# The Progressive Christian.

BY H.R. HOLSINGER.

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

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#### VOL. III.

### BERLIN, PA., FRIDAY, FEB. 25, 1881.

NO. 7.

#### POETRY.

Selected by E. M. STOUFFER.

I know not what shall befall me, God 'hangs'a mist o'er my eyes. And at each step of my onward path, He makes new scenes to rise, And every joy he sends me comes As a sweet and glad surprise.

I see not a step before me. As I tread on another year But the past is still in God's keeping, The future his mercy shall clear, And what looks dark in the distance

May brighten as I draw near. For perhaps the dreaded future Has less bitter than I think : The Lord may sweeten the waters Before I stoop to drink, Or if Marah must be Marah. He will stand beside its brink.

It may be that he keeps waiting Till the coming of my feet, Some gift of such rare blessedness, Some joy so strangely sweet, That my lips shall only tremble, With the thanks they cannot speak.

O restful, blissful ignorance! It is blessed not to know, It holds me in those mighty arms Which will not let me go, And bushes my soul to rest, On the bosom that loves me so. So I go on not knowing,

I would not if I might, I would rather walk in the dark with God, Than go alone in the light, I would rather walk with Him by faith Than walk alone by sight.

My heart shrinks back from trials Which the future may disclose, Yet I never had a sorrow But what the dear Lord chose So I send the coming tears back With the whispered word, "He knows,"

MARY G. BRAINERD.

AN EARLY POKM.

BY BAYERD TAYLOR

Tis hard to give up all Around which the hopes of youth have brightest clung; When the pure spirit of the loved and young Has heard the angles call-When the last word to weeping friends is spoken And the strong ties of manhood's heart are broken !

When the too blissful heart That the deep dullness of its love bath given, Sees by a mighty hand the glory riven From life's dull way apart, How every feeling of the soul is shattered, When sorrow's wind the flowers of hope hath scattered !

Did not the love that gave Their early years a bliss too bright for earth, Speak with an angle's voice its pure birth, And paint o'er death's dark wave A land where they at last shall be united,

Well might the spirit be for ever blighted. Oh! on that glorious shore Falls every fetter from the soul away! Life's toils and trials moulder with its clay, And bliss unknown before, Which death's o'ershadowing pinion cannot sever. Thrills through the spirits of the true forever!

If her pure soul has gone Into that land before thee, grieve no more. Rejoice that when thy hour of toil is o'er A big reward is won! That a bright spirit in that hour shall meet thee,

The dawn of life and love immortal greet thee. Then trust, though strong thy woe; A watching spirit hovers o'er thy track ! Look not so sadly to the vanished back, But cheerful onward go;

Strive with all ill'that round thy path is pressing, And make thy life unto the world a blessing !

#### Casays and Selections.

"AND THE SPIRIT AND THE BRIDE SAY, COME." REV 28 : 17.

BY C. NININGER.

These are the words of Jesus, spoken through his angel to John, the disciple that Jesus loved, while in the flesh, though then in the lone island of Patmos, having been banished for the sake of Jesus, his Lord and Master. This occured nearly 1900 years ago, and whilst there the wonderful things that were revealed to him by the angel of the Lord, some

Jesus said : "I am the offspring of David, and the bright and morning star." And he further said: "The spirit and the bride say, come, and let him that heareth say, come," &c.

to say come. And the Bride says come. shows the great wisdom of God, and how well "perfectly joined together in the same mind time lasts, and while Jesus is at the right ed be his name forever. hand of His Father, He will help them to say use every effort in their power to have sinners would go in and work. How terrible you, come, and they, and they, and they, until the and your fellow man! blessed One comes, and then He again will say

they say come! What! such as just have every act of our life, say come. And the heard? A babe in Christ? Is this truth? Spirit and the word we want with us; yes, O, yes, a joyful truth. Yet in this late day we will take with us. Then we must proand time we are told this work is being pushed forward too rapidly, and that the young would run away with this matter; that you must wait for these higher degree brethren; (not church) of men; and O, how sinful and We cannot move without Thee. wicked its work! How quick it will tell of our regeneration.

And here I will say something of the much cherished doctrine of the church (and that I admire so much) "resist not evil;" "see that none render evil for evil." And yet how few that live this special command, and the example so beautifully exemplified by our glorious Brethren will resist evil!

When we say evil it means evil of any kind, not only the evil to strike, or be struck; not only in time of war, to say we are non-combattants, but evil coming from any source, every hour of the day.

in the 1st, 2nd, or 3rd degree) I have heard tion, as "Small voice." Jesus, and I want you to hear him and come. Now, "nonconformity" to the world in dress Stop your jealousy and envy and let Chris- is one thing, and is usually understood to be tians work; do not restrain; don't intimidate, plain dressing, differing from the prevailing there is work enough for us all, and there is worldly fashion, and not gay or costly .- Rom. reward enough for all. None will do too 12:1-2.1 Timothy 2:9. 1Peter 3:13. much for the cause, of the soul, for eternity and for Jesus. No, never fear; and if there pression of "uniformity in non-conformity." is a little wire edge it will soon wear off, and This takes in much more and is what many even if there are some tares; let them alone; of the old line brethren insist upon as the prop-Jesus, when He comes He will separate the er out come of "non-conformity." That we chaff from the wheat. The like was here must, by the general tenor of the gospel, not when He was on earth, and has been ever only wear plain clothing, but also the same since; we can never get clear of tares or adul- pattern, shape, cut or style of make up. This teration, until we get on the other side of the is called "uniformity," and is added to the river; and because we cannot is no reason we principle of non-conformity as given by the should not say COME. Yes, let the echo resound apostle.—Rom. 12: 1-2. "I be seech you there-

so, and shall man hinder the progress of the ours. all is ready, come."

things that he could not reveal to us, but many the importance of observing the words, "who-

of as great magnitude as taking from the that there be no divisions among you; but ments; that two men in Vermont found it Yes, he said it, and the spirit of God is saying infer, that the word just as God has given it same mind and in the same judgment.—1 Cor. and briefly stating their wishes and reasons. prophecy of the Book. From this we must that ye be perfectly joined together in the easy to swap wives by appearing in court to us is the way we should use it; no more, 1:10. Rom.12:16. Phil. 4:2. 2 Peter 4:1. should perish, and hence his spirit continues it is a perfect work; it meets every easy and that where believers are, as Paul becombes, its constitution than any other one cause.

And shall the work of the bride (the church)

SMALL VOICE"

BY P. H. BEAVER.

