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 Advance.

VOL. I.

BERLIN, PA., FRIDAY, JAN. 10, 1879.

POETRY.

The Man.

nd if a man's no whit the better,

his coffers and his mines,
his purple and fine linen,
his vineyards and his wines,
y do thousands bend the knee,
d cringe in mean servility,
f a man's no whit the better?

s a man a whit the worse; r his lowly dress of rags? ough he owns no lordly rental, his heart is kind and gentle, s, a man a whit the worse?

And if a man's no whit the worse or a poor and lowly strad, or an empty even pocket, dot a brawny working hand, by do thousands pass him by, the a proud and scornful gye, if a man's no whit the worse?

- The Shoe that Fitted.
- The minister hit 'em every time,
 And when he spoke of fashion,
 And riggin's out in bows and things,
 As woman's rullin' passion.
 And coming to church to see the styles,
 I couldn't help a-winkin'
 And a nudgin' my wife, and says I, 'That's you
 And I guess it sot her thinkin'.

- Just then the minister says, says he,
 "And now I've come to the fellers.
 Who've lost this shower by usin' their friends
 As a sort o' moral umbrell'ss.
 "Go home," says he, "and find your faults,
 Instead of huntin' your brothers,"
 "Go home," says he, "and wear the coats
 You tried to fit for others."
- My wife she nudged, and Brown he winked, And there was lots o' smilln'. And lots o' lookin' at our pew, It sot my blood a-bilin'. Says I to myself, our minister Is gettin' a little bitter, I'll tell him, when meetin's out, that I Ain't at all that kind of a critter. —New Haven Register.

Essays and Selections. Shepherds and their Flocks.

8. M. MINNICH. In the early ages of this world the chief wealth was flocks and herds. Al-

most every man and some women were shepherds. The world's wealth was in the hands of the shepherd, hence the calling was one of honor and great responsibility. Great men and even kings

were shepherds.
Shepherds were held accountable for the loss of any of the flock; for losses too, that seem unjust for them to bear—those "torn of wild beasts," those that strayed away from the flock, the strayed away from the stra

flocks once and sometimes oftener each ruin things by plain speech. Let us day, and why the lost sheep was fol- have the pure, fearless, doctrine. Hew lowed into the mountains and brought to the line no matter where the chips back upon the shoulders of the shep-herd. And why the young and tender stand at the meeting of the roads and lambs were borne in the bosom of the in the market place the exponent of shepherd. It was because all that was spiritual perfection as the Greek slave dear to him in life would have been lost | represents physical beauty, yet for over with the loss of his flock.

In the Bible God's ministers are call-"shepherds," and His children are called the "flock." Christ is the "chief shepherd"—"The great shepherd of the sheep." The "Chief Shepherd" ap-points "under shepherds," and gives their charge. The food all comes from God's store-house of love. Jesus is the only dispenser of this heavenly manna. No one can feed the flock but those who love the flock. Those who love the Master will love His flock. Hence this question to the shepherd: "Lovest thou me?" When the answer came, "Yea, Lord; thou knowest that I love thee," the order was given, "Feed my Lambs." Again the question is asked, Shepherd, lovest thou me?" and the ist who said a word concerning freedom shepherd again answers, "Yea, Lord; got himself tarred and feathered, shot thou knowest that I love thee;" then, you may "Feed my sheep." The question is repeated the third time, "Simon, rises up and proposes a relief from bon-John, Joseph, and all shepherds are thus interrogated) lovest thou me?" The shepherd was grieved, and answered: "Lord, thou knowest; thou knowest that I love thee." The Lord knew, but the qualification of the church tried to do for the proposed shepherd must not be misunderstood. It is love—"love to God and love to They resolved to make them say they man"—manifested." Those alone who were sorry for it. Like old John prove their love by an unerring test, re- Brown on the scaffold, I am not sorry, ceive even permission much less a command to "Feed my lambs, Feed my sheep." True, some lord it over ment is in the results that follow. If feeding a flock are quite different

The shepherds whom Jesus appoints know their sheep, and their sheep know their shepherd. His shepherds watch their flocks by day and by night, with prayers and tears. All are ed far out of sight of land. So in our map there is a nameless spook about the the 'weak' and 'lame,' and unbounded love is manifested for the 'wanderer'

until they are able to bear strong meat.

The flock is often numbered by the epherd, and if one is missing he leaveth "the ninety and nine and goeth after that which is lost, until he find it." Luke 15: 4. Christ's shepherds sacrilice earthly pleasure and comfort, yes, life itself, for the sheep. The good shepherd giveth his life for the sheep."

John 10: 11.

The Saviour tells us that some shepherds "care not for the sheep." Maherds "care not for the sheep." Many pressed you can tell just the opposite ny brethren and sisters to-day (in many story and get a respectful hearing. of this declaration of Jesus. Here and help you, my honest objector; if I am there the sheep are wandering away wrong in this and you are right, tell us from the flock and the shepherds not why the states of Maine, New Hampafter them. Nay, more, the shepherd, shire, Vermont, Massachusetts, Rhode of war" to be set on the flock. The flock has been "scattered" and driven away from the fold, and now there is a in them? And why has Asia, Africa, shepherd but no sheep.

ing, the walls-creeds and traditions- thing as our existence? Why?

and cause them to cease from feeding the flock; * * for I will deliver my flock from their mouth." Ezk. 34:3. "Woe be unto the pastors

of your slaughter and of your dispersions are accomplished." * * * Jer. 25: 34, "And the shepherds shall

have no way to flee, nor the principal of the flock to escape." Jer. 25: 35. Oh, shepherds, hear the words of the Lord! When you leave your crooked path and return to the King's highway of holiness, your flock will return to you. Then you can lead them and they and you will "find pasture."

The Progressive Christian.

BY HOWARD MILLER. The initial number of the paper is before me, and like a parent who sees for the first time the fruition of his hopes in the bouncing specimen of humanity, dissipating all fears of a monness burst forth, at first, into a celesstrosity or deformed child, so the paper comes a welcome visitor, and a rousing infant it is. It is neither squint-eyed nor tongue-tied. Now if the nurses let it kick around and disregard the old women it will be a man some day alteething, and measles, etc., of infantile experience.

Bro. Ridenour talks out like a man. Bro. Minnich is on the tapis with a good article and Bro. Henry comes out with his editorial in a manner truly refreshing, while Bro, Joseph says just what he thinks. So the Prog. Christain is out! True its brother-in-law and

and those that were "stolen by day and by night" the shepherd must "bear the service, and this is enough to make every old church extension friend a or and their support depended upon friend of the paper. Send in your the safety of their flock. And thus we articles and before you write them rid

> a hundred years they have hid its fair proportions in the rubbish of traditional externals and conventionalism till in places it looks like a battlefield of wild Irish fighting out their green and yellow quarrel.

What do I care if five hundred souls clinging to the wreck are rescued by a man with two buttons on his coat tail. Yet there is a tremendous talk about buttons and the shrieks of the drowning and the gurgle of the waves over them are lost in the miserable wrangle, A decade or two ago four millions of human beings were bought and sold like cattle. The Bible, the organic law

of the land, the local laws were all quoted against them. The abolitiondage for a world full of people is likley to get killed by the-heaven save the mash-the so-called guardians of freedom.

. Look what the organic law of the general missionary service originators!

and now go on with your hanging. The test of a church's good managelibrary is an old map of the world, and on it is figured the ocean, and near the coast, in the air, a huge ghostly hand, ready to seize the mariner who venturtowns and cities ready to grab the church that goes near them. The citwho may stray away from the flock and lies and towns grow while we huddle up be lost. The lambs are fed with milk closer into the open fields. Out on such miserable, moral cowardice! Form a line and forward, even if we strew the plain with corpses and fill up the trench with dead.

It is a great thing to have freedom of speech. Death has no terrors to him who is free from the policy taint, if he have but standing ground and room to wield his sword. The crowning glory of the Progressive Christian is that if you don't like the sentiment herein explaces) bear testimony to the truth Wherein is this wrong? Now, I'll practically all of Europe and South individual, discovers a propensity to to distribute.

who have been deterred in various ways that I feel like again calling your attention to this rostrum for progres-

We are by no means a few and I hold thority or of the income of thousands of dollars they get out of the church. Let us then fall into line and do some-

Elk Lick, Pa.

For the PROGRESSIVE CHRISTIAN.

Selfishness the Antagonist of the Gospel. "God is love" and the true theory of the universe is, that it is a vehicle or tial creation, replenished with bright intelligence, invested with the high prerogative of approaching as near to the fountain of excellence as created natures can, to derive their happiness immediately from himself, and to dethough it will have to go through the rive it to the full amount of their capacity for enjoyment. But heaven, with all its amplitude, was too confined for infinite love, and he must enlarge the sphere of his beneficence; again, his unconfined goodness overflowed, and this terrestrial creation appeared an enlargement of heaven. On that occasion, however, he chose to diversify the form of his love in the production of man, a creature whose happiness, though equally with that of angels de-rived from Himself, should reach him through more indirect and circuitous channels. By creating at first, one common father of the species, he designed that each individual should feel ed to promote their happiness. And by rendering us necessary to each other's welfare, he sought to train us to an humble imitatics of his own goodness. himself allied to all the rest, and pledged to promote their happiness. And by

lence, to find and fabricate our own happiness from the happiness of others. Now, if the former, angelic creation, was meant to exemplify how much his creatures could enjoy, the latter was intended to show how much they could impart; for he meant every heart and every hand to be a consecrated channel for his love to flow in. Had his great idea been realized, the world would have exhibited the glorious spectacle of a whole race in family compact; clothed in a robe of happiness, with charity for a girdle; feasting at a perpetual banquet of beneficence; hailing the accession of every new-born member as the advent of an angel, an addition to their common fund of enjoyment; and finding greater blessedness than that of passively receiving happiness in exercising the godlike prerogative of imparting it-a whole order of intelligent beings, having one mind; a heart beating in concert with heaven, and diffusing with every pulse, life and health and joy, to the remotest mem-bers of the body. The mere outline of the scene, as sketched by God, in paradise, called forth audible expressions of in the spiritual society. The man who rises up and proposes a relief from bon- it from the height of the excellent glory, he pronounced it good, and the light of his countenance fell full upon

art of benevo-

SIN, AS SELFISITNESS, IS THE FRUS-TRATION OF THE DIVINE PLAN.

But the awful invasion of sin frustrated the divine intention, destroyed it, even in its type and model. Man aspired to be as God; and from that fatal moment, his great quarrel with his Maker has been a determination to assert a state of independence altogether the flock; but lording over a flock and these results are apparent to any, the di- alien to his nature and condition. The rection has been good. If the world is standard of revolt was then erected, the field it has not been occupied. In my and the history of all his subsequent conduct has been the history of an insane endeavor to construct an empire, governed by laws, and replenished with resources, independent of God. The ed far out of sight of land. So in our idolatry and sensuality, the unbelief, irreligion, and all the multiform sins of man, are resolvable into this proud and infernal attempt. Having by his apostasy cut himself off from God, he affects to be a god to himself, to be his own sufficiency, his own first and last.

