

The Progressive Christian.

BRETHREN'S P. P. CO.

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

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POETRY.

DON'T CROWD.

Don't crowd, the world is large enough.
For you as well as me;
The doors of all are open wide,
The realm of thought is free,
In all earth's places you are right
To choose the best you can—
Provided that you do not try
To crowd some other man.

Don't crowd the good from out your heart
By fearing all that's new;
But give to every new thing
A hearty welcome—
For each day's world is new,
And each day's life is new,
Give each his right—give each his room,
And never try to crowd.

Stanzas and Selections.

For the Progressive
Reasoning Together.

JULIA A. WOOD.

The Holy Bible recommends the people to consider, and to reason together. Hence such high authority is good and available. Unless we reason together upon a matter of opposite opinion, how can we "prove all things, and hold fast to that which is good?" This is a lawful medium, which often results in a painful proof of error and the up-building of down-trodden truth. Then "let us reason together," and if we love God as we should, to the truth, though painful, in whatever form it may appear, we will resignedly and meekly submit, having a regenerated heart which knows that all must be done for the glory of God, and not for man's erring and selfish preferences. In connection with this commendation of the Church Apostle, "For all seek their own, not the things which are Jesus Christ's."

In reasoning together, on both sides there should be given the whole truth, deeply imbued with never-failing love, pity, courtesy, charity, honesty and candor. In doing this, never resort to personality where a wound might be inflicted. Scripture says: "Speak evil of no man;" Titus 2: 8. If it is an individual matter, "go and tell him his fault between thee and him alone," (St. Math. 18: 15) and if it is to correct manners, speak scripturally, plainly, earnestly and kindly. Let them know that you mean what you say, even if the truth cuts like a "two-edged sword." Although you may feel bound to occasionally illustrate your public speech or writing with an example to bear upon it, be sure to guard against giving the individual's weight, height, age, color of the hair, &c. &c. Don't do that! Never! Read this in connection therewith: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem the other better than themselves. Look not every man on his own things, but every man also on the things of others;" Phil. 2: 3, 4. Yes do unto others as you would be done by.

I beg you, dear brethren and sisters, to permit the well-meaning writer to reason some with you. Feeling I might unintentionally approach to personality, I shall try to speak in parables in some things. Hence: Suppose you conscientiously believed you were engaged in a glorious work; you had all scriptural reasons to consider it lawful and expedient. By comparing the state of things with the Holy Oracle, that proves there are many and various unfair means set in opposition against you and your work. What would you be forced to conclude about the spirit and justice of such proceedings? As our sure court of appeal is "to the law and to the testimony," here it is to decide for those whose acts and words elicit the following passages: "Do nothing through strife or vainglory;" "Do unto others as you would that others should do unto you;" "Look not every man on his own things, but every man also on the things of others;" "Speak evil of no man." Did your opponent act as just quoted? If in the affirmative, how unwise and unjust! Charity was sadly needed there; that charity which "suffereth long and is kind;" that charity which "envieth not, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, beareth all things, believeth all things, HOPETH all things, endureth all things." How can we refrain from exclaiming: "Love thy charity! desirable charity!"

Read prayerfully and reflect seriously upon these preceding quotations of sacred and momentous import. The writer being the third party in the present decision of this matter, it devolves upon her to respond to the best of her judgment, viz: "The substance of the whole affair, for and against it, is that from a scriptural standpoint, you have been unjustly dealt with. God's Word applying to the offended is, that you 'recompense to no man evil for evil.' Don't study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto you ungodliness."—2 Tim. 2: 15, 16.

The scriptural counsel to your aggressor is in the language of Paul: "I fear" * * * I shall not find you such as I would * * * lest there be envyings, strifes, backbitings, whisperings, swellings, tumults."—2 Cor. 12: 20. To such the Savior's rebuke is here applicable: "How canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye?"—St. Luke 6: 42-45. The sum total of the whole thing, is, none of us are too good to admit of improvement. We need it every day and hour of our lives. Therefore, watch and pray lest we enter into temptation;" also, "take heed

when ye think ye stand lest ye fall." And again, dear brethren and sisters, the writer begs leave to reason upon another point. It is scriptural and worthy to "robustly" that have the rule over you?" but is it just to admit God to fear and obey him to the hindrance of any of his commands? True, it reads: "Ye younger submit yourselves unto the elder." Yes; and additionally it says: "Ye, all of you be subject one to another;" also, "Neither as being lords over God's heritage, but being examples to the flock;" 1 Peter 5: 5. This is plain and admirable language. Here I exemplify this matter: "When a lawful, and long talked of long neglected cause is presented to us, (here being scriptural avenues and means for individual aid) it is just to God and our own personal responsibilities to draw back from fear or obedience to brother or sister. Instead of setting the face like a flint to do your christian duty, leaving others—legards, delinquents, and demerits—to do as they will? What do you say to it? The Bible teaches that at the judgment seat of Christ you are to "give account" of your own individual sins of omission and commission. Brother—sister—can only answer for themselves, hence, when we ascertain our duty, we must press forward toward the mark, "and not wait for others." In some matters it concerns all collectively in others, you, individually. "To every man his own burden," reads the gospel. Their respective work should be done with all their might, for the hand of the diligent shall bear rule; but the slothful shall be under tribute;" Prov. 12.

Permit yet another example for reasoning from your good-meaning and well-wishing sister, Introductory to it, let me remind you that "faithful are the wounds of a FRIEND." I am a staunch friend to all the Brotherhood, with which, as a body, I am more and more pleased. The doctrine they preach is perfect; the effect of their precious faith is most noticeable and soul-satisfying; it commends itself to others by observing their domestic and social life. Just here beloved brethren and sisters, I must honestly and candidly assure you, that for the addition and more extended glory of God, you need improvement in some things. The fundamentals are all right; but yes—but while I am to say it, duty forces me to tell you this fact—in certain things you strain at gnats, or swallow camels! Thus: Upon the point of plainness of dress, and non-conformity to the world, you have Scripture on your side. That is all right and essential, to subdue and restrain worldliness. Now to the point where you strain at gnats. If brethren and sisters appear before you in public, and whose bearing of manners and using of words are by means anti-scriptural, yes, and they may even labor diligently in the Master's vineyard, yet you berate them, you show them because they are not just like you! "Not he that commendeth himself is approved, but whom the Lord commendeth." "Do you look on things after the outward appearance?" In some respects we can judge by externals, but they are not a standard for all. Not infrequently a tastefully but plainly dressed, polite and cultivated person carries in his or her breast as noble a heart as ever beat; while on the other hand, one carelessly dressed, with the manners and expressions of rough, unfeeling nature, just the reverse. No infallible criterion in these things. The dress is often good, and the polished can be just as good. The reasoning is that neither cultivation nor drollery are in themselves spiritual mediums for good. The fact is, the former is the more expedient "custom" for the introduction and acceptability of religion, and the latter so disgusting to the majority, is an impediment. As "custom to whom custom is due" is a sacred injunction, I must confess that gentility and refinement exert a more extensive and desirable influence over the outside world than their opposite. Now permit me to try to show where you "swallow the camel." Although you sin and berate even the innocent and worthy ones because they are not just like you in non-essentials, you will quickly let sinners perish by the millions, while you "sit at ease in Zion," laboring more for your temporal interests to the neglect of a higher and binding commandment of our Heavenly Head. Therefore you do strain at gnats and swallow camels! Thus you fail to observe the "weightier matters of the law, judgment, mercy, faith." So, "why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?"

Have patience with me and hear another example: You are surrounded by church privileges of your rich and princely. You don't feel that you are surrounded by that which has nothing to do with your situation. Here is the contrast. Other earnest christians have no such surroundings. Preaching and some social intercourse with those of their faith are often barred for. Sometimes that wish is gratified, when, to the eastern and surroundings of the latter are such that it requires a similar custom, viz: the educated and cultivated. Not being such, their "awkward manners" are not infrequently stared at and commented upon; their "droll appearance" is argued against as a serious objection; and as exerting a "disastrous effect upon their religion." Such are the conditions of the outside world, and which my Christian love for the prosperity of the churches of Christ causes me to respectfully submit for your serious consideration. Members of this denomination, the outsiders all agree may be "good enough," but they exclaim: "Such incorrect lan-

guage! uncultivated manners, and ungainly appearance! is an impediment to gaining the hearing of the people." And not infrequently when they gain an audience, not a few of them amuse themselves with funny comments and amused looks. Under these circumstances, custom requires lawful custom, that God's word may have "free course and be glorified." Hence an educated and refined nation requires education and cultivation. Paul was all things to all men, that he might win some. He did not despise the weak or his opposite in anything. With other necessary things added to the power of God's word he became the chief of Apostles. Like him, may you not become acceptable unto the people? Scripture teaches courtesy—politeness: 1 Peter 3: 8. In Acts, chapter 26, courtesy and cultivated manners are plainly and beautifully portrayed as noted by Paul. We are the work of God's hand. To do all to his glory and honor, we must cultivate the mind, regulate our manners, purify our hearts and deck our person in plain, well-fitting, neat and tasteful apparel, not fashionable nor conforming to the world by using the same dress, the scripturally forbidden and unnecessary.

