a peculiar manner to the name of God."

The second distinctive ordinance was the love-feast. In nineteenth century Brethren context its function was to reaffirm baptismal vows in the context of Christian community. Quinter and other evangelists subtly redefined it in evangelical terms. As Brethren moved toward the end of the nineteenth century special evangelistic services were culminated in baptisms by trine immersion followed by the three part love-feast. The full love-feast now celebrated the inclusion of evangelically converted folks, often but

not necessarily teenagers from Brethren homes, into the faith community. But if individual conversion in the altered settings of revival meetings were an innovation love-feast itself continued to highlight Brethren insistence that the Christian religion was communal. For Quinter the Lord's Supper was a real meal because it symbolized a new reality, namely the creation of a new family renewed in the image of the image of Christ.

Quinter's deep concern with personal and even social behavior emerged out of his belief that even as Brethren experienced new physical environments, Scripture properly understood provided the faithful with real ethical guidance. In an essay entitled, "The Adapting Power of the Gospel," Quinter wrote, "if principles contained therein are well studied, the examples there given wrought out, then the disciples of Christ will be qualified to solve all the moral questions which they will meet with involving their highest interests as immortal beings." Far from being merely a personal ethical code Christianity required active social engagement. This finds clear expression in one of Quinter's most important sermons, "The Servant of God Is a Servant of His Age." Moving far beyond the cultural isolation of early Brethren, Quinter urged Brethren to serve their age in a three-fold manner. They were "to remove every cause of evil; labor to establish right principles among those to whom their influence extends; [and] labor to get people to practically accept Christian principles."

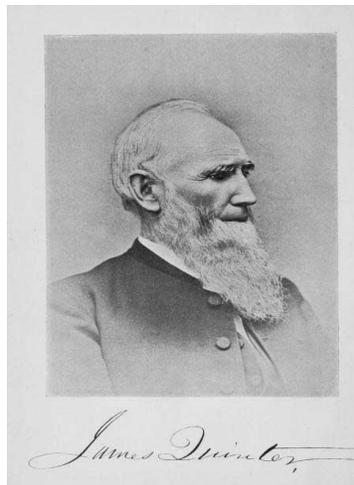
In spite of his desire to serve his age Quinter remained a traditionalist. For him the first principle of Christian ethical formation was nonconformity to the world. "Christianity," Quinter wrote, "is of necessity the inexorable foe of every wrong, every abuse, every law, custom, usage, or institution, that tends to injure or debase mankind." Becoming specific Quinter noted that these included "slavery, polygamy, war, dueling, alcoholic beverages, or anything else ...inconsistent with Christianity." Likewise Quinter remained a decided champion of traditional Brethren dress. In 1865 acknowledging that many Brethren favored abandoning traditional Dunker dress requirements, Quinter drawing on the insights of Methodist founder John Wesley, "Non-conformity to the world, simplicity of manners, meekness of spirit, and plainness of dress, are among the peculiarities of the apostolic church... and where they do not exist the church does not exist." Although admitting that he had once voted in a presidential election Quinter insisted that in a nation that employed capital punishment and repeatedly elected soldiers to high political office non-resistant Christians should not vote. Even in a world where Christians were urged to serve their age as light and salt Brethren remained a people apart. "Christianity," Quinter wrote is not a mere profession—not a name, it is a life regulating principle."

Brethren shared nineteenth century America's preoccupation with Christian millennial expectation. Their frequent debates with the followers of Alexander Campbell were not merely over baptismal forms but also reflected differing views of the end times. As a premillennialist, Quinter believed that the universal kingdom of God was a future event. But a foretaste Christ's final eschatological victory was already present in Christ's body, the church. A person born through water and the Spirit "not only sees the Kingdom of God," Quinter wrote, "But is admitted into it." For Quinter both future and present dimensions of the Kingdom were important. As he wrote in 1857, "we literally here expressly state our belief in a literal and future millennium on earth. But we believe it is the privilege of Christians to enjoy now a foretaste of the happiness which they will enjoy in that regenerated or millennial state of the world." In fact Quinter insisted that the Dunker's most distinctive rite, the love-feast, was profoundly

eschatological. “This feast of love,” he maintained, “may be regarded as a representation of the great Marriage Supper of the Lamb, which is to take place when the Savior comes, and his people shall gather themselves together and sit down in the Kingdom of God.” For Quinter the chief value in millennialism lay not in speculations about the future but in the heightened ethical concern in the present. The immediate responsibility of the church was to prepare itself for the age of the coming Christ. In effect Brethren millennial expectation sharpened immediate moral and ethical concerns.

