The Progressive Christian.

BRETHREN'S P. P. CO.

"LEAVING THE PRINCIPLES OF THE DOCTRINE OF CHRIST, LET US GO ON UNTO PERFECTION."

\$1.00 per Annum, in Advar

VOL. I.

BERLIN, PA., FRIDAY, JAN. 3, 1879.

NO. 1.

POETRY.

KEEP IN STEP.

["Those who would walk together must keep is step."-Old Proverb.]

"Ave the, world keeps moving forward,
I.ike an army marching by,
Hear you not its heavy foot-fail,
That resoundet to the sky?
Some bold spirits bear the banner—
Souls of sweetness chant the song—
Lips of energy and fervor
Make the thuid-hearted strong!
Like braye soldiers we march forward;
If you linger or turn back,
You must look to get a Jostling,
While you stand upon your track:
Keep in step.

My good old neighbor, Mr. Standstill, Gazes on it, as it goes; Not quite sure but he is dreaming, in less afternoon's repose! "Nothing good," he says, "can issue From the condess moving ou; Aucient raws and institutious; Arc decaying or are gone.
We are rushing on to rain
In our mad new-fangled way.
While he speaks, a thousand voices,
As the heart of one man, say—
"Keep in step."

Gentle neighbor, will you join us,
Or return to good old ways?
Take again the fig-leaf apron
Of old Adam's ancient days,
Or become a hardy Briton—
Beard the lion in his lair,
And lie down in dainty slumber,
Wrapp'd in skins of shaggy bear;
Bear the hut amid the forest.
Skim the wave in light cance?
Ah, I see! you do not like it.
Then if these ''old ways won't do,
Keep in step.

Be assured, good master Standstill, All-wise Providence design'd All-wise Providence design'd Aspiration and progression For the yearning human mind. Generations left their blessings, In the relies of their skill; Generations yet are longing For a greater glory still; And the shades of our forefathers Are not jealous of our dead-We but follow where they beckon, We but go where they do lead!

Keep in step.

One detachment of our Army

One detachment of our Army
May encamp noon the hill,
While another, in the valley,
May enjoy its own sweet will;
This, may answer to one watch-word,
That, may echo to another:
But fu unity and concord,
They discern that each is brother!
Breast to breast they're marching onward,
In a good and peaceful way;
You'll be Jostled if you hinder,
So dun't offer let or stay,
Keep, in step.

The Brethren's Work of Evangelism.

and object, has never yet been fairly represented to our brotherhood. In the Primitive Christian Vol. 2, No. 32, there was a report of its organization published under the heading,"The new Organization of the Church Extension several unfortunate errors, making the whole of it ambiguous, and rendering it impossible it any one to understand it impossible it any one to understand it impossible it any one to understand it impossible it im Union." In that report there were the plan adopted. For instance, the powers and duties of the Board of Appointments and Disbursements, in regular District Meeting, and the same that report, were assigned to the Board | celegates may be elected to both. of Directors. As some of these duties gate to the A. M. as a Director in the that the plan, as it was published, is Meeting. inoperative. Believing that a work of such momentous importance to the general brotherhood should be faithfully presented, we now correct the report and republish it, and we advise our shall have authority to organize and

copy .- J. W. B. PRELIMINARY STATEMENTS. 1. Hereafter the name Church Extension Union shall be dropped, and the service shall be called the Brethren's Work of Evangelism.

2. In the Work of Evangelism we will accept the present divisions of the church into Districts as made by the Annual Meeting, and the plan shall conform to any changes made in said district, hereafter.

3. It is the object of this body to have a General Organization, District Organizations, and Local Organiza-

I. GENERAL ORGANIZATION.

In the General Organization there In the General Organization there shall be a Board of Directors, and a score or two of years just past! In Board of Appointments and Disburse- the arts and sciences, in agriculture

Board of Directors. 1. The Board of Directors shall consist of a member from each District, who may be a delegate to the Annual

2. The Directors shall be elected annually, in the same manner in which the delegates to A. M. are elected, and shall hold their office for one year.

3. The Board of Directors shall meet annually on the Saturday preceding the A. M., at such place as may be

agreed upon.
4. The Board of Directors shall have a general supervision of the work, and shall hold the permanent officers responsible for a faithful performance of

5. The Board of Directors shall make an annual report of the condition of the Work of Evangelism, which report shall come before the A. M. for its approval or disapproval, and it shall be presented through the Standing

Board of Appointments and Disburse-

Disbursements shall consist of five until you are hourse about ways and members, appointed by the Directors, means to get wealth, and all is well; but no person can be a member of both but say one word about progressive

ministerial and other vacancies as it is change;" "I am fixed;" The religion deemed advisable and resources permit. of Jesus is unchangeable," etc. It shall send out only such men as "God does not change" but man does. ministers or evangelists as shall repre- The religion of Christ is unchangeable sent the teachings of the gospel and and unprogressive; but no man can the general order of the Brotherhood. possess the religion of Jesus only he It shall conform to the established who changes and progresses. To be usage of the Church in respect to going non-progressive in religion is to be noninto the territory of any organized con- | christian.

gregation. It shall direct the payment of hecessary expenses. It shall have power to send a suitable elder or minister into such districts as have no District Organization, for the purpose of effecting such an organization, if possi-ble. Three members of this Board shall constitute a quorum.

Permanent Officers.

1. The Permanent Officers shall be a Moderator, a Treasurer, and a Secretary, to be elected by the Directors,

and to serve one year.

2. Moderator.—The Moderator shall when necessary, call meetings of the Board of Appointments and Disbursements; shall preside at all the meetings and attend to the usual duties of the

office.
3. Treasurer.—The Treasurer shall receipt for all moneys received, and shall pay out the same on the presenta-tion of orders properly signed by the Moderator and attested by the Secretary; shall at all times have his books open to inspection, and shall report annually to the Board of Directors, and quarterly to the church papers for pub-

4. Secretary.—The Secretary shall keep a record of all business transactions and evangelical work; attend to the correspondence; report to the Board of Appointments and Disbursements the work requiring attention; report quarterly to the church papers | guide to the truth. for publication, and annually to the Board of Directors.

DISTRICT ORGANIZATION.

1, Every district is to have an organization for the Work of Evangelism, and the officers shall be a Moderator Treasurer and Secretary, who shall constitute a Board of Evangelism within their district.

2. This Board shall be elected by delegates from the several churches in the

District Meeting,
3. The Board shall select Evangelists from among ministers nominated by the several churches, appoint their fields of service and provide for their This work, so important inits nature expenses; and calls for Evangelistic work may be made to the Board at any

> 4. The Board shall have power to appoint suitable ministers to visit dormant churches to awaken an interest and encourage them to take hold of the

> 5. Fifty per cent of the funds raised

may be held in co 7. Each district shall send one dele-

require prompt attention and as the Brethren's Work of Evangelism, who Directors meet annually, it is clear may also be a delegate to the Annual

LOCAL ORGANIZATIONS.

1. Local organizations are organizations in the several churches of the Brotherhood. 2. Members of the several churches

brethren to preserve this corrected appoint local solicitors, who shall collect and forward contributions to the District Treasurer, after the payment of necessary local expenses. 3. Every church may send one dele-

gate to the annual meeting of the District organization in the interests of the service. The delegate to the regular District Meeting may be this delegate. JAMES QUINTER.

Moderator. HOWARD, MILLER. Secretary.

> For the Progressive Christian. Progress,

BY S. M. MINNICH. With what wonder and admiration

do we contemplate the march of proand in commerce, or wherever we look, we see "Progress" enscribed on every banner.

Thirty or forty years ago farming was a toilsome, slavish life; to-day it is a pleasant pastime. What has wrought this change? Progress. What has We have progressed from the wooden mould-board plow, reaping-hook, flail, and the sheet-fan, to steel plows, mowers and reapers, separators, &c., &c.

sessing all the modern improvements for preparing a savory meal, the cook of to-day knows nothing of the old imes when "pork and beans" and Johnny-cakes" were made ready to

dish up by the heat of the "smoky old But why attempt to particularize

n big things or little things? progress is everywhere. And all men, and women, too are seeking after the latest and best labor-saving and money making machinery in the land. No nents.

1. The Board of Appointments and ishursements.

The Board of Appointments and ishursements.

The Board of Appointments and ishursements. You may talk to anybody ishursements. Boards at once, except the Moderator. methods to reach the masses that they 2. The Board of Appointments and may be won to Christ, and semebody Disbursements shall have power to fill flies off in a tangent—"God does not

"havoc of the church"—binding and imprisoning with his letters of authority—and thought he did God service. (To-day there are men "making havoc of the church" with their "letters of authority" who know they are serving authority" who know they are serving were not yet they are only babes in Christ," despect of conscious commitment with

Antioch, Ind.

Man's Progressive Nature.

Progression means to advance, and it is a fixed principle in the human mind. It is an essential principle. It is essential to knowledge. To learn means to progress. Christians by virtue of their profession, are learners in the school of Christ; hence to profess district who may be delegates to the christianity implies to favor progress-

The gospel enjoins progression. Paul says: "I press (progress) toward the mark for the prize of the high calling of God in Christ Jesus." John writes to the "little children," to the "young men," and to futhers" in Christ, which implies progression. The unsatisfied state of the human mind implies progression. Men, women, and children favor progression in spite of themselves; it is an inherent principle in their natures. In view of these facts and many others not mentioned in this article, we shall favor the Pro-

W. J. H. BAUMAN,

Nora Springs, Iowa.

For the Progressive Christian. Progression.

The title of your paper suggested the subject for the present article. Certainly it is a very appropriate name, if the character of the paper is to be what its name signifies. All live christians ought to be friends of Progression; for without it nothing can be accomplished. Progression signifies advancement; pressing forward; an

unwillingness to rest satisfied with present attainments, and a zealous effort to attain higher, holier and safer Every christian, certainly, should desire more zeal, more love, more humility, more self-denial, more piety, more of the Divine nature, more heav-

enly-mindedness, and more of everything that will increase his spiritual welfare and enjoyment; and a persevering effort to attain these, makes him, in this respect, a progressive christian.

The progressive christian feels it to be his duty to earnestly contend in the face of all opposition, from any and every source, for the truth, the whole truth and nothing but the truth. In doing this he is fully aware that he must meet opposition; but the truth is mighty and must prevail. If the Lord is for us who can be successfully against

The progressive christian knows that rule of faith and practice, and that it needs no additions-no human appendages. His law is "a perfect law," and Not only has the husbandman been lerty," that those who "teach for doc-blessed by the hand of progress, but trines the commandments of men" the housewife is made happy also. Pos- worship God in vain, and therefore progress in the right direction.

All of God's works are progressive. The work of creation was a progressive work. We believe that if he had seen fit, he could have spoken all things into existence, but he was six days engaged in this work. There was a beginning, a continuation, and an ending;

and thus it was progressive. The work of redemption is a progressive work : it had its beginning-at least in contemplation-before the date?" foundation of the world; a very importhe Savior, on the cross, said, "It is finished; but it will not be ended until he successful career. this is a progressive work.

etable kingdom is progressive. From of cases since that time, and still conthe acorn comes the lofty oak. The tinues to be, grain of wheat is covered in the earth Christians of it germinates, "puts forth first the blade, then the ear, then the full ripe then, entering the busy avenues of corn in the ear"-a progressive growth life, still flushed with their late revival

St. Peter's religion was progressive, At one time his religion was for Jews only, but he progressed until he could say "Of a truth I perceive God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with him."

St. Paul's religion was also of this advancing, progressive kind. He made "bayoc of the church"—binding and God, "born of water and of the Spirit."