I take it that comparatively few of our people have as yet so fully considered the matter of christian dress as to thoroughly understand Redeemer! Is it not strange how quick the true basis of the controversy on this subject amongst us. I desire to make the matter more clear if I can. I agree with the editor that "Small voice" in his recent article under the head of "THE VOICE OF SEVEN THUND-ERS" has succeeded in setting forth the issue and perhaps with such trials, we are tried fully as clear, if not clearer than any other writer that I have read, and he might just as ery 14 marriages; in Rhode Island. 1 to Every act of a Christian life says (whether well have written H. M. under his contribu- every 13; in New Hampshire it is large; in

Then comes to our notice the unique ex-

Yes, God's people will say come, as long as he understood the things of the future. Bless- and in the same judgment," in non-conformity to the world in dress, as in other necessary And now in conclusion, shall the work of the things, such sameness of mind and judgment come. And shall it be a cold, careless, invi- Spirit be quenched or curbed? It says to must necessarily promote a certain degree of tation, Jew like, claiming that the kingdom man, come, come, come! Will we work against uniformity in dress among them that will not belongs to a chosen few, and to have doubts God the Spirit? "My spirit shall not always fail to be observable, But to require uniforand fears of the strangers around? No, those that love Jesus and his word, will want every body else to love and worship Him, and will self, and are obstructing the way to the strangers around? If it is not always and to be observable, but to require uniformity of dress in order to promote sameness of mind and judgment, is simply taking the effect to be the cause. If it is not advice the Annual Meeting has fallen into error, and come to Christ and live; and they will say case, if peradventure you work against God, some Elders along with her, as doubtless they did, the error should be corrected. The no-"come ye blessed of my Father, inherit the be obstructed! It has been, but shall it contine enact laws is quite as great an error. Some kingdom prepared for you from the founda- ue to be? Let all answer in the negative, new styles or fashions are real improvements, and say, "press forward to the work, with our and on that score the brethren and the sisters Yes, "let him that heareth, say come." May voice, with our heart, with our money, and take to them fashion or no fasion. Take for example a plain hat and a plain phaeton. We have had some experience with a few of each in the church and no trouble of any account gress, must go forward. If God be for us with either. Each article belonging to the who can be against. Up and onward to the prevailing fashion, and each equally defensipromised land, and let us not be of that num- ble on the score of improvement, comfort and ber that falls in the wilderness; but try, by convenience—a draw game, figuratively—bethey are older than you, and that they hold the help of God, and the One who is at his tween the younger sisters and the elders. The the traditions of the fathers. What a pity that right hand interceding for us, come out with man who expects to attain to perfection in jealousy, and envy has crept into the hearts' Joshua and Caleb. May the Lord bless us all. giving and carrying out advice will die disappointed with a certainty as unerring as sunrise. But perhaps I am transgressing, as the whole of this little subject seems more properly to belong to H. M., whilom of the P.

#### D'LHEON DIVORCES.

Boston literary society was startled by a lecture delivered a few days since by the Rev. Sanfuel W. Dilke at the so-called "Monday lecture" in that city. His subject was divorce, and it must be confessed he displayed this skeleton in the modern New England closet in all its hideous deformity. He showed that in Vermont, according to recent reports, the proportion of divorces is 1 to ev-Maine it has increased in two decades: in Massachusets, the religious, moral and literary center and heart of New England, the ratio is 1 to every 21 4-10 marriages. Yet in that state divorces were originally granted for only two causes, while they are now granted for nine. This was following the example and copying the vices of Connecticut just as that state was engaged in ridding herself of them. The number of divorces in Massachusets in 1878 was 600.

Rev. Mr. Dilke showed that the New England States granted 2,072 divorces in 1878. In Ohio, the ratio was 1 to 25 for a long time; now it is 1 to 18. Chicago has had a bad name abroad for facility of divorce, but the statistics, as given by Mr. Dilke, prove that from North to South and from East to West. fore brethren, by the mercies of God, that ye the ratio of divorces to marriages is smaller in "And, he that is athirst come," Are there any present your bodies a living sacrifice, holy ac- our city than in either New Haven or Hartin our day that do thirst? Yes, thousands of ceptable unto God, which is your reasonable ford. But this is not the worst side of the them; and are hindered. They love Jesus service. And be not conformed to this world : reverend gentleman's showing. He procedand would willingly accept him, and his word; but be ye transformed by the renewing of ed to demonstrate that wherever New Engbut there is an element that will not let. O! your mind that ye may prove what is that land influence is felt there has been a proporis this true? Too true; none will dare deny. good, and acceptable, and perfect will of God." tional increase in divorces. Thus the Wes-There is something outside of the Bible that This with the other scriptures referred to tern Reserve, consisting of the twelve northhinders. The cross has been made heavier; above settles the question with nearly all, as eastern counties of Ohio, is said to be comsometing has been added. Is it wrong to add to "non-conformity," to the greater portion of posed of New England stock purer than is too? Yes, he that is faithful and true said the worldly world as found in this country of to be found anywhere else, except in a few counties in Maine; in the Reserve, the prochurch? No, let the thirsty come. Require | When however it comes to the question of portion of divorces to marriages is 1 to 18; no more than his word requires. If this will "uniformity" among each other in dress, of in the remainder of the State it is 1 to 19; in do for judgment and eternity, it will do for this those who agree substantially in "non-con- Ashtabula County it is 1 to 8; in Lake world. Then away with the stumbling blocks formity," is where the trouble begins. Same- County, the proportion of suits begun to marand hinderances in the church, and let God's ness in cut or style is what many refuse to riages is 1 to 6 4-10; in some of the Southern Word have the preminence. And that says, concede to be either good reasoning or sound Ohio counties, peopled by Scotch and Welsh, scripture doctrine-denying that anything of the proportion of divorces to marriages is "And whosoever will, let him take the wa- the kind is taught or even hinted at in the about 1 to 50. It is somewhat strange the ter of life freely." How much desired that all gospel of Christ. And if not there taught, chief causes for separation in New England should partake, Gentile and Jew, bond and that is a serious and most unjustifiable are desertion and cruelty; sometimes the act free, white and black, whosoever will; none abridgement of the liberties which the head of separation is so hastily performed as to be shall hinder or obstruct; free to all; no time of the church has allowed us, and which no positively shocking. The reverened lecturer for consulting the church individuals and man or body of men, or brethren have a right is reported to have said that a certain judge their predjudices. Think of the occurrences in to take or attempt to take away from us. boasted that he had parted a couple quicker the days of the apostles; such as that of Phil- This with many other side issues and side ar- than they had been joined; that couples have ip and the Eunuch. The jailer and his; Cor- guments, and some very forcible ones, can and married on trial, agreeing to appeal to be sepanelius, though a gentile, and others, and hence are adduced upon the side against uniformity. rated if six months' experience should not On the side in favor of uniform dressing show that they were united to each other; soever will," let them have the water of life we have such scripture as, "Now I beseech that advertisements meet the eyes of married you, brethren, by the name of our Lord Jesus people to the effect that divorces are quietly The Revelator makes the sin of adding to, Christ, that ye all speak the same thing, and obtained, and payment can be made in install-Blessed be his name, for it is his will that none no less; it is right, it is enough, it is whole, Now to me, sound reason would dictate in modern society is doing more to undermine

# The Progressive Christian.

A Religious Weekly.