Closely related to their heightened millennial thrust Brethren longed for the reconciliation and reunification of humanity. The masthead of the *Gospel Visitor* described the periodicals purpose as “to promote Christian union, brotherly love, and universal charity.” The tenacity of this view was repeatedly reasserted by Annual Conference rulings that “the Holy Kiss” was to be extended across racial lines.” Quinter himself rejected pleas that the Brethren support the colonization of American-Americans in Africa on the grounds that racial separation was inconsistent with the catholic nature of the Christian faith. Further Quinter’s passion for world missions was built upon a similar conviction that the gospel was no respecter of political and ethnic boundaries. As an early champion of Brethren international mission Quinter saw the church as a community that transcended ethnic and racial boundaries. The desperate locations of early Brethren missions in Denmark (1877), Sweden (1885) and India (1894) point to an understanding of missions as an invitation to discipleship and not a strategy to export Western culture. “The object of missionary work,” Quinter claimed, is to apply the death of Christ with all its accompanying truths to the saving of men from perdition.” For Quinter and most nineteenth century Brethren, “all the accompanying truths” were the rituals of a primitive non-resistant Christianity. For them, even as the churches boundaries expanded to include Indians, Danes, Swedes, and non-German stock Americans, the practices of the church remained closely tied to the rituals formulated by German Pietist immigrants to colonial Pennsylvania. Although willingly employing the new measures commonly associated with the great Evangelist Charles G. Finney and learned from their Methodist, Evangelical and United Brethren neighbors, Dunkers remained a distinct even if increasingly Evangelical Protestant denomination.

For sources of the quotations and other background material see the *Hidden Gems* version of the BHLA webpage.



BHLA Notes

Fred Miller Named BHLA Intern

Fred Miller is serving as this year's internship in the Brethren Historical Library and Archives (BHLA). Fred is a graduate of McPherson College. A member of the Church of the Brethren Fred served an internship of the Studebaker Museum in South Bend, Indiana.

BHLA Books for Sale

The BHLA website contains a list of duplicate used books for sale. We would like to highlight several titles. Rufus Bowman *Church of the Brethren and War 1708-1941*--\$25.00; Don Durnbaugh, ed., *The Church of the Brethren Past and Present (1971)*-- \$12.00; D. L. Miller, *The Seven Churches in Asia*--\$10.00; Kurtz, Blough, Ellis, *Studies in Doctrine and Devotion*--\$10.00; Miller & Royer, *Some Who Led* --\$10.00; Dan West, *The Coming Brotherhood*--\$6.00. For a detailed list, see <http://www.brethren.org/bhla/documents/bhla-books-for-sale.pdf>. All books are postpaid. Please send payment to BHLA, 1451 Dundee Ave., Elgin, IL 60120.

Mission Statement

The Brethren Historical Library and Archives is the official repository for Church of the Brethren publications and records. Its purpose is to keep alive the Brethren faith heritage, by:

- Collecting and preserving materials relating to the cultural, socio-economic, theological, genealogical, and institutional history of the Brethren;
- Giving historical perspective and understanding to the mission of the church through counsel and publication;
- Providing a centralized Brethren research center and;
- Serving as a clearinghouse for information on Brethren historical materials in other repositories.

Support the BHLA with Your Financial Gifts

The Brethren Historical Library and Archives is supported through the Core Ministries fund of the Church of the Brethren. Financial gifts to the church are not only welcome but necessary. Please send checks payable to the Church of the brethren to BHLA 1451 Dundee Ave., Elgin, IL 60120.

Historical Documents Wanted

In an effort to reclaim storage space, church leaders often discard documents, not realizing that they tell the story of the work of people of God in communities around the world. If you have items relating to the history of your congregation, district or even ministries of the national church, even bulletins from special services, please forward them to the BHLA. Our address is BHLA, 1451 Dundee Ave., Elgin, IL 60120.