The gospel seed is sown in the "good they in humble trust, have often overcome, but now, in the consciousness of their past elevation, they scorn their enemy, forget their source of strength, and fall into the spare. Then, humbled and maybe cast down in demeanor the inquiry is, "Why this loss of powers and the consciousness of the word, as plants of our heavenly for divine grace, until they are the inquiry is, "Why this loss of powers and the word of the spare of the spare of the spirit."

God, because of the consciousness of the word of the spare of the spar

progress-for the light that is the only In Paul's first letter to Timothy, fourth | yesterday, to-day and forever,' and yet | ers ? "

chapter and fifteenth verse; we have the following: "Meditate on these things, qive thyself wholly to them; that thy progress may be manifest to all"

(new translation).

Our churches should all be progressive churches. While some may be

6. The district meeting of the Board may be held in conjunction with the light of opening. Light eaght to go before.

Consider the Savor, be to the light of the world. Light eaght to go before.

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Consider the Savor, be to the light of the world. Light eaght to go before.

Consider the Savor power?" He has enjoyed with satisfaction many a successful effort in the whole fort in th truth, and NOTHING BUT THE TRUTH. he has seen the rebellious heart yield

JAMES A. RIDENOUR. Clifton Mills, W. Va,

For the PROGRESSIVE CHRISTIAN. Lost Power. BY J. P. HETRIC.

The coalitions of Europe were shatered into fragments on many a bloody ield, as they met the once invincible Napoleon, face to face. The three emperors felt his power. They realized their weakness and inability to withstand his impetuosity. In defiance of all their efforts, they were compelled to and secret communion with the true see their shattered, bleeding legions melting away before him, whenever they met. But the fortune which was so often true to him, proved fickle on the fated field of Wateroo, and the man of revolutionary fame lost his power. Banished by tyrannical despotism to the dreary inhospitalities of St. Helena, he spent an existence rendered miserable by an absence from the empire which by his genius he had created. His power lost, the beggar's dog would not stoop to bark at his dignity. With him in the same course have gone myriads of warriors, states- their number from all ranks and classes men ministers, and individuals in all of the people, male and female, develthe walks of life: their power lost.

Much like these, the followers of ficers, or, more properly, servants. Christ often lose power. The disciples Said the inspired twelve "to the multiof Christ, when they attempted to cast | tude of the disciples; it is not reason out the evil spirit and restore the suf- that we should leave the Word of God ferer his lost senses, failed; their power and serve tables, wherefore, brethren, was gone. They became the gazing look ye cut among you seven men of stock and reproach of men. They natthe word of God alone is an all-sufficient | urally supposed, from former trials and successes, that the evil spirit should yield to the charm of the name of Jesus. ed the whole multitude, and they chose They came crest-fallen and disappointnot only so, but "a perfect law of liberty." He knows, according to the teachings of that "perfect law of liberty," that those who "teach for doc-of beatific vision? Have we not seen exhibition of the Local Sovereign form of beatific vision? Have we not seen exhibition of the Local Sovereign form thy coming and kingdom? Have we of Church Government. A congregaworship God in vain, and therefore not seen Moses and Elias, fresh from tional election of an elder, teacher or he feels that, if he can steer clear of the state of justified, gloritied spirits, deacon, is the exercise of the inherent this, he will have made considerable in their bright array? Have we not congregational function, the original, been under the cloud, the bright mes- rightful, and indefeasable sovereign senger of our God, the pavilion of ce- prerogative of each and every local lestial light? Have we not heard the church of Jesus Christ on earth. This Father's testimony to thy sonship— is the true Dunkard Baptist ground, 'this is my beloved son in whom I am which was never doubted or disputed

well pleased; hear ye him?' Thus seriously until after the death of the highly favored, thus grandly equipped, thus honored of God to behold and to nia. It was he who always said, "Our 'why could we not east him Why this loss of power to compel the spirits to obey our man-date? No doubt it seemed very strange to the disciples to be thus sudtant part of this work was done when denly confronted by, to them, an unsurmountable barrier to their hitherto "Because of your will have conquered every foe-until unbelief," says Christ. Hitherto suc-"every knee shall bow, and every cessful just from the mount of vision, tongue confess that Jesus is Lord to they had neglected the close, confidenthe glory of God the Father ;" hence, tial faith in the divine Redeemer, and thus met a reproof for their want of

Christians often spend a day of specuntil it reaches maturity. Jesus says of spirit, in an unguarded moment the

men and not God.) The Apostle firm- siring to be fed upon the sincere milk God, drinking deeply at the flowing men and not God.) The Apostle firmly believed that he was "fixed" on the truth, knowing that his nation had the Law and the Prophets, and that he had received his doctrine from the light authority in the Jewish church; but when the sun of righteousness shone into his heart, the scales of tradition and superstition fell from his eyes, and he saw that "by the deeds of the law" God in conversion and salvation is a vacancy which he can not compression and salvation is a vacancy he saw that "by the deeds of the law shall no man be justified." No believ-progressive work.

God in conversion and salvation is a a vacancy which he can not compreshall no man be justified." No believshall no man be justified." No believer was ever more firmly fixed in the correctness of his religion than St. Paul was in his; but he changed—he progress, and his; but he changed—he hings loss for the excellency of the knowledge of Christ Jesus my Lord."

All things change in this changeable world. The church is not an exception. Reader, let us throw our influence for progress—for the light that is the only hend-a distance of divinity which my failure—my unsatisfied, thirsting soul still longing for the water-brook?"
He asks, "Why this loss of power to prevail?" The answer is, "Unbelief."
The remedy is, "This kind goeth not out but by fasting and prayer."

How oft does the devoted servant of God, as he goes to the sangtuary where

said to be such, I am sorry to say oth- God, as he goes to the sanctuary where ers are not, but rather retrograding. his heart has been wont to swell with The chief cause of the trouble, so far as I have been able to learn, is contenpraise, and join with ardent feeling in tion about minor matters—matters of the prayer, and realize an interest in specialation—matters of mere opinion, the truths of the Bible, find himself tosuch as, what should the sisters' head-covering consist of. How should the brethren cut and comb their hair? wear the beard? cut their coats, vests was the beard? cut the block, and all the block, and all the beard of the block, and all the block, and all the block and the beard of the block, and all the block and pants? what kind of collar should ing fault with the services; but seeing they have on the coat, standing, or rol- all others enjoy them, he is persuaded ling collar? When the attempt is that they must be interesting and good, made to enforce such matters as these. All the more perplexed, he then asks, for which there is not a shadow of "Why this loss of power to be interest-Gospel authority, we may generally ex- ed?, the answer ever must be, "Dividpect trouble and retrogression instead ed interest, 'Ye cannot serve God and fearing to lose it, and many a man los-of peace and progression. We have Mammon." A too close application to es his life by being over anxious to save been pained to see worthy members of the world, to the exclusion of divine the church expelled, or driven from the things, is always attended with a backfold, because they could not submit to sliding in heart, and brings with it its

> to the influence of the Spirit, under his words of burning truth; he has heard sighs and groans from the hard, flinty heart, as he has successfully smitten it with the hammer of divine truth: he has felt his ministry largely blessed of God to the good of souls; but now, for once, he feels a sudden shock-a chillhis power gone-his best and most esteemed effort a failure. He asks, 'Why?" He must find his answer, "In a depravity of aim; in a desire for selfish honors; in a neglect of the sacred oracles; in a want of closet religion. source of all spiritual power.

> Thus we might enumerate, at still greater length, but for the present let this suffice to arouse the reflective mind into that state of inquiry which will enable all to elicit a true answer to their losses, spiritually.

No 1414, N. 13 st., Phila.

El ction of Dencons. Soon after the calling or Matthias to the office of an apostle, the church at Jerusalem received large accessions to oping a necessity for a new class of ofhonest report, full of the Holy Spirit and wisdom, whom we may appoint to this business." And the saying pleas-Stephen, &c., whom they set before the late Moderator John Kline, of Virgi-Annual Council gives advice only. A modern presentation from Virginia will make food for a spicy item in the Deacon sometime. - The Deacon.

Do the Next Best Thing.

If you must and will close the Sun day-school for the winter, then do the next best thing namely, let each family

have its own school at home. Some families do this now; open with singing and prayer, teach a lesson, give God's work, as displayed in the veg-trust. Thus it has been in a multitude out books or papers, gather the alms, make amnouncements, and close as at

Your children will very much enjoy it, and will learn perhaps as much as at school-if you are a good teacher.

Subscribe for the Progressive Christian, to be the true gospel, is not the gospel.

Thought.

That there is danger ahead is not always a reason that we should turn back, as there may also be danger i the rear. Duty should be the guid

Those who accustom their affect and talents to be directed by re become moral; to become pio must walk by faith.

If ignorance is bliss, there is a amount of happiness in this world

If you would come near a per love God, and strive to treat others as you would be treated by them when

Who is powerful? He who can control his passions. Who is rich? He who is contented with what he has.

Satan knows that the way to conquer men is by their passions; and hence, if he can but catch the foible of their hearts, generally their boasted virtues shrink before him.

I know not any crime so great that a man could continue to commit as poisoning the sources of eternal truth.

The heart is like a musical instrument of many strings, all the cords of which require putting in barmony.

It is difficult to say who do you the most mischief-enemies with the

worst intentions, or friends with the best. Many a man saves his life by not

Love is of the nature of a burning-glass which kept still in one place, fireth, but change often doth nothing

Never purchase love or friendship

He that will be a bero will hardly be a man; but he that will be nothing but a doer of his work is sure of manhood.

He who has no taste for order will be often wrong in his judgment and seldem considerate or conscientious in his actions.

A pound of energy with an ounce of talent will achieve greater results than a pound of talent will with an ounce of

It is hard for some men to understand the Lord. He calls them to be mechanics, and they straightway stumble into a pulpit.

Among men of the world comfort merely signifies a great consideration for themselves, and a perfect indifference about others. Woman is content to build happiness

on any accidental basis that may be near at hand; man is for making a world to suit his happiness. Care'is the lot of life, and he that aspires to greatness or high positions in the hope of getting rid of it, is like one

avoid the shivering of an ague. Liberty is a great word; but so is luty. We must not forget, or allow others to forget, how much of life's happiness, sweetness and usefulness is obtained by bending to our duties, and being like him who came not to be ministered unto, but to minister.

who throws himself in a furnace to

A man is known to his dog by the smell, to his tailor by his coat, to his friend by the smile; each of these know him, but how little or much depends on the dignity of the intelligence. That which is truly and indeed characteristic of the man is known only to

Love, like the opening of the heavens o the saints, shows for a moment, even o the dullest man, the possibilities of the human race. He has faith, hope, and charity for another being, perhaps but a creation of his imagination; still, it is a great advance for a man to be profoundly loving even in his imagin-

Men unfold their natures gradually, and their traits and peculiarities are called out by a variety of circumstances. As a feather may show which way the wind blows, and a floating twig the current of a stream, so may a little matter enable you to determine the true character of a man, and to know how far you can trust him, and what are his

There is and can be but one true gospel. Just as there is and can be but one true God, who fills immensity and is everywhere, so there is and can be but one true gospel which shows how he is to be worshipped. Just as there is and can be but one true Savior who died for the sins of men, so there is and can be but one true gospel which reveals and makes him known. Anything else that comes in its place and professes to be another gospel, or claims

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gious Weekly.

SINGER & J. W. BEER, s and Business Managers.