HENRY R. HOLSINGER, Editor.

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he subscription of the Progressive Christian Is \$1.25 a year, in advance.

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H. R. HOLSINGER,

BERLIN. Somerset Co., PA.

#### HOW PEACE MAY BE RESTORED.

Contention is never desirable to those who have the peaceful mind of Christ. Nothing could be more conclusive in convicting a person of hetrodoxy than to have it proven that he was guilty of loving contention for its own sake. One of the most essential elements of the Christian character is love, peace, harmony. To him bliss can be attained alone by peace with God and all mankind.

Especially is peace the foundation of church fellowship. Nominal church relations afford no comfort to an honest person unless it be based upon communion of spirit. The word tells us that "If we walk in the light as He is in the Light, we shall have fellowship with one another." When we all, loving the same thyself, that his censures may not affect thee kind Savior, walk in the light of his word, we may have fellowship with one another. If held a series of meetings at Bloomville, Ohio. one walks in the light of another, we can have no fellowship; it would be lordship and servi-

tude, superior and inferior. The only remedy for the church is by compromise upon God's word. And we announce ourself as eager for the arbitration upon that basis. O that it could be announced throughout the length and breadth of our land that the Brethron had no creed but the gospel of Christ, and that all her elders and ministers were striving to do the will of Christ alone; that they eared to know nothing among us but Christ and him crucified! What a day of rejoicing that would be! What a proclamation of liberty to an oppressed people! And what a season of prosperity would follow in the wake of withdrawing conflict. Swords would be beaten into plowshares, and spears into pruning hooks! The Lord hasten the

But upon the Word alone can a union be affected, as nothing else is worthy. The decisions of Annual Meeting are not worthy, for they are the works of men, and we are just as competent now to make ordinances as men ever were since the days of inspiration. We can not unite upon the views of the fathers, for the fathers of 1881 are as infallible as those of 1840, and no more so.

Brethren, let us throw away all prejudice and preconceived opinions, and start out afresh, as did the Brethren of Schwartzenau, in 1708, forsake all traditional teachings, "and covenant together to walk in all the commandments and ordinances of the Lord."

#### THE LOVEFEAST AND THE COMMUNION.

Under the above heading the Church Advocate, the organ of the "Church of God," or Winebrennarians, publishes a series of articles, which evince a careful investigation of the subject and a great degree of fairness and cangy for treating the subject in his columns at this time the following letter:

Friend Forney—
"I like to read your excellent paper, because it contains much valuable and important reading

But there are a few things in which, I think, you peo

ple err:

1. "You call the 'Communion,' the Lord's Supper.

2. "You do not observe the Lord's Supper. That is you do not eat a meal before you observe the 'Communion.'

"It seems to be sure that Christ the Lord broke the bread and gave the cup to his disciples after he and his disciples had eaten the 'Supper.' And Paul in 11th of 1st Corinthians speaks of our Lord taking the cup after he had 'supped'—that is, eaten 'the Supper.' Thus Luke has it.

It seems to me Luke's and Paul's record make this plain. In the light of these records how can you approve of the practice of these things by you as people. It seems to me you do err. I am after truth. Please explain this matter, and oblige.

AN INQUIRING FRIEND."

Then after some preliminary remarks, he proposes to discuss the questions alluded to in the letter in the following order:

I. The Communion, consisting of "the bread which we break" and "the cup of blessing which we bless" is an accepted and acknowledged institution of the Lord Jesus to be perpetually observed by the church to the end of time.

II. The Agape in sacred and ecclesiastical history.

III. Is there divine authority for the perpetual observance of the Agape as a religious ordinance?

IV. The proper name whereby to designate the Com-

IV. The proper name whereby to designate the Com-

Under these four heads it now seems to us we can very properly arrange everything that we need to say on the general subject before us. And the order of topics is to our mind one which, if not the best in itself, will conduce to clearness of argumentation and to a right apprehension of the whole subject. These are requisits which are to be valued above any apparent demands of logical

If we can find time so to do, we will en-

GLEANINGS.

Let us endeavor to do good to all. The woman who does fancy work very often

don't fancy work at other times.

Elder Stein has sufficiently recovered his ealth to attend to all college duties.

The Bible is the only cement of nations: he basis of civil and religious liberty.

The Problem of Human Life and the Pro-GRESSIVE CHRISTIAN one year for \$2.25

Wm. Konigmacher, the oldest member of the Society of Seventh Day Baptists, died at Ephrata last Friday.

his father's homestead, and will take possession of it in the spring.

The "Quinter and Snyder Debate" FREE to all new subscribers for 1881. Send ten cents in stamps for postage on the book.

At Deep River, Iowa, a choice was held for two deacons which resulted in the selection of brethren J. Baumhizer and Joseph McKee. It is not always possible to keep from having mud thrown at you; but you can always

keep from throwing it at others. One Dollar and thirty-five cents pays for

the Progressive, for 1881, and a copy of the Quinter and Snyder Debate on Immersion. If any one speaks ill of thee, consider wheth-

er he has trnth on his side; and if so, reform Elder P. J. Brown and S. T. Bosserman Five were added to the church.

The amount of the load of debt lifted by Grace Methodist church, Masters and Broad Street, Philadelphia, was \$70,000.

Mr. Kimball, the "Church-debt Raiser, has labored in behalf of 160 churches, and been instrumental in raising from church members the very respectable sum of 11,000,000.

This is already our last No. in February. Our next will be dated March 4th, inauguration day. How rapidly time is moving us along.

"The best is the cheapest." Therefore subscribe for the Progressive. Send \$2.35 and get the paper one year, and \$2.50 worth of good books besides.