Such, however, is the intimate dependence of man on man, that it is impossible for him to attempt to realize this enormous fiction without being brought at every step into violent collision with the interests of his fellows. Love to God is the all-combining principle which was to hold each individual in adhesion to all the rest, and the whole in affinity with God; the loss of that, therefore, like the loss of the great law of attraction in the material world, leaves all the several parts in a state of repulsion to each other, as well as the whole disjoined from God. Having lost its proper centre in God, the world attempts not to find any common point of repose, but spends in fruitless efforts to erect an infinity of independent interests. Every king- neighbor; save all you can and give all dom and province, every family, every

To keep the wanderer from return- America, never even heard of such a insulate himself from the common brotherhood, and to constitute himself that surround the fold are being made I am specially pleased with the the centre of an all-subordinating and Lord's message, declare it; if not, hold higher and stronger, and a flaming sword has been placed "in the way" (but no cherubim of mercy) to cut off opinions of the active progressive christianus distribution distribution of the active progressive christianus distribution distrib (but no cherubim of mercy) to cut off those who try to return to the fold.

But the time draweth nigh when the scattering and destroying of the flock shall cease; and the shepherds shall be spoiled. Hear the words of the prophet:

"Therefore, Oh, ye shepherds, hear ye the word of the Lord * * * * I will require my flock at their hand, and cause them to cease from feeding who have a whole paper full of thoughts in flock at who have been deterred in various versal misanthrony; and were it not the scalar opinions of the active progressive christians on the work, your articles are not likely to hang five or six months and dom in himself, and as if the general well-being depended on subjection to his supremacy. Setting up for himself to the exclusion of every other being, he would fain be his own end—the reason of all he does. Under the disorganizing influence of sin, then, the tendenty of the flock is the first opinions of the active progressive christians on the work, your articles are not likely to hang five or six months and dom in himself, and as if the general well-being depended on subjection to his supremacy. Setting up for himself to the exclusion of every other being, he would fain be his own end—the reason of all he does. Under the disorganization influence of sin, then, the tendenty who have been deterred in various versal misanthropy; and were it not versal misanthropy; and were it not that some of their selfish ends can be attained only by partial confederations, the world would disband, society in all that destroy and scatter the sheep, saith the Lord." Jer. 23: 1.

"Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of some or conciliation as the case may be.

Let the work go on. Let every writing the world would disband, society in all its forms would break up, every man's lead would be turned into a weapon, and all the earth became a battle-field in which the issues to be decided would be as numerous as the condetaway so its forms would break up, every man's be as numerous as the combatants, so to the view that all there is of ability that the conflict could end only with is with us save where men's eyes are blinded by a seeming loss of their auence between selfishness and legitimate self-love. This is a principle necessary to all sentient existence. In man it thing worthy of the name of Soldiers of is the principle which impels him to preserve his own life and promote his own happiness. Not only is it consisent with piety, it is the stock on which all piety, in lapsed man is grafted. Piety is only the principle of self-love carried out in the right direction, and seeking its supreme happiness in God. It is the act or habit of a man who so loves himself that he gives himself to next time. Ventilate your meeting God. Selfishness is fallen self-love, it is self-love in excess, blind to the existence and excellence of God, and seeking its happiness in inferior objects by aiming to subdue them to its own pur-

JOHN L. FRY, 315 Crown Street, Phila.

The Queen and the Mother.

The London Touchstone is responsible for the following affecting episode in connection with the reprieve of the Staunton brothers who had been sen-

tenced to death for the Penge murder. On the Sunday preceding the Tues-day, the day fixed for the execution of day, the day fixed for the execution of them full. Stop to breathe before the the Stauntons, the mother of the two air is exhausted. Then you will not men traveled alone to Balmoral, in order to obtain an interview with the queen, and beseech elemency for her air—ah, as good people do—ah, and so wretched sons. On reaching Balmoral after leaving Aberdeen, the last stalit out—ah, because their friends do not tion, some twelve miles from Balmoral, tell them—ah, and so leave them to the poor woman sought some conveythe poor woman sought some convey-

in the little cart, which contained only one seat for the driver. The mail-bag was thrown into the cart, and the poor woman was allowed to seat herself upon it. So she traveled through the cold and dismal night the twelve dreary miles to Balmoral. On reaching the castle, the next formidable difficulty that met her was, obtaining an audience of the queen. After explaining the object of her journey to the attendants, she at last obtained an interview with Sir Thomas Biddulph, who, after patiently listening to what she had to say promised to let the queen immediately know the object of her being at the castle. With little delay the queen setting aside all etiquette and formality, entered the apartment in which Mrs. Staunton was seated, and with true sovereign's and woman's heart listened to the appeal and humble prayfor mercy, and that the lives of her children might be saved. The queen no doubt, with aching heart, could only explain that she was entirely in the hands of her responsible ministers. The painful interview ended, the petitioner, grateful for the condescension and sympathy of her sovereign, sought how to return to Ballater, brokenhearted that the last hope of saving her wretched sons had failed her. The servants inquired how she intended getting back the twelve miles to Ballaer. There was no conveyance, and they plainly saw the poor woman was quite incapable of walking the distance. Again the queen was informed of the should be got ready to take Mrs. Staunton back. Scarcely had the poor mother left the castle, when the mail-bag containing her majesty's letters and dispatches was opened, to the gratification and relief of the queen, the home secretary's dispatch recommending the reprieve was among the number. The on reaching Ballater was instantly informed of the glad tidings, and that cleared up at the close of the play. the mail-bag on which she had sat with \ No doubt there is a difference a bleeding heart contained the reprieve which she had traveled so many miles well harmonizing with all that her subjects already know of her.

There is many a man strong enough to hold a bull by the horns, and yet not strong enough to hold his own tongue. John Wesley says: "Get all you can without hurting your soul, body, or you can-being glad to give and ready

Pulpit and Pew-How to Preach.

Make no apologies. If you have the your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the Gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Let your beard grow. Throw away your cravat. If you do not "want to break," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not run away from your hearers. Engine driving-wheels fly fast with no load, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not bawl and scream. Too much water stops millwheels; and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning, you can afford to thunder; but do not thunder out of an empty cloud. Do not scold the people. Do not show the faithful souls who come not abuse the faithful souls who come to meeting rainy days because of the others that do not come. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him room. Sleeping in church is due to bad air oftener than bad manners. Do not repeat sentences, saying "as I said before." If you said so before, say something else after. Leave out words you and talk to folks. Come down from your stilted ways and sacred tones, and "become as a little child." Change the subject if it goes hard, Do not preach till the middle of your sermon buries the beginning, and the middle is buried by the and. Beware of long prayers, except in the closet. Where weariness begins devotion ends. Look people in the face, and live so that you are not afraid of them. Take long breaths. Fill your lungs and keep finish off each sentence-ah, with a terit out—ah, because their friends do not

taining for her a seat on the mail-bag | done, put on a full head of water. Aim at the mark. Hit it! Stop and look where the shot struck; then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse when it strikes edgewise .- Lutheran and Mis- prise or soaring on the wings of fame. sionary.

Egotists.

Lord Erskine was a great egotist. One day in conversation with Curran he casually asked what Grattan said of himself. This was a splendid opportunity for Curran's giving Lord Erksine

an indirect set-down.
"Said of himself!" was Curran's astonished reply. "Nothing. Grattan speak of himself! Why, sir, Grattan is a great man! Sir, torture could not wring a syllable of self-praise from Grattan; a team of six horses could er of one of her subjects in her deep not drag an opinion of himself out of distress. The poor petitioner prayed him. Like all great men, he knows the strength of his reputation, and will never condescend to proclaim its march, like the trumpeter of a puppet show. Sir, he stands on a national altar, and it is the business of us inferior men to keep up the fire and incense. You will never see Grattan stooping to do either the one or the other.

Curran objected to Byron's talking of himself as a great drawback to his po-etry. "Any subject," he said, "but that eternal one of self. I am weary of knowing periodically the state of a man's hopes or fears, rights or wrongs. I would as soon read a register of the weather-the barometer up to so many inches to-day, and down so many inchcircumstances; and with that consideration so characteristic of her nature, over me at the sight of agonies on pashe ordered that one of her carriages per-things that come as regular and notorious as the full of the moon. - Ex.

Teaching Children.

We know a man who is quite particular about keeping everything in its place. We heard him say that he acquired this habit through the training lonely mother went on her way back, of his mother. When a boy, even as worn out and dejected. With the in- far back as he could remember, his of his mother. When a boy, even as stinct of kindness and charitable feel- mother always made him pick up and ing, the queen at once instructed a put away his playthings after he had special messenger to proceed on horse-back and take the glad tidings to her allowed to get out all the materials he sister in sorrow. Such deeds require wanted for a good time. In bad weathno comment, but raise the monarch to er the kitchen was often at the disposal the highest eminence. Mrs. Staunton, of himself and brother, but they always understood that everything was to be

children, for we have known boys of the same family, of nearly the same to obtain. Such is a simple account age, brought up in all respects as near of an episode in the life of the queen, ly alike as possible, yet one of them was always careless, and became a careless, easy man, while the other was extremely particular in all the detail of his dress, sports and work. Still granting this difference which many would call a natural difference, we believe a persistent training in early childhood would make an orderly man out of the most careless child.

Subscribe for the Progressive Christian. indeed a wise man.

Hatred is blind as well as love.

There are few wild beasts more to e dreaded than a communicative man with nothing to communicate.

I will listen to any one's convictions, but pray keep your doubts to yourself. I have plenty of my own.

Piety ought to be lovable, because it ought to be virtue adorned, and there is nothing so lovely as virtue.

As the body cannot live without food, so the soul cannot preserve the grace of God, its life, without prayer.

Wherever you can find a man who stands by God, God will have by him; if you honor him, He will honor you.

It is little troubles that wear the heart out. It is easier to throw a bombshell a mile than a feather—even

with artillery. The rude man is contented if he sees but something going on; the man of more refinement must be made to feel; the man entirely refined desires to re-

When the tongue is silent and dares not speak, there may be a look, a gesture, an innuendo that stabs like the tilletto, and is more fatal than the poi-

son of the asp. Have enough regard for yourself to treat your greatest enemy with quiet politeness. All petty spites are mere meannesses and hurt yourself more

than anyone else. Let us carefully observe these good qualities wherein our enemies excel us and endeavor to excel them by avoiding what is faulty, and imitating what

is excellent in them. Heat and animosity, contest and conflict, may sharpen the wits, although they rarely do; they never strengthen the understanding, clear the perspicacity guide the judgment or improve

Leisure is time for doing something useful, this leisure the diligent man will obtain, but the lazy man never, so that, as Poor Richard says, a life of leisure and a life of laziness are two different things.

Every blade of grass in the field is measured; the green cups and the colored crowns of every flower are count-ed; the stars of the firmament wheel

The child's grief throbs against the round of its little heart as heavily as the man's sorrow and the one finds as much delight in his kite or drum as the other in striking the strings of enter-

The intellect has only one failing, which, to be sure, is a very considerable one; it has no conscience. Napoleon is the readiest instance of this. If his heart had borne any proportion to his brain, he had been one of the greatest men in all history.