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INTRODUCTORY.

r pilgrimage through life te a great many turns and and when we look back the way we have come, we r that we could find so a path. Moreover, we are astonished that we did not tarof the poet: "God moves in a mysterious way,

His wonders to perform !" And with the German poet resolve :

Wenn verfehlt, nicht verhehlt, Rur bie Treu auf's neu erwehlt.

Would it not be better to follow

ago we were the proprietor of a prizes for which we claim to have respectable religious paper, enjoy- earnestly contended, and in which ing a liberal patronage, and having influence among the people slowly but steadily coming up in with whom we were identified, and who supported it! It afforded us a good living, and we took pleasure in conducting it to the fellows. If we are traveling in the honor of God, and for the welfare of our fellowmen and the prosper- We know that in the Christian ity of the cause of truth and righteousness, as we understood these tience the race that is set before us, quaintance we are now forming in our subjects, But it appeared that our views were not acceptable to all. Hence opposition arose, as it al-For the Savior said of himself: do, do it with thy might." And "Suppose ye that I am come to that "it is good to be zealously affected meet in a brighter and still more peacegive peace on earth? I tell you always, in a good thing." There is ful world. Amen. Nay; but rather division; for from much to do in life, and only a short henceforth there shall be five in time in which to do it. There is much one house divided, three against labor to perform in the churches. The two and two against three." In harvest is plenteous, but the laborers our valedictory to the last volume few. These facts call for enterprise, of the "Christian Family Compan- PERSEVERANCE, PROGRESSION. christian is a christian who is active ion" we remarked : "We have We believe there is much room for im- and persevering in the discharge of his also had opposition to contend provement among us in many things. religious duties. Who can say aught with, combined oposition, and such | We are not progressing in anything as | against this? No one, surely, who as came from high places, as all we should; and especially not in true takes a candid view of facts, Yet are av are who know our history. However, we were enabled to christianity. We desire to be a hum- es for the PROGRESSIVE CHRISTIAN, overcome and endure it all, until within the last few years our courage has been somewhat daunted, not because our opponents were succeeding, but because we were wearing out by their persistent opposition." As some of the oppositions were growing so bitter as to make it unpleasnat to us we began to desire and seek relief. There several of our periodicals, with a view of reducing their number. Several interviews had been had, ious to do good. Under these cir- SEE THE LORD. cumstances we resolved to retire, peace and prosperity of God's peo- merging several in one, another is in- ment-in christian experience and them established. For the informathe Work of Evangelism, as adopted at gratified. When he was born, a mul-

and believe they should have done differently and might have done much better. We are not alone in this latter opionion. We have been repeatedly solicited by brethred again to publish a paper, which would be more liberal and progressive, than those now being published among us, And now, after the organization of the Brethren's Progressive Publishing Company, we have consented to become one of its leading spirits.

We justify ourself in this way: While we may have been in advance of many of our brethren we were nevertheless on the right way, for they have been steadily following in the path which we had blocked out, until nearly every measure for which we earnestly contended has been adopted or sanctioned. For inry and pitch our tents in some of stance : There were but few the beautiful and fertile valleys brethren who approved of our prothrough which we journeyed; and ject of publishing a weekly paper we wonder why we did not keep in the interests of the Dunkard the smooth, broad road along the church. Only about four hundred clear, rippling stream, instead of and eighty believed in it on the first endeavor to bear such messages to you with you in your efforts to do good. choosing the rough, and narrow day of January, 1865. But in a few way, over rugged hills, through years afterwards there were thoudreary, lonesome forests. In fact, sands. Publishing the proceedings joice in the Lord. We feel that a highwhy left we the father's house, our of Annual Meeting met with vio- er standard of holiness and a more godmother's tender care, the home of lent opposition, and our reporter ly zeal are the great wants of the our youth, and the society of kin- was peremptorily ordered to be church; and we will try to afford all dred and friends? And Echo dismissed from the grounds. In the help and encouragement to our alone assumes to answer, 'Why?' this opposition nearly all the great readers that we can, to enable them 'to Neither may a better reply be men of the church participated. grow in grace and in the knowledge of given. Even those who presume Now the reporter is treated with our Lord and Savior Jesus Christ." to answer: "If I had it to do again, christian courtesy, and invited to In attending to our important work, I would do much better, will find sit with the dignitaries of the church we shall need the assistance of our the same occasion for regret a fort- The intelligent reader will remem- brethren and sisters in various ways. night hence, Then why thus ret- ber what a commotion was created | First, we will need your effectual, ferrospect? Why grieve over the in the camp when the Brethren's vent prayers, and your advice and past ? Why not accept the truth "Tune and Hymn Book" first ap- counsel. Observation has long since sand copies has long ago been sold and efforts, we may fail of the good we and a second edition was loudly would do. It is, therefore, quite possifor opposing and allowing others ingof our patrons with their diversified to oppose through our columns tastes and opinions. We will however, the resolution of the apostle: 'For- among us as "the avoidance,' or whenever and wherever we can, getting those things which are behind and reaching forth unto those
hind and reaching forth unto those
become obsolete. The mission-"ban," which has now happily whenever and wherever we can. hings which are before, I press to- ary cause scarcely mentioned of our brethren and sisters. We need the mark for the prize of the among us before the debut of the solicit subscribers for us. If each subscribers for e already attained? Phil. 3. all our district and general confer-Among the eventful things in the ences. The Sabbath schools, Eduwriter's life is this, that we should cational Institutions, a more ennow be a party in bringing forth lightened and better supported this religious journal. Five years ministry, are all among the enter-

> the rear. Now, it we are in the same voke why not work evenly, as true yoke same way why not keep in step? race all may win who runwith paa virtue to be in the rear.

we are happy to see the church

On the contrary our Bible tells us holiness, the most essential work of since we have sent out our prospectusble instrument in the hand of God for a few of our good brethren have spokthe advancement of the church-all its en and written very indiscreetly in althings; grow in grace, and in the way or other, implies an indifference, you. knowledge of our Lord and Savior Je- carelessness and recklessness, that tend sus Christ; adding daily to our virtues; to alienation and disunion. We want being fruitful in every good work, in- our brethren and sisters to have a betcreasing in the knowledge of God; ter understanding of the matter. If

office and paper to brother James our purpose no matter how good it may breeze, and we glory in our banner.

mostly been repudiated.

time bear fruit in honor to God and happiness to man. H. R. H.

OUR GREETING.

of your families, we will endeavor to principles : demean ourselves as christians. We have a consciousness of being engaged in a noble and responsible work-a work that will have its influence both christian work. in time and eternity-and we desire, at as will be manna to your hungry souls -such tidings as will cause you to re-

peared. But an edition of five thou- taught us that, with our best intentions called for, which is now in press, ble that we may not be able at all We were severely reprimanded times, to please ourselves, to say noththat old remnant of popery, known always be ready to receive advice and

> Next we need the hearty co-operation our list, which would be an advantage to us and the cause in more ways than one. If we can succeed in publishing your assistance in the way indicated.

We must also have contributions from our brethren and sisters for our columns; and hence we give you a free invitation. We need your assistance in this way now, and hope that there will be a ready response to this request. prosperity and peace of his church.

grow into a warm attachment, and that we may as fellow-workers, labor togetin-

PROGRESSIVE CHRISTIANS. A christian is one who believes in and

believe we could. We have also it was contrary to the general rule, for to keep pace, we shall not abuse you carefully observed the doings of the first established weekly, and the for that, but will just move onward; our successors and other publishers, most popular and best patronized paper and in return we ask of you not to sieze was discontinued, and the principles our skirts to keep us back. We will which gave it thrift and favor have run and if others want to sit at ease in Believing that there is an open un- us in the race, they may rest. All we occupied field, fertile and tillable, we ask is that they do not detain or hinder now enter it to cultivate it, and by co- those who are willing to run. In plain pious showers of divine grace, we hope words we mean this, that we will enthe seed sown may grow, and in due courage Sunday-schools, and social meetings, and the work of evangelism. and educational institutions, and everything that will tend either to promote holiness of life or to carry the In meeting our dear brethren and truth into every nook and corner of the sisters and friends, courtesy requires habitable world. This will we do, if us to salute them. We will then, ac- the Lord permit; and we will not fret cording to the Lord's instruction, say nor frown if others do not see as we do to each of all the families we may en- and will not co-operate. There will be the law for its government, and apter through our paper, "Peace be to no trouble, unless others should en- pointed or ordained ministers to anthis house." In this way we are now deavor to hinder us in our good work. nounce and execute that law. Matt.16: entering your christian homes, and we We will not be intimidated nor discour- 18; 18: 17; 28: 19, 20, Mark 3: 14, John feel thankful for your kind invitations; aged. All our fellow-workers are askand in associating with the members ed to be governed by the following

1. Be diligent and persevering in the performance of duty. 2. Admonish others to be faithful in

3, Do not abuse others for not seeing least, to do our work well. We will as you do, or for not readily uniting Let others alone, but work thou on:

And when they see, they'll with thee be, J. W. B.

SUNDAY SCHOOLS.

The utility of well-conducted Sunday-schools is established by both argument and experience. "The Sunday-school is a nursery of the church,' is an adage that is generally received; waking up on this subject. But it occurs to us that the importance of Sunday-schools is not yet fully appreciated among us. In many places, where we have good schools, they are closed in the winter. This is done for various reasons, but we think in most cases they are not sufficient to justify the suspension. Our children can attend the public schools during the week, and it does seem that they could equally well attend the Sunday-school. In most of cases, we fear, the schools are 18, 19. closed during the winter, through want of interest on the part of parents and officers. By having good fires in good time the houses may be made comfort-

would constantly add new names to general rule, even if the attendance should not be as large or regular; but everything should be done that can be done to make all comfortable and hapa good paper-a paper that will interest, py. Let our Sunday School workers please and edify you, we hope to have take this matter into careful consider-

J. W.B.

BIBLE CLASSES.

It is not only pleasant but profitable for persons to meet statedly for the purpose of reading and studying the Write for the glory of God and for the Holy Scriptures. By so doing we make progress in the knowledge of God as will render them valuable instruct-In conclusion we hope that the ac- and in the divine life. We can never ors and guides to both members and inbecome too familiar with the word of quirers. but we never could learn that it is new relationship to each other may God. It is given to us to lead us to holiness and heaven; but we must beways does in the agitation of truth. that "whatsoever thy hand findeth to er in peace, that when our work and and embrace its principles. This we labor of love are ended here we may can do by ourselves; but it is often an the gospel to promote holiness and per- to our next A. M. Let the petition go advantage to meet with others for an form duty, there should be a sound, up from every congregation and disinterchange of thought. It acts as a practical and thorough system of inspur to urge us to the study of the Scriptures, that we may be ready for duty when we meet the class: it leads follows Jesus Christ, and a progressive us to investigation; and investigation, to knowledge; and knowledge, to duty. We are favorable to Bible classes, wherever they can be had to advantage; but, whether you have classes or not, by all means read and search the Holy Scriptures. The Bible is a revelation from God in everything essential to his own glory, and our faith, life and salvation. It contains our ber may know his place and duty; and members—in the divine life; not only lusion to our work. They seem to only and all-sufficient rule of faith and as there are many member in the body that all may be born again, but that all think that progression in christian ex- practice. Read, understand, believe may grow, grow up into Christ in all perience and Christian work, in some and obey God's word, and He will save

J. W. B.

SOCIAL MEETINGS.