In justice to Howard Miller we must say that he is not "Small Voice." Poor Howard has enough to bear his own. P. H. B. must

friends. Only ten cents per dozen.

Instead of at Livengood's Hall the Brethren's meeting will be held at the Lutheran church, Meyersdale next Sunday morning. Brother John A. Miller will preach.

Somerset congregation had a counsel meeting on last Saturday, at which it was decided to enlarge the Trent meeting house for loveimprove it.

The rich Jewish banker of Germany, Herr Bleichroeder, has set out for Rome to be baptised in the Catholic church. He is accompanied by his family, who are likewise to become Catholics.

There is always a calm after a storm. What an enjoyable time we will have when dor in treating it. The editor offers in apolo- all our present church unpleasantness will be adjusted. The Lord speed the day. We long for it.

Brother E. E. Roberts has arranged for the publication of a Sunday School Lesson Quarterly, which will be ready soon, and we expect to give prices and particulars in our

mainly, perhaps, to this original difference, that some start out in the Christian life with They were married in 1829. The career of a higher ideal than others.

Sometimes the literary field is rather barren, and it is with difficulty that the columns of our paper can be filled up with fresh and palatable food for our readers, knowing which we hope they will appreciate us all the more.

passed through it, no amends can be made. Let us, therefore so live that when our time shall be consumed we need not regret the record we have made.

The meetings conducted by brother Workman at the Fountain Hill Meeting house in the Wooster church closed on the evening of the 10th with eight additions. Seven by baptism and one reclaimed.

by W. A. Harmon, who was to talk upon the had wished we were rich. We are glad, too, in seventy-five ways. A man is hard to deavor to read up our friend Forney's articles, subject at the Sunday school convention, but once in a while to have the opportunity of please if he cannot join the Dunkard church with which he has kindly favored us, and on account of unavoidable delay did not get seeing ourselves as others see us. Tell us judging from the answers. A good many learn whether he will strictly adhere to his there until after the subject was called and what you see, brethren and the sisters may, ask what I would say. Well, I would say disposed of.

We are happy to announce this week the ordination of brother Jesse P. Hetric of Philadelphia. We believe he possesses the scripand dangers which he must meet.

Apollos may water, but God must give the cents. Address American Book Store, 241 increase. SILAS HOOVER.

Elder C. G. Lint has been holding meetno doubt be accomplished.

will be sold at ten cents a dozen. It is one of may be spread over our happy land, is the the best articles that has appeared in our paper on the subject of dress, and should have a wide circulation. Let it be sent out to do missionary work.

Religion is the tie that connects man with his Creator, and holds him to His throne. If them in tract form, and hence all orders will that tie is sundered or broken, he floats away be filled. a worthless atom in the universe-its proper attractions all gone, its destiny thwarted, and and nobody attempts it. Brother Stein disits whole future nothing but darkness, desolation and death.

ALMANACS.—We will send "Our Almanac and Annual Register," as published by or one dollar a dozen.

Will also send The Brethren's Almanac, as published by Quinter and Brumbaugh Bros., single copy 10 cts.

day of pleasure is to them what an oasis is to in compounding a Horse and Cattle Powder, the traveler crossing the desert, an oceasion which he believes to possess rare medicinal of refreshment and great rejoicing, and that properties, and which he now offers to the will offer strength and endurance for the toils public. As the Doctor has been successful and fatigue of weeks to come.

my feet, and a severe cold. As soon as I can any thing which he does not believe to be I will get as many subscribers for the Pro-GRESSIVE and the pay as I can, and send on. We have had rain enough this Winter

to give us promise of a good crop. ELD. GEORGE WOLF.

However long it may be delayed, judgguess again, or what is better still, give it up. ment is sure, at some time, to follow the foot-The "voice of the Seven Thunders" is sell- steps of transgression. Because sentence g rapidly. Everybody should have a copy against evil work is not executed speedily, for himself and send a copy to each of his we may persuade ourselves that it will not be executed at all. But Nemesis follows us ever, like our own shadow, and nothing but the watchful mercy of God can break the force of her deadly blow.

The Bush Missionary Society, at Sidney, Australia, employs five missionaries, who are each provided with a wagonette and a pair of horses for traveling and the conveyance of feast occasions, and to paint and otherwise Bibles, religious books and tracts for sale and distribution. These missionaries held last year 412 services, sold 518 Bibles and Testaments and 5,259 other books and distributed 30,000 tracts.

It is for sale in the stores in Upernavik and is said to be a highly interesting work for those who can read it.

Bishop Crowther, who has made a great success in his African mission work, has had the misfortune to lose his wife. She was, like The difference in Christians with respect to him, a kidnapped slave. Both were rescued character and attainments may be traced, and landed at Sierra Leone about the same time and became scholars at the same school. these two missionaries has been a proof of the ability of the colored man to achieve great results for the advancement of his race.

The Illinois legislature is considering a bill appropriating \$80,000 for an asylum for insane criminals. This is indispensable when Time is very brief, and when we shall have the courts, or juries rather, turn out murderers as not guilty, when asked to do so on the ground of insanity. If the killing is clearly established, the community is only safe from a repetition of it when the murderer is safe in the penitentiary or an asylum for murderous lunatics,

Brother J. P. Martin tells us what he sees, in this week's issue. We wish that neither the Department needs be shown in big lethe nor any of our patrons, could see any cause ters on the outside, "This is a Quaker church entitled object and utility of Sunday schools about as much to realize our wish, as if we as to the qualifications and tests are answered

"The Handy Reliable Dictionary of the English Language," is the title of a little book received through the mail the other day. tural qualifications. May the Lord bless him It contains over three hundred pages, and with abundant grace for the additional duties gives besides the pronunciation and defininition of Words, a list of Weights and Measures Dear Bro. Henry I am still at this place, in common use, the Metric system, Abrevi-Waterside, (Feb. 18, 1881,) Bedford Co., Pa. ations used in writing and printing, and For-The congregation is still increasing, hope we eign Words and Phrases, and is sold in pamay have a good meeting. Paul may plant, per covers, at the extremely low price of 10 Broadway New York City.

Just think, dear brother, of the lonely. 'We ings at Waynesboro, Pa., and in the vicinity, have a county right here within a few miles for the last few weeks. None have yet been of Germantown, where our beloved church Brother David L. Meyers has purchased expelled as far as heard from. Bishop Saylor was first founded in America, with but one was expected to join him, when something will brother and one sister. Of all other denominations but our own; until we get to Philadel-THE VOICE OF THE SEVEN THUNDERS has phia or Germantown. May the Lord help been put up in the form of an extra, which our home mission cause, so that our churches prayer of your humble servant.