Recent Additions to the Brethren Historical Library and Archives

Anna Mow Papers, 2.5 inches, 1923-1983. Collection includes writings of Mow, 1923-1983.

North Solomon (KS) Church of the Brethren, 4 items, 1879-1980. Collection includes minutes of the congregation 1879-1910 and a history 1980.

Amsey and Florence Bollinger Papers, 5 inches, 1930s-1983. Collection includes family correspondence, biographical information, genealogical material for the Moyer family and memoirs written by Florence about her youth.

CPS Camp 16 Photographs, several photos, 1940s. Collection consists of photographs of John Armentrout of camp 16.

Deepwater (MO) Church of the Brethren, 1 foot, 1930s-2000s. Collection includes minutes, attendance records, and Sunday school class records.

Wanda Callahan Sermons, 2 feet, 1980s. Sermons of the Church of the Brethren pastor with an active death row ministry.

Stine and Ulery Genealogical Collection, 4 feet. Family history documentation for the Stine, Ulery, Jonathan Meyers and Frederick Young families collected by Jane Stine.

Ralph and Mary Blocker Smeltzer Papers, 3 feet, 1920s-2110s. Collection consists of family correspondence, subject files and photos of Ralph and Mary Blocker Smeltzer and their parents.

New Call for Peace Making Records, 2.5 inches, 1977-1980. Collection consists of publicity, mailings, and papers, especially from the 1978 meeting at Green Lake, Wisconsin.

Earl Ziegler Slides, 1994. Collection consists of slides taken by Annual conference moderator Earl Ziegler on a visit Brethren mission work sites in India, March 7-18, 1994.

Pleasant Valley (ND) Church of the Brethren records, 2 feet, 1897-2000s. Collection includes minutes, membership records, financial records and Sunday School records.

James McKinnell Mission and Church Growth materials, .5 inches, 1979-1983. Collection includes correspondence, newsletters and materials related to Church of the Brethren Mission and Church growth strategy.

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Dr. Balsbaugh: Pietist and, or Evangelical

by William Kostlevy

Known to some as Dr. Balsbaugh and among the Brethren as “brother” Balsbaugh, C. H. Balsbaugh represented, according to Brethren Church historian, Albert Ronk “the true soul of Dunkardism.” While largely unknown today Balsbaugh was not only the most prolific Brethren author of the late nineteenth century but a recipient of the church’s charity during much of his life. In fact although he had a brief career as a teacher and studied to be a physician, Balsbaugh’s primary occupation was one of study, prayer and providing spiritual counsel. In a Brethren world that privileged physical labor and honored service to those in need Balsbaugh modeled a life of prayer and study.¹

Remembered as a saint, Balsbaugh also grappled, as did few other Brethren of his time, with the important issues raised by new geological discoveries, changing fashions in medical science, and even the debates surrounding the theories of Charles Darwin. Outside his fascination with nature and his own body Balsbaugh waged a relentless campaign to restore the subjective spirituality of historic pietism to preeminence among Brethren. With the pen as his primary weapon and through a vast correspondence with individual Brethren and in writings in *Church of the Brethren*, *Brethren Church*, *United Brethren in Christ*, *Brethren in Christ* and even in A. Wilford Hall’s widely read anti-Darwinian periodical, *Wilford’s Microcosm*, Balsbaugh contended that Baptism and Feet Washing, the Lord’s Supper, Holy Communion and plain dress [were] not salvation,” but “symbols” of an interior spiritual liberation. Deeply influenced by the subjective spirituality of Methodism and even using terminology of the influential Methodist holiness writer Phoebe Palmer, Balsbaugh insisted that “the altar sanctifies the gift, the heart sanctifies the dress.” Balsbaugh insisted that he “was done with every expedient of ordnance and education apart from a conscious, manifest baptism of the Holy Spirit.”