By Social Meetings we mean meetstrengthened with all might, according carelessness and recklessness are chris- ings for singing, prayer, reading the was also an effort to consolidate to his glorious power; adding to our tian graces, and if the working of disfaith virtue, to virtue knowledge, to sensions and divisions is christian pro- admonition and encouragement. These knowledge temperance, to temperance gress, then these things are a necessary meetings should be held wherever two patience, to patience godliness, to god- part of our duty, and we must not be or three can come together. From negbut nothing could be effected, be- liness brotherly kindness, and to broth- censured for attending to our work lect of such meetings, perhaps, more cause nobody wanted to go out of erly kindness charity; going on unto most faithfully in sowing, with reck- than from any other cause, the church the business. All were too anx- holiness, without which NO MAN SHALL less hand, the seeds of discord and is languishing. "Forsaking the asschism. What say you? Are these sembling of ourselves together, as the And as for consolidation, or attempt- things ingredients of christianity and manner of some is," must be injurious thinking that perhaps we were ing to limit the number of periodicals to christian progress? You say, No. to individual members and the church. "too fast," which was the general be published among us, it is all a mista- Well, then, accepting your answer, we Many, very many, of our dear brethcomplaint against us. We felt ken idea, as has already been proven want it to be distinctly understood ren and sisters feel the want of such that we could make the denial, if by our past experience. When the that they constitute no part of our meetings. They desire to have them, our retirement would tend to the number has been reduced by work. Progress-an onward move- but do not know how to proceed to have ple. And so we disposed of our troduced. One paper will not answer work is what we have flung to the tion of all we will say that they are es- the meeting at Ogan's Creek, Ind., on titude of the heavenly host sang, "Glotablished by the will of God, and all Saturday preceding our last Annual ry to God in the highest;" but now Quinter, going into effect Jan. 1, be deemed by its publishers and admir- But how are we going to make an we have to do is to obey. It is not nec- Meeting. Our brotherhood was well multitudes of human beings, who

reflection and meditation since that than our people are willing to support, gering the peace of the brotherhood? ters to make appointments for us. It from a number of the States. The say on this subject in the future. J. W. B.

FACTS TO BE REMEMBERED

1. The Lord Jesus Christ established his church in the world, delivered

2. Christ delegated subordinate power to his church, which may be used in devising ways and means for the orderly and prompt execution of God's will; and, therefore, the church may prescribe methods of work and forms of service and administration, provided, always, that nothing be ordained in any way to differ from or interfere with Christ's own appointments or with the principles inculcated in the gospel of Christ. Matt. 18: 18-20, Gal. 6-9; Rev. 22: 18, 19.

3. As all church power is subordinate and declarative, and the word of God is our only standard of faith and duty, no man or conference of men may enact any law to infringe upon the unalienable right of private judgment, or to and we are glad that the Brethren are fetter the conscience of any member; and no member should endeavor to force his own opinions upon the church or his fellow-members, so as to make Meeting frequently, and the decisions his conscience the rule of their action. have been encouraging, and in 1868 a As men of sound mind and good principles differ, there should be mutual for bearance. 'In essentials unity, in nonessentials liberty, in all things charity." See Matt. 7:1,2, John 8:3-11; watch without a mainspring or bal-12:44-50, Rom. 2:1,2, 1 Cor, 8th, ance-wheel. The present plan prochap., also, 10: 29, 2 Cor. 3: 17, Gal. 1: vides what was wanting. The great-6-9; 5:1, James 1:25; 2:12, Rev. 22:

> present to the world, in every expedient way, and in the fullest and clearest our preachers to submit the above plan manner possible, the doctrines and du- (of 1868) to their congregations, hop-

5. In harmony with the foregoing facts, it is right not only to preach the gospel but to publish religious papers, the doctrines, precepts and principles and order of observing the ordinances, conducting important services and administering discipline; and to give such

6. Astruth and error, right and wrong holiness and unholiness, stand in immutable antagonism, and as it is necessary to adhere strictly to the truth of of bringing this matter up regularly, struction for those who seek a knowledge of God and his will; and, there- of Evangelism, and the prayer will be fore, great care should be exercised so heard. Do not depend upon other that all teachers in the church, whether ministers or teachers in our schools, Sunday-schools or Bible classes, be ings from every church. Believing sound in the faith, and familiar with that this work is from God, we do not the teachings of God's word. 1 Cor. want it to fail or lag through indif-12:28, 1 Tim. 1:3-7, 2 Tim. 4:3. Tit. 2:3, Heb, 5 : 12, 2 Pet. 2:1.

7. In the church there should be such complete organization that every mem-(literally speaking,) and all the members have not the same office, so there must be an orderly election and assignment of members to offices in the church, which is the body of Christ to see to its wants, attend to its weighty duties, and to contribute to its harmonious working in all its parts, and to its success in all its holy aims. See 1 Cor. 12: 12-27.

These facts we will try to keep before us in our work, and we hope that this statement may prove to be of service, also, to our fellow-laborers in the Lord's vineyard. Let us all work together, each in his proper sphere, for the promotion and advancement of our holy religion. J.W. B.

THE WORK OF EVANGELISM.

In another column of this issue will 1874. We have had much time for ers. And when we have more papers aggressive movement without endan- essary to wait on our clders or minis- represented by brethren and sisters ought to be doubly thankful, forget

period. We have reviewed our the probability will be that some of Easily enough. We intend to perform is not necessary to bring the matter in- whole plan was read and then re-read, public life, and especially our edi- them will be discontinued. Such mat- our duties to the best of our ability, to church council. As brethren and article by article, and, after some torial career. In many minor mat- ters, as all other business interests, and we expect to urge it upon others sisters, fellow-members of Christ's amendments were made was unaniters we would try to do better and regulate themselves. But in our case to do the same, If you are not ready body, we have a right with which no mously adopted. It is just to conclude power may interfere, to meet with that there was a fair representation of each other, to enjoy each other's Christhe wisdom, piety and zeal of the tian society, to read the Scriptures Church, and it was gratifying to see and to sing and pray. It is our privi- the harmony that characterized the lege and duty to encourage one anoth- meeting. It shows that, as a church, Zion, and will not be persuaded to join er, and to do all we can to help each we feel the importance and necessity other along, in spiritual, as well as, of making a greater and more united in temporal matters. But in the use effort in the spreading of the truth; of this privilege, or, rather, in the dis- and now we do not want the work to charge of this duty, gospel order must stop, but to move steadily and rapidly be observed. It is not necessary, nor onward. We are sorry that the A. M. even best to be formal, but we must be of 1878, on account of a little informalorderly. We expect to have more to ity, hesitated to sanction this plan. It may have its imperfections, but it certainly has some advantages over every other plan that has yet been proposed. First, it gives a uniform plan for the HOME MISSION WORK.

This is a very desirable feature. Some of the districts have already adopted plans for home mission work, and good has been accomplished; but it certainly is desirable to have the same plan in all the districts. The reasons for this are so obvious that we need not state them. Next, this plan prevides for

GENERAL MISSIONARY WORK in which all the districts and churches are to be united. It is the privilege of any district, or congregation, or, even, individual member, to send out a missionary, and to support him in his work; but it is the duty of the entire church to see to it that the work is not neglected. Here we have a plan by which we may unite in the most free and equitable manner: there is no compulsion, but there is universal liberty. This is is God's plan. Finally, this plan places the whole work under the supervision of our

ANNUAL MEETING.

Who can object to this? It is the prerogative of our highest court, or conference, to examine and direct the workings of the body. The missionary work has been before our Annual plan was adopted. But ten years of inactivity have demonstrated the defection of that plan. It was all right as far as it extended, but it was like a est defect in the plan of 1868 was in its not providing for the appointment of 4. It is the duty of the church to brethren to execute it. The A. M. said, "We further recommend to all

good, but while it was recommended "to all our preachers," it was not enjoined upon any to attend to this work. This accounts for the practical failure books and tracts, in which are set forth of that plan. Now we have a plan which provides for the appointment of of the gospel, the terms and manner of all the officers necessary to carry it admission into the church, the privi- forward, and that at the least possible leges and duties of its members ; the expense. This plan proposes to bring election, character, qualifications and the whole brotherhood into uniform functions of its officers; the manner and harmonious co-operation in this glorious work. At present there is little being done from the fact that we all seem to wait for the sanction of our a view of its constitution and workings. Annual Meeting. A defective plan with the sanction of the A. M. is inoperative, and so must the most perfect plan be without such sanction.

> In conclusion, for the present, we want to impress upon the minds of our brethren, everywhere, the importance trict to our next Annual Meeting to adopt the proposed plan for the Work churches or other districts, but send up your petitions to all our district meetference or neglect.

J. W. B.

HOLIDAY MUSINGS.

To-day is Christmas, and it is one of the coldest days of the season. This notwithstanding, our streets exhibit an unusual degree of life and activity; and the frequent ringing of the church bells, since as early as 5 o'clock A. M., indicates that there is something, at least, done there. As this day is held by many as being the anniversary of our Savior's birth, we might reasonably suppose that these bells are used to call the people together to bring their thank-offerings "to God for his un-speakable gift." This is always right and acceptable unto God, when the offerings are pure and the heart-altars sanctified; but we fear that, in many cases, the joyful festivities and the almost unrestrained hilarity banish all thoughts of that gift. The God-man manger-child is forgotten, and "the lust of the flesh, the lust of the eyes and the pride of life," from which he be found a correct report of the plan of came to deliver us, are encourged and

God, his love and mercy, the gift of his Son, and pamper their sinful propensiing, and even gambling, and that, too, in houses dedicated to the worship of

We, however, do not wish to be misfore, will add that it is right to meet together to talk of the goodness of God, and to manifest our appreciation of his inestimable gift, and of our redempbring our children together and inand there can be nothing wrong in making presents to children, of such things with thankfulness. Then how easy it | Shall it be adopted? is to tell them of the gift of God, and to excite their gratitude to God for his mercy and goodness! While some run into sinful extremes, others may sit down in sinful indifference and neg- noticing the PROGRESSIVE CHRISlect, and we, brethren, would do well TIAN, says: "The terms 'progress' or dresses of parties who they think for a future home. He is pleased with the country and society, and thinks of locating near Beating parties who they think would subscribe. We shall be glad if to examine ourselves in relation to "progressive' are quite significant, and these things. Could not our evangel- if these brethren propose to progress so ists make it a point to preach more fre- as to speed off into the fast, popular, appreciated. quently to the children? But soon progressive current of the times, the tithis Christmas-day will be past, and the is appropriate, but the object not a before another comes, according to the good one." usual fatality, more than thirty-one we will enter

What is the nature of that record? hail it with a fond embrace."

mansions in the skies." J. W. B.

SPREADING OF THE GOSPEL.

It is said that the first settlement of Brethren in the State of New Jersey was made about A. D. 1730, at Amwell in Hunterdon County. Now there are orly two congregations in that State, and three ministers-brethren Hyde, Poulson, and Hoppock. The membership seems to be slowly and steadily increasing in numbers, and it is to be hoped that there is no loss in true, vital piety. But when we consider that there has not been more progress made there in about a century and a half, we naturally inquire after the cause. After giving the matter some thought, we think that the primary cause lies in our defective system, or rather, in our lack of any effective system for the spreading of the gospel.

The first church in the United States was organized in Germantown, and the churches in Hunterdon co., N. J. are from thirty-five to fifty miles north of this first church, and, as to longitude, a few miles east. When we look at this fact, and then consider how our churches have been spreading westward, in the belt of emigration, we conclude that we can correctly account for it all. It is because of our migratory plan of carrying on this work.