G. M. LUTZ.

Upper Darby, Pa.

We expect to put out a new edition of the "Voice of the Seven Thunders," and print

The document is considered unanswerable, claims holding the sentiments therein contested, and wishes his name expunged from the place of the "second thunder." We will cherfully expunge it from the second edition H. J. Kurtz, of Dayton, Ohio, at 10 cts. each, if he will show us where his views are misrepresented by the "Small Voice."

The price of the tracts will be as before, 10 cents per dozen.

Our brother Dr. G. W. Brollier, of Berlin, An oasis is a fertile spot in a desert. Some after an extensive experience as a Veterinamens' life journey lies through a desert. A rian and scientific experiment, has succeeded in his practice, we believe him competent to I am now confined to the house (have judge of the merits of medicines, and as an been for sometime past,) with Erysipelas in honest Christian we hope he will not offer useful to his patrons. It is put up in 25c. packages, but as they must be put up in tin boxes to go through the mails ten cents extra is charged when sent by mail.

Agents wanted everywhere, to whom a good percentage will be allowed. Sold only

CORRESPONDENCE.

THE CHURCH CENSUS.

The schedules are returning with commendable promptness. A good many letters are received asking for instructions, and to all these replies are sent. I thought I was doing the church a favor in giving due notice and advising a consultation. I see that Bro. Stoner wants the editors to send out slips to the preachers, advising them how to answer. Too late. I sent the editors a schedule apiece, with a copygram letter urging them to make such remarks as might be helpful, before the regular ministerial list was addressed.

The reader must remember that I am hand-Missionary effort in Greenland has brought ling over twenty churches, or denominations, the inhabitants of that cheerless country to a and that they all differ. I have no objection degree of intelligence where book publishing to directing in no mistakable words the work becomes possible. The name of the first book in other denominations, but I know enough published by native Greenlanders is "Kaladit about our church to prefer writing about five Okalluktuolliait Kaladlisut Kablunatudlo." letters to each schedule to giving any public directions. There the schedules are; fill them out. What I did try to tell was just so much time wasted. I said "use black ink." any number of the respondents use a mean aniline ink that will fade out in a year or so leaving the schedule blank. I said "do not write your letter on the schedule," but quite a number do put on the most abominable private letters with worse reference to the divisions, parties and persons on the blank pages, All this goes on record at Washington for the future historian to publish, and the coming generations to laugh at. I said "sign your name;" few do. I urged the common precautions of giving county and State-not one in ten does.

The Government was not making fun or playing when it printed these schedules They are the work of trained experts and the same schedule that a Dunkard fills out a Catholic does. It is an easy matter to sort the sects and say which are peace churches. Even editors write that there is nothing on the schedule to show that it is a census of noncombatant people. Do they think that In another column will be found an article of dissatisfaction with our paper, and we have schedule," or can they read? The question that the qualifications are "Sufficient age to

understand, and good intentions," and for the shall do a miracle in my name that can lightly his "plenty of whisky" if a scientific man test, "A vote of the church on the applicants case, and a general knowledge of him."

To give an instance of the muddle, one reports under the heading of qualifications, "All farmers," and for the test, "All in good circumstances." Now I can't change an official document without authority, and my position is official, not ecclesiastical, so they stand as received.

Nothing is easier than to fill out one of church; but stick to your congregation.

Satirical remarks are inserted about organs. But stop! Are you sure there are no Dunkard churches with an organ in them? I am sure of one, at least, that has. If a duly authorized agent of the Government were to ask you how many gallons of ice cream you manufactured for sale in 1870, or how many hops you grew for sale, there is nothing easier than to tell him. And if nothing was done in the line indicated, what sense is there in looking at him with open mouth and wonder. Can't you say we "made no ice cream for sale in 1870." Hundreds of thousands of people did. It is the easiest thing to say yes or no, as the case may be. And if not sure about a point doesn't the schedule say on its back to guess, and say you guessed? To leave a a council meeting, said, "I must tell you somespace blank, means nothing at all. It makes thing about the nature of our proceedings no difference how you spell or what you may be in writing, but give an answer to each question.

such may exist. They will be developed in ed from the church, we had taken into considtime, and if the refusal is earlessness or obstinancy the way is clear, and there is a com- fellowship with them; in which the church paratively short cut to success, though it will was unanimous that we could not, according not be profitable to the stubborn party. The to the gospel. They call themselves (as well government gives us many privileges and only asks us what others are asked. It is the part of a Christian and a gentleman to reply with pleasure and promptness.

ble ignorant persons, but, like the census of ship with us according to the gospel. population, it is bound to come.

ed first, and the best schedules come from Va. ing to the minutes of Annual Meeting, as I point and ask me I'll tell you at once with your manner of proceeding. pleasure. No letter is unanswered in twentypublish the list of church congregations reported, but there are over a hundred and the task of copying is too great. After the work is over I will have some suggestions that may be read with much profit by all. Meanwhile I thank the whole body for the good luck thus far, and hope that we will get through in good time, and compare favorably with other denominations. Howard MILLER.

Lewisburg, Union Co., Pa.

#### FROM P. R. WRIGHTSMAN.

From the first I knew of the church to the as Congregationalists. present, I have been opposed to secret acts, or the transaction of church business in secret, value, in my opinion it would be better for us or behind the curtain. Christ has said, "In to get our information from each other; and secret have I done nothing." John 18:20, not from those who are not connected with Except when thou prayest then enter into thy us. closef. Thus far the progressives have had Christ died; because they did not have on a ever in the (so called) clothes religion, except a man-made gospel-form of clothes; but that that taught in the scripture. effort was a noble failure, for it carried with it no force of justice. "No weapon that is formed against thee shall prosper; and every the hair, have their privilege to follow that A m tongue that shall rise against thee in judgment custom. All we ask is to grant those who thou shalt condemn; this is the heritage of think differently, the same privilege, "for the servants of the Lord." Isa. 54:17. Now whatsoever is not of faith is sin." since we as a body of progressive Christians, have condemned the caucuses of the Miami Valley Elders, and of the brethren elsewhere, to be consistant, we should not liave a secret or private convention, until we can no more be heard at Annual Meeting or through the ent for any convention among us.

speak evil of me." Mark 9:38. Therefore would open out on him. Yes, you may knock having God's word on our side, and trusting the props down that I put up, but you canin his word only, we need not be alarmed at not overthrow nature's methods-her foundathe threatenings of all the Sauls in Israel. tions are not on props-but on the solid rock. "Fear not little flock for it is your Father's Luke 12 : 32.