Born into a Dunker family in Hanover County, Pennsylvania, Christian Hervey Balsbaugh was educated in the public schools of Pennsylvania. Following a pattern common among nineteenth-century Brethren leaders, he taught school during the early 1850s. Balsbaugh suffered from chronic poor health and twice, from 1853-1860 and 1871-1884, he lost his voice entirely. A medical student of prominent health reformer Russell T. Trall, Balsbaugh was a life-long advocate of the health and diet theories of Sylvester Graham. Following Graham’s famous diet, Balsbaugh only ate two meals a day consisting of mainly simple coarse bread.²

Although he was an early defender of the traditional order of the Brethren, even in his earliest writings, Balsbaugh betrayed a mystical bent that came into full play following a decisive

conversion experience in 1870. "When I entered the church I was a rigid legalist, not knowing anything of the great doctrine of justification by faith," he noted years later. "I remember the very spot and the hour," he wrote, "when the Godman broke into my soul. My views were as thoroughly revolutionized as those of Saul at Damascus." A second decisive event occurred at 4:00 pm on September 30th 1884, when, with the aid of the prayers of renowned Holiness Movement leader and faith healer Charles Cullis, Balsbaugh experienced a remarkable physical healing. Recovering his voice, Balsbaugh continued his role as spiritual advisor to hundreds of Brethren.³

In stark contrast to that of his older contemporary Peter Nead, Balsbaugh's faith was decidedly mystical. In fact, Balsbaugh was one of the few nineteenth-century Brethren figures to use traditional Pietistic marital imagery in a description of Christian experience. In 1868, in a letter to "a sister," Balsbaugh described the process of salvation as the inmost of God flowing into your inmost." As Balsbaugh wrote in the same letter, "who has ever realized the...joy of spiritual wedlock..., but will thank God for the grace bestowed upon you and in you." In fact, as even the early Balsbaugh insisted, "vital holiness begins in the heart."⁴

Balsbaugh's spiritual liberation transformed his attitude toward many of the features of revivalism. By the early 1870s, his writings included results of revival services and he began to emerge as a leader in the deepening of spiritual life among Brethren. Popularly known as the Higher Life Movement or Keswick Movement, after the location of an annual spiritual retreat in the lake country of Northern England, this late nineteenth-century spiritual renewal movement affected virtually all Protestant bodies. Rooted historically in the Methodist doctrine of Christian perfection, but avoiding some of that Methodism's distinctive terminology, the Keswick Movement urged Christians to seek a post-conversion religious experience that would "fully consecrate" them to Christ. By the turn of the twentieth century, "Higher Life," or Keswick spirituality permeated Brethren circles. Keswick spirituality pervaded the writings of such prominent Brethren as Bethany Theological Seminary co-founder A. C. Wieand, Juniata College president C. C. Ellis, and paved the way for certain Brethren such as Perry Fitzwater and Elgin S. Moyer to serve on the faculty of Moody Bible Institute. Balsbaugh played no small part in this transformation.⁵

As Balsbaugh insisted, the higher or the "wholly sanctified" life was both a process and a state. Christians had the capacity to be "perfect," and "always perfecting." "It is always this," Balsbaugh wrote in 1884, humanity "is lost, and can be found only by being restored to the character and communion of God."⁶ Following the realized eschatology of the nineteenth-century Holiness Movement, Balsbaugh argued that "salvation was not going to Heaven, but having Heaven in us."⁷ Deeply impressed by the reality of the incarnation, he was convinced that the goal of the Christian life was reproduction of the life of Christ in each believer. As he

wrote in 1892, "Jesus repeats his life in all his elect." In language reminiscent of the Eastern Christian doctrine of theosis, he wrote on another occasion, "the elect are miniature gods." As Balsbaugh wrote on another occasion, "to be a Christian is to behave like God in the flesh." Consistent with his roots in Anabaptism, Pietism and the Holiness Movement, Balsbaugh taught that Christianity was profoundly ethical. As he wrote in an article aptly entitled, "The Badge of Discipleship," Christians were to open their "hearts to God" and their "hands to their fellows."⁸