When any of our people became dissatisfied with their old homes, they moved to more desirable places, and generally where they thought they could make more money or get more or better land. After moving away from the fold, they would call on the shepherd to carry food out to them. As these calls were attended to, others in the new vicinity and along the way were gathered in. A moment's observation is enough to convince any one that we have been carried along with the tide of emigration and that we have

done almost nothing outside. The foregoing facts should be suffi-

ties by indulging in frivolities, feast- er plan for the spreading of the gospel. So said Christ, and we are satisfied. God. We deprecate this, and in the creature;" and we want a system, or observance of all the principles and first number of the PROGRESSIVE plan of work, by which we can get out- precepts of the gospel. CHRISTIAN, raise our cry against these | side of this current of emigration ; we | In conclusion, we thank our brother profanations of sacred places and must go eastward, northward and of the Vindicator for his courtesy in yard, and hope that their labors may southward, as well as westward.

. By the missionary plan we have reach- tice. Such favors are always received understood in our remarks, and, there- ed Denmark. A church has been or- with gratitude, and we will reciproganized there, and is doing well. It cate. We are also pleased to notice took a little money to do this work, but that there is considerable improvement who, of all who gave to this noble on the Vindicator, and we believe it is cause, is suffering on account of what doing a good work. tion through his own Son. We should he gave? Not one. This is the plan that can carry us across the ocean into struct them diligently. Frequent lec- the different continents and islands of tures to children should be encouraged; the world, and the only plan that will do it. If this be true-and who dare dispute it ?--this must be the gospel sale not injurious to them. When plan. The plan for the "Work of children have gifts given them their Evangelism," on first-page of this issue eyes sparkle and their hearts bound | if adopted and followed up , will dothis.

IF, IF, IF-IF, IF, IF.

The Vindicator for Dec. 1878, after

In the circular sent out we plainly millions of the human family will be state how we "propose" to progress. swept into eternity; and who of us We are sorry the Vindicator did not may not be among that number? say whether-or not it considers the Co., Texas, instead of Goshen, Elkhart How, then, ought we to live? Soon "object" good. We know that the Co., Ind. title is apppropriate. It then contin-

Before this paper reaches most of our | "But we hope better. If their object readers, we shall have passed the is to progress in love, lowliness, and threshold of 1879. The old year (1878) humility, and take a noble stand with its wonderful record will be in against the various religious (?) corthe tomb of the past. But all will be ruptions now being introduced, and resurrected and the history of the year | contend for the humiliating principles will be reviewed in the light of God's of the church, and the fast movements word. Our record for the year will of this corrupted age, we would indeed soon be closed, and another volume of be glad. This would be the right sort the history of our lives will be finished. of progression, and we would feel to

ume of our history read before an as- too much. It is probable you meant | ingathering of souls. sembled world? How stands our ac- it all right and good, but if so, you did count in the ledger of Heaven? Have not tell it right. You know that all now is the time to begin. As failing claim to renumeration for his services as Correction of the law ponding Secretary of the Work of Evangelism, he the Lamb so that his meritorious life right direction, and that is what we entire, so, if only one moment of the inconjunction with the Board of Appointments and and atoning sacrifice are plac'd to our propose. Anything in a wrong direccredit? If we are his and Christ is tion, religiously, is retrogression, as reours, all is well. Let us, then, exam- gards Christianity. But you surely do inc ourselves carefully, and, with the not mean that we should "take a noble beginning of the new year, amend our stand against anything of an exalted lives and be more faithful and zealous character." This we can not, will not in the discharge of our duties as God's do. We take a firm stand against evechildren. May we so live that, if we rything that is degrading, sinful, and J.R. Gish officiated at the organization should be spared to see another Christ- abomination in the sight of God, but of a church in Marshall and Putman mas and New Year we may be just so there are many things of a very exalted counties, Ill. It contains about thirty foward perfection; and that it may not assume much the nearer our home in our Fa- character, and which tend to our highther's house not built with hands; and est exaltation, for which we will conthat if God should call us during the tend most earnestly. The wise man year, we may have "our title clear to said, "Righteousness exalteth a na- This is encouraging, and we hope the tion: but sin is a reproach to any people." It is the nature of righteousness | work. to exalt, but sin degrades. Christ is by the right hand of God exalted." (Acts 2: 33): "God also hath highly exalted him, and given him a name which is above every name." (Phil. 2:9). No, no, Brother Vindicator, we cannot take a stand against anything that is exalted, high and noble, in the true sense of the terms.

> But we will "labor against the various relgious (?) corruptions now being introduced," as well as against corruptions that may have been introduced in times gone by. To the extent of our ability we will "cry aloud" and not spare. A part of our mission is to oppose and expose error in its valingua, and suppose you want us to faithfullabors. oppose "the fast movements of this corrupted age." If you had so said, we nothing against any movement of this "fast movement." If we consider the whether it be "fast" or slow; if right, we will give it our support, if it is as "fast" as an express train. Right and not speed will determine our course. If "the humiliating principles of the church" are the principles of the gospel, we will contend for them faithful-

cient to convince the most incredulous we aim to observe. "Sanctify them amongst us that we must adopt anoth- through thy truth; thy word is truth." The command is to "go into all the We shall contend for humility and evworld to preach the gospel to every ery other Christian grace, and for the

giving our enterprise a fraternal no-

J. W. B.

To Our Agents and Subscribers.

A good many brethren and sisters have written to us for sample copies, saying that persons would like to see our paper before subscribing. This is quite natural and reasonable, and we are printing a number of extra copies for the purpose of supplying such calls. We hope our agents and subscribers will now exert themselves, and get all the subscribers for us they can. We will be pleased to send specimen papers to any who desire them, and also have our readers send in the names and adothers. Anything done for us will be | sas. Both are good places, and brother Archy and

GLEANINGS.

BROTHER JACOB BERKEY'S address for the present is Sherman Grayson

In Nov, 1878, from the 5th to the 20th Bro. D. N. Workman, of Ashland, Ohio, conducted a series of meetings in the Jonathan's Creek church, in that State, with good results. Twenmade application. God's blessing al- do good, ways attends the faithful, perseveror David.

EVERY congregation should have a protracted meeting during the winter, Would we be willing to have this vol- Now, Bro. Vindicator, this is a little a true revival of the members and an

> If the year 1879 is to be well spent, of its history.

Infidelity will end with mortality there will be no infidels in the eternal

In Nov. last, Elders Enoch Eby and was elected to the ministry and Bro. Henry G.Breese to the office of deacon. Lord will abundantly bless the good

Bro, A. J. HINON, of Highland, Ohio, has been chosen by the church at that place to take part in a public discussion with Mr, H. II. Witter. We propositions are to be discussed. We soundly progressive brethren and sisters to our are glad that the brethren made choice of brother Hixon, both because we believe him to be a good man and a fearless advocate of the truth, and because his brethren at home declare their confidence in him.

UNDER date of Dec. 20th, Bro, J. A. Ridenour wrote us from Highland Co., Ohio. He sent a good list of subscribrious forms; and we must "wrestle,not ers, and said, "I am trying to preach against flesh and blood, but against Christ and him crucified. My labor principalities, against powers, against has been rather too much scattered to York bearing the somewhat striking the rulers of the darkness of this accomplish much; but at one point I title of "The Millennial Mother the rulers of the darkness of this accomplish much; but at one point I world, against spiritual wickedness in baptized four and left two applicants age makes it no better. When you add on Brother West who will be ready in that if our object is to "contend for a few days to accompany me to the the humiliating principles of the Miami Valley. I hope we will be suc- tions and especially the Jews. church, and the fast movements of this | cessful in doing some good." We hope corrupted age," you "would indeed be so, too, Brother Ridenour, and pray glad," you surely do not mean what that the Lord may guide you in all odist communicants in the world is you say. We consider this a lapsus your labors and bless you in all your 4,489,877, with 104,175, local and trav-

BROTHER GEORGE BUCHER, Cornas the time may come when the book or any other age merely because it is a is no more to be had, I will provide a erant preachers. copy for each of my children now. movement wrong, we will oppose it, Verily, we have the Bible, yet one may read over certain passages in it, again and again, without getting the true sense; but by using helps like the "PASSOVER AND SUPPER," the understanding will be readily opened.

SISTER Margaret Deardorff of York ly. The gospel is our standard. Sulphur Springs, Pa., one of our old but the truth," is a legal adage that after saying her good word for the ministry 148.

Whatever th ings are true, whatever thi ngs are hono rable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue, and if there be any praise think on things.

PROGRESSIVE CHRISTIAN, said: "Brother James A. Sell is here now (Dec. 22) preaching for us. He was here all last week. Brother William How is also here. To-night they are going to close the meeting for the present." We are glad that our brethren

and principle, and may the onward progress of the gospel be sure and steadfast. May the gospel's joyful news be proclaimed not only in Denmark, but on England's sunny shores. on Ireland's green and picturesque-hills, and may not Scotland and Wales be left out, neither Australia or New Zealand. My-heart's desire and prayer to God for them all is that they may be saved through a full obedience to the requirements of the gospel of Christ. May God speed the time when the reports of the P. C. may be headed "News from Abroad-Australia-New Zealand, &c., &c., My love and best wishes to you all."

BROTHER ARCHY VANDYKE, of the Middle Pa., District, spent some time in the West prospecting for a future home. He is pleased with the counthose who can do so, will subscribe for trice, Gage Co, Nebraska, or in Jewell Co., Kanhis estimable family will be valuable additions to

BROTHER W. J. H. BAUMAN, of Floyd Co. Iowa forms us that he intends to labor in the Master's vineyard in Kansas this winter; and that he intends to work and write for the Progressive

SISTER L. WRIGHTSMAN, wife of Elder P. R. Wrightsman, M. D. of South Bend, Ind., informs us that "he has been very low with congestion of the lungs," We understand that he is convalescent, and hope he may soon be fully restored, and meanwhile, we extend to him and his family our prayerful sympathy.

BROTHER JAMES A. RIDENOUR writes to us that he intends to spend several months in Southern Ohio, this winter. He is one of our aggressive and successful evangelists, and one of our agents. ty-seven were baptized, and one more We wish him abundant success in all his efforts to

BROTHER S. H. BASHOR, "whose praise is in the ing efforts of his people. Go on Broth- gospel throughout all the churches," has been laboring successfully in northwestern Ohio, How cheering it is to hear of the progress of the good

At a meeting of the Board of Appointments and Disbursements of the Brethrens' Work of Evangelism, Nov. 30th, 1878, at Meyersdale, I'a., it was decided that the following notice should be pub-

year is abused, it is a blot on the pages | Disbursements, has appointed Bio, P. J. Brown to assist him in the service of correspondence." Brother Brown's address is Congress Wayne Co.

Ohio. Sie is fully authorized to attend to any correspondence in relation to the Work of Evangelism, and necessary expenses are to be defray-

BRO, JOHN ZUCK, of Cedar Co., Iowa, says, "I hope that the PROGRESSIVE CHISTIAN may prove to be what its name indicates, in 'holiness to the Lord,' in growth in grace, and in advancement members. Brother Soloman Darby that progressive form which characterizes the modern popular churches of the world, being so progressive as to lose all their meekness and simplicity. These thoughts have I submit ed in fillial love; and if all goes well, I may contribute some to your columns."

This is the true idea of progressive christianity They . who are 'so progressive as to lose all their meekn ss and simplicity" are not progressing in christianity, but retrograding. The progres sing christian becomes more humble, meek and holy as he advances in age and experience; but with his growth in grace and in a knowledge of are not yet informed when or where the truth he must b come more active and devotthe discussion is to be held, nor what ed. We welcome Brother Zuck, and all other

Among the Churches.