My second reason for not calling a convention is, it would all the more increase the prejudice, in the minds of those who folthese schedules.-What is the first question? low the customs of the fathers, and teach them State of \_\_\_\_. Now when a man stands up as as being essential to salvation. Let us not low pebbles man should eat condiments. Fowls a teacher, he ought to know what State he condemn such in their zeal, which is not aclives in. And so on. Under the head of sal- cording to knowledge, but pity them, pray for aries, three-fourths take it upon themselves to them, associate with them, worship together, say the church does not pay any. Hold on! and let them know that we do not hate them, doctors but a bad thing for the health and That's the rule, but the church in places does or slight them, because they hold such views. pay a salary. Don't answer for the entire Let them enjoy their views, but let them know of a truth, that as for us "we are determined great ignorance of sanitary laws among the not to know anything among them save Jesus Christ and Him crucified."—1 Cor. 2: 2.

> judgment, and eternal glory. God spake to poison in its concentrated state. Brandy, Moses to command the children of Israel, whisky, etc. he says are not poisonous. He "that they go forward" and so we will by the asks what I will do with wines for they all help of the Mighty One, go forward.

P. R. WRIGHTSMAN. Enterprise, Kansas.

A REVIEW.

Dear Progressive:

Having read an article in the Gospel Preacher, over the signature of A. J. Wine, from the English River church, Keokuk Co., Iowa; in giving an account of that day. One Swigart having come on a visit among members living in the outskirts of the district, preaching and organizing a No person has refused to comply, though church, including some who had been excluderation whether or not, we could hold church as we have learned) Congregationalists."

Now dear brother Wine, if you had been better posted, perhaps you would have been more careful what you said. You said the I expect to have some trouble with possi- verdict was, you cannot hold church fellow-

1. Would it not have been better to say The oldest member of the church respond- we cannot hold fellowship with them accord-And now I repeat ; if you are not sure of any have found nothing in the gospel justifying

2. The brother from Indiana, was not one four hours after its receipt. If you write me Swigart, but elder J. H. Swihart, of Bourbon, a letter use good black ink, and study brevity. Indiana, who came by special request, and Sometimes it takes a sled to get my mail from preached the gospel untainted with the tradithe post-office and so cut it short. I would tions of men, the same that we have advocated for some time.

ed from the church, was not willing to submit to the minutes of Annual Meeting as our creed, and was therefore dealt with accordingly, which has been the case with us all.

4. "They call themselves (as well as we have learned) the Congregationalists." In this you however, were filled by able brethren. were also misinformed, as we call ourselves Congregational Brethren; being in no way

Now as second hand goods never bring full

May we all labor "to show ourselves apthe privilege of being heard in Annual Meet- proved unto God, workmen that need not to ing and District meeting, although an effort be ashamed, rightly dividing the word of ponding secretaries were re-elected for anoth- March. Often wish I could write more for was once made in Annual Meeting in North truth." Our motto is to take the gospel with- er year, Eastern Ohio, to suppress the free speech out addition or subtraction, for our rule of of some of God's dear children for whom faith and practice. We have no faith what-

Those who think their salvation depends

HENRY NISWANDER. Kinross, Iowa, Jan. 27.

#### ALCHOOL AND THE DOCTORS.

I did not know I was criticising an M. D. when I penned the few lines in the Progresspress, and when necessity drives us to it, then IVE of Dec. 3. Philadelphia lawyers have alit is time enough. I see no necessity at pres- ways been noted for their fine clothes, and in this work, so that it might be carried on the doctors, I presume, for their great learn- more vigorously than before. Although some spiritual wickedness in ing. How shall I write? I dare not make high places have threatened the young child's an argument or offer an opinion for the doc- ing. J. P. Wolfe was chosen on standing life, yet with our trust in God and a holy life, tor has taken almost a page in the Progressthe angel who delivered Jesus and his parents IVE to answer a half column of what he calls Annual Meeting. from old Herod, may deliver us from the prej- "erroneous opinion (if opinion it may be calludice and superstition of those who would de- ed)." I do not want to be the cause of making ing, and all seemed to labor for peace and stroy us, simply because we do not walk with the Progressive drunk on alcohol. If a union in the church. Closed by singing and them in the tradition and commands of men, hoosier who received his schooling in a log prayer, by W. Arnold of Ohio, and therefore forbid us. Now Jesus says, cabin school house can so shake up a Phila-"forbid him not, for there is no man, which delphia doctor what would become of him and

I do not know how old the doctor is nor venture a wager" that if he continues in pracin drugs and alcohol for the cure and prevention of disease will be greatly weakened.

The doctor argues that because fowls swolhave a craw and swollow their food whole. Man masticates—or should—before swollowmorals of the people. If goodies belong to polite society in Philadelphia there must be polite people of that great city.

This is sufficient for faith, practice, death, alcohol was a poison. But admits that it is a contain alcohol. Why I'll let the polite people of your city drink them and I'll drink water. "Champagne, has 13 per cent of alcohol." Thirteen per cent, of poison. About

fifty per cent of whisky is alcoholic poison. The doctor calls whisky a medicine and knows that it cures, but he don't know how. It poisons the disease, don't it doctor? Giving poison is a shot at random. Sometimes it kills the disease, and sometimes it kills the patient. When the patient recovers the doctor gets the praise. If the patient dies it is a

dispensation of Providence. I have no time to fight a Philadelphia doctor this winter. Our legislature is in session, and it takes all our time to fight the saloons, and to preach temperance to our law makers. As soon as I can find time I will give the doctor some nuts to crack. O, no, doctor I have nothing against you, but I detest your teaching. No doctor in our county would dare pen, for our county paper, such an article as you wrote for the Progressive. He would lose his practice and be called the saloon-keeper's advocate.

Doctors have been a great hindrance to the temperance cause here, but they know better now and are doing good work in the temperance army. S. M. MINNICH.

### REPORT OF SUNDAY SCHOOL CONVENTION AND DISTRICT MEETING IN MIDDLE INDIANA.

3. The brother from an adjoining district by moderater of last convention, brother Bech- treasures are given us, let us note them down, whom you represented as having been exclud- telheimer, after which brother Samuel Murray hoping that inasmuch as they were profitable was chosen assistant moderator; A. Leedy, to us they may possible benefit others. reading clerk; and Jos. Amick, writing clerk.