Paul resorted to guile to catch some—not deceit, but a sacred discretion. May we not then be assured that we, as a church, need some improvement? We have had a sufficient experience to prove it. Now to make our religion more progressive and extensive, we must attract (use guides) we must hope to win. The present need with us in this line is not only lawful, but very expedient for the custom of today, so if the uneducated, droll and uncultivated are not acceptable and available to preach to those of opposite customs, the next lawful and expedient alternative is to take steps to prepare all we can to meet the exigency. Remedying such impediments, they can then unhesitatingly "go into all the world, and preach the gospel to every creature." True, scripture doctrine, combined with education, preached by a person of cultivated manners, wearing well-fitting clothes, neat and plain, including what is necessary, and rejecting what is superfluous or unsanctified, this will undoubtedly be a passport into any country, and to be acceptable to any reasonable people.

Then do let us have progress where non-progression hinders the universal spread of the glorious Gospel of Jesus Christ and him crucified. We do need progress and improvement in the several examples named in this essay on "Reasoning Together." Duty to God requires me to inform you what has been proven, again and again, to be an impediment to the promulgation of the gospel and extension of the church. I have spoken what I know, and testify to what I have seen. Now dear brethren and sisters, don't blame me for telling you a disagreeable truth, which is as unpleasant for me to tell as for you to hear it. Now, I do earnestly pray God to speedily arouse all of you to remedy it.

To the uneducated I will say that God loves you no less, neither will any opposite faithful member; nor are your earnest labors any less appreciated and enjoyed in many places where opposite custom does not shut you out, or the audience withhold their presence. So work diligently when and where you can; for the fields are white, and the laborers are few in this wide world. The ignorant and uncultured can feel as much spiritual love as any others. Of this class, not many have the educated capacity for delivering the glad tidings with general acceptability to their hearers of many minds. Not to discourage you, I do assure you that you can and should improve in some convenient things. Truth is truth, and facts are facts, throughout the world.

Now if I have wounded the feelings of any brother or sister, I freely crave pardon. While I am sorry, if such is the case, I confess that like Paul, I speak not as man, but as God, seeking not my own glory. Education and the Missionary cause have had great wishes from the majority of the Brotherhood, but dear brethren, you do spend so much precious time poring over things very important matters! Too much so, that as too much means, for years and years the former has earned the derision with you. I am now high time to leave up to quicker pace and do. Be a doer of the word, this man shall be blessed in his work." The doer, and not the hearers and talkers are the blessed. Will you then put your shoulders to the wheel of progression, which is to educate the mind, so that we can "take the way of all the commandments?" This done, duty then can be widely acknowledged: "How excellent upon the mountains as the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!" Isaiah 52.

We need progress in the religion of the heart, and we need progress in communicating it to our fellow-men, far and near. Progress is just as essential and all-important to perfect and extend good, as that it is found in evil. Progress is stamped upon earth, air, water, fire, heaven and hell, life and death. If we as a body of Christians are not more progressive in the good we know, and need to be, we shall be as a body, and which my Christian love for the prosperity of the churches of Christ causes me to respectfully submit for your serious consideration. Members of this denomination, the outsiders all agree may be "good enough," but they exclaim: "Such incorrect lan-

guage! uncultivated manners, and ungainly appearance! is an impediment to gaining the hearing of the people."

Conclusively, my brethren, "Be strong in the Lord and in the power of his might." Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. * * * having your loins girded about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, where-with ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—Eph. 6: 10-18.

From the New York Independent.
Antidote to the Drinking Saloons.

BY THEODORE D. CUYLER, D. D.

It is perfectly useless to attempt to overcome a positive evil by a merely negative process. Light alone can dispel darkness. It is idle to try to our sons and daughters against pernicious books and sinful amusements if we do not do our utmost to supply them with healthy books and harmless recreation. A vacant space, a vacuum, so does the human mind. On this same principle, let it be observed that although, even to a lawless man, a glass of beer, or a drop of wine, is a necessary evil, to a man of pure mind and high character, it is a deadly poison. The drinking-saloons are likely to fill if no counter-attraction is opened to them elsewhere.

Confirmed drunkards go to the dram-shop to quzzle intoxicants. Only a percentage of this wretched class are likely to be permanently reformed by any agency; but even these few must be provided with some place of resort which shall not be contaminated with the sight and smell of alcohol. But a very large proportion of the visitors to drinking-saloons are not drunkards; they are not even hard drinkers; some of them are very little for a glass of rum, or brandy. They are drawn to the saloon by the social attractions of the place. After the day's work, the laboring man craves relaxation, social intercourse, and entertaining talk. The drinking-house is a free-and-easy place, open to all comers, with good fire in the winter and plenty of iced potatoes in the heats of summer. Every evening there is an abundance of company—such as it is; and abundance of lively talk, although it is often coarse and polluting.

But the laboring man, the clerk, or the apprentice who visits the drinking-saloon soon discovers that he is not made welcome unless he becomes a patron of the establishment. He must purchase, at least, a small quantity of the gin, the whiskey, or the ales, if he is to enjoy the hospitalities of the place. Before he is aware, he is a slave to the bottle. This has been the short disastrous history of the downfall of thousands. Recognizing these facts, the most sagacious temperance reformers have endeavored to provide some counter-attractions to the grog-shop, in the shape of reading-rooms, "Sons of Temperance" halls, and "Holly-Tree" inns, etc. Some of these, when well managed, have accomplished admirable results.

Just now a movement is being carried forward in Great Britain on a most extensive scale. It is known as the "Coffee-Tavern" movement. Sometimes it is called the "Cocoa-House" enterprise. So formidable has this undertaking become that it already maintains a handsome weekly journal, entitled the *Coffee and Cocoa-House News*. Every week its columns are filled with the accounts of the opening of new coffee-houses and "cocoa-tree inns" in London, Glasgow, Manchester, and every considerable town in the United Kingdom. These buildings are opened and "dedicated" with no little public ceremony. Among the speakers on such occasions I have observed the names of Lord Chancellor, was a most earnest Christian worker in many directions, of the Hon. Mr. Gladstone, of Lord Littleton, and the Home Secretary, Mr. Cross. Thomas Hughes, the author of delightful "Tom Brown at Rugby," has addressed the audience gathered in the new coffee-tavern at Walsham Green. And so the movement spreads, conquering the best brains, the warmest hearts, and the most liberal purses in the Kingdom.

The coffee-taverns very soon became self-supporting. Some of them began to pay a small dividend to the stockholders! In the manufacturing town of Bradford a "Coffee-Tavern Company" has been organized, which has already opened eight different houses for the sale of coffee, cocoa and wholesome food to be made and served as desired. The largest of the buildings cost £20,000. Its daily receipts amount to one hundred dollars. The cash sales of refreshments in six months amounted to \$17,600. It contains a dining-room, a club-room, a reading-room, smoking-room, a lavatory, and several other apartments; but not a single drop of intoxicating drink is allowed on the premises. All the other seven houses in Bradford have had a successful start. One of the chief supporters of this Bradford reform is the Rt. Hon. W. E. Foster, so well known and honored in America as the compiler of "Liberator" policies. The temperance enterprise has received a fresh impetus lately from Sir Wm. Lubbock's new bill introduced into Parliament, from Mr. Cough's eloquent addresses, from Mr. Richardson's medical lectures and volumes, and from the church of England Temperance Society, led by Bishop Elliott, Canon Farrar, and the

Rev. Mr. Wilberforce. But none of these influences nor all combined promise more to beer-ridden England and whiskey-cursed Scotland than this grand enterprise of providing counter-attractions to the grog-shops.

Although the British people, with their superior systems of organizations and their superior persistence, have got the start of us, yet this new movement is attaining some headway in America. Several temperance coffee-houses have already been established in our cities. A band of devoted Christian women in my congregation, joining with several other kindred spirits, opened one in this part of Brooklyn last winter. It was on a limited scale; but it furnished an evening refuge to many poor ladies and to several laboring men, who might otherwise have drifted into the dram-dens. In connection with cheap meals and a reading-room, familiar talks were made to the inmates, and occasional Christian services of prayer and song were held. A wise caution must be observed, lest these establishments assume too much of the "society" character on the one hand, or of religious meetings on the other. They should be entirely social, cheerful, and free from sensual temptations; but have no compulsory features which will repel the very class who need them the most.

In Albany a noble building has been opened for religious and reformatory purposes; and to it is attached a department similar to the British coffee-tavern. All meals and drinks are sold, and the idea of gratuitous charity is entirely discarded.

A letter from the superintendent of the work at New York City, dated in the coffee-room. Our trade is now about \$1,000 a month. Profit, nothing. But God is making the entire work the means of doing great good. The next thing in hand, and to be undertaken this fall is the cooking and training school for women and girls.