Balsbaugh firmly believed that the "inner word," or the Bible illuminated by the Holy Spirit was vastly superior to the mere literal, or "outer word." As he wrote in 1892, "the spirit is more than the letter, and the verities of Christian experiences more than the symbols that dimly represent them." In language which resonates with the vocabulary of pietism, he wrote, "the Bible saves nobody until it is illuminated by the Holy Spirit." In fact, Balsbaugh insisted that those who were "Bible Christians according to the letter" only were not Christians at all. Firmly committed to the doctrine of progressive revelation, Balsbaugh, following Wesleyan precedence, insisted that the Pauline prohibition on women speaking in church was inconsistent with the apostle's general teaching and the practice of the early church. Convinced that Brethren women were vastly superior spirituality to their male counterparts; Balsbaugh drily noted that "our women are far too silent." Urging tolerance for those "who interpreted everything through modern spectacles," Balsbaugh noted that many remained in the "shackles of tradition."⁹

As a champion of colleges, educated pastors, Sunday Schools, missions, revivals and the Higher Christian Life, C. H. Balsbaugh had come a long way from his early life as a defender of the primitive rites of the church. In the process, he had played no inconsiderable role in the recovery of subjective elements in the church's pietistic heritage. It was a spiritual revitalization that would lie beneath the late nineteenth explosion of Brethren missions and the rapid growth of institutions and worldwide missions.

One of Balsbaugh's most passionate disciples was the young Brethren leader I. N. H. Beahm (1859-1950). A Virginia evangelist who served as president of Elizabethtown College Beahm's children, Anna Beahm Mow and William Beahm, would continue to propagate the subjective spirituality of Balsbaugh and the Keswick tradition well into the twentieth century. In fact, by the early twentieth century opposition to revivals had virtually ceased. This was especially true of congregations in cities such as Harrisburg and Philadelphia and among the growing collegiate churches in Elizabethtown and Huntingdon, Pennsylvania, where Keswick style piety reigned supreme. In a similar manner, Rufus P. Bucher (1883-1956), an early graduate of Elizabethtown College, preached at Methodist camp meetings while being credited with three thousand conversions during his fifty-five year ministerial career. In fact, as Don Fitzkee has noted, the

triumph of Evangelicalism was so pervasive that in 1954 ever Church of the Brethren congregation in eastern Pennsylvania had a least one week of revival services each year.¹⁰

¹ The quotation is from Ronk, *History of the Brethren Church: Its Life, Thought and Mission* (Ashland, OH: Brethren Publishing House, 1968), 143-144. The language “the altar sanctifies the gift” is taken directly from Methodist laywomen Phoebe Palmer. The final quotation is from, T. T. Myers, compiler, *Glimpses of Jesus, or the Letters of C. H. Balsbaugh* (Mt. Morris, IL: James M. Neff, 1895), 260.

² On Trall, see Stephen Nissenbaum, *Sex, Diet, and Debility in Jacksonian America: Sylvester Graham and Health Reform* (Westport, CT: Greenwood Press, 1980), 149-152. The quotations are from Myers, compiler, *Glimpses of Jesus*, xxiii-xxvii.

³ Myers, compiler, *Glimpses of Jesus*, xxv, xxxiv-xxxvi.

⁴ C. H. Balsbaugh, “A Crumb of the Bread of Life for a Suffering Sister,” *Christian Family Companion* 28 January 1868, 25. The second quotation is from C. H. Balsbaugh, “Let Your Light Shine,” *Christian Family Companion* 17 October 1865, 330. An example of Balsbaugh’s later use of marital images is found in C. H. Balsbaugh, “Lesson of Fallow Fields,” *Gospel Messenger* 12 February 1884, 98-99.

⁵ On Balsbaugh’s report of the revival meetings in Keadysville, MD, see the *Christian Family Companion*, 3 March 1874. D. L. Miller’s comments are from his introduction to Myers, compiler, *Glimpses of Jesus*, xi-xvi. Among Brethren forays into Higher Life spirituality, see C. C. Ellis, “Studies in Christian Life,” in D. W. Kurtz, S. S. Blough, C. C. Ellis, *Studies in Doctrine and Devotion* (Elgin, IL: Brethren Publishing House, 1919), 197-299. Also see a work published by the semi-official publisher of Keswick related material, A. C. Wieand, *The Prayer Life and Teachings of Jesus* (New York: Fleming H. Revel, 1932) and a the Brethren edition of work by a president of Moody Bible Institute, James M. Gray, *Bulwarks of Faith* (Elgin, IL: Brethren Publishing House, 1899).

