

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, JUNE 27, 1879.

NO. 25.

POETRY.

HOW LITTLE WE KNOW OF EACH OTHER.

How little we know of each other,
As we journey o'er life's dusty main;
How little we know of the pain,
How little we know of each other,
In the various stages of life,
That which we feel, and temptations,
The pleasure that mingle with strife.

How little we know of each other,
How little our neighbors we know,
We always are subject to error,
We ever are subject to woes,
How little we know of each other,
How much of ourselves do we see,
We cannot be truth and perfectness,
How sinful and faithless we be.

How little we know of each other,
How little we can see but the surface,
We know not the tumult within,
How slender will keep his deep tears,
How pleasure will keep his deep tears,
Is hiding the faces of tears.

Essays and Selections.

For the Progressive Christian.
The Guilt and Evil of Covetousness.

BY J. L. FRY.

Continued.

Closely allied with this evil are formality and hypocrisy in religion. They speak one to another, every one to his brother, saying, "Come, I pray you and hear what is the word that cometh forth from the Lord." And they come unto them as my people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness."

To the eye of omniscience they present the hateful spectacle of so many pieces of solemn formality going through the attitudes and signs of devotion, but destitute of all corresponding emotions within. He asks for the heart alone; but they have brought him all except the heart, that is far away, in the mart, the field, the business of the world—"buying, and selling, and getting gain."

In connection with this formality, there will necessarily exist a weariness and impatience under the restraints of the Sabbath. The worldly professor feels during the sacred hours as if everything important were standing still. He is not sensible of any need for a day of rest, for the world does not tire him, or tires him as a fatiguing pleasure to which he is anxious to return with renewed zest. And, until he can so return, the language of his heart, in relation to the Sabbath, is, "Behold, what a weariness is it!"

But if religion be irksome to a person because it interrupts his worldly pursuits, it is but a short and easy step for him to turn religion itself into traffic. "Godliness * * * is gain," but he reverses the proposition, and supposes that "gain is godliness." Like the ancient Jews, he would crowd the temple courts with "the tables of the money-changers," and convert the sanctuary itself into the palace of mammon. His motive for assembling with the worshippers of God may be expressed in the language of Shechemites, when adopting the religious rites of the sons of Jacob: "Shall not their cattle, and their substance, and every beast of theirs, be ours?" But as the ruling principle of his conduct is gain, the same principle which induced him to assume religion may lead him to renounce it, and to draw "back to perdition."

How many, who had apparently deserted the service of the world, and enrolled themselves among the servants of God, does covetousness again reclaim, and swear them to allegiance afresh. "They did run well," but the fable of Athura became their history—a golden bait was cast in their path; they stopped to take it, and lost the race. In how touching a manner does the apostle refer to the fatal delusion of some—probably living characters, known both to himself and Timothy—and impute their apostacy entirely to their avarice. "Money" *

* saith he, "which while some coveted after, they have crept from the faith, and pierced themselves through with many sorrows." And how likely it is that Bunyan drew from personal observation, when in his inimitable allegory, he describes the professed pilgrims, Hold-the-world, Money-love, Slave-all, and By-ends—names which still stand for living realities—as leaving the road, at the solicitation of Demas, to look at the silver mine "in a little hill called Lucre." "Now," he adds, "whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps which commonly arise, of these things I am not certain; but this I observed that they never were seen again in the way."

But where covetousness does not lead the professed believer to open apostacy, it involves him in the guilt of idolatry; and this in the eye of Scripture, is a step beyond. If the former be the rejection of the true God, the latter is the adoption of a false one. Endeavor to escape from the charge as he may, his covetousness is idolatry. The general impression on hearing this proposition is that the term *idolatry* is only employed by the apostle to an accommodated sense—that covetousness is only figurative idolatry.

But in the figure lies its force. There is not more essential idolatry, at this moment on the face of the earth, than that which the avaricious man pays to his gold. The ancient Persian, who adored the sun only as the *visible image* of God, was guiltless of idolatry compared with him. And the only pretence he had for saying he is not guilty,

is, that he does not perform acts of bodily prostration before it. But acts of mere formal homage are no more necessary to constitute a man a worshipper of mammon, than they are to render him a real worshipper of God; in each instance, the homage of the heart is in the stead of all outward prostrations. And does not his gold receive that? Is not his heart a temple from which God has been excluded, in order to make room for Mammon? While he worships God, formally as if He were only an idol, does he not, as to his gold, as much cordially as if it were God? regarding it as with all those deep feelings, and mental glances of confidence, which should be reserved for God alone? The idols of the heathen stood, so to speak between heaven and earth, obscuring the vision of God, intercepting and appropriating the incense which should have ascended to the eternal throne; and does not his gold, instead of leading his thoughts in gratitude to God, stand between him and the Divine Being, concealing God from his view, engrossing his thoughts to itself, and filling him with that satisfaction which the soul should find in God alone? If his gold could be endowed with the power of perception, would it not be tempted to think itself a god? If it possessed the power of reading his heart toward it, would it not find its image enshrined there? and a degree of affection lavished on it, and a closeness of communion maintained with it, such as a God might accept? His *covetousness is idolatry*.

Among the fatal evils inflicted by covetousness on the church collectively, the corruption of its doctrines and deterioration of its piety, form one of the greatest magnitude. This it has done in two ways: first, by obtruding men into the sacred office who have taught erroneous doctrine as zealously as if it had been true; and, secondly, by obtruding others who have taught an orthodox creed with which he had no sympathy, as coldly and heartlessly as if it had been false. The former have been founders of heretical sects, and propagators of a spurious piety; the latter have contributed to lay all piety to sleep, and to turn the church itself into the tomb of religion. The former have often *professed falsely* because the people loved to have it so, consulting the depraved tastes of those who would not endure sound doctrine; the latter have consulted only their own tastes, which sought no higher gratification than the sordid gains of office. "Woe unto them!" * * * for they have run greedily after the error of Balaam for reward." A heart they have exercised with covetousness practices, and cursed children, * * * following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness." Like him, both have equally, and for the same reason, labored in effect to "curse the children of Israel." Like the Pharisees of old, both have equally, and for the same reasons, "made long prayers" their pretence, but the "devouring of widows' houses" their end. Like Judas, both have equally, and for the same reasons, betrayed the Son of God into the hands of his enemies. Like Simon Magus, both have trafficked in the things of God. Both alike have been "greedy of filthy lucre;" have obtruded the courts of the Lord; taken up a position between God and man; and, through covetousness, have made merchandise of human souls. They have brought the world into the church; and have sold the church to the world. This is the triumph, the apothecosis, of Mammon. Piety has left the temple weeping at the sight; morality itself has been laid in in its condemnation; an ungodly world has triumphed, and the Son of God has been crucified afresh, and put to an open shame."

Philadelphia.
Continued Next Week.

For the Progressive Christian.
Life and Death.

Happiness is the great pursuit of man. Some are only happy while toiling for wealth; others are only happy in the prodigal waste of it. Some find their happiness in the pursuits of political promotion. Some in toiling their way up the Hill of Science. But too many find their happiness in the dissipations of life. Nine-tenths of the human family find their way to a premature grave, through the slough of dissipation and glutony. Yes, nineteen-twentieths fall short of the patriarchal age, of three score years and ten. "As thy days are, so shall thy strength be." I beg leave to paraphrase this promise, in a sense, peculiar to my present subject; and I imagine that my pharisaical pride will not be regarded as an unrighteous one. "As thy days are filled up with the temperate use of the means that God has given to promote the health and happiness of life; so shall thy strength be sufficient for its toils, while passing to its distant bourn in yonder silent grave." We talk about our days being numbered, as though the Maker of our frames had placed the number of our days upon us, at our primal existence; as though he had said, "Thus far shalt thou go and no farther in the journey of life, whether the habits of that life be temperate or intemperate." The thoughtless and the indifferent may entertain such an idea, but the sensible, reflecting mind, cannot away with such an idea. Our days are numbered, but they are numbered by the use or abuse of the good things of life, which God has conferred for our happiness. God is just as we are, certainly the author of sin, as he is the author of ill health. I hope it shall be understood, as speaking of God's common dispensation to man, and not of his special Providence.

That God has wrought miracles for the accomplishing of his purposes toward man, no well-informed person will deny; and that the miracles are out of the common order of things, or are apparent violations of God's established laws, is equally true: but why and wherefore we presume not to say. But as we have not set ourselves down to a thesis in ethical theology, or the discussion of the deeper interest of man's immortality, we shall return to the consideration of the more temporal part of our subject.