This span of life was lent for lofty duties, not for selfishness; not to be whiled away from aimless dreams, but to improve ourselves and save man-

If we toiled as listlessly over the things of the world as over the things of heaven the merchant would become a bankrupt, and the business man a beggar.

What is even poverty itself that a man should murmur under it? It is but as the pain of piercing a maiden's ear, and you hang precious jewels in the wound.

Thou shalt cherish thy father and thy mother. To honor father and mother is better than to worship gods of heaven and earth. If a child should carry father and mother, one upon each shoulder, for a hundred years, he would not then do more for them than they have done for him.

There is an even-handed justice in Time; for what he takes away he gives us something in return. He robs us of elasticity of limb and spirit and in its place he brings tranquility and repose, the mild, autumnal weather of the soul He takes away hope, but he gives us memory, and the settled, unfluctuating atmosphere of middle age is no bad exchange for the stormful emotions, the passionate crisis and suspense of the earlier day.

When God formed the rose, he said, "Thou shalt flourish and spread thy perfume." When he commanded the sun to emerge from chaos, he added, Thou shalt enlighten and warm the world." When he gave life to the lark, he enjoined upon it to sing and soar in the air. Finally, he created man and told him to love. And seeing the sun shine, perceiving the rose scattering its odors, hearing the lark warble in the air, how can man help loving?

Beware of anger of the tongue; control the tongue. Beware of anger of the mind. Practice virtue with thy tongue and with thy mind. By reflection, by restraint and control, a wise man can make himself an island which no floods can overwhelm. He who conquers himself is greater than he who in battle conquers a thousand men. He who is tolerant with the intolerant, mild with fault-finders, and free from passion with the passionate, him I call

The Progressive Christian.

A Religious Weekly.

H. R. HOLSINGER & J. W. BEER Editors and Business Managers.

BERLIN, PA., JAN. 10, 1879.

BRETHREN'S PROBRESSIVE PUBLISHING CO.

ubscription of the Progressive Christian The subscription of the resolves the lands the st. Oa year, in advance.

New subscriptions may commence at any time during the year, but we cannot agree to furnish back numbers.

The PROGRESSIVE CHRISTIAN will be sent only till the term of subscription expires, unless otherwise ordered.

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Brethren's P. P. Co..

OUR MISSIONARY WORK.

Nodoubt from the time of the organin 1708, our brethren drank of that ren, so that the same may be done in spirit that inspired a desire that the the order of the gospel. And we rec-Gospel of Christ, in its purity and ful- ommend to those churches which may But as in the beginning of the gospel sympathy, recommendation, liberty, dispensation it was, perlaps, twelve but no plan-no work. But this meetyears after the giving of the great com- ing "in view of the importance of the in new fields. The plan was proposed mission before there was any concert- subject," appointed D. P. Sayler, John by a preacher who had lands to sell and ed missionary effort, and then only by Kline, John H. Umstad, Samuel Laythe church at Antioch, so a number of man, John Metzgar and James Quinter, monstrance came from the Sugar Creek united, systematic missionary work. take part in this good work; said plan A. M. our people felt no interest in this work | P. Sayler was the corresponding memduring those years. In this article we ber of the Committee. This was a step propose to notice the decisions of our in the right direction, it was worth ing, at least, to our readers.

the Annual Meeting, five miles south like action-like a determination. of Goshen, Ind., (Min. A. M., 1852, least, to do something. Up to this time dation went out to the churches. mission of our Lord and Savior Jesus good plan for united and harmonious brethren to preach the gospel, where be met, and desire and expectation the name of Christ is not known," were kindled into hope, which burned The answer was, "Considered, that the like holy incense on many a grateful brethren acknowledge the great com- heart. mission of Christ to its full extent, and The next A. M. (1860), was in the ministers and every private member, Co., Tennessee. The representation to do all that is in their power to fulfil in this A. Council was unusually that commission in accordance with small, there being only sixty churches apostolic practice." The Minutes of represented. The committee appoint. think irreverently nor to speak dispar-1852 are signed by the Committee, Geo. | ed to prepare and report a plan for the | agingly of our good brethren or their Hoke, Geo. Shively, Jos. Emmert, John | work of evangelism reported. The re-Ben. Bowman, D. Miller, H. Kurtz. portant preamble, after which the fol- loves. Most of these dear, old brethren have gone home to their reward, but in the bering is our own): above decision they have left their testimony as a rich legacy to the church. They acknowledged "the great com- the brethren in those districts to meet mission of Christ to its full extent," and they asserted in language clear and

THE MINISTERS AND EVERY MEMBER -TO DO ALL THAT IS IN THEIR POWER TO FULFIL THAT COM-MISSION IN ACCORDANCE WITH | treasury, the former to be supplied out APOSTOLIC PRACTICE."

-strong, "It is the duty of the church-

This was a grand decision; but there was a bad failure in carrying it into effect; and it was not a failure with- let every one of you lay by him in store, out a cause. This cause ought to be as God has prospered him, that there discovered and removed. This done, we will move forward and make glori- appointment, and is one which comous conquests in the holy war, the mends itself to our acceptance, both standard of truth will be planted in from its authority and excellency. every country, and the banners of our King float over all nations.

to devise a plan "for the church to ful- attend the general district meetings, fil the command of the Savior more effectually, so that the Art. 8 on our Minutes of 1852 should not remain a the salvation of souls. dead letter," the Annual Meeting said, "This meeting recommends the subject churches." This was a good recommendation, but it was not observed by "all the churches." In 1858 there was of a plan, subject, however, to such amendments as may from time to time be thought best." The following is a ynopsis of that outline (Art. 58) :

1. Let each state where there is a respectable number of brethren, form a district, and let the brethren of these districts hold their annual meetings, and each district have its treasury.

2. "Let the churches who feel fav_ orable have their treasury" and "be called upon as often as may be neces- made by the brotherhood to have the sary to cast in their mite as a free-will offering."

into the district treasury; and let the ministers in their individual capacities. district meetings appoint ministering ers to labor, as they have been accusbrethren, say two, or more, if neces- tomed to do, without money and withsary (such as are willing to go), to travel through the respective states for one year, their expenses being paid, and such provision made for their families as may be thought necessary."

The meeting replied, "Considered, that we think it is not good to adopt this proposition, but we believe it is a the brotherhood, and we recommend the brethren to give it such a consideration." Our Annual Meeting recogniz- was so meager, it was concluded not of the fraternity. This looks like pro- ing against us either; but has acted baugh Bros., at Huntingdon, Pa., necessity of doing something : but it "to have it entered on the Minutes for ing in this particular, and this is our of the fact that it does not occupy the Price 50 cents per annum. It is in- Iowa?

for the spreading of the gospel.

In 1859 the A. M. was held in the 1859. Elk Lick congregation, Somerset Co., Pa. By reference to Art. 28 of the Min. of that year, it will be seen that "seva favorable action upon the subject," and to "reconsider the 58th Query of spreading and sustaining the gospel, as down upon many a heart. ization at Schwartzenau, in Germany. | preached and understood by the brethness, should be preached, heard, believ- adopt this to make a report to the next ed and obeyed throughout the world. A. M. upon their success." Here was years passed after our organization be- as a committee to propose some plan by fore there was any advance toward which the brotherhood in general may We must not, however, conclude that | to be reported to the next A. M." D. A. M. in relation to our missionary more than all the expressed sympathy work, believing that it may be interest- and recommendations "to the serious and prayerful consideration" of all In 1852, twenty-seven years ago, at past Annual Meetings. This looked Md. Here the matter was brought Art.8,) it was asked "whether the com- it seemed that the great need was a Christ (Matt. 28: 19, 20; Mark 16: 15) action in prosecuting the work. Now does not require of the church to send | the desire for such a plan was about to

that it is the duty of the church, the Limestone congregation, Washington Kline, Dan. Bernhart, D. P. Sayler, port contains a lengthy but very im-

> (1.) "That the churches of the brotherhood form themselves into districts. as often as they may judge it necessary to transact their business; (this i should be remembered was before our churches were divided into districts as they now are.)
> (2.) "That each of said districts has

its treasury, and each one of the churches which form said districts has its of the latter, and the latter to be supplied by weekly contributions, as directed by the Apostle Paul (1 Cor. 16: 2): "Upon the first day of the week be no gathering when I come,"-a plan for raising pecuniary funds, of divine

(3.) And in order that the funds collected may be the most judiciously, satisfactorily and economically applied In 1856, in response to a letter from we advise that each sub-district or Virginia, urging this Yearly Meeting church appoint at least one delegate to and that these meetings so dispose of the funds collected, as they shall judge most conducive to the glory of God, and

(4.) And in order to preserve a proper harmony between all the congregations of the brotherhood, we further to the serious consideration of all the advise that each general district meeting sends a delegate to the Annual Meeting, and by the delegate a report of its proceedings, that all such proa plan proposed, or, rather, the "outlines regulations, as made by the brethren assembled in Annual Council, and sub- are glad to record that the decisions of iect to the inspection and control of that body.

(5.) And in case any demands of a general character for evangelists are tion of the Annual Meeting, then, in that case, the funds needed to defray the expenses of said evangelists shall be drawn from the treasuries of the several districts.'

(6.) "And as the conviction of mind seems to be general among the brethren that greater exertion should be gospel preached in every place, the committee would remind the ministry that the foregoing plan is by no means 3. "Let these contributions be put | designed to supersede the labors of our out price, as far as their circumstances will permit them to do so, showing as they have hitherto done, in a remarkable degree, the christian grace of self-denial-a grace which shone brightly in the life of our divine Master, and which occupies a prominent place in his teachings.

(7.) "We further recommend to all our preachers to submit the above plan subject worthy of the consideration of to their congregations, hoping that it will meet with their acceptance."

As the representation at this meeting

wisdom in that body: at least, there to postpone its adoption for the considwas nothing done but to repeat the aleration of the next Annual Meeting. years should be enough to enable any necessity of greater efforts, and coninterested body to devise a good plan tinued the liberty to thechurches that and first take up the was given by the Annual Meeting of

The next A. M. (1861) was held in the Beaver Creek church, Rock'm Co., Va., but as the Civil war was upon us, eral churches expressed their wish to the representation again was not full, this A. Council meeting to have it take and the Missionary cause was again postponed to next yearly meeting.