On account of the inclemency of the weather, only five of those to whom duties had been assigned were present. Their vacancies

connected with the church generally known hereafter they would labor more earnestly in delphia. Address me there, care of brother

"Teacher's Work and Influence," "One Talent," and "Our Mission."

that they should be published in the different church papers.

journed. Next day met in District council. Brother A Miller was chosen moderator; J. P. Wolfe Reading Clerk; and Jos. Amick, Writing

A number of queries were presented, but the most important related to the Orphan's Home and Mission work.

A committee of five had been appointed at last District meeting to canvass the different church districts, to procure means for an Orphans Home, but it seemed that not the amount of energy had been put forth by them that to poor me. should have been, and the result was that but a small amount had been procured. Seven other brethren were then appointed to assist

One query was referred to Annual Meetcommittee, and A. Miller as delegate to next here. The interest is good; 7 applications

Christian courtesy prevailed during the meet-

LILLIE A. LESLIE.

North Manchester. O.

FROM THE CITY OF BROTHERLY LOVE. PHILADELPHIA, Feb. 17, 1881.

The Philadelphia church had more than an election. Our dear brother, J. P. Hetric has been ordained to the office of Bishop. Brothgood pleasure to give you the kingdom."- how long he has been in practice, but "I would er Joel Reiner, son of elder Jacob Reiner, elected to the ministry. Elders Jacob K. tice ten or fifteen years longer that his faith Reiner, Jacob Gottwalls, and E. Poulstan. officiated. At the same time we had a series of meetings, coduncted by brother Hetric, with a few refreshing sermons from elders Poulston and Reiner, and a much appreciated and very instructive wind up on Tuesday night, by our highly esteemed brother W. Swigart, ing. The "goodies" are a good thing for the of Huntingdon. While the meetings were a great feast to us as members, they were the means, by the blessing of God, of bringing five precious souls to Christ in the days of their youth, with a strong Methodist on the fence. may the good Lord help him to find the TRUE The doctor goes into spasms because I said fountain. All is peace with us, "thank God." No tradition of the elders amongst us, but the unadulterated word of God is powerfully expounded to us, twice every Sabbath, by our worthy brother and elder J. P. Hetrick and H. C. CASSEL.

> Brother H., I am glad to tell you that I received the Progressive again. It somehow neglected to visit us for some time past, and I had consequently begun to entertain fears as to its wellbeing. Much pleased to see that it is still earnestly battling for right, truth and justice. As I believe God is on the side of right, so I believe the PROGRESSIVE (if it maintains its principles) will be victorious in the end.

Come brethren and sisters, let us have more pleasant little talks about the goodness of God. feel assured the Progressive will welcome such articles to its columns. It cannot be possible, that we have been trying faithfully to serve our heavenly Father all those months and years, and he has not given us abundant reason to speak forth his praise. Should we not fear if we do not more highly appreciate those inestimable gifts, than to bind them in a napkin and silently lay them away, that he might not be pleased to continue such favors. Tis true those beautiful ennobling thoughts which he gives us, do not look so beautiful when we clothe them with our imperfect words or expressions, but as that is the only way by which we can communicate them to each other I think we should at least try to do the best we can. Do we not distinctly remember when we began to try to learn to write, that although we tried to precisely imitate the On Tuesday, Feb. 8, the brethren and sis- copy, our letters would look, Oh, so homely; ters of the Middle District of Indiana convened | we would become sadly discouraged, but by with the members of the Upper Deer Creek perseverance we soon were able to write a church, to labor in the Sunday school cause. readable handwriting. May we not hope to Brethren were present from Ohio, and the be equally successful in picturing our thoughts Southern District. The meeting was opened if we faithfully persevere. As the precious

LAURA SLOTTER. Columbiana, Ohio,

Dear Brother ;

On the second I shall go up The propositions were all very interesting- to spend several days with the "Coventry" ly discussed, and we believe that all felt that church members. The 26th I leave for Phila-E. E. Roberts, 2135 Frankford Avenue, Cor. Three essays were read by the sisters : of York St. I may spend a week or ten days in the city visiting the members. From there I go to Washington for a day or two of sight-A resolution was passed by the convention seeing at our capital City. Then on to Warrenton, Fanquar Co., Va., to visit Major Robert Dowman's family-friends of ours. Ex-The committee of arrangements, and corres- pect to reach home about the latter part of the Progressive. Take the will for the With singing and prayer the meeting ad- deed. Love to all, from your true triend and sister in Christ. JULIA A. WOOD.

Phænixville, Pa., Feb. 19.

MORRIL, KAN, Feb. 1, 1881.

Just closed a series of meetings in Gage county, Neb. Ten additions. Meetings closed with best of feelings. The fear entertained by some that brother B. was a fast sensationalist, seemingly all vanished. I was kindly treated by all. May God bless our brethren in Gage county, Neb. for their love W. J. H. BAUMAN.

> FARMERSVIMLE, OHIO. Feb. 1881.

> > JAS. A. RIDENOUR.

Brother Holsinger;

We, brother John Fitzgerold and myself, are holding a meeting here, the first meeting of the kind ever held for membership up to this time.

#### OBITUARIES

GOCHENOUR.—Died in Conemaugh, Johnstown Congregation, Feb. 12th 1881, EPHRIAM ELMER, son of brother and sister Hiram Gochenoun; aged 9 years and 29 days.

For the PROGRESSIVE CHRISTIAN. A DIRRIE. BY DAVIS K. FRY.

Night her starry crown slowly weaves, Looking calmly down on their dry withered leaves; The dead in their graves-the ghostly reaper! With no watch but the icy cold sleeper.

The winds moan through the gloomy night, Where the cypress branches wave in the dim sepulchral] Where the gray shadows, like a funeral pall, Come creeping up over the low grave-yard wall.

Death eagerly stretches out his icy, fingers, Where the pale blossoms, through the darkness lingers; Through the deep black gloom of night, Shines a gleaming star-tis a ray of light.

The altar lamps with flames are leaping With the snowy virgins vigils keeping; Lightning up the shroud, the pall and the bier, Through the pale, misty twilight are almost here.

The surging waters around us foaming roar, Over the dark waves, we find a spirit shore; The white robed angles wade out in the silver tide, Over which the snowy figures safely ride.

The spirit chorus we almost hear, As the phanton barque draws safely near; Scattering snowy lilies over the silver sands, Where the white robed figures safely land. Philagelphia Pa.

> For the PROGRESSIVE. OBJECT AND UTILITY OF BUNDAY SCHOOLS.

> > BY W. A. HARMAN.

[From the unpublished Report of the Sunday school Convention of the Western District of Penna., for 1886.]