We heartily commend this method of furnishing a counter-attraction to the death-dealing dram-shops. Prohibition is not everywhere attainable; reformation of drunkards is always difficult; but here is a method of prevention which is feasible and which will command sympathy of multitudes who are not themselves total abstainers.

For the PROGRESSIVE CHRISTIAN.
A New Departure.

After the present issue I propose the preparation and publication of a series of articles radically different from those which have appeared over my name. The follies and injustices of the various mistakes of church policy have claimed my attention heretofore, and I have struck them hard blows, very much to the dissatisfaction of those who, originating them, have thought they were "well done."

And I wish to call the attention of the progressives to a fact, viz: that in reality no necessity exists for combating the objectionable and trouble-making usages of the fraternity. If in the process of the manufacture and use of sickles trouble is evolved after the election of three machine shops for building reapers, the sickle business might as well be left alone as time will. In the very nature of things, settle the question effectually.

Only a short time ago, the first graduating class left one of the three educational institutions of the Brotherhood, and it is only a question of time as to how long the present order obtains. If but few graduate yearly it will be fifteen years in all, and every ten years one hundred and fifty. It is doubtful if the matter can be hurried, or if it is desirable to hurry it. Let time and the natural agencies work out the result.

Therefore, as far as I am concerned, in the future no reference will, for a time at least, be made to any of the vexed questions of policy birth; that is, unless, indeed, some bold knight rises after this hanging up of the sword, that he is fast beginning to get impatient over past productions of mine, when, of course, he can be accommodated.

There is material progress coming from intelligence, and as the fountains of intelligence have been opened, progress to externals is so. There is a progress in emotional and spiritual matters, resulting from a proper use of intelligence, and to help mould and direct this will be the end and aim of future productions over my signature.

The forcible illustration and the exposition of scripture texts, from original views and latest authorities, will be, among others, the themes presented; and I think worthy of, and suggest to the entire progressive party, the preparation of similar articles; that is to say, a development of the higher life and whole, one neglect of the things earthy of the Brotherhood.

I have been led to the present position by the weakness of spiritual things and the lack of interest manifested by those who could, if they would, and the despair of those who would if they could. Let us, therefore, take high ground upon these things, not to the production of the weak school essays on difficult topics but the presentations of our best thoughts on the living questions of the hour, on which the great future hinges; and let not a single allusion to tradition mar the predictions. My pieces are written in the light of evidence, not authority; and it is a good rule.

Let us then drop externals for internals. Who will follow?

HOWARD MILLER.
Etk Lick, Pa.

For the Progressive Christian,
Going Home.

BY J. P. HETRIC.

"This world is the same dull market
That wears old clothes and old faces;
The times to the while are dark yet,
And so both been many an age,
And rich grow the tolling nations,
And rich grow the battle spears,
And dreary with desolations
Roll on and the years pass,
But soon the time will be
That we'll be going home."

"Home is a genuine Saxon word; a word kindred to Saxon speech."

The person who has no home, and can make none, either in reality or in vision, and people it with the associations, must be far from the realm of happiness. The being who amuses himself by "going to and fro in the earth, and walking up and down in it, is but a tramp, whether of a good or evil type. The weary child ever and anon reverts with feelings of gladness to the going home time. The traveller in a foreign land, with every inquisitive desire satisfied, turns to the home-ward ship with hungry eyes. The toll-worn plodder in the common routine of life, counts his days and nights up to the expected moment, and then says, "I am going home."

With feelings akin to these, I bade farewell to the dear folks of my charge, and started on my homeward way. In the heights of anticipation, I sought the two dear little daughters whom God has given me, and this to me was going home.

I made a call at Huntingdon, Pa., to see the students of the Normal, who were thinking in common of going home. Though my stay was very short, yet it was most enjoyable and satisfactory. I found that whether in their quiet parental homes or at their Normal home, our brethren are still the same genial, hospitable people. It was the time of special business among the faculty and students—a hurried time of preparation for the commencement exercises; but notwithstanding all this, everything was in the most perfect order possible. The lessons were thorough and instructive. There was that earnestness and life manifest among teachers and students that never fails to bear away the prize of success. Among the marked features of the school, that arrest the eye of the careful observer, is the thorough christian spirit that pervades every heart, shines out of every eye, and manifests itself in every smiling countenance. It is truly a school of the brethren, where the principles of our holy christianity are taught and exemplified in modesty and simplicity; and I wish to say, in behalf of the school, that it is one of the noblest enterprises of the brethren, and justly merits the pecuniary aid, the prayers and the patronage of all who can, under the providence of God, extend to it such help. From present indications it is destined to be a power for good in the church and the world; a blessing to those who come in contact with it, and under its present judicious and efficient management, no parent, however fastidious as to the moral and intellectual culture of his child, need fear to commit it to the care of the faithful Christian band at Huntingdon. On Tuesday A. M. I started again for home, where I arrived Friday A. M., well. More in the future.

The Sins of the Times.

The ignoble love of ease and pleasure; the degrading worship of wealth; the demoralizing frauds and dishonesties that come of fierce haste to possess it; the senseless extravagance of luxury that too often follows on its possession; the effrontery of vice that, flushed with pride and fullness of bread, no longer condescends to pay to virtue even the tribute of hypocrisy; the low cynicism that sneers away all those better thoughts and higher aims that are the very breath of a nation's nobler life, and, springing out of these, the strife of interests, the war of classes, widening and deepening day by day as the envious selfishness of poverty rises up in natural reaction against the ostentatious selfishness of wealth; the dull desperate hate with which those who want, and have not, come at last to regard the whole frame work of society, which seems to them one huge contrivance for their suppression; the wild dreams of revolutionary change which shall give to all alike, without the pain of labor and self-denial, those enjoyments which are now the privileged possession of the few, but for which the many long with a bitter and persistent longing—these are some of the seeds of evil which sown in our own land and sown by our own hands, may one day rise up an exceeding great army, more to be dreaded than the invading hosts of any foreign foe. The glare and glitter of modern civilization may hide these for a time from us; we may fail to see how some of the most precious elements of our natural greatness are withering in this heated atmosphere; or what evil things are growing to maturity in the darker shadows that it casts—but they are there, nevertheless, and if we heed them not, and reform them not, the time may come when we may wish that the sharp and sobering discipline of war—may even the terrible trials of defeat—had visited us in time to save us from the greater horrors bred out of our own sins in times of profoundest ease and peace.

The sweetest life is ever to be making sacrifices for Christ; the hardest life a man can lead on earth—the most full of misery—is to be always doing his own will and seeking to please himself.

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H. R. HOLSINGER & J. W. BEER,
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"BEWARE LEST ANY MAN SPOIL YOU."

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." Col. 2:8.

The apostle introduces himself in the beginning of this chapter to the Colossians, and through them to us, by referring to his great desire for them. In accordance with that concern for their welfare and for ours as well, he writes to them, and directs their minds to the comfort, consolation, and hope that may be derived through faith in Jesus Christ; "that their hearts might be comforted, being knit together in love."

And hence he instructs them that Christ must be the foundation into which they are to be "rooted and grounded, and established." The apostle no doubt had in his mind as an illustration of his ideas, a growing tree. It is deeply rooted into the earth. The roots keep it erect. How firmly it stands. Put your hands against it. Apply all your power upon it; you cannot make even a leaf upon it to tremble. The hurricane only bends its limbs. So the Christian believer, is rooted into Christ Jesus. Storms of persecution, winds of adversity, the mighty hurricane of infidelity may beat upon him, but he stands firm, because by the root of faith he clings to the Rock, Jesus Christ, who is the sure foundation. By the root of hope, which is an anchor to the soul, and reaches within the veil, where also it meets Christ and entwines around Him. Patience clings to hope. Love takes a strong hold upon Jesus, and cannot be untwined.

The root also supply the tree with nourishment, which they drew from the same source which supports it. All the roots contribute to its vitality. And all take their supply from the same great storehouse, the earth. Even so in religion, the Christian lives on Christ. The main root is faith. By it we lay hold upon the promises of God, and receive succor, which enables us to be "like a tree planted by the rivers of water, that bringeth forth his fruit in season."

Hope is also a feeling root, and dips into the very essence of Christian nourishment. It penetrates into the holiest of holies, and feeds upon the body and blood of Christ. There is no drouth so severe that hope cannot supply the soul with refreshing water. "He that believeth in me shall never thirst," is the Savior's promise.

A tree may be spoiled by having its roots destroyed. Its source of supply is thus cut off. It may be injured by taking away nourishing earth and replacing poisonous matter. Its fresh green leaves will soon begin to exhibit indications of disease, and unless timely aid be afforded, it will soon droop and die. The groves all have dead and dying trees. Some of them stand in the midst of clusters of live, sound, thrifty trees. What was the cause of their disease or death? It was not old age, for older trees are yet living. It was not lack of earth for others are living and thriving upon more shallow grounds. It was an enemy that wrought this destruction. The first injury may have been done to a tiny root, or to a small twig; but the destruction was effected, and the once beautiful and thrifty tree has been spoiled, and its glory has departed.