The next A. M. was in Montgomery the Minutes of 1858, and adopt it with Co., O., (1862.) Whether the atmossuch amendments as in the fear of the phere in the Miami Valley was favor-Lord may seem best." The meeting able to Missionary work or not we candid not reconsider the article to which not tell, but it seems to have been reference was made, nor was any plan | wholly overlooked; at least the minutes adopted. The following is its decision of that year contain nothing in relation "This meeting recommend and give to it. Now the hope that was kindled liberty to any of the districts or states | by the movement of 1859 was quenched, to make a move on the subject of and despair, like a gloomy cloud settled

We failed to notice in the proper place that in the year 1861 there was a "remonstrance against all plans that had been recommended through the Gospel Visitor, save the one on page 279, of Sept. number," 1860. This meant extension by emigration. or by ministers moving out and permanently locating wanted to move to California. The rechurch, Allen Co., Ohio. All business

The next Annual Meeting wascrowded with business, some of which should have been-well-"thrown into the waste-basket," but no room was found for the missionary work. Then followed a dreamy sleep till 1867, when the meeting was in the Pipe creek church, ward, and another good recommen-

In 1868, in Elkhart Co., Ind., the report presented to the Annual Meeting of 1860 was adopted. It required sixteen years to develop and adopt a plan "for a more extensive spread of the gospel." Millions of sinners went down to their graves, while those who claimed to be the expounders of the truth were sometimes dreaming and sometimes disputing about the nicest, quietest, most orderly way of acquainting dying men and women with their destiny and duty. We do not want to work; but this is not the kind of progression that we advocate or that God

We now come forward to 1872, Berks Co., Pa. Here we find some district asking whether it should not "adopt measures to provide and supply ministerial aid for churches where there is no preacher? and also to fill calls, open missions, preach the gospel and introduce the principles of the Brethren in the many sections within said district which they have not yet reached?" This query came without an answer. The standing committee framed an answer; but to the great regret of some of the members of the committee, it "was afterward overlooked," and did not come before the general council. It, however, stands as Art. 7 on the Minutes of that year. The answer framed by the Committee is good, approving the suggestions in the query. The closing portion of the answer is particularly excellent: "As it regards the measures necessary to the accomplishment of these objects, we think the district should adopt such measures as it judges best calculated to answer its purpose." While we approve of this answer, we nevertheless wonder why it did not occur to the Committee to refer the district to the plan adopted in 1868. Is this to be regarded as an acknowledgment of the defection of that plan? It would seem so.

Thus have we brought together what our Annual Meeting has done in relation to our Missionary work. We our general conference have been favorable; but sorry that there has been se little done. We want an effective made, sufficiently so to require the ac- plan; a plan by which it is made the duty of men full of the Holy Spirit to carry the work forward: and a plan which will hold them responsible for any neglect in attending to their work. Such we hold the plan adopted in the missionary meeting at Ogah's Creek to be, and hence we plead for its adoption at our next Annual Meeting.

J. W. B.

OUR PERIODICALS.

According to our church records the church of the Brethren in its present form has been in existence now over one hundred and seventy years; but it state by the folly hanging on to your is not yet thirty years since our first monthly periodical was issued, and not fifteen years since the first weekly made its appearance. The year 1879 dawns upon us with no less than ten periodicals published by some member or members of the church, and patronized they have been quite successful, and advocating the doctrine and practices said nothing for us, and, thanks, noth- and monthly; by Quinter and Brum-

seems that there was a lack of zeal or the examination of the brethren, and subject at present. We have evidently entire field of religious literature among tended for a Sunday School paper, and all that we desire, and positively all the Brethren. Occasionally, it sallies is illustrated. that we can take care of. Let us ex- forth with great boldness and dares to ready repeated recommendation. Six The meeting also acknowledged the amine them; and in doing so we will attack errors in strong encampments, obey the maxim : 'Age before beauty,'

PRIMITIVE CHRISTIAN.

It is a weekly closing its second volume with the year 1878, published at Huntingdon, Pa., by Quinter and Brumbaugh Bros., at \$1.50 per annum. It is a pretty fair paper, and has a good force of correspondents and contributors. In its editorial management it is weak, and, consequently, proscriptive. In testimony of this assertion we here reproduce an item from its editorial columns under date of Dec. 24, 1878.

"An aged brother writes us, that if the multiplication of papers among us continues we will soon have as many factions as we have papers, and hopes the church will take some measure to stop such moves. That two weeklies and a monthly is all the religious papers we need must be evident to every honest and candid minded brother and sister, but as long as our members are determinded to run after every new move that is set on foot, we can expect a paper to represent every shade of difference that may originate in the brotherhood, and the church will only see its folly when too late. Why not patronize the papers that have been and are doing good work, and then we will need no legislation on this matter. United we stand, divided we fall."

Comment is unnecessary. Every one naving a common knowledge of the English language will be able to notice on the subject was referred to the next | the spirit of interdiction breathed out in this lauguage of our brother. He would "stir up" the spirit of religious intolerance against us. And this is Kinsey continues to progress in the libthe general spirit of its management. Anything that does not contribute to the interest of its proprietors, and agree with their views must be circumscribed or crushed. If it were not for this tion of position, and opportunity for narrowness and intolerance, there improvement, which is refreshing comwould be no necessity for more than this one paper among us. We can't see how it can be so evident to "honest and canded minded brethren and sisters" that we need "two weeklies and one monthly," and no more. It really appears to us as very evident, that, if a multiplicity of papers has a tendency to divide the church into as many factions as we have papers, then, having on to perfection." To manage a paper two papers will have a tendency to di- or magazine for the public or for the vide it into two factions, three papers into three factions, and so on to the end; and as it is wrong to divide the church at all, it must be wrong to divide it even into three factions by three papers. But if three papers (two weeklies and one monthly,) may be publish- of our labors and efforts. ed without dividing the church, why may not four, or five, or more papers exist, without endangering the unity

> Suppose we apply our good brother's will suppose that there is a congregation in which are three ministers, brother P., brother B., and brother V., the first two preaching once a week, and the last one once a month. The fourth brother, brother Progress also feels himself called to the labors of the vineyard, and at the solicitation of will create factions, and if our members will run after every new preacher opinion among us!" Would we not in the same way we look at the newspaper matter, and we hope our Primitire brother will "lay aside all malice and envy, and evil speaking," and permit us to go on unhindered, and unintimidated in our glorious mission, even if he should lose a few subscribers by

the operation. Next comes the BRETHREN AT WORK.

publish weekly, at Lanark, Ill., by Moore and Eshelman, at one dollar and fifty cents a year. It is printed on large type, about Pica and Small Pica, and leaded throughout. Here is an item from its columns, occupying

"Brother Pomeroy, do you think it is hurtful for me to read the Ledyer and such kind of papers?

'My friend, that depends much on your moral condition. They say crows can eat carrion and thrive on it, while it would kill some birds. Some minisers are not hurt by going to horse-racing, theatres, various shows, and becoming Freemasons, etc.; while others say their conscience, the Word and Spirit of God, require them to abandon all such association. It is the pure spirits who get hurt with badness. And if I am to judge of your moral apparel, I doubt if a dozen Ledgers would hurt you. It is probable that lar pads, and Honey of Camphor, and you are unhurtable by such things."-

Bible Bunner. It is neatly printed and makes a creditable appearance. Its editors manifest commendable zeal and enterprise, and

and then quietly retreats even beyond its former fortification, so that it has not yet succeeded in gaining any important advantages.

THE VINDICATOR.

This is a monthly publication, by Samuel Kinsey, at Dayton, Ohio; price \$1.00 per annum. It contains thirtytwo double column pages, and is printted on tinted paper, from about Long Primer type, all leaded. Its aim and object are to keep up the "old order" and practices of the church, or as the paper itself puts it, "The ancient order and self-denying principles of the church, as taught by the Savior and held forth by the fathers of the Fraternity." With the last year it closed its ninth volume. We had not seen the paper for several years, until we received the Dec. No. of 1878, and we are happy to note some improvement in the tone of its teachings. When we used to read it regularly, four to five years ago, we were not doubtful as to its influence being injurious rather than beneficial, as its tendency was to hinder "the renewing of the mind" by transforming the outside, (forgetting that "the Lord seeth not as man seeth for man looketh on the outward appearance, but the Lord looketh on the heart;" 1 Sam. 16: 7,) joining efforts with (instead of answering) those who 'glory in appearance, and not in heart.' But we are hopeful, and if brother erty of the Gospel, the Vindicator may yet become a power for good. The following extract, from the valedictory of volume nine, has the tone of appreciaing from whence it does :

"So far as ourself is concerned-editorial life, or as regards the management and prosperity of the Vindicator, we stand in the same row with all of you, our dear readers, and we have nothing to boast of. When we look back over the past we can see where we might have done better, and this reminds us very sensibly of the fact that we must all "live and learn" and "go church, and conduct it so as to be approved of, is not so small a task as some might imagine, and it cannot be expected that we could please all; nor should all expect to be pleased. The main and great object with the editor,

THE DEACON. This is a little paper, "(is it not a little one?)" But as old brother Peter

er inquired after her, when he stopped ideas to some other branches of church at our house more than thirty years work ; the ministry for instance. And ago : "I have a little wife but she has this will be a good application, for ev- a big heart;" so this Deacon, though ery religious paper is a teacher, and small and young, nevertheless talks some even are called preachers. We and reasons like a map. Here is a sample of his logic, on a very important subject.

Bishops.

The Methodist church of England is

not an Episcopal church. That John Wesley is the author of Episcopacy in the Methodist Episcopal church of the United States is questioned, for several reasons, among them, that it was not friends, tenders his services; but his until some years after the institution elder brother P. says "no, no, no; we of Episcopacy, in 1874, that Wesley's must not have any more preachers; it authority was alleged as its basis. But without any mention of Mr. Wesley, the itinerant preachers declared in their we will soon have as many ministers into an Episcopal church," no doubt as there are shades of difference in considering that the power which episcopacy confers upon the clergy was think that such a brother minister "lofty title" of Bishop was assumed by was just a little prejudiced? A little the city preachers in an early day, according to Gibbon, in lieu of the humble appellation of overseer, elder or presbyter. This "lofty title" of Bishop was exceedingly obnoxious to plain John Wesley, as the subjoined letter fully shows. He solemnly forbids Mr. Asbury to assume the lofty title of Bishop, and most emphatically and peremptorily forbids any one to call plain John Wesley a bishop. It will be observed that the Deacon's language is ever so mild in comparison with this of plain John. Listen: "One instance of your greatness, has given me great concern. How can you, how dare you. suffer yourself to be called a bishop? shudder at the very thought. may call me a man, or a fool, or a rascal, or a scoundrel, and I am content; 27x41 inches space which will show the relative sizes of their type and ours:

The Doubt of a Lady.

"Brother Persons do you think it and dated London, Sept. 20, 1788. The "lofty title" of bishop is not to be found in any of the revised and corrected translations of the New Testament. It was first placed there by Romish Episcopal influence, and retained in unsuspecting ignorance of the manner of its introduction into use, and insertion in the New Testament scriptures.

Brother Peter H. Beaver of Montandon, Northumberland county, Pa., is editor, publisher, proprieter, contributor, correspondent, and advertising patron, and in fact he is the Deacon himself. He sells team collars, safety colhe wants everybody to know it. It is rather a wonder to us that there has been "no legislation" on brother Beaver's enterprise.