We are told that "Life is uncertain and death is sure." The truth of this compound proposition will hardly be called into question by any philosophical mind; hence the reader may understand that we have not presented these topics with a view to the discussion of their merits. Every day's experience bears fresh testimony to the fact, that "all things are passing away." With these views, it becomes every intelligent mind to ponder the frailties of life, and enquire into the causes of its sudden disruptions. Life hangs upon precarious contingencies. It behoves us to know what these contingencies are, and why they are. In other words, is God or man the author of life's calamities? How often are we found "charging God foolishly," by making him the author of all our miseries in health, in business, and in the social relations of life. We propose a brief discussion of this subject under the following heads: First, God is love, and therefore, the author of all good. Second, Man is the primal agent, and the willing author of his own disasters. Our first proposition admits of no discussion as it cannot by any possibility meet with a contradiction, in the mind of any intelligent person. A few observations, however, may not be misplaced in this place. God, who is love, can never be the author of evil, for love can never beget evil. "Sin is the author" of all evil, for "Sin brought death into the world, and all our woes," but God is not the author of sin, therefore, God is not the author of our woes. A God of love to man, cannot, by any possibility, be a God of evil to man; this would be the height of inconsistency. But our God is a just God, and can therefore never be an inconsistent God. All men are under sin, therefore, all are exposed to the evils consequent upon a sinful condition. Sin is not merely the author of the evils of the mind and the soul, but those attendant upon the body also. "Sin brought death into the world." And sickness is primal death, or death in its incipiency. Therefore all sickness is the result of Sin, or the violations of some of the established laws of God. God has made laws not merely for the regulation of the soul or moral faculties, but also for the mind and the body. The violations of the former, are liable to eternal penalties, while the latter are only subject to *temporal retribution*. But man is the Author, the publisher, the promulgator, and the lover of sin; therefore, man is the primal agent and willing author of his own disasters.

A righteous God, could not but make righteous and equitable laws for the government of his creatures. These laws, as we observed before, are for the government of man in his *mental, moral, physical* capacities. The organization of man mentally, morally, and physically, is such that he could attain to no degree of happiness, unless under the guidance of just and equitable laws. Man's highest happiness consists in "loving God and keeping his commandments." All laws are inequitable and unjust, that have not penal commensurate or equal to their violations. If man sins against his own soul by violating any of the express commands of God, he must suffer the penalty attached thereto, or find an escape, through the mediation of a substitute. If man sins against his own mind by destroying or impairing its faculties, through the agency of intemperance, or in any other way, he must suffer the consequent penalty—mental aberration, idiocy, madness, or insanity. If man sins against his body or physical powers, by breaking his bones, cutting his flesh, taking poison into his system, eating unwholesome food, or making a gluton of himself, he must suffer the correspondent penalty, which is sickness, detention from business, from necessary labor, and from the pleasures of social intercourse; these are grievous and hard to bear. But the abuse of the physical faculties is often carried to such extremes as to result in death. To all of all others is the severest penalty. These three propositions are so fully established by every day's experience that no reasonable mind will ask for further proof.

A God of love, in making laws, must necessarily have instituted a code, commensurate with the highest degrees of the relative or progressive happiness of his sentient creatures. He tells us, "the path of the just shineth brighter and brighter, until the perfect day." Those who violate no precepts, no commandment of the great King, wilfully, must go on from one degree of happiness to another till "this mortal shall have put on immortality," and the soul be involved in Heaven's highest fruition. Man is a free agent, else a righteous God had not made laws binding upon his acts. No law can be binding, unless the agent or subject of such a law be free to do or not to do, its commands. God has required nothing of man, that he has not made possible for man to do. Hence man, violating any of the laws of health, of friendship, or of religion, must abide the penalty. And having violated any of said laws, and charging the evil to the account of God's providence, makes himself doubly guilty; and, yet this thing is done daily, and that, too, by

well meaning people. If I make myself a glutton, and gormandize the luxuries of the table, till my overburdened stomach is inflamed to a degree, almost beyond endurance, and am thereby dying by inches with the dyspepsia, shall I make God the author of my sin? God is not the author of evil to man, in any way possible for to suffer evil, either in this life, or that which is to come. Therefore, our ill health must result from our own acts, in violating God's established laws of health. We are told that no drunkard, murderer, &c., can ever enter the kingdom of Heaven. If our Bible were more read, better understood, and its precepts made the rule of our life, we should be youthful at fourscore, and our end would be peace. If we could live in the full enjoyment of all the benefits of Temperance as required in God's word, the present generation would increase the longevity of mankind twenty percent, &c. There is nothing so striking as this simple truth that the sins of gluttony and intemperance are "visited upon the third and fourth generation." This is the legitimate result of the violations of God's established laws. As God in his good Providence, has provided a remedy for spiritual evils, so has he provided remedies for temporal ones. For every ailment there is a remedy if taken in time; and for every poison an antidote. As man by his imprudence, destroys the health of his body and cripples the efforts of nature to keep the machinery of life in motion, it is no more than reasonable that he should use all suitable means to recover the health he has lost, and restore the wonted operations of her functions.

Yours truly
HENRY H. MARTIN.

For the Progressive Christian.
The Mission of Christ.

BY ANDREW MOHLER.

The field is so large, the subject so vast, that I am embarrassed to decide what particular claim of evidence to present. I will first notice what is declared concerning the mission of Christ as it bears upon the question of ultimate destiny; and I begin with the language of God himself, as used in the garden of Eden: "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shall bruise his heel." Gen. 3: 15. Here, in the very opening of this great moral conflict, we find the assurance that the serpent himself is to be finally and utterly destroyed; for this is the significance of bruising his head. That the seed of the woman here meant Christ, is I believe, conceded by all; and this truth is reiterated in other words by Paul, when he says that Christ came in the flesh, "that through death he might destroy him that had the power of death, that is the Devil." Heb. 2: 14. Passing forward to the call of Abraham, we find this promise: "In thee shall all the families of the earth be blessed." Gen. 5: 35. That this refers to Christ in the line of Abraham none will dispute; but it is put beyond question by Paul, who says: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3: 16. Not only is Christ to destroy the serpent, but all families are to be blessed in him. What that blessing is, or just how universal, we are not yet told, but its universality is distinctly set forth.

Coming down to the Prophets, we find the coming of Christ and the blessings of his complete reign more fully explained; and the prophets, in contemplating them, burst forth in the most triumphant language, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10. "And he will destroy in this mountain the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away all tears from off all faces, and the rebuke of his people shall take away from off all the earth." Ir. 25: 7, 8. This language is to be considered as indicating the joys of Christ's reign. It renews and confirms the promise of universal blessings. To affirm that the serpent will still retain life enough to torment multitudes of God's children forever; to say that some families will never be blessed, and some eyes be forever wet with tears, would contradict the natural force, and fall short of the generous aspirations of these great prophecies, which shine down through the past like stars of light. But all doubt upon this point is dispelled by the interpretation which the divinely inspired Apostle Peter himself gives them. Referring to Christ, he says: "Whom the Heavens must receive until the times of restitution of all things which God that spoken by the voice of his holy prophets since the world began." Acts 3: 21. Here is an authorized exposition of these prophecies, and a distinct announcement of the hope worthy of the prophets of God. Man may fear and tremble, but when God speaks, the word is not defeat but victory. Prophecy, therefore, in describing the mission of the Christ and its results, declares the end of sin and the universal reign of righteousness. Coming to the time of our Savior's appearance upon earth we find it distinctly declared that he would "save his people from their sins." Matth. 1: 21. He says: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." Matt.

5: 17. That is, his mission, as set forth in prophecy, would certainly be accomplished: the prophets would be proved and not disproved in him; for again I repeat the language of Jesus himself—"God hath not sent his Son into the world to condemn the world, but that the world might be saved by him." John 3: 17. Again, "And I, if I be lifted up from the earth, will draw all men unto me. Turn to John 12: 32 and 10: 16.

These are a few of the passages in which Christ, in entire accordance with the prophecies, declares the purpose of his mission and the success which should crown it. Can we wonder, then, that when the fulness of time had come, and our Savior was born, an angel broke forth in the trumpet, shouting, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people." Nor can we wonder that it was caught by a multitude of heavenly host and reechoed with, "Glory to God in the highest, and on earth peace, good will toward men." But upon any other interpretation of the mission of Christ, to say that it did not purpose, or that it will not accomplish the salvation of the world, with what consistency could such a song of joy to all people be uttered.

That Christ's mission purposed the salvation of the world, we have consulted some of the prophets and listened to the words of Christ: now go with me to the Apostles. Those whom Christ commissioned to preach the Gospel must certainly be allowed to have understood it. What do they say? "Forasmuch, then, as the children are partners of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." Heb. 2: 14, 15. How beautifully this corresponds in sentiment and almost in language, with the announcement in the garden which I have already noticed, and seeking more specific assurances, we find them in every form of language. Paul says: "God, who in sundry places and in divers manners, anciently spake to the fathers by the prophets in these last days spoken to us by his Son, whom he constituted heir of all things." Heb. 1: 2. "He is the propitiation for our sins; and not for ours only, but even for those of the whole world." 1 John 2: 1. Again, "We have seen and do testify that the Father sent forth the Son to be the Savior of the world." 1 John 4: 14. As we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that by the favor of God should taste death for every man." In his letter to the Ephesians, we find this language: "Having made known unto us the mystery of his will, according to his good pleasure which he purposed in himself; that in the dispensation of the fullness or times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." Eph. 1: 9, 10. Lest I should weary the reader, I will quote but one more passage upon the point—Rom. 14: 7-9. "For none of us liveth by himself, and none of us dieth by himself; but whether we live or die, we are the Lord's. For to this end Christ both died, and rose, and liveth again, that he might rule over both the dead and the living. But why dost thou despise thy brother? for we also shall all be placed before the judgment seat of Christ. For it is written, As I live, saith the Lord, surely to me every knee shall bow, and every tongue shall confess to God."