The Evening Post, the Catholic daily paper of Montreal, which was started a few months ago, has already a circulation of over 13,000 copies.

The Phillips Congregational Church. Boston, gives its new pastor, Mr. Meredith, a hearty welcome by placing in his hands a purse containing a thousand dollars.

As if we had not a sufficient variety of churches a new one arises in New Church." Its apostle is one Henry Schroeder, of Lexington avenue, who high places." We must not wink at for baptism, I am now holding meet- claims to have had direct communicaerror, whether it be modern or ancient: ings at another place. I am waiting tions from God Himself in reference to the new enterprise. The new organization is to consist of one flock under one sheperd, including all denomina-

The statistical returns of Methodism for 1878 show that the number of Methulation is estimated at 20,000,000. The Methodist Episcopal church 1,688,783 members, 18,500 local and 11,308 itinwall Pa., says, "Your book having been erant preachers. The gain of members | Chorus: could have understood you. But we a great satisfaction to me, I cannot is about 17,000 for the year. Other will state, right here, that we will say help recommending it to others; and branches of the denomination bring up the total in the United States to 3,396, 999 members, 26,942 local and 22,194 in-

THE statistics of the German Reformed church in the United States are as follows: Synods 6, Classes 45, Ministers 717, congregations 1,380, Members 151,711, unconfirmed members 86,796, Baptisms-infants 12,489, adults 1,006, Confirmations 8,766, by letter 3, 513, communicants, 124,780, dismissed 1,559, excommunicated 216, erasure of names 950, deaths 4,886, Sunday-schools 1,287, Sunday-school scholars 94,168, benevolent contributions \$55,232,34, for "Truth, the whole truth, and nothing patrons and an esteemed contributor, local objects \$508,214.81, Students for he who died for all would not be satis-

The epedemic of diphtheria at Hesse-Darmstadt, with which the family of Queen Victoria's daughter and son-in-law nave been afficted, seems to have been extremely virulent. Something more than a month ago the disease assailed not only all the children—who were five in number, of ages varying from four to fifteen—but the Grand Duke, their father, a man of forty-one.

ent." We are glad that our brethren are out in that part of the Lord's vine-yard, and hope that their labors may be blessed of the Lord.

Brother H. P. Brinkworth, of Falls City, Neb., says, "I will try to co-operate with every legal effort to do good. I wish you abundant success. May you be ever the same in practice and principle, and may the onward progress of the gospel be sare and steadfast. May the gospel's joyful says the same that the gospel's joyful says and says the state of the Lord.

The Railboad Combination,—Chicago, Dec. 19.—The Railboad Convention to-day unanimously adopted the report agreed in last night by the joint in the provides that Chicago roads leading east shall pool their business on the same plan as road out of Cincinnati, Indianapolis, Peoria and St. Louis; that the grrangement shall be restored to the basis of the tariff of Nov. 25, viz: 35 cents per 160 pounds on grain and 40 cents on fourth-class freight to New York; that all rates from all points be restored at once; that none of the roads here represented shall be reached the reads here represented shall hereafter be parties to any contract or agreement, or allow rebates below the agreed tariff, and that all existing contracts shall be reported within a week to the charman of the joint committee. An apportionment when the provides that Chicago roads leading east shall pool their business on the same plan as road out of Cincinnati and the first care that the grangement shall gool their business on the same plan as road out of Cincinnati and the first care that the grangement shall gool their business on the same plan as road out of Cincinnati and 40 cents on fourth-class freight to New York; that the grangement shall gool their business on the same plan as road out of Cincinnati and 40 cents on fourth-class freight to New York; that the grangement shall gool their business on the same plan as road out of Cincinnati and 40 cents on fourth-class freight to New York; that the grangement shall gool their business on the same plan as ro THE RAILBOAD COMBINATION .- Chicago, Dec.

Cincinnati and St. Louis, 7.

BAYAND TAYLOR Minister of the United States to Germany, died at 40 clock P. M. Dec. 19th, very suddenly, as he had been out of bed transacting business with the officials of the American Legation, on the preceding day. It is said that his death was peaceful and painless. He was born at Kennet Square, in Chester Co., Pa., Jan. 1th, 1825. He was an extensive traveller, and, although not a collegiate, was a popular writer and author. His parents survive, and recently celebrated the sixticth anniversary of their marriage. They are still active and enjoy fair health.

At the annual meeting of the shareholders of the Banque Jacques Cartier of Montreal the statement submitted showed a deficit of \$200,000 in assets from the previous annual account. A reduction of capital from \$1,000,000 to \$600,000 was recommended.

A call has been issued by the members of the executive committee of the National Party, of New England for a mass conference of the representatives of the party at Boston, on January 2, for the purpose of perfecting plans for a systematic organization of the party etc. General Butler has signified his intention of being present.

The steamship Lord Clive salted from Philadelphia, Dec. 19, for Liverpool with a cargo valued at \$142,517.97, consisting of 58,000 bushels of wheat, 198 head of cattle, 200 hogs-beads of tallow, 125 barrels of oysters, 519 bales of cotton, 2 (81 packages of provisions, 300 bags of coccanuts, 440 barrels of apples, 100 racks of lard, 850 quarters of beef, 13 tierces of tongues, 200 tierces of beef, 14 liogsheads of tobacco, 67 packages of sundries.

CLIPPINGS.

WHAT ART THOU DOING WITH THY

What art thou doing with thy life?
Oh, thou with many gifts?
Is thine a nature that inspires
And comforts and uplifts?
Do those in trouble think of thee,
As of a precious baim?
And does thy presence full the storm
Till it becomes a calm?,

What art thon doing with thy life?
'Twas meant for other's use,
And awful is the reckoning
For waste and for abuse,
Better to use one talent well,
Than to misuse the ten,
The smile of God is recompense
For all the seorn of men.

What art thou doing with thy life?
Up and be doing, friend;
The days and nights and months and years,
Our God doth only lend.
If time was all our own—what then?
It might be freely spent;
But it is borrowed, and 'tis theft
To sqander what is lent.

What art thou doing with thy life?
Retrieve a past of guilt.
Alas! thou caust not gather up
The drops already split.
But God will blot out yesterday
For the Redeemer's sake,
If thou to-day, with good resolves,
Will trust in Jesus' name.

What art thon doing with thy life? It is already noon; The evening shadows are not far-The night-time will come soon.
And to the master we must go
At setting of the sun,
To hear Him say how our day's work
Has in His sight been done.

A PLEASANT MEMORY.

'Twas August's sultry prime,
And all along the hills and on the vales,
And where the shrunken brooks made silvery
rhyme,
The golden, rod, swept o'er by summer gales,
Glowedin the landscape yet untouched by

blight, Wearing June's freshness in the still, clear light.

It is young Autumn's flower;
What doth it here amid late summer songs,
And trees yet laden with their spring-time
dower.
And all that to this gladsome time belongs?
It speaks of waking days, of life's swift flow,
Of thick-leaved forests with all hues aglow.

How regally it wears
Its feathery honors, nodding to the wind
That lightly passes by, and freely bears
Upon its perfumed wings fond memories
twined
With days departed yet so near, we feel
Their very breathings round the spirit steal,

How beautifully thou art,
Thou Golden-Rod! We will not blend with
thee
Sad thoughts that linger when the flowers depart
And summer sun shines not on summer sea,
Thou wilt fulfil thy mission and then rest;
What more doth man, with his unquiet breast,

A THOUSAND YEARS.

Lift up your heads, ye friends of Jesus, Fling to the winds your needless fears; He who unfurled his blood-stained

Says it shall wave a thousand years.

A thousand years my own loved Zion; 'Tis the glad day so long foretold. 'Tis the glad morn whose radiant glory, Prophets foresaw in days of old.

What if the clouds one little moment. Hide the glad sight when morn ap-

pears; Christ has declared with him in glory, We shall all reign a thousand years. CHORUS:

Tell the glad world the blessed tidings, Yes, and be sure each sinner hears; Tell the sin cursed of every nation, Jubilee lasts a thousand years. CHORUS:

Foes all around the wide world over Little may heed our prayers and tears, But the great King, our blessed Savior. Says we shall reign a thousand years.

A thousand years bright reign of glory Only the dawn when day appears; Only the dawn of the reign unending Each of its days a thousand years. CHORUS:

From the Congregationalist Are There Few ! Will You be One !

"Are there few that be saved?" Not so very few, when the final reckoning comes to be made; for in the Father's house are many mansions, and that house is to be "filled." Not so very few, for the Savior is to see of the travail of His soul and be satisfied, and fied with a few souls as his recompense. | Morrison & Bro's medicines.

But the saved will be far fewer than they might have been; and the failure will have been wholly their own fault -simply because they diddot "strive" and strive in time, to enter into that gate of whose straightness they were forewarned. They thought it better to "labor and tug and strive," for the world's wealth, honor, pleasure, of which they most utterly failed. With the same effort they might have won the riches and glory of heaven, Read-er, will the number of the saved be one less than it might have been, for lack of your name written among them?

And now the heavenly prize is set before us in another aspect, a royal feast spread in sight of all, to which they are freely, urgently invited, Blessed indeed, are they who eat the bread of the kingdom. But here, as before, instead of pressing to the feast, one turns to his farm, another to his cattle, and another to his home, preferring property, business, domestic comfort to the abundant and satisfying provision, and turning his back upon the Divine Provider. Even now from the streets and lanes, and highways and hedges, the servants are compelling the poor, maimed, halt, and blind, and many of them are coming in; while multitudes of those first bidden, and most confidently expected, are giving evidence that they will never taste of that sup-

Yet there is room. The table is still spread. The invitation still holds good and is meant for you. Not yet is the door of mercy shut. All things are ready. It may not prove too late for thee. Blessed is he that shall eat bread in the kingdom of God. Why will you not be one of them.

"All things are ready; come, O sinner, come, the Savior waits, This hour to welcome THEE."

The Secret of Success.

An Italian bishop struggled through great difficulties without repining, and met with much opposition in the discharge of his episcopal functions with-out ever betraying the least impatience. A friend of his, who highly admired those virtues which he thought impossible to imitate, one day asked the prelate if he would communicate the se-

cret of being always easy.
"Yes," replied the old man. "I can teach you my secret, and with great facility; it consists in making a right use of your eyes."

His friend begged him to explain

himself. "Most willingly," returned the Bish-op, "In whatever state I am, I first look up to heaven, and remember that my

principal business here is to go there, I then look down upon the earth, and call to my mind how small a place I shall occupy in it when I come to be interred. I then look abroad into the world, and see what multitudes there are who in all respects, are more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason we have to repine or complain,"

God promised forgiveness to your re pentance; but he has not promised tomorrow to your procrastination.

MARRIED.

STUCKEY-HOLSINGER, -Also by the same, at his residence, Oct. 24th, 1878, brother Levi Stuckey and sister Rachel Hoisinger, both of New Enter-prise, Bedford Co., Pa.

OBITUARIES.

WOGAMAN, Departed this life Nov., 1878, in the Wolf Creek Church; our beloved old brother and elder, Joel Wogaman; aged 75 years, 5 months, and 27 days. His disease was eryspelas. He was not sick very long, but his sufferings were very severe.

COVER.—In the Berlin congregation, Somerset Co., Pa., Oct. 3, 1878, brother Peter P. Cober, aged 70 years, lackling 21 days. He was a son Elder Peter Cober, many years presiding elder of this congregation. Funeral services by the writer and elect Jacob Blough, from the words: 'The end is not yet.'

BUFFALO VALLEY R. R. Trains will Leave and Arrive as Follows.
(Baltimore Time.)