The Christian, too, may be spoiled. He may be spoiled by men. They effect it.

1. Through philosophy. Philosophy means a love of wisdom. From this we need not conclude that Christianity is opposed to wisdom and true philosophy; but they are different subjects. Christianity is purely revealed religion. True philosophy is founded upon experiment, and false upon speculation; the truths of Christianity depend upon neither. They rest upon the word of God. "Philosophy may be very good of use in the world; but it makes a very poor religion. It is very good to live by, but it affords poor consolation in the hour of death."

Some professors of religion seem to have been properly planted into Jesus Christ, and for a time grew and prospered. After a little while they began to "stand off;" then grew indifferent, worldly, and finally died.

There must have been a cause. Perhaps they were spoiled by philosophy. Perhaps they sought for wisdom which should be above the wisdom which cometh down from above, which is pure, peaceable, gentle, and easily entreated, and thus were enticed. Perhaps they tried to satisfy their hungering souls from the fountains of worldly wisdom, which is not of God. Either of the above would be sufficient to spoil the most promising professor of Christianity.

Beware lest any man spoil you. Man's greatest enemy is man. In every department of life there are deceivers. There is a true religion and a false religion; the former is from God, the latter is from men. Men seek adherents to their religion. They will compass sea and land to make one proselyte. They are more zealous than those who have the truth. It is business with them, and they keep at least one apostolic injunction: "not slothful in business." But they are deceivers, whether they are aware of it or not.

When St. Paul was preaching at Athens he was encountered by philosophers who made sport of his doctrine. He appeared to them to be "a setter forth of strange gods." They had an acquaintance with some gods, for the city was given to idolatry. But Paul preached unto them Jesus, and the resurrection. This resurrection was too much for their philosophical minds, and some of them mocked while others said: "We shall hear thee again about this." Paul was too well rooted into the doctrine of Christ to be moved, but the same means might have destroyed others. Sometimes a little "vain deceit" will help very much in deceiving. Flattering lips are very deceitful and successful in leading astray. Get a man to believe that he is too wise, too smart to believe "such doctrine," and he will be certain to let go of it. Men know this, and hence they use this device to spoil their fellows.

2. After the tradition of men. Some believers set out upon the Word of God. They take that word as their Counselor, their guide, and their light. But men present their traditions, and lead the unsuspecting believers away and beguile them of their reward. They will tell them, "it is not so necessary; of course it reads so, but then we never did it. Our parents were good people and died happy, without observing it, and so we can, and you may." Others say of their traditions, "We know the Bible does not command it, but then the old brethren always had it so, and why can't you consent? Your father practiced it, and my father did it and so did their fathers before them. It cannot be so bad therefore." In this way many are led away from the simplicity of the gospel. They are led to doubt the Bible. Beware, then! lest any man spoil you through the tradition of men.

3. After the rudiments of the world. Oh! how many are spoiled by the enticement. Worldliness in all its phases is poisonous to Christian life and growth. "The love of money is the root of all evil." It is therefore not a root that will nourish the follower of the meek and lowly Jesus; and unless it be kept out away it will poison and destroy him.

The honors and the glory of this world afford no wholesome food to the Christian. It will puff him up; make him bigoted and top heavy, and the least blast of flattery will lay him low. Beware! Christian friends! lest any man spoil you by the rudiments of the world. "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith."

COUP DE GRACE.

TO ELDER R. H. MILLER.

Continued.

Your second reason in support of an order in dress is:

"It is good to have an order in everything—in time of meeting—in all the service—an order of dress if full of the same benefits."

To this we had remarked that the Annual Meeting never "set apart a particular hour for our meetings;" that "the time for meetings every church decides for itself, and the churches and ministers are governed by circumstances;" that "the same is true of all the service—it is regulated to a great extent by circumstances;" that "God never intended that the service should be handcuffed by arbitrary formality;" and that "we know of no advantages that would accrue from such an order in everything." We concluded by saying: "With this statement of facts, we admit that an order in dress is full of the same benefits, i. e. none." Now lest we should be misunderstood in this closing "none," we here explain that we wished to convey the idea, that an order in the service that would limit us to a particular day or hour or programme in our meetings, would add nothing whatever to the efficiency or success of the gospel. If we had an order that would limit us to the Lord's day at 10 a. m. and 7 p. m., for the time of service, and give us a formal

programme, or ritual, for conducting all the services; there might be some good done—some souls saved. But our position is that there could not be more good accomplished with such an order than there is and can be without it. And as there could not be more good accomplished, there could be no benefit in such an order. If you deny this, you will be compelled to accept one of the two only alternatives, that the gospel either requires such an order, or that man's addendum will add to its efficiency.

Now we offer you your choice, to admit that there would be no benefit in such an order, or to assume that there would. If you choose the former, you will agree with us, justify the practice of the brotherhood and endorse the wisdom of our Annual Meeting; but if the latter, then we offer you this dilemma: (1.) The gospel of Christ requires such an order in all the service; or (2.) Man's addenda may add to the efficiency and success of the gospel. If you take the first of these positions, you will say that the church does wrong in not observing and the A. M. does wrong in not enjoining such an order; but if you take the second, you will repudiate the doctrine which we have preached that the gospel is a perfect law in all things necessary to salvation. But you will do neither of these, and therefore you will admit that such "an order in everything—in the time of meeting—in all the service," would be of no benefit.

But you say in reference to our remarks:

"Your logic summed up and analyzed is: No benefit to have an order of service, or time of service; hence the same, no benefit in an order of dress." That is our position exactly, with this qualification, that it shall be understood, all the time, that we are speaking of religious services, and of the religious use of dress. If it be assumed that it is a temporal or carnal advantage or benefit, we will not controvert it (although we doubt even that), for we are not engaged in a carnal warfare, and the weapons of our warfare are not carnal, neither are we discussing the carnal uses or benefits of dress. In last week's paper we showed (syllogism 5) that "dressing in uniformity is neither to our spiritual advantage nor essential to salvation." If it is not, then it can be of no benefit.

We admit that if we were to be limited to an order in dress, those adopting the uniform, all other things being right, would be saved; but the question is, would there be more saved? If there could not be more saved by having such uniformity in dress than without it, then the order would be of no benefit. But there is a benefit in the order or there is not. Which do you choose? If you say there is, we offer you another choice: The gospel requires uniformity in dress, or it is man's preference or addendum. If you say the gospel requires it, you will contradict yourself and lay yourself under obligation to show the gospel for it; but if you take the second, you will assume that man's addendum is to our spiritual benefit, and per consequence, it will add to the efficiency or success of the gospel. Saying this would be impeaching the wisdom of our A. M. and opposing the doctrine of the church. But you will do neither of these; and therefore you must accept the only alternative, that there is no benefit in such an order, and your second reason is not sufficient. *Nimium ne crede colorit.* We offer two syllogisms, with more in reserve:

1. Whatever the gospel does not require is of no religious benefit (2 Pet. 1: 2, 3; Rom. 1: 16; James 1: 25); but the gospel does not require uniformity in dress (R. H. M.); therefore uniformity in dress is of no religious benefit.

2. Man's addendum to the requirements of the gospel can be of no religious benefit (Gal. 1: 6-8; Rev. 22: 18, 19); but uniformity in dress is man's addendum to the requirements of the gospel; therefore, uniformity in dress can be of no religious benefit.

To our remark that the service "is regulated to a great extent by circumstances" you say:

"Very good; let circumstances regulate the dress to the same extent; but never let circumstances or individual judgment spoil the order of the service or the dress. In having an order of worship and dress, God's word has something to do in it, so has the church as well as circumstances and the individual member; but our difference is about how much the individual shall do in deciding the matter. You say he may add the last contrary to the decision of the general brotherhood; I dissent."

We call attention to the fact that there is a wide difference between *order* and *an order*. We insist upon *order* in all things connected with the worship of God, but you plead for "an order," a particular order. With the former the word of God has something to do; but the latter is regulated by the church by circumstances and the individual members. The gospel gives some directions relative to *order* in worship, but does not enjoin *an order* for the service; so it deals with *order* or propriety in dress, but it does not enjoin *an order* in dress. The church must

insist upon *order* in both, and may prefer and advise *an order* for both; but its preferred order, in either case, is left to circumstances and individual preference, and may not be made a condition of membership or church privilege. The individual may consult his own preference in everything on which the gospel is silent, or he may submit to the preference and advice of others. The individual must examine himself, judge himself, and give an account of himself. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Christ taught the people to search the Scriptures. It is an exhortation to search the Scriptures daily, to see whether the things we are taught are true. We are admonished to prove all things and hold fast to that which is good. We are to try the spirits whether they be of God. Now all these are duties which each individual must perform for himself. If a man cannot understand the word of God, then must the Annual Meeting be its interpreter, and the Bible should be kept from the laity.