Now I affirm that language cannot be found to express more absolutely and clearly the universality of the mission of Christ than is done in the passages quoted. It is declared in terms both general and specific, by implication and direct assertion. Christ tasted death for every man; he is heir of all things, the Savior of the world. This is the testimony of the apostles, in which we have their understanding of the mission of Christ; and the Bible reader will not fail to perceive how evidently it accords with and confirms what I have already said of his mission as shadowed forth in prophecy. Will that mission be accomplished? It would seem that a Christian people, professedly believing in a God of infinite attributes, and in Christ to whom he gave all power, might forego all doubts of this question. To show that God absolutely purposed a certain end, and sent his Son to accomplish it, ought with such a people, at least, to be a sufficient guarantee that the end will certainly be accomplished; for we have the express declaration of Scripture that God's command shall stand, and that he will do all his pleasure. Yet such is the weakness of our faith in God, that it takes "line upon line and precept upon precept." The certainty of the full accomplishment of the mission of Christ, has been set forth in the several passages already quoted, the prophetic declaration is "that he shall overcome the travail of his soul and be satisfied;" and also the assertion of our Savior himself, "I, if I be lifted up from the earth, will draw all men unto me." and yet again, that "the Father loved the Son, and gave all things into his hands;" that all the Father gave me; and yet again, that "the Father loved his people from their sins." Matth. 1: 21. He says: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill."

To be Continued

If you would have a thing kept secret, never tell it to anyone; and if you would not have a thing known of you, never do it.

THE PROGRESSIVE CHRISTIAN.

The Progressive Christian.

A Religious Weekly.

H. R. HOLINGER & J. W. BEER,
Editors and Business Managers.

BERLIN, PA., JUNE 27, 1870.

BRETHREN'S PROGRESSIVE PUBLISHING CO.

The subscription of the PROGRESSIVE CHRISTIAN is \$1.00 a 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 out until the term of subscription expires, unless otherwise directed. Payment when sent by mail, should be made in Money Orders, Drafts or Registered Letters. Money orders shall be made payable to BRETHREN'S P. P. CO., Berlin, Pa. All letters and communications to be addressed to Brethren's P. P. Co., Berlin, Somerset Co., Pa.

PROGRESSION.

Nature and religion, though distinct principles, both have for their source the same Creator, and both work in harmony. Nature perpetuates herself by producing each in miniature. The people of God are first children; and as such the Savior addresses them: "Little children, yet a little while I am with you." We are children of God by faith in Christ. But nature supplies nourishment to its products, and performs a growth. Religion, too, has its means and process of development. It admonishes its "new born babes" to "desire the sincere milk of the word, THAT YE MAY GROW THEREBY." Two translations before us read: "That ye may by it grow unto salvation." God through nature provides the infant with a desire for nourishment. This desire moderately gratified produces development in stature and capacity, physical and mental.

There is a corresponding principle in religion, through which the Christian is enabled to "grow in grace and in the knowledge of the truth," "into a perfect man, unto the measure of the stature of the fulness of Christ, and that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine. In nature the body grows in size and strength; in religion the soul, the mind, the heart, the affections, enlarge, expand. This is what we call Christian Progression, and this is the work in which this paper desires to labor. Our work in religion is parallel to that of the cultivator in nature. The Lord recognizes service in that capacity. Paul planted, Apollos watered; but God gave the increase. We are laborers together in the vineyard of the Lord.

The food upon which the child of God must live and grow, is the word of God. In nature there is food which is wholesome, and that produces a healthy growth, and there is that which pampers and brings on disease. So there is a spiritual meat and a spiritual drink, which is Christ. Jesus himself teaches us that "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And his own explanation is: "It is the spirit that quickeneth. The words that I speak unto you, they are Spirit and they are life." Hence babes should earnestly desire the sincere milk of the word, that they might grow thereby. Having been born again by the word, regulated by means of the eternal word of God, the evidence of our change will follow, in our meekness, simplicity, and attachment to the word of God, as new-born babes, whose first attachment is to their mothers' breast. So true believers thirst for the pure word of God.

And as the child grows by the use of this childish food, it will not always remain a child, but become a man, and able to partake of strong meat," and to exercise its senses in discerning both good and evil. When we are children, we speak as children, we understand as children, we think as children; but when we become men we out-grow childish things. We become able to endure hardships, as valiant soldiers. (To be Continued.)

VISIT TO SALISBURY.

On the 21st inst., the junior editor, accompanied by his wife and daughter made a drive southward to Salisbury (Elk Lick), a distance of sixteen miles. On the way we passed through Meyersdale, where we stopped at the house of Bro. W. S. Lighty, a few hours and enjoyed the pleasant company and hospitality of the family. We learned considerable of the condition of that congregation at present, and are glad to report that in some respects, there is noticeable improvement, although

there is still room for progress in the right.

We then passed on to Salisbury, but without some trouble on the way. The horse we were driving, for some cause which we could not understand, took a spell of kicking, breaking the shafts and doing some other damage. We all escaped without injury. Fortunately, Bro. G. L. Buechley came along on his way to the same destination, and he kindly took the female portion of our load, for which we felt thankful under the circumstances. We made our point in time to attend to some business in the evening.

The next day being Sunday, we enjoyed ourselves in attending their Sabbath School at 9 o'clock a.m., and in preaching to them at 10:30 a.m. and 7:30 p.m. The Elk Lick church is in a prosperous condition, and we were glad to see the harmony and activity that were manifested by the members. Christians must feel at home and happy in such society. We found all well excepting sister Keim, wife of our worthy correspondent S. C. Keim. She had been suffering from an attack of quinsy for about a week, but we were much pleased to learn before leaving that she was much better.

The elder in this church is Bro. Jonathan Kelso, and the ministers are S. C. Keim, Nath. Merrill, and Howard Miller. All the members—both the laity and officials—show a proper regard toward the elder, and he in turn, works with the advice and counsel of the church. This is as it ought to be. We had interesting meetings, there being a good attendance of the people of the town. This is one of the great advantages of having our meeting-houses in towns. Farmers can attend there as well as at any point in the country, and those living in the towns will attend, which they can not or will not do when the meeting-houses are several miles off.

On Monday we returned home, but on the way spent a few hours again at Meyersdale, mostly in the family of Dr. U. M. Beachley. This is our usual stopping-place, and seems like home to us, as it also does to many of our brethren, who have shared the kindness of this christian household.

We reached Berlin in the evening, thankful for the kindness of our brethren and friends, and for a safe return; and so must end our report.

THE ORDINANCES.

In our statement of the principal religious ordinances of the Christian Dispensation, we place at the head

THE ORDINANCE OF PRAYER.

This, in some of its forms or phases, is one of the first duties that is performed by him who seeks for truth and salvation. The poet truly says:

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast;
Prayer is the burden of a sigh
The falling of a tear;
The upward glancing of an eye
When none but God is near."

Prayer consists in the manifestation of our desires to God, whether with or without words. It is either private or public, and relates to the prevention of evil or the bestowment of good. It must be offered to God, in the name of Christ, and by the aid of the Holy Spirit. Christ said: "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full." John 16: 23, 24. "Likewise the Spirit also helpeth our infirmities; for we know not what we shall pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Romans 8: 26.

As our sympathies and our desires for good should extend to the entire race of mankind, so we should pray for all men. Our Savior teaches us to bless those who hate us, and pray for those who despitefully use us and persecute us. See Matthew 5: 44; 1 Tim. 2: 1, 2.

For want of space, and because there is a general agreement on this subject, we close our remarks on prayer by the following quotation from our pamphlet entitled "A Summary of Religious Faith and Practice, or Doctrines and Duties":

"It must be fervent, pure, in harmony with God's will and accompanied with faith; and in our public prayers and family devotions, the Lord's prayer is to be used. Prayer, as used in this article, implies adoration, thanksgiving, confession and supplication."

1. *Adoration* is the ascription of honor and praise to God, being prompted by emotions of holy regard, and the utmost esteem, love and reverence.

2. *Thanksgiving* is the act of expressing gratitude to God for his manifold favors and mercies.

3. *Confession* consists in acknowledging to God our weakness, dependence, unworthiness, imperfection and sinfulness.

4. *Supplication* is the offering up of our desires to God, in behalf of ourselves, the church and mankind in general."

The importance and necessity of

prayer are so apparent and well established that we might as reasonably expect to conquer the world without armies as to make Christian progress or enter heaven without prayer.

To be Continued

IS THE STANDING COMMITTEE A SECRET ORGANIZATION?

The query at the head of this article has occurred to us frequently, and has been asked us as often perhaps, but we were made to feel the importance of the question more than ever, at our late Annual Meeting.

For some reason, which we do not know whether we ought to reveal or not, we were invited to come before the Standing Committee. When we came to the door, there was the door keeper, just as there is at the lodge. As he knew we had been sent for, and being accompanied by the messenger, no pass-word was asked for, neither would it have been at the lodge, under the same circumstances. So we walked in, and while we knew we were among brethren, we felt then as if we had stepped into a lodge room. We cannot help it, brethren, we did feel it. We were but once in a lodge room in our life, and that was at our initiation. We had been deceived into it, by the statement that it was simply a society, and we never went back. That occasion was recalled when we stepped into the Standing Committee room, on the 5th inst. We presume, of course, those who are members of that committee, or those who often come before it, may feel differently; but then we suppose one might also become accustomed to the lodges so that there would be less of a feeling of timidity on entering it.