EASTWARD BOUND TRAIN. Leave Berlin. 10:30 A. M. Arrive Garrett 11:20 Returning. WESTWARD BOUND TRAIN. Leaves Berlin. . Arrives Garrett .

Returning. Leave Garrett. . Arrives Berlin. . J. H. KNEPPER, Superintendent,

BUSINESS NOTICES.

Lecture on Marriage.

On the last Thursday evening of 1878, Mr. B. F. M. Hurley, of Cumberland, Md., delivered his Lecture on Marriage to the people of Berlin. Marriage is an important subject, and Mr. Hurley's lecture treats it in that light; looking at it as he does in a religious as well as social view. It is not too humorous for the most pious, and not too serious for persons of good sober sense, having a vein of good humor throughout, making the discourse entertaining, and withal very instructive, and cannot fail of doing good to both married and single, if the advice given will be fol-

The best Cough Syrup and liniment ever used is Morrison & Bro's. All stores keep it. Price suits these times. D. Heffley, Druggist, of Berlin, sells

ELK LICK, PA., ? Dec. 15, 1878.

Dear Brethren: At the inauguration of your new enterprise I have been requested to be present, in a literary way, and to contribute something to your columns.

I shall look upon your first issue with much the same interest I would on a new born child likely to become an inmate of my family. In these days the only way to reach the people is to go to them, and no more effective method can be secured than that of the silent messenger-the weekly newspaper.

The experience of both of you has been a tolerably extended one, and not all the skies were blue nor were all fields green in your journey so far. Therefore for me to make suggestions as to your course of procedure, no matter how cheap advice is, would be like 'teaching Arago to handle a telescope.

Most men of good sense would hardly hold the owner of a public hall responsible for the political or ethical teachings of the speakers that in the course of time might occupy the rostrum; yet in defiance of this common sense ruling you will find a good many people calling you father of the literary and other concoctions of your writers. There is something peculiar about this condition of things, and it hass cared many a good man into murdering lusty truth and rearing sickly mediocrity.

Information, upon all conceivable topics, not inharmonious with decency and order, is always a good thing. I repeat that the dissemination of the results of thoughtful research, and the free and untrammelled discussion of any policy, or in other words, information, is always, always, a good thing, even if it leaves us immediately

the worse for it. There was a remarkable discussion once in the British parliament concerning railroads. Every conceivable argument was adduced to show that the projectors were half-brained incendiaries; and thus it has come to pass that every progressive christian of our faith has been marked down as a sort of communistic fellow who only wants a good chance to tear things to pieces.

I believe it is a prominent feature in our church that we do not admit infants, and if this be true there can be no harm in the presentation of moral ideas, forcibly put, no matter how hard they impact against error. And if in the presentation nonsense and folly are occasionally found, he who can not distinguish between them and truth cannot be injured much.

It is well understood by all that you intend to make your living by your paper, and I wish you abundant success, but if in the pursuit of that living you sacrifice truth as others see it and as generations dead and gone have proved it to be, you will not be a power for good in the world. Naturally you have your ideas while your readers have theirs, and should it occur to any of them to present thoughts dressed in the language common to gentlemen and as keen as a Damascene blade, no

conflict, a hearing is theirs by all right. The name of your paper is the Pro-GRESSIVE CHRISTIAN and I give it as my humble opinion that you cannot be too progressive as long as you stick to the doctrine of the church, and unless you are wiser than all the rest of the church put together you will hardly place yourselves in the position of conservators of public thought. It always struck me as strange that no man could preach in any of our churches, or teach any people without authority No man dare get up in the Brethren's pulpit and teach without having been placed there, yet any man may arise and if he has money enough to start a paper, teach thousands, till by a gross error of public sentiment he becomes to be regarded as the Church. As long as a paper is really a news paper, giving not only the editor's thoughts and those others which run in the same groove as his, but also those diametrically opposite, it is all right. This I un- said: derstand you propose to do, and I wish you success. I will help you all I can by writing, and I shall differ from every other brother and sister I ever met in that I shall sometimes be all wrong.

I respectfully submit the following to writers, and that is to always sign your names and address in full to your articles, and to respect private character. Cut policy and polity to the bone, but none of us have any reason or right to go to personalism outside of public

There are plenty of men who would take you by the hand and give you the kiss of love and charity while they would hang you as high as Haman if they could get hold of you. Here will lie your danger. You will feel like spearing such monstrosities and holding them up to the public gaze, but don't do it. If you meet the fate common to leaders you will be shot down but if you are leaders die with your face to the enemy; and I here emphatically declare that if you depart one jot from your published prospect us, I will let you die in the ditch so far as my help is concerned. And on the other hand I will share my last crust with you and die beside you if you stand by your colors.

I expect to write for your paper and I here explicitly state that when in error I will be first to make retraction and amends upon evidence-not authority-but evidence, and I will be glad to hear from any or all of my friends upon the living topics to be dis-

cussed. When you or any other progressive christian is worried, think how "others were tortured, not accepting deliverance; that they might obtain a better resurrection, and others had trials of mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy.

And finally, Brethren, in everything progressive not in conflict with Dunkard doctrine, I am your brother in

From Brother J. B. Wampler. Dear Brethren:

The brethren of Glade Run District, Armstrong Co., Pa., organized their Sabbath-school on the 10th day of March, 1878, and closed on the 6th day of Oct. The average attendance during the term was 47. Bro. Adam Wyand was elected superintendent and Eman'l French assistant. Bro. Wyand was afflicted so that he could not be present very much during the summer in person, yet we feel that he was often present in spirit, and that his prayers went up to God for the success of the school. The Church here is in a prosperous condition. At a meeting held a short time ago seventeen were added to the number of bath-school or missionary work, that the great name of God may be glorified in the salvation of the human family.

A MEETING IN CLEARFIELD COUNTY. Having been called to assist our beloved brethren to hold a series of meetings in the "Rockton district," Clear-field County, Pa., I left home on the 6th of Nov. and commenced the meeting in Rockton, in the Lutheran meeting house, on the evening of the Sth. . We met statedly for the worship of God until the 19th, when three became willing to unite with God's children. One was formerly a member of the Methodist church, one a member of the Lutheran ch, and one the son of a Mennonite minister, who had never made a profession before. May God bless them and all his children, and keep us faithful so that when the great family meeting in heaven shall be, we may all meet to part no more. When those above alluded to were "buried" in baptism, the tears shed and the feelings manifested were such as to remind us of a burial of loved ones after death. At the waterside we, for the first time, saw the whole assembly kneel when prayer was offered. While I think upon those things I feel to ask and pray that the rich blessings of God may be bestowed upon our dear brethren and sisters, and upon all that manifested such an interest in our welfare while among them. May the time soon come when we can all see eye to eye, and as one family worship God in the beauty of holiness. My thanks to all. I ask an interest in your prayers.

J. B. WAMPLER, Rural Valley, Pa.

MISCELLANEOUS.

CUT IT DOWN.

JUSTICE. Cut it down! Cut it down!
Spare not the fruitless tree!—
It spreads a harmful shade around;
It spolls what else were useful ground;
No fruit for years on it I've found!
Cut it down! Cut it down!

One year more! One year more!
Oh, spare the fruitless tree!
Behold its branches broad and green;
Its spreading leaves have hopeful been;
Some fruit thereon may yet be seen!
One year more! One year more!

JUSTICE.

Cut it down! Cut it down!
And burn the worthless tree!
For other use the soil prepare:
Some other tree will dourish there,
And in my vineyard must fruit bear!

MERCY. One year more! One year more! For Mercy, spare the tree! Another year of care bestow! On its fair form some fruit may grow; If not—then, lay the cumb rer low! One year more! One year more!

Still it stands! Still it stands!
A fair but fruitless tree!
The Master, seeking fruit thercon,
Has come, but griev'd at finding none,
Now speaks to Justice, Mercy flown,
Cut it down! Cut it down!

How He Cured them.

Many of the congregation made it a part of their religion to twist their necks out of joint to witness the entrance of every person who passed up the aisle of the church. Being worried one afternoon by this turning practice Mr. Dean-stopped in his sermon, and

"Now, you listen to me, and I'll tell you who the people are as each of them comes in."

He then went on with his discourse until a gentleman entered, when he bawled out, like an usher:

"Deacon A—, who keeps a shop over the way." He then went on with his sermon, when presently another man passed into the aisle and he gave his name, residence, and occupation; so he contin-

At length some one opened the door who was unknown to Mr. Dean, when he cried out: "A little old man with a drab coat

ued for some time.

and an old white hat; don't know him -look for yourselves." The congregation was cured .- Clereland Leader.

Eating too Much. "Nobody ever repented of eating too little," was the sage remark of an old gentleman on the verge of ninety, next to whom the writer had the pleasure of sitting at dinner the other night. The host was pressing him to take more, and urging him in the usual phrase: "Why you have eaten scarcethat the old gentleman's word indicatto which he had travelled through his so it was suggested to him interrogatively that he had always been a small feeder. "Yes," he answered, "eyer since I was two and twenty; up to that time I was a weakly young fellow enough, and I used to make the great much as I could, in the hope of becommore than half my usual amount of and history of the race. stimulants. I gave up the idea of The progress of the world toward a making myself strong, and merely higher plane of civilization is the evistrove to make myself well, and I was dence of the ultimate triumph of Chris-I could digest, and no more. Of course on something else than mere greed. it took time and experience to discover | The civilization of the age demands

gan with one, but by persistently erring on the right side, I got hold of one of and are conducted with greater regard children, and you can generally tell by the greatest secrets of life—the secret of knowing when one has enough, and after a year or two I began to find my-lilized power shall have a semi-barbar-land to the right side. I got hold of one of and are conducted with greater regard their behavior when children have such turies ago. No doubt, so long as a civalent of the right side. The right side is a secret of the right side of the self ready to ent a meal at any time, and actually acquired an appetite. Then once found, I never destroyed it, but always determinately rose with the large antagonistic. They must be at value and of things that they are antagonistic. They must be at value and every girl must have hers: they must learn to check and govern themfeeling that I could eat more. Naturally temptation grows strongest, but I was firm. I did not behave ungratefully to my stomach and immediately gence, and that the time is not far disject and govern the riance,—and will occasionally have selves. Self-government is the most difficult and the most important government in the world. It becomes easierly to my stomach and immediately gence, and that the time is not far disject to the course and government is the most difficult and the most important government in the world. It becomes easier every day, if you practice it with a presume upon its increased powers by overloading it. I did not live to eat, but only ate to live; and behold me! I have no need to be very particular as ods whereby this will be brought about.

I tant when a community of interest and feeling will pervade the nations of the cutting and pruning which make the ods whereby this will be brought about. to what I eat, even at my time of life; The growth of science has brought the God's children. May the blessing of God rest upon all those that love the Lord, and upon every lawful effort put forth in a church capacity, Sabbath-school or missionary work, that is not assimilated more or less poison. Samaritan spirit in all Christendom. gives any latent tendency of disease arts and sciences done much to draw within us every facility for developing the less fortunate nations up to our and nothing but a sharp lookout kept utterly failed to do, among Chinese, by ourselves can give us an answer .-Tinsley's Magazine.

Subscribe for the Progressive Christian.

HOLIDAY-READING. THE NEW YEAR.

Through the gloomy November, Through sombre December, The doting old year, So withered and sear,

Hath worn the gray air, Of springtide so fair. In his russet and brown, With the mien of a clown, He smirked and he smiled; His breathing so mild, Over barren and heather, Wafted hither and thither,

Between fitful showers, The oder of flowers; Yet over the hillside and plain, But the seed-cups of flowers remain.