Your criticism on the handcuffing does not meet the case. Anything that is required by the law of nature or the word of God is not a handcuff in the sense in which we used it; and we take exceptions to your syllogisms, or your attempt to reduce our arguments to syllogisms to show their absurdity. We can hardly persuade ourselves to believe that those miserable things are your own. They remind us of that monstrosity which you describe as part animal, part vegetable, &c. Here they are:

"Order in worship and dress are handcuffs."

Order in nature's laws are handcuffs. Therefore, we must have no order, because handcuffs are a bad thing.

Let us reverse the syllogism: Disorder in worship and dress is a good thing.

Disorder in nature is a good thing.

Therefore, disorder in either is productive of good.

This seems to me to be the true logic of your reply against order."

Your effort is not pertinent; because it misrepresents us. We never opposed order in anything nor called it a handcuff; and we never called disorder a good thing.

1. We never objected to "order" in worship and dress; but to the position that an order—a particular order—such as the Brethren's order in dress, is a religious benefit.

2. We did not intimate that anything that is required by the law of God is a handcuff on his service or his people; but we repeat it that God never intended that his service should be handcuffed, or to use a scriptural figure, that the word of God should be bound; and we now add that whatever man adds to his word as a permanent religious requirement is of this nature.

3. Handcuffs are not bad things, but it is a bad thing to make a wrong application or use of them.

4. We never plead for disorder, and we hold it as a misrepresentation of anything we ever said upon this subject. We ask you to use our own language as premises in a syllogism, or, at least, our ideas clearly stated, from which to draw your conclusions to be used as premises in an argument against us. It is not pleasant to be charged with defective logic and fallacies, and to be so grossly misrepresented.

5. In the first syllogism you have two majors and no minor, and your conclusion is an enthymeme drawn from other premises, one of which is stated in the conclusion.

6. In the second syllogism you again have two majors and no minor, and your conclusion is not deduced from your premises.

7. In your syllogisms you have no middle terms, hence you can draw no conclusion from your premises.

The question is this: Is there a spiritual advantage or benefit in uniformity in dress? or, does an order in dress add to the success of the gospel? Now all the argument we need is to have the benefits pointed out. If one spiritual benefit can be pointed out that accrues from uniformity in dress, that could not be attained without it, then we will admit your second reason; but if this cannot be done, we will still insist upon it, that, as there is no Scripture for it, so there is no benefit in it.

To be Continued.

DEATH OF SISTER FORNEY.

Sister ELIZABETH FORNEY, wife of brother Samuel Forney, Sen., of Berlin congregation, died on last Monday morning, aged 70 years, 9 months and 22 days. Sister Forney was a faithful pious member of the church, a good, kind hearted neighbor, and a devoted wife and mother. Her maiden name was LANDS, and there is but one member of her family surviving her, her brother Abraham, who was 80 years old last Wednesday, the day after her funeral. His wife was sister Elizabeth's first friend, who died on the same day of the week, month, and year, and at the same hour of day,

just fifteen years before and was buried at the same hour. Funeral services at the Berlin meeting-house by brethren H. R. Holsinger and George Schrock.

CONGREGATIONAL MISSIONS.

A correspondent from Michigan, writing to the *Primitive* says:

"The Canton church, in Stark Co., Ohio, has of late given an example that is worthy of imitation. Seeing the Gospel fields of Southern Michigan they consulted together whether they could spare one or two of their ministering brethren and send them. They soon concluded that tried and faithful men ought to be sent, those that had borne the heat and burden of the day. Having such a man in the person of Eld. Moses Weaver, who had not shunned to spend or be spent for twenty years, having spent his time and money traveling and preaching the Gospel, they agreed to send him and take the responsibility upon themselves to take care of their church."

This is apparently manifesting a zeal that is worthy of imitation. There are many churches that would be abundantly able to send and support one or more ministers to preach the gospel and organize churches. There are seven congregations in this (Somerset) county, each of which could do this, and not be in any worse condition than now—especially when they exchange words.

These brethren and sisters denied themselves of the society and service of their elder; sent him and his family to Michigan; are praying for his success; are sending him presents, and thus making their fervent prayers effectual, and showing their faith by their works. We like it all, except that what things are sent him are regarded as presents. "The laborer is worthy of his hire." "A little more pecuniary aid would be very acceptable just now, for the payment of rent."

This is another feature in the case that is not to be admired. It would be much more pleasant and encouraging, and much more exemplary, if the wants of this faithful, self-denying man of God were so freely and amply provided for that we would only hear of his hearty thanksgiving for their liberality. As this church has followed the example of the primitive Antiochian church, it is to be hoped that the members will feel a deep interest in their missionary and will administer to his temporal wants while he is sowing to the Spirit. We have long felt that this ought to be done, and are happy to record this instance, and commend it for imitation.

APPEAL EXTRAORDINARY.

Acknowledgement in No. 29,	\$10.87
Jno. S. Meyers	2.00
A Brother in Phila	2.00
Julia A. Wood and friends	4.00
Isaac Price	1.00
S. C. Keim	1.00
W. G. Walker	6.00
J. A. Ridenour	2.00
Jacob and Mary Miller	2.00
G. W. Shober	1.00
John R. Denlinger	5.00
Dan'l Moser, Sen.	5.00
John Longanecker	2.00
Jos. B. Moser	1.00
Nancy Moser	1.00
Sallie A. Griffith	.50
Charles H. Griffith	.50
Sister Miller	.35
J. F. Pound	.50
Peter Berkey	.50
Sam'l Kimmel	2.00
E. L. Yoder	1.00
S. W. Pombough	1.00
Samuel Forney	1.00
Total	\$53.72

We feel encouraged by the many expressions of sympathy that we are receiving from our brethren and sisters, and also by the liberal responses that are being made to our appeal for help. We are truly thankful for the assistance that is being rendered. We have now stock to run another month, and we will go on trusting in the guidance of God and the liberality of his children. If all will come to our aid, doing what they can without injury to themselves or interfering with other duties, we shall, no doubt, be sustained; and in any event, we will be submissive to the will of the Lord, and do all we can for the honor of his name and the success of his cause.

SUNDAY SCHOOL CONVENTION.

Some of our brethren and sisters who were placed on the programme for the Sunday School Convention in Western Pennsylvania, have reported; and, so far, nearly all are ready to attend to the work assigned them. We are glad of this, and hope we shall have an interesting meeting.

We wish to remark here in behalf of the committee, that all Sunday School workers are heartily invited to be present and to take a part in the meeting. This is the first S. S. convention in this district, and the committee labored under the difficulty of not being acquainted with the S. S. workers. There may be many others as active as those who are named, and all are invited.

GLEANNINGS.

BROTHER Jos. M. Saylor, Waterloo, Iowa, says, everything looks promising in that part of the moral heritage.

On the 22nd ult. five were added to the Ephraim Church Lancaster Co., Pa., by confession and baptism.

The greater part of No. 31 of the *Primitive* is to be devoted to a "Conversation on Baptism," by J. S. Mohler.

In about two years the church in the locality of Canton, Ill., has increased from seven to about forty. This is encouraging. Let other small churches be encouraged to hope and labor on.

We call attention to Brother H. J. Kurtz' advertisement in this issue. He intends to publish "Our Almanac," and, no doubt, he will make it neat and good. Help him all you can.

BROTHER J. W. Smouse informs us that after the Sunday School Convention, he proposes to visit Elk Lick, Summit and Meyersdale congregations.

SOMERSET COUNTY has had copious rains lately, and the prospects for corn and potatoes are flattering. The farmers are delighted, and some, at least, are grateful; and as God gives them so much they feel like lending to the Lord by giving to the poor. May his peoples ever abound in this grace also.

BROTHER Samuel W. Wilt of Mariasville, Venango Co., Pa., would like to have the names and addresses of brethren and sisters who live in the regions where ague abounds. He does not say why, but we suppose he intends to inform them, in some way, that he can cure those who are afflicted with the chills.

On the 13th ult., Bro. D. N. Workman preached two sermons at Arkenytown, Ohio, on the subject of baptism. His effort was a success as was indicated at the close of the service by the confession and application for membership of five persons. Four of these were baptized and one was to be baptized afterward.

The Logan church, Logan Co., Ohio, has outgrown its former opposition to Sunday schools, and a school was organized July sixth. Thus one by one the churches are overcoming their bias against Sunday Schools, Bible classes, Social Meetings and Missions. May the car of progress roll along speedily, that mighty results may be accomplished, in the name of our God, henceforth.

It seems that, as usual, the brethren on whom the financial burden of the Annual Meeting rested are in arrears. It is to be hoped that, in this respect, at least, there will be an improvement by the new plan. If we are to owe no man anything the rule should be observed in matters pertaining to religion. It is not good to hold meetings nor build meeting-houses on credit. It is always easier to raise funds when we desire to have and feel the need of a thing than after we already have it.