Now we do not wish to bring an accusation against the Standing Committee of this year, or of any other year, but we simply want to know whether there is really any occasion for so much secrecy, or to assimilate our Standing Committee room to a secret lodge. If there can be any good reason assigned for it which would not also apply to societies for benevolent purposes, then we may be consistent; but if the reasons for holding secret sessions of the Standing Committee, would also be applicable to other societies intended for good, then we are hardly consistent in using secrecy ourselves and condemning it in others.

Perhaps it may not occur to every one, in what particulars the meetings of Standing Committee are like lodge meetings, hence we will present some of the most prominent similarities.

1. It has a room to itself.
2. It has a door-keeper.
3. It holds its sessions with closed doors.
4. The representatives of the press are excluded.

5. It admits into its sessions only those of a certain degree, the third degree in the ministry. In this particular it reminds one of the degree of Royal Arch-Masonry.

It has secrets of its own, which its members dare not reveal; at least, so they tell us when we ask for reasons for certain of its doings.

Now in these six particulars the workings of our Standing Committees, are very similar to those of secret societies. And in view of this fact, and other facts set forth in the above, we call upon the more intelligent brethren who have been on the Standing Committee to answer the question contained in the head of this article.

WHO WROTE TO THE INDEPENDENT?

In another column of to-day's paper will be found a letter from Mr. Carroll, the religious editor of the New York Independent, disclaiming any knowledge of an inquiry as to the authorship of the editorial headed "Harsheyism," and stating what everybody would naturally suppose, that it was written by one of the editors of that paper. The Brother at Work will soon have data enough for an extended explanation, or will he answer all by his favorite quotation:—"The eleventh commandment.

THE PROGRESSIVE CHRISTIAN one year, one dollar; from July first to the end of the year fifty cents; three months, 25 cents. To any one sending us four subscribers for one year, or eight subscribers for six months, and four dollars, we will send a copy of Beer's book—THE JEWISH PASSOVER AND LORD'S SUPPER.

THE following is a list of letters remaining in the post-office at Broadway, Va., addressed to persons in attendance at the late A. M. Those who wish to have their letters forwarded to them should inform the Post Master at Broadway, being careful to give post office, county and State:

B. B. Bashore, Samuel Brumbaugh, Dr. W. K. Beachley, Marcus Cupp, Samuel Carr, Jesse Calvert, M. M. Eshelman, 2; Moore & Eshelman, Isaac Pfouts, 2; Henry Frautz, Mrs. Susan B. Gitt, 3; Miss Anna R. Garst, Miss Salina C. Wean, David N. Workman, N. B. Heeter, Alfred Johnson, Silas C. Keim, T. A. Trinkel, J. H. Moore, S. Z. Sharp.

GLEANINGS.

CHARITY.

While thou hast a heart to feel sympathy and love,
And thy voice can lift a prayer
To the Lord above,
Say not thou hast naught to give—
Naught to call thine own;
Life's best pleasures do not spring
From one source alone.

BETWEEN 80,000 and 90,000 pilgrims visited Mecca last year.

IT is useless to talk about beginning to do better to-morrow. Either begin to do better to-day or say nothing about it.

Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. (Prov. xxxi. 29, 30.)

OUR pressman wishing to attend the Reunion at Somerset yesterday, this issue was put to press a day earlier than usual.

THE brother of the poet laureate, Charles Tennyson Turner, has just died in England. The name Turner was assumed in order to secure an estate.

WE should trust not in faith. Faith is only the hand that reaches out to grasp something beyond. We should trust beyond faith—in Christ.

FOR several weeks past our print has been rather bad, owing to an inferior quality of ink. It will be better soon. Nothing is harder on our nerves than to send out a poorly printed paper.

COVETOUSNESS is meeting its just deserts at the hands of our brother Fry of Philadelphia. It is a blighting sin, and we sincerely hope all our readers will be guarded against its allurements.

BROTHER P. J. Brown has safely reached his home, on return from Annual Meeting. He had stopped off in West Virginia and Western Pennsylvania, and preached for the brethren.

ELDER Elias K. Buechley, of Waterloo, Iowa, called at our office last week, for a few moments only, but promised to come again and give us a talk. He must not leave the state without fulfilling his promise, as we must have an old time conversation.

BROTHER Christian S. Holinger, of Dunning's Creek congregation, Bedford Co., Pa., has been called to the Northern Illinois Mission field, for trial. We notice that he has been laboring among the brethren in Northern Illinois.

THE BIBLE is the book by which we are to be judged at the last day: and it is infinitely important that this be the test by which we judge of our state every day and hour as we hasten to the judgment-seat.

YOU will confer the greatest benefits on your city, not by raising its roofs, but by exalting its souls; for it is better that great souls should live in small habitations than that abject slaves should burrow in great houses.—Epicetus.

A little boy once called out to his father, who had mounted his horse for a journey, "Good by, papa; I love you thirty miles long." A little sister quickly added, "Good by, dear papa; you will never ride to the end of my love."

Men talk too much about the world. Each one of us here, let the world go as it will, and be victorious or not victorious, has he not a life of his own to lead? One life; a little gleam of time between two eternities; no second chance to us for evermore.—Carlyle.

IN an interview with Bro. Howard Miller last week, he stated incidentally that he was going to run an excursion car to Kansas before a great while. Those of our friends who contemplate a trip west at any time would do well to go with him. Over a month's time will be allowed.

1. Henry Holinger, of the PROGRESSIVE CHRISTIAN, hereby return my thanks to brother Jesse K. Smith and family, of Bedford county, Pa., for courtesies extended while upon a late visit to see father-in-law Peter Shoop, near Sarah Furnace, whom we found convalescent. Also for an invitation to come again when fruit will be ripe.

BY an oversight it was neglected to notice in these columns the death of brother John C. Lighty, of the Summit congregation, this county, which occurred about the 10th of May last. He was in his 51st year of his age, and was a zealous and liberal member of the church for many years. He died at the house of his son Jonas, who is the elder of the Summit church.

SISTER Rosalie Ann Cover, wife of Elder John P. Cover, of our Berlin congregation, died on Saturday night last, at the age of 74 years, 6 months and three days. At her request all the ministers of the congregation were notified and invited to her funeral, and by them the services were conducted. As noticed in these columns before, she endured severe and prolonged sufferings. But all is now over, and she is enjoying that sweet rest which is the

inheritance of all those who fall asleep in Jesus. Her funeral occurred on Monday afternoon last, and was very largely attended.

THIS Berlin congregation decided on Sabbath last, according to previous appointment, to hold its spring love-feast on next Sunday a week, July 6th, commencing at 5 (five) o'clock in the evening. Forenoon meetings will be held at different places in the congregation, and we hope ministers from abroad will be with us to fill them. Let us have a refreshing season. Come over and help us, fellow servants.

Fred. Douglass, in his lecture some time ago in Staunton, Va., speaking to the colored people, said: "Stay where you are, and so conduct yourselves that men will be bound to respect you. Work with head and hands; seek to acquire knowledge as well as property, and in time you may have the honor of going to Congress; for if the negro can stand Congress, Congress ought to be able to stand the negro." But why did not Fred. stay there a few years ago?

THE following was related of the venerable Dr. Nesbit, formerly president of Dickinson College, Carlisle: "It amazes me that ministers don't write better sermons. I am sick of the dull, prosy affairs!" said a lady, in presence of Dr. Nesbit. "But it is no easy matter, my good woman, to write sermons," suggested the doctor. "Yes," rejoined the lady; "but you are so long about it. I could write one in half the time, if I only had a text." "Oh! if a text is all you want," said Dr. Nesbit, "I will furnish that. Take this one from Solomon: 'It is better to dwell in the corner of a house-top than in a wide house with a brawling woman.'" "Do you mean me, sir?" inquired the lady, quickly. "Oh, my good woman," was the response, "you will never make a sermonizer. You are too soon in your applications."

WE do not know whether we exactly agree with our contributor brother Andrew Mohler, but that does not signify, as we do not hold ourselves responsible for the teachings of our contributors and correspondents. And then what is the difference if we don't just agree upon points which do not affect our salvation or moral character either way? Let us do as did our old brother Henry Kurtz upon a certain occasion. Some brother who was fond of argument, came to him and said: "Brother Brown and I had an argument upon restoration, the other day, and I could not agree with his view at all."

"So; well, what were his views?" asked brother Kurtz.

Then the brother proceeded to tell his opponents views, when brother Kurtz replied:

"That is a good view." (Ein gutes sinn.)

"Yes, but that is not my view," responded the brother, excitedly.

"Ah, well what is your view?" Then his own view was given, when the old brother replied.

"That is also a good view. (Das ist auch ein guter sinn.)

SO we feel upon many of the outside issues, on which there is so much disputing. Either view will do us. But when it comes to any vital issue, then we are terribly one-sided: because it is life or death.

WILLIAM Lloyd Garrison, the great apostle of the anti-slavery doctrine, died at New York, on the 24th of May last. He was born in Newburyport, Mass., Dec. 12, 1804. He learned the printing trade when a mere boy, and began to write for the political papers at the age of 18 years. His first paper was the Newburyport Free Press, which soon failed. Then he took the Boston National Philanthropist, devoted to total abstinence. He began the agitation of the slavery question. His paper (*Vt. Journal of the Times*) soon died for want of support. Of his beginning and

THE PROGRESSIVE CHRISTIAN.