THE YOUNG DISCIPLE or hoped to be-by the church, and must be making lots of money. It has is a juvenile paper, published weekly

THE CHILDREN AT WORK. This is another juvenile monthly, published at Lanark, Ill, by Moore and Eshelman, at 50 cents a year. We have never been favored with a copy of it, and so we cannot speak of personal

knowledge. THE CHILDREN'S PAPER. is published monthly, at Dayton, Ohio, by Henry J. Kurtz, for twenty five cents a year. It is also illustrated, and designed as a Sunday School paper, and for the instruction of children at home. It is quite a neat little paper, and deserves to be patronized.

THE BRETHREN'S ADVOCATE. Hails from Waynesboro, Franklin Co., Pa., and is put forth by Daniel H. Fahrney. We have not been favored with a copy, and so cannot be expected to tell whether it is weekly or weakly, or monthly, large or small, friend or foe. One thing does seem very strange to us. We lodged with brother Fahrney on the 28th of Nov. last and told him all about our project, and were encouraged in it by him, and received no intimation of his intentions, and would even now be in blissful ignorance of his enterprise, but for information from other sources. More again.

THE GOSPEL PREACHER. This is the latest thing out, the first number being dated February 5, 1879. It is to be a weekly edited by S. H. Bashor and S. Z. Sharp, at Ashland, Ohio. We have not been favored with a copy, but we were given one by the Postmaster, who could find no such person as the one to whom it was addressed. It is printed on very large type, and leaded, and in the same form as the PROGRESSIVE CHRISTIAN, and at one dollar a year. It speaks out in no uncertain sound, and from the reputation of the men at the head of it, Bashor and Sharp, we may hope for something good, and we feel assured that in their paper we will have a worthy competitor in the progressive field. This we deeply regret, for their sake, for the sake of the cause which we have espoused, and not a little for our own sake. But we are happy that our brethren breathe forth no threatenings, but have adopted the butcher's motto to "Live and let live." Hear them in the conclusion of their introductory or announcement:

"There are three or four other periodicals in the field among our people, and "too many papers," will be the cry; but many or few papers, each one must stand on its own merits. Our brethren will have an opportunity of selecting from among all, the best, and then stick to it. The more papers we have the higher will be our church literature. We extend our right hand to

rasp, saying as we go, let the Gospel to every creature. "He that believeth and is baptized shall be saved; he that believeth not shall be damned. We all profess to be for Christ. If so. we are for one another. He that is not against us is for us, and he that is not for us is against us. May we then labor together for the prosperity of the church and the glory of God.'

Lastly or tenthly, we mention the PROGRESSIVE CHRISTIAN.

which is our own paper of which modesty forbids us to say much, and while the reader has it in his hand, he will please examine it for himself, send for the first number and read it, and then having proven all things choose the

H. R. H.

"WHAT has become of that new pubication at Meyersdale? We think our old friends should not forget us. If they have a good thing they should not be partial with it. Bro. J. W. B. made the only sensible and truthful speech on "ordination" at our late A. M., and so he may see that we have been favorably impressed, and at the same time edified. Now we are in good humor to give him a right smart "boost" on his and H. R. H.'s new venture if they would only give us an opportunity. By all means send us a copy and do not manifest such a discouraging degree of partiality. Do send us a copy. Please do.—The Deacon for Nov., 1878.

We can assure our Deacon brother that it was not from any feelings of partiality that he was overlooked, if indeed he was overlooked. He may bave heard a rumor of our intentions before they had taken a tangible or revealable form, but when we began to address our friends on the progressive list, brother P. H. Beaver, the Deacon brother, was found among the number. Our circulars, prospectus, and initial number will have reached the Deacon's office in time for the February No., and we hope to receive a notice in that issue fully as good as we deserve, which we think is pretty good. Let us help one another.

WE are informed, by one who ought to know, that the "Brethren at Work" has a circulation of of 7,000. It is said that the Primitive Christian enjoys a circulation of 8,000. For the Vindicator and others we cannot say; but for the Progressive Christian we will say that the circulation is not a tithe of what we want it to be in the not very distant future. Please send us another subscriber, will you?

Can any of our readers furnish us with the address of J. H. Cavin, fored the importance of the work—the to adopt the report of the committee, gression. Verily, the church is mov- very nearly as if it were half conscious and edited by sister Wealthy Clarke, merly of Avoca, Pottawattamie Co.,

Inasmuch as we were a little late in sending out our prospectus and circulars, and our first number has but recently been sent out, to give an opportunity to our agents and readers to send in new names that they may have all the numbers we will issue bi-weekly for a few numbers, and will make up the deficiency by extras or otherwise.

Golden Texts

It will be observed that at the top of this page we have given great prominence to a passage of Scripture. We did the same with another passage last week; and we mean to continue to insert others in the same way. They will be in our estimation, choice scriptural selections, and we shall designate them "Golden Texts," and we ask for them careful notice and due consideration, and invite responses to them from our correspondents and contributors.

GLEANINGS.

THE church in Richardson County, Nebraska, has enjoyod a refreshing season. During the month of December eighteen persons were received into fellowship.

ALL letters relating to the business of the BRETRREN'S P. P. Co., should thus: be so addressed; and letters of a private character should be addressed to the party for whom they are intended.

Business notes and news items should be on different papers; it looks better and is better.

Persons ordering sample papers will oblige by sending a stamp to pre-

BROTHER S. J. PECK, of Lanark, Ill., is visiting and preaching in Ohio.

BRETHREN Daniel Miller and D. F. Eby, both of North-western Ill., are in the mission field in Wisconsin.

AT Hickory Grove, Ill., Bro. George D. Zollars was ordained to the eldership; Brother Harrison Crouse was elected to the ministry, and brother Andrew Baker to the deaconship.

ONE of the best of teachers is the practice of the good.

THE Board of Managers of the Tract Association at Lanark, Ill., have ordered \$40.00 to be used in distributing tracts free in places where there is no preaching by the Brethren.

A NOTHER year has passed, and ha left its record for good and ill. Examine thyself. What progress didst thou make in things that are excellent, and, especially, in useful knowledge and in holy life? Canst thou not make a fairer record during the current year?

ANNUAL MEETING EXPENSES :-There has been no report published of the Annual Meeting expenses for 1878. The cause of the delay is that some of of the churches have not yet paid their quota. There is something wrong; if it is necessary to have a general conference annually, the expenses ought to be paid promptly. If the expenses cannot be paid, it is an incontestable argument against having the general conference so frequently. We move that hereafter the general conference be held triennially, and that our conference system be amended to conform to this change.

SOUTHERN DISTRICT OF INDIANA .-The committee on ways and means in the Southern District of Indiana are preparing for another tour in their home mission field. They call on the churches of the district to raise \$40.25, a very small amount, considering the importance of the work. The following is the quota of each congregation. Upper Fall Creek \$2.00, Pierpont 2.50, Mississinawa 4.00, Owen Co. 2.00, Beech Grove 1.00, Stony Creek 1.50, Middle Fork Wild Cat 4.00, Four Mile 2.50, Lower Fall Creek 1.00, Buck Creek, 1.50, Howard Co. 2.00, Raccoon 2.00, Nettle Creek 10.00, Potato Creek .75, Cicero 2.00, Kill Buck 1.50. The money is to be sent to B. F. Koons, Nettle Creek, Wayne Co., Ind.

This district, also, at last district meeting, appointed brethren G. W. Studebaker, J. H. Caylor and D. Bowman a committee to take into consideration the propriety of procuring a a farm with suitable bulldings thereon for the purpose of keeping poor members who are permanent church charges. This is a good move, and is worthy of being encouraged and fol-

KANSAS CITY, Mo .- Brother J. S. Flory of Colorado fame is now in this city attending to his Buffalo Robe business. He however devotes a portion of his time to preaching in the surrounding country. He reports a visit to brother Frank Holsinger's, several miles from this city, in which neighborhood there are eight or ten members, and a good prospect for building up a church, if they had a minister. Here is a good opening for the home mission service.

from the 17th to the 20th, when Bro. | tion. W. J. H. Bauman, of Floyd Co., Iowa, set in and continued the meeting till the 27th. The attendance and attention were encouraging, and four were added to the church by baptism. many more are counting the cost. May they not count too long.

BEFORE Bro. Wise moved from Waterloo, Iowa, to Bond Co., Ill., he spent some time laboring in the South Waterloo congregation. Two were added to the church and there was a general revival of interest and good feeling among the members. This church, like many others, has had its days of gloom, but the cloud, happily, is disappearing, and there is hope for bright-

BROTHER T. C. Hollenberger, who learned "the art preservative" with us in the Christian Family Companion, office, is now a member of the firm of Hollenberger Bros., engaged in the manufacture of brooms and brushes, at Huntingdon, Pa. We understand they are doing a good business, and we wish them success. He expresses himself

"We trust you will strongly advo-His motto should be, "Onward, upward, HIGHER, HIGHER! The church should be a hive of bees,-with the exception of the drones,-each one putting forth every effort to gather into its holy precincts the sweetness of the love and peace of Christ; each one putting forth every effort for its building up extension and progression.

DURING the month of Nov., 1878, Bro. O. F. Yount, of Ohio, conducted a series of meetings in Clinton Co., Mich., where Bro. Z. Albaugh has been holding forth the word for a few years past. An excellent interest was manifested, and ten were baptized.

OCCASIONALLY there is a voice from the far West, speaking of the progress of the good work. At a meeting held by by Eld. George Wolf and Bro. W. Meyers, in San Joaquin Co., Cal., two were baptized, one of whom had been an ordained elder in the Disciple church, and the other also a member of the same body.

BROTHER James A. Ridenour, writing from Stone Lick, Ohio, Jan. 3, 1879, says: "We are having here, just now, some of the coldest weather I ev-

BROTHER E. L. Yoder, Madison-burg, Ohio, says: "I am highly pleased auditing committee (three members) with your paper. Brethren Bashor and Hoover are at present holding a after, and the marshal of all parades meeting at Beech Grove. Six have declared for the Lord's side up to this time (Jan. 3)."

SISTER Wrightsman, (4th inst.,) writes: "The doctor has been very low with inflamation of the stomach, and congestion of the lungs, and is not yet able to sit up in bed. One week ago we thought he could not live, but through the blessing of Providence we now think he will be spared to us. Pray for us in our affliction."

If the world did not come to an end son, a Virginia clergyman said it would, it is no reason that it never will; it is only an evidence that one more man has been mistaken, and that "to err is human."

"Betsy's Bedquilt," and "Do You Wear Your Own Clothes," are titles of Sunday School library books recently published. Shame on it.

Among the Churches. THE JEWS .- In Eastern Europe the Jews are now awakening a dread almost equal to that felt in Western Europe six hundred years ago, and it arises from the same considerations, their wonderful tact for accumulation. It is gravely asserted in the Roumanian Parliament that the true difficulty in the way of allowing them the equal rights, which were secured by the Treaty of Berlin, is the certainty enentertained by Roumanians and Servians that they would gradually oust the peasantry till they possess the land. In Hungary it is asserted, that they have purchased so many estates as to make an alteration in the Constitution neeedful, and German literature is full of the success of the Jews in ousting the ancient families.