SISTER Julia A. Wood informs us that she has been sick, but is convalescent. Her "Some Messages," in another column of this issue, written by an amanuensis, and her liberality, show that she is neither sick, sleeping nor weak, spiritually. We hope that she may speedily regain her wonted health, and long be spared to wield her ready, faithful, and dauntless pen in the cause of our Lord. Sister Julia and her friends have our hearty thanks for their assistance, and, no doubt they will have a rich reward "in the sweet by and by."

THE District Meeting of the Second District of West Virginia will be held at the Brethren's Meeting-house, in Wirt Co., on the 7th and 8th of Nov. next. Brethren from the West will take the boat at Parkersburg for Elizabeth, ten miles from place of meeting; those coming from the East will stop off at Kanawha Station and take the boat for Elizabeth. Conveyance will be furnished from Elizabeth to the place of meeting by giving notice to Jacob Gault, Wirt C. H., Wirt Co., W. Va.

THE Sandy Church, Reading, Columbiana Co., Ohio, has had an interesting Sabbath School for a number of years, and the members there feel that the Sunday School has been instrumental in bringing many to Christ within the last four years. Whatever proves to be a successful means of accomplishing good should be encouraged; but faithfully conducted Sabbath Schools have proved a successful means for the accomplishment of good, as is witnessed by all who have tried them; therefore such schools should be encouraged.

THE anti-Christian character of war is becoming apparent to the missionaries among the Zulus. It has engendered an opposition to Christianity which will be felt for a long time. Some of the missionaries think it will require fifty years to regain what has been lost. Fifty years? Yes, this reverse will have its effects in eternity. How can fighting Christians (?) entertain a hope when they must feel that

their inconsistency is working such harm? May the banner of the Prince of Peace speedily unfurl and triumphantly wave over all nations.

The last Gospel Preacher, as will be seen on the next page, makes some astounding revelations. Under the heading, "War about to be Declared," he gives an account of some terrible battles fought. With our fund of human sympathy we are glad to know that no one is mortally wounded. Glad, did we say? yes, superlatively happy. But, how is this anyhow? Is all this skirmishing, and fighting going on before war is declared? Or is, peradventure, some other power about ready to rise up and declare war? The Preacher sometimes feels "like blazing away at somebody," but we hope he will remember his peace policy and observant neutrality.

Our esteemed friend James Chrystal, author of "A History of the modes of Baptism," a strong defence of trine immersion, informs us that his present home is at Rahway, New Jersey. In our next we expect to have an article from his pen that appeared in the CHURCH UNION of July 19th. He is a clear and forcible writer and his theme is "The Importance of the Historical Testimony of the Early Christians in Determining the Meaning of the New Testament." He says that he is still ready to discuss the question of Infant Church Membership. Is there not a David to accept his challenge? We have no hesitancy in saying that he will be honorable in debate. We should be pleased to have it arranged and to publish the discussion in our paper.

Bishop Cheney, in his reply to Ingersoll on Chronology, says:

"Now, in reply to this difficulty, which is so often urged against the Book of Genesis, I want to say one word, and that is, I challenge any man in this congregation—I challenge any man in the wide world that has ever read the Bible, to find in any book of the Bible, much less in the Book of Genesis, the statement that the creation of this earth took place six thousand years ago. This Moses, whom God Ingersoll thinks was such a blunderer, whose mistakes have been the subject of his jeers and blasphemous ridicule, was a more careful man than our Peoria skeptic thinks. He certainly was careful not to fix the time at which God created this earth. Whether that creation took place six thousand or six million years ago, he does not state. He does say that 'In the beginning God created the heavens and the earth.' But that is all. All that he asserts is, that matter—the substance out of which the earth was made—is not eternal; it had a beginning; it had a creator."

The memorandum of Bro. Workman, and his papers, along with Bro. Miller's pocket-book and papers, stolen from them on their return from Annual Meeting, at Winchester Va., have been returned. Everything lost has been received, save the money contained in the pocket-book. They were found in the cars at Baltimore, and sent to the President of the First National Bank of this place. They did well to get that much.—Gospel Preacher.

PROGRESSIVE SOCIAL MEETING.

Allow me to approve of the manner of holding our Lovefeast at Berlin, as given in PROGRESSIVE CHRISTIAN. We have long felt that time was wasted at our lovefeasts, because of the great tediousness of those who did the management. Was once at a lovefeast where we sang a hymn and went out after midnight. No one can so well discern the Body of our Lord when both mind and body are exhausted, and for that reason everything like tardiness should be avoided. We want all awake. The feelings of both members and audience should be regarded, as it is very trying on such as are not comfortably situated to remain so long in one position. The last and best part should always come while the mind is brightest. It is not the length of time which makes it most solemn. Let all things be done to edification. Will write again. LONDON WEST.

MEYERSDALE, PA., July 28, 1879.

"It was so in this case. There was no one in the community more opposed to the Church's proposed improvements and reforms than the Church. Indeed it is always so. The church and the clergy are always found in these countries on the side of opposition to progress and improvement. It is not that they are really opposed to improvement itself for its own sake, but that they are afraid of change. They call themselves Conservatives, and wish to preserve everything as it is. They like the progress of pulling down. Now, if a thing is good, it is better, of course, to preserve it; but, on the other hand, if it is bad, it is better that it should be pulled down. When, therefore, you are asked whether you are a conservative or not, reply that this depends upon the character of the institution or the usage which is attacked. If it is good, let it stand. If it is bad, let it be destroyed."—History of Peter the Great, by Jacob Abbott, page 163.

CONEMAUGH, PA., July 1, 1879.

Brother "don't give up the ship." The darkest hour is just before day. Have read the programme for our S. S. convention, will try and perform the duties assigned me, by the help of God. In haste with prayer for your success. I remain, D. F. RABLEY.

CORRESPONDENCE.

Responsive.

Dear Brethren: I read "Appeal Extraordinary." I was much pleased to see you make your wants known so plainly, and that you were not ashamed to ask. He who is in need, and don't ask or make his wants known, is not deserving of any thing. The Lord says: "Ask and it shall be given unto you." Therefore, if my brother asks, and I have, but give not, then I am responsible, and the Lord will make the deduction at the final settlement. But I think it is our duty to ask in plain words; therefore, I am pleased with "Appeal Extraordinary." It is plain; every one may know your wants; and the amount wanted is so extraordinarily small; that it will be a good test whether all are really so much interested in the fair and square Progression, or whether it is more of flattery with some. There can be but very few cases where the small amount of fifty cents can be an excuse. Why a few plugs of tobacco, a few cigars, a few drinks, or a few unnecessary less of any kind, will meet the want and keep the good work of progression going on to perfection. Brethren and sisters, don't wait for a better opportunity to show your sincerity in the cause of progression. The writer himself was an inveterate smoker, and addicted to other unnecessary habits. But in coming to Christ was brought to the convictions that first and foremost, in order to become a follower of Christ, it was requisite to break himself of unnecessary and unclean habits, such as I thought Christ would not sanction. And I am happy to say that, by following those convictions, I was strengthened spiritually, mentally, and in my pocket-book. It leaves a little now to help the good works along? Before I was too poor; and by a close examination you will find that is the case with a good many who complain of hard times and are too poor to help noble works along a little.

I would say to the brethren, let us examine ourselves to see whether we really are so poor that we have to let a noble work go under. Will we allow our worthy brethren, who work so zealously in the good cause, drag out a miserable existence and die in poverty? I think not. Let us reason together and think alike. Yours in sympathy, HENRY C. CASSEL.

2341 North Seventh St. Phila.

Some Messages.

THE PROGRESSIVE CHRISTIAN may become extinct—it may fall in a few weeks; but my honest and heartfelt convictions of its justice will not permit me to forsake it in its straits and trials. My warmest sympathies are ever enlisted in behalf of those in adversity, affliction and oppression. In less than two years, injustice has been growing more and more manifest from oppressors. In less than twelve months, pitiable evils have been practiced and are winked at. This state of affairs not only makes me feel more and more for progression, but fills me with a thorough disapproval of such unscriptural proceedings. Truth may be crushed to earth; majority may sway matters; but God will, sooner or later, bring every work into judgment, with every secret thing, whether it be good or evil." Eccl. 12: 14. May God bless all lawful efforts for good; and inspire the church with justice, judgment and charity.

There is great reason to conclude that many believe just as the earnest Progressionists; but here "lies the rub." They are just waiting to see what certain favorites do. (See James 2:9.) What sort of religion is this? It is either rottenness at the core, or genuine "little faith." Convictions of truth, of judgment and justice should be maintained, tho' our nearest and dearest friends forsake us, and a martyr's stake is visible. St. Matth. 19: 29. This is a religion of the heart—a worship of the Creator and not the creature. I am a devoted friend to our church; but some of its evils and obstacles are burdensome and distressing to my heart. The effrontery, the coarseness of expression, unkind threats, evil speaking, &c., &c. from some opposers, not only show digression in spirit and life, but it grates upon the ear of refinement and pains the heart of mercy, justice and judgment. Such a state of affairs could not be tolerated, were it not for that tender-hearted Charity, which pleads mercy for their foibles and pities their weakness.