SOMERSET, PA.,

June 20, 1879.

Dear Brethren:

As you solicit reports from the different Sunday Schools of the church, for publication, and as we have neglected to report, we will do so now.

The Brethren organized a Sunday School at their meeting-house, near Wm. N. Trent's, April 13, 1879, electing the following officers:

J. H. Moore, Superintendent, P. F. Cupp, Assistant Sup't; Henry Yinkey, Librarian; C. M. Shaver, Secretary; Geo. Trent, Treasurer; Jacob Kimmel, Chorister.

Report for two months, ending June 13, 1879.

Whole No. of officers 6
" Teachers 9
" Pupils 52 67
Av. attendance of officers 5 3
" Teachers 6 4
" Pupils 40 39
No. verses committed 1447 1448
" papers distributed 200 160

C. M. Shaver,
Secretary.

An aged sister writes to us as follows:

Dear Brethren:

I would rather write you personally, and encourage you, than to write for the paper, for your articles speak the sentiments of my poor heart, which language fails to express. You say you have "planted your feet on the word of God." Now dear brethren, keep there and fight the battle of the Lord, for you are not beating the air, as many are doing, neither are you fighting a straw man of your own make. But you are fighting a giant in the host of spiritual wickedness in high places. Fight on in the blessed cause of the Master, though you have to suffer persecution. I would rather a thousand times fall in the field of battle, than to be a deserter.

When I read your peace article, and the one about members being expelled on the miserable plea of not hearing the church, I almost had to weep for joy, that our good God had made choice of you, as another Cyrus to undertake the heavy burdens, and let the oppressed captives go free, for we are all in bondage for we are all slaves to one another. The ruler fell the rulers, and the rulers fear each other. Some are slaves to fear of losing honor, one from the other; others fear being turned out of the church. Why is it so? Is it not because, like old Israel, we have been taught to fear God through the fear of men, or rather through the precept of men? There are other difficulties that the church has feared would come hence have been digging down the hill of difficulties until they have filled the valley of humility. That is one of the many causes of the present distress of the church.

I was surprised that so many oppose you in exposing the errors in the church, and at the same time, they are doing the same thing, laying forgotten that it is written: "Oh! man, thou art inexorable that judgest another and doest the same thing." This they do unless they do not count the Corinthians as brethren. I have never been at a lovefeast that the brethren did not speak of the faults of Corinthian brethren. Neither did I hear them preach about the crucifixion of Christ but what they tell how Peter cursed and swore, that he knew not the man. Neither have I been to Annual Meeting, but what they tell how Paul and Barnabas disputed, and the contention grew so sharp that they parted, one went one way and the other an other. And so I might go on and show that they talk of the faults of almost every church of Christ we have an account of except ours. Ours indeed must be an exception. It seems to me that the churches we read of were not so much inclined to hide their faults as ours, or surely they would not be written down for all people to read them. My Bible says, "they that cover their sins shall not prosper," but whose confesseth and forsaketh shall have mercy."

Number 24.

Number twenty-four is the last PROGRESSIVE, and by way of variety let us review its contents and give a sort of running comment on it. Each copy is the best yet issued, and without malice or bitterness I want to draw a comparison. When the other papers come, they are allowed to lie in the office till sometimes a month's issues are taken out at once. And not often do people wait for the day they ought to come. But with the athletic youngster you are now issuing papers are on very familiar terms and wait with anxiety and get it out of the office and run through it with eagerness right on the spot, or gather in the stores to read the latest burning, living utterance. The friend of education who wrote the very able article on schools would have done himself honor by writing his name at the bottom of his article. There is nothing to be ashamed of in the communication.

Then the Baltimore American commented on the Annual Meeting. These articles are written by W. H. W., otherwise William Howard Whitley, the city editor of the paper. Howard is about twenty-five years of age and is a very smart young man. Some of our people sneer at the way in which these newspapers get up their communications and hardly ever is an article printed but that after it is out some wise men could have done it so much better. Right here I want to put in what seems to me to be just a little funny—just enough to provoke a smile. Last year at the Indiana Annual Meeting while in the crowd some newspaper reporter sent in his card and on interviewing him I found he wanted information. Finding he could write short hand we sat astride of a log and I talked and he wrote. In ten minutes we parted and the next I heard of my little piece was in one of our papers, extracted from the reporters, and editorially clinched, if I remember. And they may now know I did that. Afterwards by special arrangement I wrote up our church for the Philadelphia Times and this same paper mentioned it, promising extracts. When they found out who did it there was nothing but a

sneer for the silly newspaper writers. Now I wish some of these wise, smart people would, for the sake of posterity, write up the real faith and practice of the church so that we poor wretches may know how it is with us still.

Brother Fry of Philadelphia writes up his able articles on Covetousness, his daughter teaches in the Public schools of Philadelphia. For the peace of mind of Western missionaries I will add that I never met her that I know of. Brother Fry's articles would make good reading in tract form.

Truly does Julia A. Wood live in the PROGRESSIVE and she will live when her body is laid to rest out on her sun-swept hillsides.

Brother Philip Brown, of Ohio, gives Uncle John Metzgar his dues. We want more men like Uncle John and for every one we want a Philip Brown to promptly give him credit for his good deeds. It is a rather common thing with us that no creditable words shall be spoken of praiseworthy individuals. That is to say Uncle John must receive no praise for his sacrifice, because old John in his miserliness would feel jealous. Good for Brother John Metzgar, and when he goes over to the silent majority let the Cerro Gordo church write on marble for the gable of their house something like this:

THIS CHURCH IS A MONUMENT OF JOHN METZGAR'S GOOD DEEDS.

There is a great deal of midnight charity in the church and when we find it out let us tell it.

The little Deacon comes to the fore with instructions how to build a church reaper. The Deacon is edited by Peter Beaver of Montandon, Pa. Montandon is a pleasant village about sixty miles up the Susquehanna river from Harrisburgh. Peter is hardly an old order man, though to read his pieces one would take him to be a surly, ill-tempered old grumbler. Really he is a jolly, good natured Deacon, advocating erroneous views on most things, and, I never thought, believing half as ugly as he writes.

Brother Strayer asks how long a sermon should be. Some men can talk for an hour and the audience keep awake, some for half an hour and some seem providential visitations sent to try our patience. I once knew a brother to preach in that rambling way so characteristic, for an hour and a half and when done, before the final prayer, said—"Just one more thought about Moses?" and then he talked three quarters of an hour. From thirty to fifty minutes is the writer's time.

W. J. H. Bauman shoots off a rocket and shows up by its light the man with Farney's painted picture styles of clothes on his back, his mouth full of reviling about the so-called liberal divines, brethren, etc., while he goes down into his pocket for five hundred dollars worth of piano for his daughter, Brussels carpet for the floors, etc. It's a solemn, ridiculous fact!

Finally, the PROGRESSIVE itself, and to the real opponents of it—and some are real and some only losing competitors—one or two words. The PROGRESSIVE and its writers came in for censure at the last Annual Meeting and do you not all know it will be the same next year, and next, and next? Do you know you can not suppress thought and its utterances? The church has had a taste of liberty and cannot now be made go back to chains. Some of our expressions will be harsh. Some of our conclusions be wrong, but for all that they will come. And they ought to. The church, the faith, the pinity that cannot stand the fullest, freest, sharpest criticisms ought to be labelled and classified among the fossils of the past.

One thing in the paper line the church could do to advantage—establish a church organ, the utterances of which should be official and final. Let all others live but have this paper, with its Annual Meeting editor appointed from year to year, the official organ of the church, and if good business management obtains, the profits of a subscription such as some of our papers have had will pay the expenses of the Annual meeting from year to year.

Just where the PROGRESSIVE now is all the other papers will be in a short time: some of us must go ahead and break ground for others. Some must sow and others reap and eventually all the channels of communication will be equally free. You may make Hollister and Miller confess to errors. You may put them out of church and disown them and it will be a matter of little moment what becomes of either of them to anybody. But no man can take truth by the throat or throttle free expression. Every paper will be progressive in a few years, if not sooner. Therefore I honestly think an organ—not any of the present papers, but a disinterested organ—to reflect Annual Meeting sentiment and wholly above weakness, morally, to be a good thing and a desirable one. What think you?

HOWARD MILLER.

ELICK, Pa.

The Terrible Power of Strong Drink.

There was Tom Marshall, whom Henry Clay declared to be one of the brightest men in Kentucky. It was he who made that extraordinary remark about Buchanan's administration. He said, "When the history of the United States shall be written, the administration of James Buchanan may be put in parenthesis; or, if omitted it will not destroy the sense of the narrative."

I saw that man at the Tabernacle at New York. He was a wonderful speaker. He put his foot on a Bible and in front of him, and, holding up his hand, he said, "Were this whole world one solid chrysanthemum, and it were offered to me to take a glass of brandy, I would spurn it." Three years afterward he died in borrowed clothes, in a horrible condition of destitution and degradation.—John B. Gough.

The want of our age is

not more "free handling of the Bible, but more "reverent" handling, more humility, more patient study, and more prayer.—Rev. J. C. Ryle.

The whole question is not whether sin tempts or not, but whether it reigns or not.—Brownlow North.

AMONG THE CHURCHES.