Their remarkable success in politics, and their instinct for acquiring control should be much more thankful than of the Press, are observed in all free we are for the many undeserved bless-countries, and have recently called ings which we daily enjoy. forth pamphlets, and even books, with

In the latter part of Nov. last the that a hundred years ago the Jews little flock in Chickasaw Co., Iowa en- were a despised caste, their rise into a joyed a refreshing season. Brethren dreaded order has been singularly rap-Jos. Ogg and Wm. Hipes, of Minn., la- id-too rapid, some imagine, for them bored for them, near Fredericksburg, to be perfectly safe in their new posi-

> The orthodox Hebrew fair is the present feature in Boston Jewish cir-

Jewish Sabbath-schools, the first in Nevada, have just been established in Newark and Reno.

The Presbyterian calls attention to the fact that the New York Independent contains an advertisement of Tom Paine's infidel works, and also of a

Rev. D. F. Sprigg, editor of the Southern Churchman, at Alexandria, Va., has been called to take charge of Moore Memorial (Episcopal) Church, at Richmond.

Evanstown University, Illinois, is the chief theological school of the Methodist Episcopal Church in the Northwest. Dempster Hall, which was one of its important buildings, now lies a heap of smoking ruins.

The Roman Catholic bishop of Galway refuses to consecrate a new Roman Catholic cemetery there unless a resolution adopted by the Roman Catholic guardians to add thirteen perches to a small piece allotted to the Protestants be rescinded.

Bishop Herzog, Old Catholic Bishop of Switzerland, reports that in the city of Berne he has this year had twice as cate what your title expresses. If there is one who should be progressive, we think it should be the Christian.

The has this year had twice as many baptisms as he had three years since, and it is estimated that there are now sixty thousand Old Catholics in the Swiss Republic.

Bishop Keane, on the night of the 5th inst., commenced a mission at the Cathedral especially for the benefit of the colored population of Richmond, Va., which will be continued every Sunday night for some time. This is the first organized movement ever made in that city to convert the colored race to the Catholic faith.

Prof. Felix Adler's theory of the speedy death of Judaism has been making havoc in Jewish circles. The latest interview is with Dr. Lilienthral, of Cincinnati, who said: "No, Sir, Prof. Adler is wrong; we do not need the services of the undertaker he has suinmoned. Jew and Judaism are enjoying excellent health and a constitution which promises us a long life and a fu-ture of golden harvests."

It appears from the appraisement of the personal estate of the late Thomas II. Powers, Philadelphia, Pa., that he had advanced some forty thousand dollars to build Reformed Episcopal churches in various parts of the country, from Nova Scotia to Florida, in addition to the large sums which he gave outright, and excluding all of his Chestnut street. The New organiza-tion has suffered a severe loss in his death.

The Catholic Total Abstinence Beneficial Union will organize, as usual, er experienced. The snow is about six on the Second Sunday of January, at that the devil has agents abroad, and inches deep. Bro. West and I have just | Our Mother of Sofrow's Han, west into sign-boards so well parameter of Philadelphia, when the following offinot a theatre or den of his is unknown not a theatre or den of his is unknown commenced a series of meetings here, cers will be chosen in the following or-in Clermont county. cers will be chosen in the following or-der: President, vice president, treasurand marshal. There will be no financial secretary of county directors heresame time the other officers are.

St. Louis, Jan. 3.—The Second Baptist Church, Rev. W. W. Boyd, pastor, at the corner of Beaumont and Locust streets, took fire between ten and eleven o'clock this morning and burned furiously. The Mary Institute, on the opposite corner also took fire, but suffered a damage of only a few hundred dollars. Nothing remains of the church except the walls, the entire interior, roof and spire being totally destroyed. The church cost about \$175,-000. It was of rough-hewn stone, and one of the finest and most imposing edon the 5th inst., as Rev. James Hodg-ted at \$100,000; insured.

The Evangelists Moody and Sankey, have by appealing to the hearts of the people with the simple truths of Christianity, done much to arouse the decaying religious sentiment and stimulate conviction where it was fast losing its hold. Human nature tires of forms and ceremonies, and often reaches out instinctively after some fresh truth. Moody tells the old, old story, but he tells it so sweetly, so plainly, so earnestly that his words drop in the heart like oil and penetrate its hardness. Other earnest men are following the footsteps of these good men. Pentecost is one, Stebbins is another. A Captain Bundy has fitted up a boat and sails along the borders of one of our lakes and talks and preaches to the people of their duty to themselves, of a higher life, of greater truths, of nobler purposes than a base scramble after things of this life. The evangelists will soon grow to be a numerous and respected body of men. They will arouse a higher Christian sentiment and instill higher principles. The people will listen and be convinced, and will let go of creedism. Truth itself is the most healthful food for the human mind, and it will seek it wherever it can be found.

The wealth of a soul is measured by how much it can feel; its poverty by

Could we rightly and duly reflect on the misfortunes of other men, we

"The fruit of the Spirit is love, joy, pleace, longsuff ering, gentlen ess, goodness, faith, meekn ess, tempera nce: against such there is no law."

CORRESPONDENCE.

Dear Brethten

PHILADELPHIA, } Jan. 1, 1878.

While sitting in our

the same manner, looking over the pa-ges of my past life,—the forever past,— and reviewing its contents. In so doing, with one thing I was greatly impressed; viz. That my life had been far from what it ought to have been. Back-not many years back-had I to look to the days that I had spent in sin and open warfare against God; then to a day of sober thoughts, and, God be praised, to the day in which I made up my mind to leave sin and turn to the arms of sovereign Mercy; and then to the moments of peace—that sweet peace that "passeth understand-

gates of Heaven. "Till I fancy but thinly the veil intervenes

Between the fair city and Me." I likewise considered that my life had been one of continued blessings. Conversing this morning with my dear companiou, long ere we had risen, she remarked, "Were there ever two more highly blessed than we are? Oh, God has been so very good to us!" and I thought, as for me. I would try and live a progressive life, and if the end of 1879 found me still on the stage of action, it should find me a more devoted, humble follower of the despised Nazarene. I thought, in glancing over your title, dear brethren, that your hearts must have been fired at the same altar as my poor heart. "Progressive"—thanks be to God, may it be so. I hail the advent of the Pro-GRESSIVE CHRISTIAN with gladness; for like the old apostle who said, "I am a Hebrew of the Hebrews," likewise can I say, "I am a Dunkard of the Dunkard's; but I am sorry to say that it seems as though "a form of faith,"
—shall I call it? has crept into the
church at lagre like this: Whatever might cost a few pennies is not accordng to the order of the Brethren. With all due respect for the aged fathers in Israel, I would suggest that we want the order of Christ, and when the order of the Brethren does not correspond to the order of Christ, the sooner the order of the Brethren is consigned to Hades the better. Because it costs a few paltry pennies for Sunday-schools, we are not certain that it is according to the order of the Brethren; because it costs a few pennies for tracts, to spread the faith of the Brethren far and wide, thousands in the land do not as much as know that there is such a church, and whose fault, if not ours, is it? Still we don't know whether it is right. In spite of the fact that "The laborer is worthy of his hire," and numberless like passages, it is not according to the order of the Brethren to contribute a small portion (No danger of giving too much) towards support-ing the man of God" that he may make "All" his "business here below

To cry, behold the Lamb."

All this notwithstanding the f Our Mother of Sorrow's Hall, West his sign-boards so well painted that

My dear Brethren, may God abundantly bless you; and he will, without a doubt, if you maintain your integrity to him, fearlessly and faithfully contending for the faith once delivered to the saints. May the P. C. enter every during the year will be chosen at the household in the brotherhood, and thousands of others, is the prayer of your unworthy brother. E. E. ROBERTS,

No. 3135, Frankford St.

Dedication. ELK LICK, PA.,

Jan. 9, 1879. 5 On Sunday the 29th of Dec., 1878, we met in our new church for worship for the first time. Sermon by Eld. James Quinter, from Rev. 21st chapter; closed by Brother J. W. Beer, the house being filled to overflowing. Our house has proved to be a success, as the speaker can talk with ease, and the entire congregation can understand, even at the extreme end. Many who visited us upon the occasion have expressed themselves well pleased with the structure, which is 40 by 70 ft., two stories, the upper room 40x60. The lower room is divided into four departments-audience room, kitchen, pantry, and coun-cil room. The audience room is intended to hold Sabbath-school and other nicetings in. Our meetings were continued, and conducted by Eld. James Quinter. At the close of the year, we celebrated the Lord's supper, which was well attended, and the bes of interest was manifested, with excel lent order. Brethren Quinter and H R, Holsinger officiated. Bro. J. Meyers from Middle Creek, Pa., and Bro Samuel Miller, from Cove, Garrett Co. Md., were also present, and gave us their assistance. The meeting closed on Jan. 1, 1879. Thus we ended our labors in the old year and began afresh in the new year. Our feast was one long to be rembered by all who were present.

In all probability it will be the last lovefeast for some of us in this life, and it was the first for quite a number of our young members. About 17 were under the age of fifteen, the youngest of whom was only nine years old. Oh, what joy to see the parents and their children around the table of the Lord! Is it not. truly, to them a foretaste of heaven? We had a pleasant waiting before the Lord. The weather was of the most pleasant for the season, as we had fine sleighing, and calm, mild days and moonlit nights, which made it al-

together lovely.

How much we become attached to our homes where we have been reared! How hard to leave that place we call

where we received our spiritual food for many years; where we have sung and prayed, and preached, with some who have been called to a home which is more lasting than these our earthly homes. Others are still with us, but only a few of those who stood in the office this morning, the first morning of the year of 1879, and looking over the pages of Vol. 1, No. 1, of the Progressive Christian, I felt like, in we are nearing the port of eternal rest. we are nearing the port of eternal rest. May God help us to make a safe voyage, and to anchor safely by and

S. C. KEIM.

SECULARITIES.

Miss Grace C. Bibb has been appointed a memer of the Faculty of the State University at Columbia. Mo., at a salary of \$2,000.

Mr. George Bancroft is so rigid a temperance man, that he refused, in his great pain and exhaustion after ing. Moments, nay, hours, passed his late accident, to taste the wine pre-when I felt as though I was at the very scribed by his doctors.

Miss Anna Dickinson has given up the dramatic field. During the coming season she intends appearing again on the platform. Her dramatic ambition cost her, we are told, about \$30.

The love of glory and the fear of shame, the design of making a fortune, the desire of making life easy and agreeable, and the humor of pulling down other people, are often the cause-es of that valor so celebrated among

THE news from abroad is discouraging, The distress in England and Scotland is unprecedented, and has given rise to serious apprehension. The causes are deep and the distress widespread. The manufacturing industries in many parts are prostrated, and the question of supplying food is becoming very important,

General Grant is still in Europe. He latelely "dined" at Lisbon with King Louis of Portugal, who took the occasion to offer the General the highest decoration of knighthood known to the kingdom. The General declined the honor, but expressed his thanks, and accepted a copy of the King's translation of "Hamlet" into the Portugese.