Justice, judgment, and truth, are the basis of my action in all things; and by the help of Almighty God, who has ever proven a Friend in every hour of need, I humbly petition him to give each of us just what is necessary in our fiery trials and crosses.

Come what will, I submissively bow to my Father's wise disposal of all matters. God bless us faithful servants everywhere, is the heartfelt prayer of her, who is valiant for truth, firm for justice, sinks her hands from holding bribes in any form, and has never yet felt the least unkindness for any of our opposers. Their evil is not fancied, but charity has pity and forbearance still.

Be firm for truth and justice, with good will for all, "not rendering evil for evil," is my closing message. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Yoursister in hope, &c. JULIA A. WOOD.

AMONG THE CHURCHES.

The Rev. Ah Ching was born in China, but he is now a deacon of Trinity Episcopal Church, San Francisco.

At Cape Palmas, in Liberia, Sunday is observed with great strictness, and anybody who swears is fined a dollar.

Fourteen churches and six parsonages, valued at \$90,000, are reported from the Methodist mission at South India.

At Trinity Church, New York, the sexton and his assistants wear loosely flowing black silk robes during time of service.

On the front of an ancient house in the city of Chester, England, is an inscription that comes down from old

Puritan times: "God's Providence is our inheritance."

Messrs. R. L. & A. Stuart, of New York City, recently gave \$25,000 to the Home Mission Board, \$25,000 to the Foreign Mission Board, \$25,000 to the Board of Church Extension, and \$5,000 to the Board of Ministerial Relief of the Presbyterian Church.

It is said of the wife of Havelock that once in a time of great national trouble, when asked what her husband was doing, she replied: "I do not know what he is doing—I do know he is trusting in God and doing his duty."

The Church Missionary Society of England has recently begun missionary work in the country once apportioned by Moses to the Reubenites, the Gadites, and the half tribe of Manasseh; also at Gaza, the old city of Samson's victory and death.

Most missionaries are poor, but the Rev. Mr. Schofield, who was a Methodist missionary in Australia, left so much property that his widow has given \$35,000 for Methodist church extension in that colony, this sum being in addition to \$215,000 bequeathed for that purpose by Mr. Schofield.

Professor Swing, of Chicago, says: "In the cities of the world as a mode of presenting the Gospel has declined, but in those parts of the land which still represent the former generations, the country preaching and village preaching in the three old denominations, Presbyterian, Baptist and Methodist, is still full of the old vinegar."

The late James Smith, of Philadelphia, bequeathed \$20,000 each to the American Home Missionary Society and the American Missionary Association, \$15,000 to the American Board of Commissioners for Foreign Missions, and \$3,000 each to the American Education Society and the American Congregational Union.

Livingstone's work is producing fruits. Four missionary bands have already established themselves on the great lakes of Central Africa, provided with boats with which they can reach over the lakes and their affluents and the rivers that flow from them. These extend more than a thousand miles in a straight line north and south; thus commanding the great water-ways of Central Africa by a line of mission stations.

Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses and underneath is the legend, "All that which troubles us is but for a moment." Over the other is sculptured a cross, and there are the words, "All that which troubles us is but for a moment." But underneath the great central entrance in the main aisle is the inscription, "That only is important which is eternal."

The Presbyterian Board of Foreign Missions closes its fiscal year with a deficiency of \$15,203, which, added to the deficiency of the year preceding, makes a total deficit of \$63,532. The receipts of the year were \$427,631. Of this total the Woman's Foreign Missionary Society contributed \$136,309. The expenditures of the year were \$442,534. It costs the Board about four and a quarter per cent to disburse its Annual receipts. Yet there are those who retail the base slander that it costs a dollar to send a dollar to the dollar.

The number of Roman Catholics in the world is stated by authority to be 213,000,000, distributed thus: Europe, 153,441,000; America, 51,400,000; Asia, 9,167,000; Africa, 1,985,000; Australia, 650,000. Of the countries France leads with a Catholic population of 38,405,000; Austria-Hungary comes next with 28,257,000; Italy third with 27,942,000; Spain fourth with 16,912,000; and Germany fifth with 15,950,000. The United States is credited with 8,500,000; about 2,000,000 more than is claimed by American Catholics. Brazil has 10,500,000; British America, 2,100,000.

According to the Court Circular a nun has just effected her escape from the Convent of Clarisses, at Cambrai, in a most dramatic fashion: She took the veil twenty-six years ago, but after a brief novitiate she found that she had mistaken her vocation, and for twenty-five years she has been imploring the Lady Superior to permit her to return to her family; but the doors were barred, she was carefully immured, and for a quarter of a century, she has been planning her escape, which she at last effected by creeping through a breach made in the wall which some masons were repairing.

A novelty is announced for Pitman Grove, N. J., in the way of a Young People's Camp Meeting, to begin on Friday, August 15, and continue for a week. It will be preceded by an "Encampment," beginning on the 5th and continuing ten days. The subjects to be discussed in this series of meetings are the following: August 5, Temperance; August 6, Dedication; August 7, Consecration; August 8, Special Work for Children; August 9, Official Members; August 10, Baptism of the Spirit; August 11, For Preachers; August 12, For the Women of the Church; August 13, Joy in the Holy Ghost; August 14, Power. The grove is on the West Jersey Railroad, only a few miles from Camden.

"From the Lewistown Gazette we learn that Elder Jacob Mohler of Mifflin county Pa., met with an accident on Saturday evening last. He was at the post-office and on his return when crossing a bridge, his horse refused to go forward on account of a broken plank and commenced backing, throwing the carriage over the bridge, the horse falling on top of it. The distance the horse and carriage fell was about eight feet. Brother Mohler was thrown out but escaped with a few slight bruises. The horse was hurt some, the carriage broken to pieces. Eld. Mohler is seventy-seven years old. His companion, sister Mohler, while walking in the garden on Friday last fell and received injuries from which she has since been confined to her bed."—Primitive.

CLIPPINGS.

THE WIDOW'S PRAYER.

Though faint and sick, and worn away
With poverty and woe,
My widowed feet are doomed to stray
Mid thorny paths below:
Be thou, O Lord, my Saviour still—
My confidence and guide!
I know that perfect is thy will,
Whatever that will decide.

I know the soul that trusts in thee
Thou never wilt forsake;
And though a bruised reed I be,
That reed thou wilt not break.

Then keep me, Lord, where'er I go—
Support me on my way;
Though worn with poverty and woe,
My sinking footsteps stay!

To give my weakness strength, O God,
Thy staff shall ever avail;
And though thou chasten with thy rod,
Thy staff shall never fail.

Gospel Preacher's Sermon. Headed: WAR ABOUT TO BE DECLARED.

Skirmishing: Already Along the Line. A Few Stray Shots Fired, but Nobody Hurt as Yet.—The Recent Call for Peace not Heeded.—All Former Caution Forgotten.—A Big Cannon to be Made to Hold the Fort.—The People Want Peace and Must Have It.

Last week we stated that everything was quiet, and that general peace prevailed, but from later intelligence we find that our statement was premature. Before and during harvest the peace principles advocated and instilled by Annual Meeting seemed to be heeded. But now, that harvest is over, the past appears to be forgotten in the exultation over present prosperity, and things are living up all along the line. R. H. Miller, in Brethren at Work, advocates the new policy of the old brethren withdrawing from actual service, and the young brethren controlling the church. He also annexes a few stray thoughts on the authority of the Annual Meeting and the wisdom of its rulings. Enoch Ely advances to the front in favor of the Standing Committee meeting three days ahead of time and getting a "good ready" for business before conference sets; and in anticipation impeaches the wisdom of future Standing Committee men, and suggests that they may be allowed to go outside of their own number for a wise moderator. He says the old brethren are the ones to do the business. D. C. Mooney rushes in front of the line and scolds Annual Meeting for slighting the missionary question. Howard Miller flourishes the sword over the dress question, and backs into it upon all sides, and ends the demonstration with a thrust at the gratis ministry of the church, and a broad slash at J. H. Moore, who, in return, explains the construction of his fort of defense, and how he came to fire the first shot. H. B. Brumbaugh leads his pistol with liberal powder, and sends a buckshot into the camp of rich men, for not giving their wealth to the church and schools when they die. He says he is in dead earnest, and will likely shoot again. The Vindictor is groaning under the wounds received at last Annual Meeting, and calls for future justice and a fair fight. The Progressive Christian empties a full broadside into the secrecy of the Standing Committee and its work, while the Primitive Christian smells the battle from afar, and rushes into the Progressive with a few musket balls and a full round of ammunition in reserve. The Progressive admits that he is wounded, but has loaded and will shoot again this week, not only at the Primitive but also at S. Z. Sharp, who has unconsciously stirred up his righteous indignation through the GOSPEL PREACHER. Miller, the Moderator, sends a round of grape and canister at the Progressive in the dress question, with a small cross-fire at the PRAECURER. The Progressive in return moves his artillery around and pours shot and shell into Miller's forces, cavalry, infantry, and all. The Brethren at Work thinks we ought to make a big paper, and call it the Church organ, hire some smart man to interpret the doctrines of the Church in such a compact legal way that he who disputes it must be court-martialed. Amid all the cross-firing the PRAECURER came very near blazing away at somebody, but that little promise of peace made a few weeks ago was whispered afresh in his ears, with the assurance that he was in no danger, at which the determined expression of his face faded into a smile, and this bit of news is the quintessence of the whole affair on his part boiled down.