In a letter from India General Grant mentions that there is a universal testimony to the good affected by missionaries in that land. The resident English, he says, speak in the highest terms of their work.

A merchant in Natal, South Africa, has recently given \$100,000 to the Wesleyan Missionary Society, of London. This is from man on the ground, who could know whether or not foreign missionary work is worth doing.

On a recent Sunday evening twelve hundred persons in St. John's Roman Catholic Church, Rochester, Minn., stood up and recited, after Father Turner, a solemn pledge of abstinence from all intoxicating drinks for one year.

St. George's Free Church, in Edinburgh, is as liberal as it is wealthy. Last year, in addition to paying all the expenses incurred in its own maintenance, paying the pastor's salary, etc., it contributed more than \$25,000 to the sustentation fund of the Free Church, to support ministers in the weaker charges.

An absent-minded man in Monroe, Conn., went to church on a recent Sunday morning with his spring overcoat, as he supposed, on his arm; but the mirthfulness of the people in church directed his attention to the fact that he had taken his everyday pantaloons and that the suspenders attached to them were dangling about his legs. He returned home without waiting to hear the sermon.

"What shall I preach about?" said a minister to the pastor of a colored flock he was about to address. "Well, mos' any subject will be 'ceptable," was the reply: "only I'd like to give you one word of caution." "Ah, what is that?" "Well, ef I was you, I'd teach worry light on de Ten Commandments." "Indeed, and why?" "Oh, cos I hab noise dat dey mos' always hab a dampin' effect on de congregation."

Dr. Morgan Dix, of Trinity Church, New York, in his "Manual of the Christian Life," warns churchmen not to attend the places of worship of the denominations or sects. "Go not at all," he says, "neither to hear preaching out of curiosity nor oblige friend. Keep to the Church alone. You have naught to do with those without the Church but to pray for them and treat them with kindness."

The Rev. Mr. Pentecost, in the course of his evangelistic services in Minneapolis, preached on "Worldly Amusements." His sermons contained so many sharp things against theatres and dancing that it made a great stir. A lively controversy resulted, most of the papers taking ground against him. Two hundred and forty-five business men of Minneapolis published a statement setting forth that Mr. Pentecost was right.

The Ragged School Union, of London, exbands about \$130,000 a year in endeavoring to elevate the lowest and poorest classes. It has 30,500 children in Sunday schools, 5,450 in day schools and 9,267 in night schools. It maintains 75 ragged churches, manages 82 lending libraries and 75 penny banks, beside superintending mothers' meetings. Its names are exceedingly popular in London, but would hardly find favor in this country. No American child, however tattered his raiment, would enter a door with such a sign placed and classified among the fossils of the past.

The report of the general Synod of the Reformed Church shows that there was a decrease in all departments of benevolence, except in the regular church contributions to the Board of Domestic Missions, in which there was an increase. There has been no unusually spiritual gathering during the year. The reports show a gain of four churches, four ministers, 860 families, 1,562 communicants, and 42 Sabbath schools. The amount of benevolence reported is \$175,327, being less than last year. The amount reported (always only in part) of contributions for congregational purposes is \$745,296, being \$42,025 less than last year. The number of accessions on profession of faith is reported as 3,348. Nine ministers died during the year.

CLIPPINGS.

He who has his health is a rich man, but does not know it.

Suspicion and distrust are the greatest enemies of friendship.

Those who praise you in the beginning will ask favors in the end.

Look not upon sin lest it tempt thee; touch it not lest it kill thee.

"My work, as you will see," writes a South African missionary, "is not of the most encouraging kind; but it is the soldier's duty to serve where he is sent, and a lowly heart that leans on God is happy anywhere."

When the happiness of this life turns down, who can rekindle it? The joy of to-day sinks with the sun, and is remembered with sadness to-morrow. The happiness of this life past; at best it lingers in the present, and even while we are speaking, is gone for ever. All things are fleeting and transient, to see them we must look behind us. Old friends, old homes, old faces, bright days and sweet memories, are all gone. Such is the beat of old creation for man. But the kingdom of the resurrection is before us, all new, all enduring, all divine. All that we are, by the power of God, we shall be without changing, or change, or weariness, forever.—Dr. Munro.

CLEARING THE ATMOSPHERE.—A person at Newcastle who had a house to let took an applicant for it to the top floor, spoke of a distant prospect, and added: "We can see Durham Cathedral on a Sunday." "On a Sunday," said the listener, "and pray why not on a Monday?" "Why," said he, "because on the week days great furnaces

and pits are pouring forth their smoke and we cannot see so far; indeed, we can scarcely see at all; but when the fires are out our view is wide."

Is not this a true symbol of our Sabbath days when we are in the spirit? The smoke of the world no more obscures the heavens, and we see almost up to the golden gates.—*Eurydice*.

Thunder.

We could not but mark the difference observable in the conduct of some children at the fashionable hotel recently, during a heavy thunder storm. The little ones, who with their nurses, had been enjoying the shade of the broad and cool plaza in the afternoon, still remained after the heavy drops came pouring down, and the heavens were rent asunder, as it would seem, by the artillery of the sudden storm. Many of the little children ran to their mammas or nurses, begged to go in doors, cried lustily and were evidently frightened.

The Causes of Controversy and Disagreement.

The following excellent remarks we take from an article by brother M. M. Eschelman, in the *Brethren at Work*, of June 5th.

"Another source of division lies in the fact that there is too much of a disposition on the part of the servants of the church to do some kinds of work in the absence of the church. There is an appearance of hating certain acts and evidences which causes distrust on the part of members. It has the appearance of, 'We know how to do this work; you do not.' I say there is an appearance of this, an appearance of secretism. Should not all be done openly before the church? We are required to put no stumbling-block or occasion to fall, in our brother's way (Rom. 14: 13) therefore should not put the stumbling block of secret in our brother's path? 'Well,' says one, 'can you not trust us?' I answer, 'Can you not trust the church?' Who began distrust? Just as soon as a few members step to one side and hold a private consultation, they have made a line. The church stands at one place, the few servants at another, and the space between them is the line. There are now two bodies instead of one. Will not this cause division in heart since it is one in appearance? For the sake of peace, for the sake of precious souls, let us quit that kind of business. If a member speaks evil of what is considered in his presence, deal with him as a disobedient child rather than set up lines in the church. I find the more open and candid we are to each other the better we feel, but we have cultivated ourselves so well in the habit of getting our feelings hurt, that we can scarcely tell each other of faults and bad habits. Instead of cultivating a disposition to get our feelings hurt, this is all wrong. It causes divisions, discord, and bad government. But to return to secretism. Why do anything secretly? Will the truth suffer in the hands of the church? In these days of anti-secret agitation, would not the church better insist on the practice of the gospel on this subject? If we cease our timidity, our 'getting hurt' when told of our faults, we can soon have all things done openly. Surely a people who are opposed to secret societies, should not think of having secretism or secret parties among themselves.

The habit of pointing out, and treating coldly those who do not do at once as we do, is causing no little disagreement. It has ever been a principle in the church to persuade men, to help them grow in grace and knowledge. Shall we continue doing this? or will we turn aside, cut a birch from out our own planting and lay it on those who will not submit our ideas of things? No, we will not go that way; it is the wrong way; it causes divisions. We have no promise of eternal life for possessing domineering spirits. I believe in the simplicity of dress, because the Bible requires it, and I do not find any brethren who do not believe in it, but I have met with those who insist that some are carrying this matter too far—are making it too strong, much stronger than the gospel, hence they must hold back a little or we will soon have idolatry. Observation has taught me that there is entirely too much said about dress to the exclusion of other weighty matters; so many sermons are delivered on this, so much seed put into one hill, leaving the whole field to grow up in weeds, that no crop can be gathered. I found that if I all the time forbade my scholars going fishing for fear they might fall into the stream and drown, they would sure to go at every opportunity. So if we all the time preach the "order in dress," and insist on people not going after vain dress, they will finally go just where you do not want them. The heart needs variety, and if it fails to get it, die it must. Nothing but bread would finally kill a man. Remove the cause and one source of division will be gone.

"I wrote unto the church; but Diotrephes who loveth to have the pre-eminence among them, receiveth not; neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." John 3: 10. Diotrephes was a church member. He seems to have had authority—perhaps was the elder of a church. Somehow he got into office, whether by apparent zeal, profession of piety, smooth talk, or appearance and humility, we do not know; but he had authority for he cast some out for receiving the brethren. He was not only willing to fill his office, but tried to fill that of others until he controlled the church. He loved pre-eminence, and secured it; he longed for notoriety and got it. His picture has been sent down through eighteen centuries, and it has had its imitators, its descendants, all along the line. The Apostle John was loved and revered in his old age for his loving character, but there remains on record the fact that Diotrephes received him not. John's epistle is treated with contempt. He went about preaching against the apostle with malicious words, and got so conceited that he would not receive the brethren and forbade them that would, and cast them out of the church. I wonder if there are any Diotrephes now? Well, if you should happen to find one who will not receive the brethren, who does not think, talk, and act just like himself, then you will see one who has the ills of Diotrephes. Such do not magnify their office, but themselves. May divine grace illuminate our hearts so that we may know how to forbear and how to be long-suffering, kind, gentle, meek and useful."

THE NOISE IN THE EAR.