A RELIC OF THE PAST .- Widow Ma rie Janette Bell is still living at Kankakee, Ill. She is 109 years of age She was born in 1769, the year of Napoleon's birth. She saw Napoleon as the "Little Corporal," knew Robespierre, was surged in the crowd that witnessed the execution of the Sixteenth Louis and remembers when Ma rie Antoinette's blood was spilt. Old Mother Bell measures five inches less than she did twenty years ago.

Foreign Facts.

The Hungariau deficit of 1879 is estimated at 22,802,398 florins.

Ministers, Depretis and Majorano, seeking re-election on taking office in the new Italian Cabinet, have been returned by large majorities. Fonr former leaders of the Macedo-

Roches, Canada, yesterday. A watch-man named Francois Philbert was suffocated while endeavoring to escape by

BETWEEN the several great commercial cities of Western Europe and the country like ours, producing more than supplies our own people and anxiously looking for markets in which to sell the surplus. Something of what the European manufacturers and merchants have done we must do. One line we have, established, so far as this country is concerned, by private enterprise alone, but this ought to be only the beginning of our South American commercial enterprise.

CLIPPINGS.

My Neighbor and I. BY MRS. JONES.

Oh! I pity my neighbor over the way.
Who has nothing to do but to yawn all day.
No little hands to tumble her hair;
No little 'nuisance'' to yex her with care;
No little 'dorment'' to worry and tease;
Nothing to do but consult her own ease.

Poor rich neighbor! I'm sorry for you— Sorry because you have "nothing to do;" Sorry because as the days go by You are restless and weary, you know not why And once in a while I can see the trace Of many a tear on your fair, proud face.

You see I am only a laborer's wife, Doing my part in the treadmill of life; Joe, my husband, is off all day, Fighting the giants of Want away; Baby and I are busy too; But we've plenty of time to be sorry for you,

Baby's a nuisance, a plague, and a joy; But then you see, he's my own sweet boy! I've no time for a groan or a sigh— No time to be idle as days go by; My arms are as full as the day is long— Full as my heart with its happy song,

Poor rich neighbor over the way,
Watching my baby and me at play!
What of your wealth if your heart is bare?
'Tis to love and be loved that makes life so fair.
So, neighbor mine, I can tell you true—
Indeed, I'd rather be I than you.

It was a common saying among the Puritans, "Brown bread and the Gospel is good fare."

In matters of conscience. first thoughts are best. In matters of pru-dence, last thoughts are best.

As riches and favor forsake a man we may discover him to be a fool, but nobody could find it out in his prosper-

THE English language is wonderful for its aptness of expression. When a home! So it is also in our spiritual number of men and women get togethlife, and our old house where we were er and look at each other from the sides a most energetic hate. Considering Subscribe for the Progressive Christian. dedicated to the service of the Lord; of a room-that is called a sociable.

When a hungry crowd call upon a poor minister and eat him out of house and home—that's called a donation party.

The People of the Earth.

The number who have lived upon the earth since the creation has been estimated at about 27,000,000.000,000,000. This sum when divided by 27,864,000, the number of square miles, gives 1,-314,522.086 to a square rod, and five to a square foot. Suppose a square rod capable of being divided into eleven graves, each grave would contain one hundred persons; so that the whole earth has been one hundred times dug over to bury its inhabitants, supposing they had been equally distributed. Were the bodies laid upon the surface. they would cover the land to the depth of one hundred feet.

A WEDNESDAY CHRISTMAS.

Of a year in which Christmas falls on Wednesday we are told of by our 'philosofers and clerks":

If that the Christmasse Day
Fall upon a Weddensday,
That yeere shall be hard and strong,
And many huge wyudes among:
The somer good and mury shall be,
And that yeere shall be pientee;
Yonge folks shall die alsoo,
Shippes in the sea, tempest and woo?
What chylde that day is borne in bits
Fortune to be another had wise,
Discrete also and sleyh of deede.

A Few Proverbs

Better go round than fall in the

Better go alone than go in bad com-

Be slow to promise, but quick to per-

Better go to bed supperless than to

get up in debt. Cut your coat according to the cloth.

Catch the hare before you sell his Charity begins at home, but does

Do not rip up old sores.

Doing nothing is doing ill.

Diligence commands success. Debt is the worst kind of poverty. Dependence is a poor trade to follow.

Deeds are fruits; words are but Do unto others as you would have

them do unto you. Every couple is not a pair.

Everything is good in its season. Everybody's business is nobody's

False friends are worse than open enemies. Fortune knocks once at least at eve-

ry man's door. Fire and water are good servants, but

ad masters. Great barkers are not biters. Great gain and little pain makes a nan weary.

Give a rogue rope enough and he will hang himself.

PHENOMENA OF THE BRAWN.

One of the most inconceivable things in the nature of the brain is that the ornian insurgents, three of who are Aus- gan of sensation should in itself be intrians, who are under arrest at Sophia, sensible. To cut the brain gives no have been ordered to quit the country. pain, yet in the brain alone resides the A fire destroyed a large portion of power of feeling pain in any other part Marlmean's saw mill and factory at St. of the body. If the nerve which leads from it to the injured part be divided, it becomes instantly unconscious of suf-fering. It is only by communication with the brain that any kind of sensation is produced, yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain chief sea-ports of South America there itself may be removed; may be cut ply regularly no less than fifteen lines away down the corpus calasum, withof steamships—a number equaling if not exceeding the lines that run regularly from Europe to the ports of the United States. The statement of such a fact carries its own argument to a food should be pushed into the stomach; once there it is digested, and the

MARRIED.

BRICK-KEEFER. At the office of Samuel Cus-ter, Esq., November 7, 1878, Mr. John Brick and Cinderellen Keefer, both of Somerset County,

OBITUARIES.

SHOMBER. -In Berlin, Pa., December 28th, 1878, rederica Shomber, aged 83 years, 2 months, and

FRITZ.—In Brothersvalley Township, Somerset Co., Pa., December 30th 1878, Millard Filmore, in-fant son of Simon W. and Isabella Fritz, aged 1 month and 2 days. BUSINESS NOTICES.

The best Cough Syrup and liniment

I ever used is Morrison & Bro's. All stores keep it. Price suits these times. D. Heffley, Druggist, of Berlin, sells Morrison & Bro's medicines.

ADVERTISEMENTS.

DR. H. GAREY. Physician and Oculist. Office and residence Northeast Corner, Lower Berlin, Somerset Co., Pa.

FEE BILL. For visit in town - Country, 1st mile Additional mile -In addition to his regular practice he will give es-pecial attention to diseases of the eye. Satisfaction given or no charge. Consultation free. All com-munications from a distance promptly attended to.

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

EASTWARD BOUND TRAIN. Arrive Garrett . Returning. WESTWARD BOUND TRAIN. Leaves Berlin. . Arrives Garrett .

Returning. J. H. KNEPPER, Superintendent.

MISCELLANEOUS

The End.

The End:

The course of the weariest river
Ends in the great gray sea!
The acora, for ever and ever,
Strives upward to the tree.
The rainbow, the sky adorning,
Shines promise through the storm;
The glimmer of coming morning
Through midnight ploom will form.
By time all knots are riven,
Complex although they be,
And peace will at last be given,
Dear, both to you and me.

Then though the path may be dreary,
Look onward to the goal;
Though the heart and the head be weary,
Let faith inspire the soul,
Seek the right, though the wrong be tempting,
Speak the truth at any cost;
Vain is all weak exempting
When once the gem is lost.
Let strong hand and keen eye be ready
For plain and ambushed foes;
Thought earnest and fancy steady
Bear best unto the close.

The heavy clouds may be raining;
But with evening comes the light;
Through the dark are low winds complaining,
Yet the surrise gilds the height;
And Love has his bidden treasure
For the patient and the pure;
And time gives his fullest measure
To the workers who endure;
And the word that no law has shaken
Has the future piedge supplied;
For we know that when we "awaken"
We shall be "satisfied"

Progress of Women's Rights.

Lucy Stone says that, although women have not secured the ballot, they have in her time vastly improved their condition. She remembers when a teach only the small children in the summer schools, when her pay for such eaching was a dollar a week, and she was expected to board around. Now women are professors in colleges with good salaries. In four States v vote on all matters. Teaching, sew lig and keeping house were the only occu-pation regarded as suitable for women. Now the census records seventy-one occupations that are open to women. No woman was a public speaker out of the Quaker Church. Now all plat-forms are free to them. The lyceum offers to the woman lecturer the same open field that it does to a man. The pulpit and the bar are both occupied by women. The woman physician did not women. The woman physician did not exist. Now they have successful practument them to stumble. tice in every large city and many of the smaller towns. There was not a college in the world that admitted wo-Now there are not only distinctively colleges for women, but a large number that welcome women to all their advantages. It is not many years since a married woman could own nothing that she earned; could not make a will of anything she possessed; could not sue or be sued; could not carry on business, had no lawful right to her children, and could not even be their guardian; nor had she the right to her own person. Now, in most of the States, all this is changed or very much modified.

Married Life.

Oh, ye husbands and wives, deceive not one another in small things nor in great. One little single lie has, before now, disturbed a whole married life a small cause has often great consequences, Fold not the arms together and sit idle. "Laziness is the devil's quences, Fold not the arms together and sit idle. "Laziness is the devil's cushion," Lorent not run much from They who think so, plainly have not home. One's own hearth in They who think so, plainly have not home. One's own hearth is worth traveled. He is more numerous in the more than gold. Many a marriage be- West Indies and Portugese and Spangins like a rosy morning, and then falls | ish America than here and he is not away lk snow-wreath. And why? uncommon in Arabia, India, Persia. Because to married pair neglect to be Turkey, and all along the coast of Af-'wife' expresses. The married woman is the husband's domestic faith; in her hand he must be able to trust the the key of his heart as well as the key of his eating-room. His honor and his home are under her keeping—his well being is in her hand. Think of this, And you, ye sons, be faithful husbands and good fathers of families. Act so that your wives shall esteem and love you.

BRIDGING THE BLOODY CHASM.

A touching scene was witnessed at Sparta, Georgia, says the Index, while Judge Marks was speaking. Referring to the war he said:

I see before me my gallant friend. Colonel Byrd. During the late unhappy Rebellion he was on one side, fighting for what he thought to be right, I was on the other fighting for what I thought to be right. This calls to my ing beneath the Stars and Stripes; the younger while battling for the Lost Cause. After the war, the old man many other mongrel varieties. gathered up their bones, brought them home and laid them side by side in one grave. Above them he erected a single shaft, on one side of which was inscribed : "Sacred to the memory of my eldest son, who fell fighting for the Stars and Stripes." On the opposite side was inscribed: "Sacred to the memory of my youngest son, who fell fighting for the Lost Cause." Higher up, in the centre, in hold characters, was this inscription: "God knows who

"That old man there erected a platfor a long enough, broad and strong enough for the whole American people, both North and South, to stand upon. And upon this platform to-day, Colonel Byrd (advancing toward him) forgetting the past, allow me to shake you by the hand as a brother.'

Colonel Byrd here arose and advanced to meet him, and the two brave soldiers joined hands amid the deafening applause of the spectators.