The forest a purpling mist Where the tendrils are at wist. The pigmy, the giant of trees Alike, on the daily breeze Their foliage gently have flown; The pathway with acorns well strewn, Now the squirrel and rabbit may greet With many a toothsome sweet.

But the daft old year Who fain would appear Blithe and gay Has passed away! . With his follies and woes Bury him deeply ye snows. Out of sight In the wintry night.

And who cometh here? A happy New Year. Let the bells chime, Rythm and rhyme, Blooming and tinkling, Melody crinkling Into song and prayer Through the frosty air.

On our upturned face Let the light of heaven In love be given. As the months unfold. As the years grow old, May a budding spring With promise bring Glad summer hours Of fruits and flowers. May autumn yield From tree and field A harvest grand Through all the land.

Then may the year grown grey, With all the grace of age-Fulfilled his pilgrimage-Lie down and pass away.

"On Earth Peace.

So sang the angels, as, they gave intelligence to the astonished shepherds of the birth of the Messiah. Whether it meant that his birth, life and death, were the peace tokens between heaven and earth, or that the finishing of his mission will be universal peace and good will, we as yet may not know. The ideal is grand and inspiring. Shall the day come when wars shall cease, embittered struggles end, the toil-worn be at rest, and a spirit of contentment, quietude, rest and peace, calmly pervade all hearts and fill all souls? Will strife of men,-in society for precedence, in business for wealth, in politics and war for honor, ever yield to aquiet and contented spirit, under the teaching that "Godliness with content-ment is great gain?" Do not the artificial wants, engendered by our civilization, necessitate increasing struggles, and perpetual anxieties? Will the world ever be so parceled out among the nations that jealousy and selfishness shall yield to candor and fairness, and all occasion for war be put away? Shall the human race ever be conquered by those high pure principles that make the Gospel still an ideal message, full of teachings that seem beyond the possibility of human attainment? Has t made progress toward their recognition and realization? Eighteen centuries have glided into the eternity past,—has the world grown in goodness phrase: "Why you have eaten scarce-y anything!" Now, it is to be assumed it better now than when the angels tongue, though a little member, boast that the old gentleman's word indicat-ed one of the by ways to good health. Can we look into the dim future, and evil, full of deadly poison;" Put a brisee, with faith's eye, the realization of | dleon, and it is one of the best servants long life, and to which he owed his present remarkably healthy condition; peace, in earth and heaven, between my mouth with a bridle," said king ransomed men and their God? Are there indications that point to this coming result? Are there active principles, vital and potent, that serve to lift up men to a higher moral plane, and promise the ultimate realization of mistake of trying to eat and drink as the angelic ideal? Such are a few of the questions appropriate to this day. ing strong. All my friends and the doctors backed me in my error, but for- ly touch a few points in a condensed tunately I found it out and "knocked and cursory manner. Fully, answered off"-as your modern slang has it- they would embrace the philosophy

Howard Miller the precise limits; I could not adopt the golden rule of always leaving off with an appetite, because I never be-

I have only to be careful not to cat too | world together. We sit at our break-The system becomes over charged, and and so, on the other hand, have the what to cat as what quantity to eat, ers and missionaries but slowly did, or Japanese and others, our steamships, locomotives and impliments of agriculture, warfare and else have done inspired respect toward us, and induced the inquiry whether the nation that could produce such superior appliances is not superior in itself; and if so. might not its religion be superior? Of course, years must elapse before these suggestions and inquiries grow into beliefs, but the time is coming when their full fruit will be harvested.

There can be no doubt that while Christianity, in precipitating intense antagonism betwen right and wrong, ed him what made him run away so at first brought a sword; that in its ultimate influence it will produce permanent and universal peace. The events up to a plane where truth and moral considerations would be accepted and brutal instincts, and out of barbaric propensities continued. Moral suasion Divine leadership, and great wars operated to this general end; but at no time until the Romans had shaken up the nations and brought them under the influence of Roman civilization, the gin, I fairly took to my heels, for I which was at least intelligent, if cor- knew too much of my own heart to rupt, were men ready, as a rule, to aced on this idea, that once the world, or as I can run away from it I am safe. any considerable portion of it had risen for its own sake. His Gospel would against the use of the sword, and dievery creature. Mohammed seven years latter, put the sword and the Koran in the hands of his followers, and hoped for the speedy conquest of the world. Christ taught that they that take the sword shall perish by his sword, and limited His disciples to the

with better prospects for the conquest of the world than ever before. Were the Savior's command strictly carried the savior's out, the conquest of the world would be swift and sure. Preaching the Gospel is more than the utterance of its essential truths. It includes the breathing upon the people of that yearning sympathy and love that prompted the Divine Being to such sacrifice to save the world. The essential truths of the Gospel uttered in this suirit have a what to do with him." Gospel, uttered in this spirit have a charm and power that will speedily

conquer the world. If the rise of civilization and the appreciation of truth for its own sake constitute favorable conditions for the spread of the Gospel, it must be admitted that these exist in a larger measure now than ever before. And if the spread of the Gospel shall carry peace and good will, this, too, is more evidently near than ever before. We hold that the world was never so considerate of truth as now. There are it is true, as prominent evidences of personal corrup-tion as ever, but government and law, the teach-ings of the pulpit and platform, the discussions of the press, and the great efforts of the world are all in the direction of a clear and just ascertainment and enforcement of truth and right. Nations now remonstrate against barbarities, showing that charity and humanity are paramount. No power today will be permitted to do the barbarous deeds that were committed in earlier times. By common consent, certain rules exist that mitigate the horrors of war. War itself is becoming difficult, if not really impossible. Its expense and the denotrors of war. Whe treat is becoming difficult, if not really impossible. Its expense and the destructiveness of modern war machinery operate as preventives; more than else is a developed sentiment that war is wrong. No nation enters upon it without attempting to carefully justify itself before the civilized world. These things prove that the time is not distant when this sentiment will absolutely prevent war. Thus a part of the mission of the Messiah will be fulfilled. What will follow will be universal good will triumph of the Gospel in expel ing bitterness and premoting peace. How wonderful the past, how promising the future.

Zouth's Department.

Don't Go Without a Bridle. "Don't go without a bridle, boys,"

was my grandfather's favorite advice. Do you suppose we were teamsters or horse jockeys? No such thing.

If he heard one cursing and swearing, or given to much vain and foolish talk, "That man has lost his bridle, David, and we cannot do better than follow his example.

When my grandfather saw a man drinking and carousing, or a boy spending all his money for cakes and sweets, "Poor fellow," he would say, "he's left off his bridle."

The appetite needs reining; let it loose, and it will run you to gluttony, drunkenness, and many other disorders. Be sure and keep a bridle on your appetite; don't let it be master. And don't neglect to have one for your passions. They go mad if they get unmanageable, driving you down a blind contented with eating just as much as tian principles. Wars are now based and headlong course to rain. Keep the check-rein tight; don't let it slip; hold it stendy. Never go out without your bridle, boys.

That was the bridle my grandfather love was not lost upon you,-Child's

"Keep Thou the door of thy lips."

When is it Safest to Run.

"Go the other way! go the other way!" cried Mr. Grace, a thoughtful neighbor, as Samuel Hawkes was about to get over the fence into Mr. Benson's orchard. Sad complaints had been made of the boys for pelting the fruititself. The question is not so much standard of civilization. What teach- trees, and Mr. Grace would have felt ashamed of any Sunday-school scholar who would dare to take what belonged to another.

Mr. Grace had a good opinion of Samuel Hawkes, for he was a steady lad; but he thought that the temptation would be too much for him, so he persuaded him to take the other path.

"Samuel," said he, "listen to me, I once saw a man running from the door of a public house, while two or three other men were hallooing after him. Ay, thought I, this fellow has been drinking, and is running away without paying for the liquor. Presently after, however, I overtook the man, and ask-

fast from the tavern door.
"Why, sir," said he, "not a very long time ago I was a sad drunkard; my wife and children were in rags, and I of the ages prove this. The great struggle of Divinity, in preparing the world for the coming of His Son, was to lift the world out of its barbarism, we to a place of the truth and proved to give the coming of His Son, was to give the world out of its barbarism, we to a place of the truth and proved to give the companion of the coming of His Son, was to give the world out of its barbarism, we to a place of the coming of the coming of His Son, was to give the world out of its barbarism, we to a place of the coming of the coming of His Son, was to give the coming of the c save me from prison if I would promise never to drink another glass of spirits as long as I lived. Up to this hour the promise I then made has not been be influential. Hence the delay in Christ's coming. For long centuries the struggle to lift men above merely to-day, I called at the public house yonder, for a draught of water; but no sooner had I drank it than an old companion of mine came up and offered to treat me with a glass of gin. Having trust myself. If I were to pause, and cept truth for its own sake. At this stop to talk in a place of temptation, it time Christ came. His Gospel has bas-

"Well, thought I I must take examto a plane where it could receive truth | ple from this man, and run away from temptation whenever it approaches me. succeed. So He warned His disciples Now it will be a good thing if you will do just as he did; for a boy is as likely rected them to preach His Gospel to to be tempted by a cherry-cheeked ap-

Master Mean-to-do-well.

My young friend Harry was always simple proclamation of the Gospel.—
Mohammedanism is in its decline; in trouble. One day he would be throwing at the birds, and, by mistake mashing a square of glass. Soon after

> lose his books over the bridge which some mishap or other by which Master Harry fell under censure.

> "Your son is always in difficulty madam," said Harry's teacher to his mother, one day. "I scarcely know

"Harry means to do well one hour," eplied his mother, "but forgets all about it the next; and that is how he

gets into trouble." That was the best excuse the poor voman could offer for her never-do-well

boy. He was a boy of good intentions and wrong actions-a Master Mean-todo-well who rarely ever did well. Why did he fail to do well? Because

he always forgot his good intentions, his mother said. But why did he forget? Did he ever forget his dinner or his play? Not he. He always remembered the things he loved, as all children do. Why then did he not remember his good purposes? Had he loved the good he meant to do he would have remembered it, wouldn't he?

Harry's secret is out, then. He did not love the right. His heart was not in the right place, nor set on the right thing. Poor Harry! He needed what you all need-a new heart.

Here is God's message to Harry and all like him: "Beware that thou FORGET NOT THE LORD THY GOD!"-S. S. Advocate.

LITTLE FOLKS. FOUR YEARS OLD.

"I'm four years old to-day, Papa!
I guess you didn't know
How very old and big and strong
In one hight I could grow;
For last night when I went to sleep
Your boy was only three!
Just see how tall I am to-day—
Papa, do you know me?
I'm four years old!

"And now I am almost a man,
And I want a candy store—
To self fee-cream and nots and figs,
And lots of good things morel.
And, O, I want a big black dog
To keep had boys away;
A pony just as white as snow,
To ride him every day—
Pm four years old to-day,

"I'm sorry for poor little Ned— Just think, he's only two
But if he lives, he'll grow a man,
And all these things will do,
I'll give him all my toys and balls,
My dresses and my toys,
For things like these are very nice
To please such little boys!
I'm four years old to-day!"

Only One Mother.

"You have only one Mother," said a dear teacher to her class. "You can never love her too much, for what she has done for you.

These words I heard very long ago. mother often puts fresh flowers on her grave near the church; but I trust that her words live yet ringing in the ears of her scholars. Children, dear boys and girls, do you

ever think how much mother is daily doing for you? Try to be kind and good to her, that you may be happy now, and also that in all after life you may know that her

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