Stop your ear with your finger. You hear a roaring as of a miniature Niagara. Remove your finger and put in its place a wad of cotton, or anything else you choose. The roaring is gone. Did you ever think of the cause of this? The roaring which you hear is the sound of the circulation of the blood in the tips of your finger. Try it.

\$5.00 FOR CHARITY.

Truth Ann Cope of Germantown, Pa., has left \$5,000 to various charities, including \$15,000 to the Germantown Dispensary and Hospital, and \$15,000 to the Philadelphia Yearly Meeting of Orthodox Friends.

A seven year old son of James Gould, pronounced his father's revolver and displayed it in the company of two of his playmates, of about the same age. The revolver was accidentally discharged, the ball passing through the hand of one of the brothers and entering the eye of the other. The latter died at midnight.

THE PROGRESSIVE CHRISTIAN.

Continued From First Page.

to rest upon you, with the promise to be more faithful in trying to preach the word, which this favor would enable me to do. This appeal is not confined to those with whom I am intimately acquainted, but to any who may feel to sympathize with us in this matter. I would that whatever is given, be enclosed in a letter and sent to my address, Clifton Mills, W. Va., between this and the first of September.

If not objectionable, please give the names of the donors, the amount of each, and the name of the congregation to which they belong, as I wish to acknowledge the same through the papers, unless otherwise directed. I will be pleased to come and preach for the congregations who may aid in this matter, whenever I can do so, if desired; and as I expect, if spared, to travel and preach some during the coming winter, I would say, the congregation that contributes most to the above purpose, shall be first entitled to my services.

If any fears should be entertained by any who may not be acquainted with me, as to the correctness of the above statements, I would refer them to Elder Jacob M. Thomas, of this congregation. His address is the same as my own. Please, dear brethren and sisters, give this your early attention; by so doing you may aid in the salvation of precious souls, which will add to your riches in the world of glory. Awaiting your response, I am your weak but sincere brother in the Lord.

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

For the Progressive Christian,
Rosas.

BY W. J. H. BAUMAN.

In both ancient and modern times, the rose seems to have been regarded as the queen of flowers. In the Bible we have numerous allusions to this beautiful and fragrant flower. Many of the most appropriate and beautiful biblical symbols are founded upon the rose. Yet it grows upon thorns, a fact fraught with comfort to the weary pilgrim traveling through earth's thorny vale and having his spirit torn and lacerated by the thorns, such as the trials of poverty, the treacherousness of friendship, the oppression of wealth, pride and bigotry, the deceitfulness of his own heart by his own weakness and inability to be what he would like to be. Yes, he is assured of the fact that the afflictions he suffers are the thorns upon which the roses of heaven will blossom. These eight afflictions which he now for a season suffers, will work out for him an exceeding weight of glory.—Paul. They will help him to appreciate the difference when he gets over on the other side into the sweet fields of Eden. Sick people, after recovery, are the best qualified to appreciate the comforts of health. Then why should we fret and murmur? Roses are the thorn's offspring and the more vital and thrifty the stock the healthier and the more fragrant, bright, and delicious will be the fruit.

"Dark and dreary is the desert
Through which pilgrims make their way;
Yet, beyond this vale of sorrow,
Lie the fields of endless day."

Have courage and be strong, dear pilgrim, the thorns are budding. You have already, through the mirror of God's promises, a foresight of the beatuous rose of heavenly bliss, and a foretaste of its refreshing and sweet fragrance. Ere long your faith will be changed to sight. Amidst yonder sacred thong you soon will stand; and oh, the bliss, the joys, the glory! Human language is inadequate to describe it. To describe the rose-covered plains of heaven, remember the thorns which are now lacerating your spirit will bring forth immortal roses—they will always bloom; for

"When we have been there ten thousand years,
Bright shining as the sun;

"We've no more days to sing God's praise
Than when we first began."

Be faithful; for soon the joyful news will come:

"Child, your Father calls, come home."

Yes; come home—and feast your eyes upon the rose-bower of immortality, and include the savor of Sharon's rose.

Nora Springs, Iowa.

FOR THE PROGRESSIVE CHRISTIAN.
Pleasing the Brethren.

S. M. MINNICH.

Those who do most to please the brethren are not always the truest friends of the Church or the brethren. An enemy who shows my sin to me, although his purpose is to annoy and backbite, does me a real favor. A friend who praises my bad acts, or tries to make my sin a virtue, is my worst enemy. May God help me to say, in sincerity and in truth, to all, "Tell me my sin, and tell it in plain. Do not please me in my sin, but so displease me with my sin that I can have no peace until I forsake it.

Some have no peace—their conscience is defiled—if a brother or sister is offended at them. "Will I do anything to please the brethren?" Will you? Jesus and his disciples did many things that displeased their brethren and if you follow Christ and please him you will sometimes do that which displeases your brethren.

Christ permitted the disciples to offend His brethren by allowing them to eat bread with unwashed hands; for peace-sake you do anything-to-please brethren would have kept the "tradition of the elders" and taught "for doctrines the commandments of men."

The disciples plucked the ears of corn on the Sabbath, and the Savior justified them; you would have condemned them for offending the brethren. Jesus healed on the Sabbath, which was an offence to the brethren; you would have said, "Let the important man bear his suffering one day more, and then no one can be offended." But Jesus said, "Rise, take up thy bed and walk." The brethren were offended and said, "It is not lawful for thee to carry thy bed on the Sabbath day."

The Savior never concealed or evaded the truth to please any one. When it is our duty to speak, we must speak the truth, though all men be offended at us. When we are called upon to decide between truth and error, there is no middle ground to occupy. Suppose I ask "Is obedience to the decisions of Annual Meeting essential to membership in Christ's kingdom?" There is no middle ground. The decisions are essential or they are not essential. The progressive, truth-loving brother knows the Bible to be a perfect law and he answers, "Obedience to the minutes of Annual Council is not essential to membership in the kingdom of Christ." But the middle man is on the fence. Sometimes he says "Yes," sometimes, "No;" and sometimes, "I don't know." He wants to please the brethren. "Will the wearing of a plain hat by a sister exclude her from Christ's kingdom?" This question can be answered by yes or no, yet there are many who dare not answer it. The Bible excludes no one from the kingdom for wearing any specified form or color of dress; but the minutes exclude sisters from the church for wearing hats. If the Bible is the way, follow it; but if the minutes, follow them.

Antioch, Ind.

Bouth's Department.

The Lights of Home.

THE MOON.

The moon, in this connection, as in Joseph's dream, means the wife or mother. This is one of the great home lights. What is home without a mother's guiding hand, or wife's pure devotion and unalloyed sympathy? Who that has enjoyed in childhood years the comforts of a pleasant home, can divest from the sweet memories that cluster round those happy days, the remembrance of a dear mother! How much of the order and neatness, the comfort, the cheerfulness—the light of that home was owing to the worth and presence of an affectionate mother!

In the Bible we are told that God made two great lights; the greater light to rule the day, and the lesser light to rule the night.

It is night when the sun is absent. When the husband is absent, the wife has supreme charge of the household. She is then the ruling light. How unfortunate the home where a father's absence is not signified by a mother's presence!

It is much like night in times of sickness. What a ministering angel woman is at such times! Her presence at the bedside, puts sweetness in the cup of suffering. When she is near, the mind is distract from the sting of the thorn by the fragrance of the rose. There is something so delicious in her gentle nursing, that almost makes us covet sickness. The fevered brow is cooled by a mother's hand, and the languid eye sparkles in the light of her presence.

The moon is not always seen when needed. So, too, many children, shut up in the nursery, and entrusted to domestics, are deprived of a mother's care. How dark must be such a home! How little stars must be a light to them.

The same man seems sometimes cowardly and sometimes courageous. The so-called mother devotes all her time to fashion and to novels. False mother! Home has but few attractions for such neglected children. They will fly from the restraints of the family circle like falling stars from their orbits, when the nursery ceases to be their prison.

The moon borrows light from the sun. Man should be a source of knowledge—of light. "Let her ask her husband," is the language of inspiration in a certain connection. The mother's sphere is near the hearthstone. How often do children learn from a mother's lips what papa heard and saw while away.

The moon is noted for its influence. Is the influence of the mother any less sweet or less extensive? A mother's smile call into being the first affections that spring up in the human breast. Her image impresses itself upon our hearts and she lives there, when she lives not otherwise upon the earth. Many a man's life has been influenced, if not moulded, by a word, a look, or a kiss from his sainted mother.

The moon changes. Do all my young readers know what is meant by the Phases of the Moon? The first of these as generally given is:

New moon.—At this phase the bright side of the moon is turned toward the sun, and though it shines we do not see it.

The bride may be compared to the new moon. For a time she is almost exclusively the light and joy of her chosen. Her light shines brightly, but her husband claims the sunshine of her countenance as being his own reflected rays. He selfishly thinks her smiles should be for him, and him alone. And hence though the gentle luminary

shines in all her loveliness, we are permitted to conceive her brightness, rather than see and share her light. This period has been poetically styled the honey moon.

First Quarter. The moon appears now in the Western sky, as a slender crescent, growing larger day after day.