The Origin of Diptherit.

Although the much dreaded disease diptheria, has been more conspicuous in its frightful ravages in various districts during the past few years, frequently baffling medical skill, its origin is far from recent date, for it originated in Egypt more than two thousand years ago. It prevailed in that country and Asia Minor, and was called Egyptian or Syriac disease. It invaded Europe by first appearing in Rome in 330 A. D., and was considered akin to the plague; and from that time to the present has been at times epi-demic in all the European countries, and more recently in this, where it has lately been brought more under medi-

It is a great art to be able at all times to tell less than you know.

Hidden Life of the Soul.

the following, penned by a worthy writer nearly one hundred years ago :
An unrestrained flow of talk is a

sure sign of a trifling, dissipated mind; and no one can turn readily from useless frivolous conversation to recollected prayer or spiritual reading so as to profit by them. But there is another kind of silence to be cultivated, besides that of the tongue, as regards others. I mean silence as regards one's self, restraining the imagination, not permiting it to dwell over much on what we have heard or said; not indulging in the phantasmagoria of picture-thoughts whether of the past or future. How hard this is, those only who have strug-gled with the difficuly know. And yet how necessary it is; for how can we hope to hear God's voice amid the invisible but no less real whirl of moral dissipation which such a mental habit induces? How can we gather those wandering thoughts into a recollected attitude of prayer?

Be sure that you have made no small progress in the spiritual life when you can control your imagination so as to fix it on the duty and occupation actually existing, to the exclusion of the crowd of thoughts which are perpetually sweeping across the mind. No doubt you cannot prevent yourself condition. She remembers when a from dwelling on them; you can put woman was thought competent to them aside; you can check the selfcomplacency, or imitation, or earthly longings which feed them, and by the practice of such inferior mortifica-tion you will attain that spirit of inward silence which draws the soul into a close intercourse with God.

You must resolve not be disheartened: but even if you were to fall a thousand times a day, determine to rise up each time, and go onward. What will and Jesus, as mother does?" said a it matter though you have fallen by the way, if you reach your journey's end safely at last? God will forgive the quickly. A day or two before his father was dumb, and left the room quickly. A day or two before his father was dumb, and left the room quickly. fall; they are often caused by undue haste, which prevents us from taking fitting precautions, or, with timid souls, from a perpetual looking around

If God requires anything of us, we have no right to draw back under the pretext that we are liable to commit some fault in obeying. It is better to obey imperfectly than not at all. Per-haps you ought to rebuke some one dependent on you, but you are silent for fear of giving way to vehemence; or you avoid the society of certain persons because they made you cross and impatient. How are you to attain self-control if you shun all occasions of practicing it? Is not self-choosing a greater fault than those into which you fear to fall? Aim at a steady mind to do right; go wherever duty calls you; and believe firmly that God is an indulgent Father, and will forgive the faults which take our weakness by surprise in spite of our sincere desire to please Him,

The Mulatto Family. Many Americans seem to think the

Endeavor always to please one another. Consider, ye daughters, what the word 'wife' expresses. The married woman the inhabitants of Egypt and the Baren-pleased after murraige as before. rica. The people called the Grignas in bary States have been from early ages of mulatto origin. The Dominican Republic-part of the island of Haytithe oldest civilized community in the Western hemisphere, is composed almost wholly of mulattoes.

yet understood as to their physical pheconjunctions of individuals of different races are generally prolific, and that ter and happier, their offspring is prolific likewise. Then What hinders is deduced an argument in favor of the unity of the human family. Hybridity is a very interesting question, and little is known of it as yet, though we have in this hemisphere ample opportunity for observation. In North and South America we have, besides mulattoes, quadroons and octoroons, mestizoes, the offspring of whites and Indians; chinoes, from Indians and negroes; chino blancoes, from whites mind an old man in Virginia, who had two boys. The elder fell while marchnoes, from negroes and Chinese; chin-ocholoes, from Indians, Chinese, and est thou not thyself?"

Mind Action During Sleep.

A strange story is told of a distinguished lawyer who was consulted upon an important and difficult case, which he studied for several days with anxious care. His wife then saw him rise in the night, and go to a desk in the bedroom. He sat down and wrote a long paper, which he carefully placed in the desk. He then returned to bed, and in the morning told his wife that he had dreamed of delivering a clear and luminous opinion about a case which had greatly perplexed him, and that he wished he could remember the found the opinion clearly copied out, which proved to be correct.

Solltude.

To wander through the gloomy wood And trend its aisles unknown. To seek the distant dark ravine, Where silence rears her throne; And in its darkest, gloomlest nook, Where sur rays ne'er intrude, To muse the feeting hours away— This is not solitude.

The dim old forest has its voice, Each tree a tongue inspired. The very rocks that frown above With cloquence are fired: Harmonic nature's minstrel bands Make vocal all things there? While poesy fills up the scene With imagery most rare.

But in the busy haunts of men,
Through court and crowded mart,
To mingle in life's whirling stream,
Yet meet no kindred heart;
To know that on this wide, wide earth
Thine image has no shrine.
To feel that in no human heart
Dwells thoughts of thee or thine;

To feel the orphan's crushing woe,
Of all earth's ties bereft,
To be by all thy friends forgot,
With not one hope ray left;
While every tone that greets thine ear
Is cold and harsh and rude,
To be alone where thousands are—
This, this is solltude.

Terronborogen, N. H.

There is much food for reflection in be following penned by a market of the following penned by a mark

Robin-Redbreast to the Buttercup.

Down in a field, one day in June, The flowers all bloomed together, Save one, who tried to hide herself, And drooped, that pleasant weather.

A robin, who had flown too high And felt a little lazy, Was-resting near this buttercup Who wished she were a daisy.

For daisies grow so trig and tall, She always had a passion For wearing frills around her neck Just in the daisles' fashion

And buttercups must always be The same old tiresome color, While daisles dress in gold and white, Although their gold is duller.

"Dear robin," said this sad young flower,

"Perhaps you'd not mind trying To find a nice white frill for me Some day when you are flying." "You stilly thing," the robin said;
"I think you must be crazy,
I'd rather be my honest self
Than any made up daisy.

"You're nice in your own bright gown; The little children love you; Be the best buttercup you can, And think no flower above you.

"Though swallows leave me out of sight; We'd better keep our places. Perhaps the world would all go wrong With one too many datsies. "Look bravely up into the sky
And be content with knowing
That God wished for a buttercup
Just here, where you are growing."
Sarah O. Jewett, in "Play Days.

Little Folks Sowing Good Seed, "Scatter seeds! Small may be thy spirit field, But a goodly crop 'twill yield; Sow the kindly word and deed, Scatter seed!"

Children preach? Yes, they can when their little hearts are in tune, full of faith and love. Hear what an infidel's child said to her father. "Father, why don't you talk to me about God er left to join his regiment, Harry plucked from the garden a beautiful flower, and holding it to his father. asked "Pa, who made this beautiful flower?" No answer was given; but deep thoughts were stirred in this infi-del's heart.

Nearly three thousand years ago, the Psalmist wrote, "Out of the mouth of babes and sucklings hast Thou ordained strength,"

A dear, young girl whose heart Jesus had touched, was burdened with sorrow and anxiety for her worldly, impenitent father. She prayed for him in agony; and how dare she approach one so deeply loved and reverenced upon this subject near her heart!

But at length summoning all her courage, she resolved to speak with im on the all-important matter. "Father, I wish to speak to you, she said, with a beating heart and fal-

tering lips. "Well, daughter, what is it ?" he asked pleasantly.

The burdened heart could contain itself no longer. Bursting into an agony

of tears she said only: "Your soul, father, your soul!" That man of the world felt his heart pierced as with one of God's own arrows. He could only answer with a choking voice :

"Daughter, I will," Ain't this preaching, effectual, soulsaving?

In the depths of the humble soul. They shall bud and blossom and bear the fruit

Preach? Assuredly, day in, day out, rising up, lying down; in every place, by example, precept, word of mouth; every thought, look, action,

speaks for Jesus.

Why is not every little boy and girl alive, wide-awake, on fire to make the world better and happier; swift on ermost wholly of mulattoes.

Those and other mixed races are not ning here, running there, flying here flying there on deeds benevolent, granomena, though it is understood that clous, glorious? To do good to this one, to that one; making this one bet-

What hinders the lambs of the flock

train of thought of his dream. She directed him to the desk, and there he

per, and she would have to stay at home. Elsie found Experience very

severe indeed Nobody had any time to be sorry for her either. The cook and chamber-maid, who had suffered through her heedless ways, were rather glad when they saw her in trouble. He father took no notice. Her teacher in dayschool scolded and punished her, and she could not go to her mother for comfort. Life to Elsie was very hard.

One night when things had been worse than usual she cried herself into a headache. Just as it grew very bad a soft little hand was passed over her brow, a dash of cologne came into her hot face, and a voice as soft as a tiny flute said. "Don't be so silly as to cry yourself

sick, dear. Listen to me."

Elsie looked all over but could see no one. She fancied a little cloud, luminous and rose-colored, on top of her pincushion, but she could not be sure. However, the sound came from that direction.

"If you will promise faithfully to mind me whenever I give you an order, I will deliver you from the dominion of Madam Experience. But you must mind me instantly. I will let you know what I want by pricking you with a

'Will it hurt ?" said Elsie. "Not half so much as Madam's lessons do, and after a while, not at all." So Elsie promised, and asked who her helper might be.

"The Fairy Order," was the reply. The sound of the tea bell now convinced Elsie that she had been asleep, and yet, when she was about to leave the table without folding her napkin, or saying, "Excuse me, please," to her auntie, she felt a sharp prick in the palm of her right hand, and was at once reminded of her promise. So the re-proof papa was ready to utter was left unspoken. When she had finished her practicing a prick, this time in the funny bone in her elbow, recalled to her the necessity of putting her music in the rack and closing the piano. When she had got into bed at night, leaving her clothing in a heap on the floor, a prick in the sole of one foot absolutely made her jump out again and bang her skirts and waists smoothly over a

The Fairy Order was as good as her word, and by and by Elsie grew to love her dearly, and knew how to mind her without being told .- Christian at

Advice to Young Men.

Seize every opportunity for improving your mind. Be careful in choosing your compan-

Accustom yourself to act kindly and courteously to every one. Carefully avoid all extravagant hab-

Determine to possess a character for

Cultivate a strict regard for truth. If your parents are living do your utmost to promote their happiness. Recollect your progress in life must depend upon your own exertions.

Respect religion, and do unto others

as you would that they should do unto Shun the tippling shop and other vile cesspools of vice and misery.

Be temperate in all things. A void all obscene conversation Be especially regardful of the Sabbath, and on noaccount desecrate it. Make yourself useful.

Above all things, preserve a clear conscience. Unless already hardened by crime, its gentle promptings will guide you aright in the path of wisdom and honor.

Somebody Must Be In. Here is a ltttle story which tells better than a dictionary can the meaning of the word "disinterestedness."

The late Archdeacon Hare was once, when tutor of Trinity College, Cam-

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