⁶ C. H. Balsbaugh, “Wholly Sanctified,” *Evangelical Visitor* 1 June 1894 and C. H. Balsbaugh, “This,” *Gospel Messenger* 29 July 1884.

⁷ Myers, compiler, *Glimpses of Jesus*, 408. See also, C. H. Balsbaugh, “Walking With God,” *Gospel Messenger* 22 July 1884.

⁸ C. H. Balsbaugh, “The Badge of Discipleship,” *Evangelical Visitor* 15 April 1892; C. H. Balsbaugh, “The Key to the Bible,” *Highway of Holiness* January 1881, 273 and C. H. Balsbaugh, “Fellow Me,” *Evangelical Visitor* 15 November 1891.

⁹ C. H. Balsbaugh, “Pentecostal Privileges,” *Gospel Messenger* 26 April 1892; C. H. Balsbaugh, “Religion and the Bible,” 9 September 1884 *Gospel Messenger*. On the inner and outer word, see Dale W. Brown, *Understanding Pietism* (Nappanee, IN: Evangel Publishing House, 1996), 46-56. On the spiritual superiority of Brethren women, see Myers, compiler, *Glimpses of Jesus*, xxxvi.

¹⁰ Donald R. Fitzkee, *Moving Toward the Mainstream: 20th Century Change among the Brethren of Eastern Pennsylvania* (Intercourse, PA: Good Books, 1995).

To Sister Quinter

Beloved in Jesus:--

Can it be possible that our dear, noble Quinter is dead? So report tells. Only four days ago I had a rich, sweet, heaven-flavored letter from him; and only yesterday I mailed one in reply. A card reached this place from Annual Meeting, stating that our beloved brother's soul went up to God while offering prayer in the great "congregation" at North Manchester.

O, how I loved him, and how Divinely fragrant his memory! For thirty-three years my heart-strings have been growing into his, and the tidings of his sudden death come to me with a sense of overwhelming personal bereavement. My heart has been cleft so often by "the insatiate archer," that it bleeds easily, and this fresh shaft causes my sorrow to gush in a torrent. We have been mutual confidants for many years, and I have lain my heart bare to him as to few others. He was truly "wise as a serpent and harmless as a dove." Seldom do we meet such sublimity of intellect and tenderness of heart combined. In one of his letters he says, "I am blotting the page with my tears as I write." How deeply the prosperity of Zion was engraven in his soul! He often told me that he was in profounder sympathy with the absolute, beatific ideal of Christian life than he had power to express. Many a sigh he penned to me over the formality and worldliness and self-seeking of so many in the church. His heart burned for holiness, and precious to him was any article of letter that inspired hope in the attainment of "the high calling God in Christ Jesus."

Dear, high-hearted, sweet-souled James Quinter! Many a tear falls to thy memory, and many an aching heart follows thee in faith and love through the gates of Pearl.

The loss of the church cannot be told. In every department of her best activities he will be missed. And you, my personally unknown, yet very dear sister—who can gauge and assuage thy agonies but Jesus alone? I know what sorrow and heart-rents and soul-fainting mean, and in spirit I stand beside you at the coffin and the sepulcher of the beloved dead, giving you such sympathy as a poor, weak, suffering, heart-sore mortal can. May God unfurl His banner of Love over you, and all the Quinter family!

- C. H. Balsbaugh

A Bright Day to Come.

The day is now showing when Christ will appear
To rule all the nations, as President here;
And then all the people will bow to his face,
To praise him in glory for life and for grace.

Then Christ and his teaching will give a new day,
For that is the era for which we now pray,
And, once it is here, will remove every stain,
For Christ with his people on earth will remain.

Then peace will prevail and the truth will abound,
While love and good feeling with all will be found.
The wars will then cease, with all jangling and strife
For sin; being banished, will give a new life.

And then all the races, to share in his love,
Will give earth a kingdom like heaven above;
And that is the era for which we now pray,
So all should be ready to meet the Great Day.

— Landon West.

Pleasant Hill, Miami County, Ohio.

February 8, 1909.