This young couple "settle down" and enter upon the realities of life. While the husband is absent on the calls of business, the young wife exerts herself to render home pleasant and cheerful. She begins to shine as a home luminary, and day after day, her neighbors and others see, and share more and more of her light. By and by the crescent develops into a half moon. This we would make represent the mother, who fulfills her mission, only so far as the physical wants of her child are concerned. Alas! how many mothers never advance beyond this half moon stage, and how few develop into household luminaries that shine like the

Full moon. This phase of the moon is familiar to all. We would compare it with the mother who discharges her high and holy trust in all its bearings. She knows that her child has a mind as well as a body, and she strives to develop all its faculties in sweet proportion. The animal wants are supplied, but the higher, spiritual nature is not neglected. The beam of intelligence, as well as the glow of health is seen in the faces of those who call her mother. Oh! the worth of such a mother! Her price is above rubies.

Last quarter.—The good mother grows old. Her light is again turned from us—heavenward. Full of days and good fruits, she passes away, and many rise up to call her blessed. She has gone but we know that her light still shines. After a few dark nights on earth we shall again see, shining in the cloudless skies of heaven, the gentle HOME LIGHT, whose hallowed beams are now lost in the effulgent rays of the Sun of Righteousness.—J. M. Zuck in *Pious Youth*, 1871.

MISCELLANEOUS.

Cowardice.

Many of the ancients regard courage as an assemblage of all good qualities, or at least as proof of high moral excellence. Hence it was often called *virtus*. It is supposed to receive that name at least once in scripture—*1 Pet. 1:15*.—"Add to your faith, virtue, i.e., firm resolution and dauntless confidence in all the trials and perils of life. Most men command courage in others; all men admire it in others. Men who boast of it are not apt to possess it. When genuine, it is cautious and modest. The braggart is seldom brave.

The opposite of courage is cowardice. No man admires this quality in himself or others. Even cowards themselves despise it when most they feel its power, if they do but think. If charged on any one it is always his reproach. Its grand mission is to destroy *manhood*, alleviate *pain*, expand *forever* *worlds* of *fugitive flesh*, and spread *despair* among *men* and *women*—*for* *themselves*, *World-Selling*, *Bon-Bons* and *Cat-tails*.

It does not possess one particle of optimism, which is so extensively used at this day. It does not possess one particle of the system for the time being, then leaves it more languid. Its capacity for doing good is unmeasured, but it is measured by the amount it leaves behind it, as it may be the means of saving life. In these golden visitations of disease and accident, it is often the last to leave, and prevents a fatal termination. It is expected to receive that name at least once in scripture—*1 Pet. 1:15*.—"Add to your faith, virtue, i.e., firm resolution and dauntless confidence in all the trials and perils of life. Most men command courage in others; all men admire it in others. Men who boast of it are not apt to possess it. When genuine, it is cautious and modest. The braggart is seldom brave.

The same man seems sometimes cowardly and sometimes courageous. The so-called mother devotes all her time to fashion and to novels.

False mother! Home has but few attractions for such neglected children. They will fly from the restraints of the family circle like falling stars from their orbits, when the nursery ceases to be their prison.

The moon is noted for its influence. Is the influence of the mother any less sweet or less extensive?

A mother's smile call into being the first affections that spring up in the human breast. Her image impresses itself upon our hearts and she lives there, when she lives not otherwise upon the earth. Many a man's life has been influenced, if not moulded, by a word, a look, or a kiss from his sainted mother.

The moon changes. Do all my young readers know what is meant by the Phases of the Moon? The first of these as generally given is:

New moon.—At this phase the bright side of the moon is turned toward the sun, and though it shines we do not see it.

The bride may be compared to the new moon. For a time she is almost exclusively the light and joy of her chosen. Her light shines brightly, but her husband claims the sunshine of her countenance as being his own reflected rays. He selfishly thinks her smiles should be for him, and him alone. And hence though the gentle luminary

shines in all her loveliness, we are permitted to conceive her brightness, rather than see and share her light. This period has been poetically styled the honey moon.

First Quarter. The moon appears now in the Western sky, as a slender crescent, growing larger day after day.

This young couple "settle down"

and enter upon the realities of life.

While the husband is absent on the calls of business, the young wife exerts herself to render home pleasant and cheerful. She begins to shine as a home luminary, and day after day, her neighbors and others see, and share more and more of her light. By and by the crescent develops into a half moon. This we would make represent the mother, who fulfills her mission, only so far as the physical wants of her child are concerned. Alas! how many mothers never advance beyond this half moon stage, and how few develop into household luminaries that shine like the

Full moon. This phase of the moon is familiar to all. We would compare it with the mother who discharges her high and holy trust in all its bearings. She knows that her child has a mind as well as a body, and she strives to develop all its faculties in sweet proportion. The animal wants are supplied, but the higher, spiritual nature is not neglected. The beam of intelligence, as well as the glow of health is seen in the faces of those who call her mother. Oh! the worth of such a mother! Her price is above rubies.

Last quarter.—The good mother grows old. Her light is again turned from us—heavenward. Full of days and good fruits, she passes away, and many rise up to call her blessed. She has gone but we know that her light still shines. After a few dark nights on earth we shall again see, shining in the cloudless skies of heaven, the gentle HOME LIGHT, whose hallowed beams are now lost in the effulgent rays of the Sun of Righteousness.—J. M. Zuck in *Pious Youth*, 1871.

Two Postage Stamps will secure a written statement of your case.

DR. P. D. FAIRNEY,

Uroscopic Physician
or

FREDRICK, FREDRICK CO.,
MARYLAND.

Inform the afflicted that he has made the treatment of Chronic diseases a specialty for the last twelve years, and feels justified in promising a cure in a large majority of pronounced incurable cases.

The following is a partial list of the most prominent diseases:

CHRONIC DISEASES.

Dyspepsia, Liver Complaint, Jaundice, Constipation, Dysuria, Uterine Complaint, Neuralgia, Vertigo, Epilepsy, Rheumatism, Syphilis, Hydrocephalus, Hydrocephaly, Heart Affections, Nervous Disease, Bronchitis, First stage of Consumption, Asthma, Colds, Kidney and Bladder Affect.

Gravel, Dropsey, Bright's Disease and all forms of Female Weakness and Private Diseases.

Any one who is afflicted can consult me on any of the above cases by sending a specimen of Urine, the first made in the morning, and the system examined. The fee will be \$1.00, postpaid, with two postage stamps enclosed. Be particular for whom you write, as it is necessary to send Urine to me, and will be convenient to send full name and address. Please enclose a full statement of their case, and supposed causes, age, sex, &c.

All letters are strictly private.

The paper shall respect the opinions of all, but look at the errors of man; and recall to the memory of man, the errors of all, especially religious masters, churchmen, etc. Correspondence: notices of meetings, marriages, and deaths; and it will devote a few pages to useful information for our countrymen, able to keep our readers well posted in everything that will be of interest to them, and will have a tendency to improve the moral condition of the church. Special attention will be given to the neglected virtues and duties.

The *PROGRESSIVE CHRISTIAN* will allow and encourage everyone to express his views on any religious subject, but he who writes, let him be sure that his views are right, and that they cannot prosper, by a free discussion. Contributions must, however, breathe a christian spirit, and be free from immorality, bitter personalities and aspersions.

The paper shall respect the opinions of all, but look at the errors of man; and recall to the memory of man, the errors of all, especially religious masters, churchmen, etc. Correspondence: notices of meetings, marriages, and deaths; and it will devote a few pages to useful information for our countrymen, able to keep our readers well posted in everything that will be of interest to them, and will have a tendency to improve the moral condition of the church. Special attention will be given to the neglected virtues and duties.

The *PROGRESSIVE CHRISTIAN* will allow and encourage everyone to express his views on any religious subject, but he who writes, let him be sure that his views are right, and that they cannot prosper, by a free discussion. Contributions must, however, breathe a christian spirit, and be free from immorality, bitter personalities and aspersions.

The paper shall respect the opinions of all, but look at the errors of man; and recall to the memory of man, the errors of all, especially religious masters, churchmen, etc. Correspondence: notices of meetings, marriages, and deaths; and it will devote a few pages to useful information for our countrymen, able to keep our readers well posted in everything that will be of interest to them, and will have a tendency to improve the moral condition of the church. Special attention will be given to the neglected virtues and duties.

The paper shall respect the opinions of all, but look at the errors of man; and recall to the memory of man, the errors of all, especially religious masters, churchmen, etc. Correspondence: notices of meetings, marriages, and deaths; and it will devote a few pages to useful information for our countrymen, able to keep our readers well posted in everything that will be of interest to them, and will have a tendency to improve the moral condition of the church. Special attention will be given to the neglected virtues and duties.

The paper shall respect the opinions of all, but look at the errors of man; and recall to the memory of man, the errors of all, especially religious masters, churchmen, etc. Correspondence: notices of meetings, marriages, and deaths; and it will devote a few pages to useful information for our countrymen, able to keep our readers well posted in everything that will be of interest to them, and will have a tendency to improve the moral condition of the church. Special attention will be given to the neglected virtues and duties.

The paper shall respect the opinions of all, but look at the errors of man; and recall to the memory of man, the errors of all, especially religious masters, churchmen, etc. Correspondence: notices of meetings, marriages, and deaths; and it will devote a few pages to useful information for our countrymen, able to keep our readers well posted in everything that will be of interest to them, and will have a tendency to improve the moral condition of the church. Special attention will be given to the neglected virtues and duties.

The paper shall respect the opinions of all, but look at the errors of man; and recall to the memory of man, the errors of all, especially religious masters