The Sunday schools have a great and glorious object in view. I want to give a few of the objects of a Sunday school when conducted properly, or what should be the objects of the Sunday school.

Every institution, and every enterprise has an object in view. Our churches, our schools colleges, seminaries, and every work, good and bad has an object in view. The Sunday school being one of the greatest institutions under the sun, for the benefit of mankind, should have a great, grand and glorious object in view, which should be first, the glory of God; and if we conduct them in a manner that is pleasing in the sight of God, our schools will prosper, for he has promised to bless every good work. If we incur the divine favor and blessing, though we have opposition, trials and difficulties, we have no need to fear; all the united powers of hell cannot prevail against it.

Brethren and sisters, let us rely on God's promises; work to his honor and glory and we will always be right. Let us have God might, and our labors will be a success.

The Sunday should have for its object the salvation of souls. In this direction the church and the Sunday school work together, and we should strive to make the Sunday school an indispensable auxiliary to the church, in bringing souls to Christ. It has done much and is yet doing a prominent part in this direction. The fact is, that though the church meets the wants of the adult, and provides spiritual food and shelter for them, it has neglected the lambs of the flock, and provides no fold for them; and they have neither food nor shelter, and would starve for want of proper nourishment. Right here the sunday school steps in, takes care of the little strangers, provides for them spiritual food, brings them up in the way they should go. The object is to teach them while they are young before their minds and hearts are pampered with every evil thing. By so doing they are kept clean of evil habits, and bad principles, and therefore they grow up and become good men and women; ornaments to society. The object of the Sunday school is to provide ample means through which they may acquire a knowledge of the word of God, and that they may learn what he requires of them as children, and that they may become his followers. The object of the Sunday school is not to take the place of family training, or parental training, but simply to aid the parents in bringing up their children, to a knowledge of the truth as it is in Christ.

And the success is wonderful. It can be noticed everywhere. It will go on its own merits. It is indelible, and will remain for ages. It leaves impressions that will become principles. The design of the Sunday school is to direct the little strangers to the lamb of God that taketh away the sins of the world. And how necessary it is to have such an institution, for the instruction of the young. The Sunday school is a means of civilization. It is evident that prior to having at least a limited knowledge of the word of God, no nation, no country, and no person is thoroughly civilized. By means of the Sunday school those who rove the streets, woods and fields on the Lord's day, will be brought to know the Lord and through him be saved.

The object of the Sunday school is to benefit mankind in general; both old and young, both great and small, can be benefited. When conducted properly they are a benefit to all TIAN.

who want to be benefited. The young receive instruction, the old may both give and receive instruction. The Sunday school is a grand medium through which both old and young may acquire a knowledge of the word of God; which will guide them into the strait and narrow path, that leads to everlasting happiness and bliss forever.

Lastly, the object of the Sunday school is to lead the little ones in the way that leads to heaven, lead and teach them in childhood, aid them in man and womanhood, strengthen them in old age, and finally when this life's labors are over, that they may be fitted and prepared to meet each other in the home beyond the skies, where they will be united in one grand and glorious school, where Christ. will be the superintendent and the teacher, and they and we will sit at his feet and learn of him. Then all will be peace and joy and everlasting bliss.

> For the PROGRESSIVE. PERSEVERANCE.

BY JULIA A. WOOD.

Perseverance is the life of religion; and is progressive in its purpose and intent. None can succeed in anything without it. Its very definition signifies no turning aside for impediments. "A prudent man looketh well to his going," is a passage worthy of adoption. And once quickly and thoroughly examining a work, all "lawful" matters must be persevered It should not, nor does it stop its work one moment to be influenced by the croaker, nor the evil-doer. But with a firm trust in God's might; and a strict observance of His counsel and commands, it is nerved to "press forward toward the mark."

Good and great things usually have more floods to stem than the less important ones. Our Savior was a model of perseverance:-During His journey upon earth He persevered in His heavenly mission till it resulted in defamation, persecution, mockings, scourging -yes and in crucifixion! Oh! the trials of of that sinless One. The love for His good cause made Him not to turn aside for the sad prospect of His future, earthly end.

Nothing daunted, He persevered through Phrenological Journal good report, and evil report until His grand work was finished. It began with the cross, and ended on the cross! Now for His holy perseverance, He is crowned with glory; and His works do follow Him. No cross, no crown" once of Health," and no expense will be spared to is a sweet and comforting adage. Great spirits | make it the best publication for general circulation; on our side, and then work with all our might, and our labors will be a success.

They are bold as a lion, but harmless as a dove. Onward! march! persevere! dear brethren struct the people in the methods that are available and sisters; and Almighty God will eventually crown all "lawful" efforts with good. Then weary not in well-doing."

> For the PROGRESSIVE. "WHAT I SEE?"

BY J. P. MARTIN.

I see that brother Culp of Iowa wrote concerning the Elder meeting here in the Valley, and that he sifted some of our largest grains through a very coarse sieve.

I see that brother John Murray tore his nice littie house down. He could have been better occupied by tearing Satan's house

I see that brother Aaron Diehl does not feel very progressive.

I see that brother D. P. S. is a little out of sorts, and writes a little as though he was

I see that H. R. H. is very near the other extreme, and maybe he was a little mad at D. P. S. Hope not.

I see lots of room in our periodicals to write Jesus Christ and him crucified, if many of the bright inteligences of our body would drop the pen of contention and take them up in Christ's causes we would have no time for family quarrels. Come brethren, don't quarrel; that is child work. Be souls that will will rise above that petty element.

I see that instead of writing this card, I might have written something better, and again I might have done far worse.

I see that my Redeemer liveth and is mighty to save. God be with you, brethren. New Lebanon, O.

War against grog-shops and rum-holes still goes on in Wasington. It is a disgrace to the Nation that the rummies should not long since have been utterly routed and kicked out of the field. We shall have the reputation abroad of of being a drunken nation, when in our very Capital we cannot control the retail trade in rum. The honored name of Washington ought to be dropped, and that substituted should be Runville. 'Tis "a rum thing,' is this war at the Capital.—Boston Traveler.

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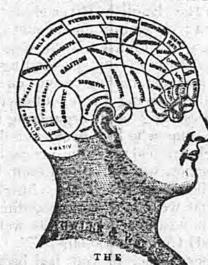
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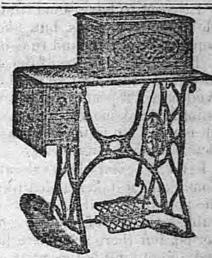
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