Things begin to look stormy, and unless some one is careful, the result will likely be that every editor and special contributor in the church will have about three guardians appointed over him by the next Annual Meeting to keep him straight. The people cry for peace and are tired of war, but with all their efforts, protestations, and pitiful pleadings, the war aspect of the head men and leaders grows sterner. What it will amount to none can tell at present. In the meantime we give our readers the news. Should the cry for peace not be heeded we fear there is great danger ahead. Men who called loud and long last winter and spring for peace and opposed discussion, are now actually on the other side and are debating away. These grave questions are of such great moment that such smart snappers as the proper way to preach and spread the gospel are forgotten. For these grave matters as you please, but stop fighting, and for conscience' sake let us have peace. BASHOR.

Soul's Rest.

The needle's point in the seaman's compass never stands still, but quivers and shakes till it comes right against the north pole. The wise men of the East never stood still, till they were right against the star which appeared to them; and the star itself never stood still, till it came right against that other star, which shone more brightly in the manger than the sun did in the firmament. And Noah's dove could find no rest for the sole of her foot all the while she was fluttering

over the flood, till she returned to the ark with an olive branch in her mouth. So the heart of every true Christian, which is the turtle dove of Jesus Christ, can find no rest all the while she is hovering over the waters of this world, till it have the silver wings of a dove and with the olive branch of faith, fly to the true Noah, which signified "Rest," till Christ put forth his hand out of the ark, and taking it in, receive it to himself.—Old Writer.

Ingersoll Silenced.

Shortly after Robert G. Ingersoll was defeated in his race for the governorship of Illinois, he was one day boastfully and blasphemously proclaiming his infidelity on board a railroad train between Chicago and Peoria. After being for some time offensively voluble, he turned to a gentleman near him and defiantly demanded, "Tell me of one good and great publicist that Christianity has ever accomplished?" The gentleman not wishing to open an argument with the boaster, hesitated to answer. The train had stopped, and all was silent in the car. Just then an old lady of eighty years, who sat just behind Mr. Ingersoll, touched his arm with her trembling hand and said, "Sir, I do not know who you are, but I think I can tell you of one glorious thing that Christianity has done." "What is it, Madam?" asked Ingersoll. "It has kept Robert G. Ingersoll from being Governor of the great state of Illinois." If lightning had that moment flashed through the car the effect would not have been greater. Ingersoll turned literally pale with rage, and remained silent. The grand old woman under the white daisies now, but her courageous act "smells sweet, and blossoms in the dust."

No More Nuns—None.

The law of Italy allows friars and nuns to die out peacefully, but interdicts the making of new ones. In defiance to this law, the Abbess and nuns of the convent at Sulmona tried to make Miss Amalia Frati a nun. The chapel was full of invited guests. Mass had been finished and the ceremony of investiture was about to begin when, with a suddenness of lightning in a blue sky, a door was flung wide open, and in came the procurator of the king, the colonel of the carabinieri, the procurator's secretary and the delegate of police. Advancing fearlessly to the altar, and ascending its steps, the procurator shouted: "The function is at an end. In the name of the law I dissolve the meeting, religious orders being forbidden in Italy." The words were scarcely spoken when the delegate of police ordered the people home. The command was obeyed in silence. Soon afterward the nuns received notice to leave Sulmona within twenty-four hours.

"Let us congratulate ourselves," says the Rome Opinoine, "that, this time the vigilance of the authorities was not in vain. And let us thank God, too, that the right arm of popery in Italy is broken and the law delivers the people from the incubus of friars, monks, and nuns. The world does move, and Italy must move with it.—New York Observer.

SECULARITIES.

The ravages of cholera are reported at more than one point in British India and Burma, the region whence all the epidemics of this disease have started. Pestilence is a frequent attendant of famine, and the failure of the crops for some years past may give the pestilence a strong foothold. Not only outbreak, however, has invaded the East, and it is to be hoped that the present one may be confined to Southern Asia.

The Darien canal project, now prominently before the people, has developed some bitter opposition. Many prominent men think it should be under the control and management of our Government and not opened to the world as a privileged highway. The Pacific Railroad and connecting line of the Mississippi River are equally hostile to the scheme. The railroad representatives urge that there is no necessity for a canal, especially as there will soon be two additional railroad lines across the continent. The railroad element will, doubtless, be a strong one should the canal project ever be brought before Congress.

The London Times says: "The firmness of the French Exchange is said to be due to the prospect of a demand for gold for the United States, in consequence of a deficient harvest. Accounts from French wheat growing districts are equally unfavorable; but looking at the enormous accumulation of gold, both here and on the Continent, it seems rather premature to speculate upon the probable effects of the drain thereof to America. The contingency of Americans preferring to take their country's money, was the case last year, must be considered, and the possibilities are in favor of some improvements in our general business with America. It is also too early to assume as a certainty that European harvests will be seriously deficient."

MEXICO.—On the 29th, part of the crew of the Mexican war steamer Libertad, at Vera Cruz, mutinied, and seized the steamer while the command was on shore. Simultaneously some officers of the Vera Cruz garrison attempted to raise a revolt. Nine of the rebels were killed. The steamer Libertad went to sea, and the other steamers went in pursuit. While the Government has apparently mastered the situation since the revolt of the garrison, a reign of terror has prevailed. All the merchants are hostile to the Government in consequence of the passage of a law against the contraband trade, and they have ever since been in a state of revolt. It is generally believed the nine rebels killed were assassinated in the guard-house on the pretext that they attempted escape.

LONDON, July 27.—Reuter's dispatch from Constantinople on Saturday represents that the crisis still continues. The latest indications are unfavorable to Khairuddin remaining in power.

The Times' correspondent at Constantinople says the Sultan has again put off signing the Grand Vicer's programme.

LONDON, July 25.—The Standard's dispatch from Constantinople reports that the financial situation of Turkey is very bad. Paper is already unknown, and copper has lost 60 per cent. of its nominal value.

A dispatch to the same paper from Berlin announced that the Sultan has accorded full powers to the Grand Vizier.

SAN FRANCISCO, July 27.—A dispatch from Boise City, Idaho, says Lieutenant Farrow, with a company of Cavalry, is continuing in a band of renegade sheep-stealer Indians, about one hundred strong, on Crooked river. He says he will attack them as soon as he gets into a favorable position. A volunteer company is organizing at Council Valley to assist Lieutenant Farrow.

Number of Men Supplied to the United Army by States.

A statement has been issued by the War Department giving the number of men furnished the United Army by State and Territory and the District of Columbia from April 15, 1861, to the close of the Rebellion. It shows that the total number

of volunteers was 2,678,357, divided as follows: Maine, 72,194; New Hampshire, 25, 622; Vermont, 38,525; Massachusetts, 122,048; Rhode Island, 23,691; Connecticut, 57,379; New York, 467,054; New Jersey, 81,000; Pennsylvania, 222,107; Delaware, 13,570; Maryland, 50,348; West Virginia, 32,638; District of Columbia, 16,872; Ohio, 319,690; Indiana, 137,147; Illinois, 259,147; Michigan, 29,372; Wisconsin, 96,325; Minnesota, 25,022; Iowa

Depression in England.

London, July 16.—In January 2,760,000 are idle out of 23,700, and 37,750 spinners out of 290,000. In the Blackburn district 11,000 looms are idle out of 22,000; 34,000 spinners are working on short time and 48,000 stopped altogether. In the Cheshire district 1,600 looms, owned by two firms, are working on short time. Nearly twenty other firms are running part of their machinery on short time; several have stopped entirely. In Lancashire, besides the woolen and cotton trades are very depressed. The average time of working in the woolen manufacturing is only four days out of the week, and 40,000 spinners and 3,720 looms are working on short time. In Stockport the prospects, especially in the weaving department, is said to be almost hopeless. It is computed that only 28,000 spinners and 300,000 looms are working, against 1,135,000 spinners and 7,900 looms five years ago. In Rochdale it is stated only five mills are working full time; 80 houses there manufacture. The Manchester Guardian gives statistics to show that the condition of trade in the Westphalia district, where the machinery of the factories is adapted for Indian cotton, is even worse. Out of one hundred mills only six—and these are comparatively insignificant—are working full time; thirty-five are entirely stopped, and the remainder are only running on an average of three and a quarter days out of the week.

MARRIED.

ROUBAHSUT—CUSTER.—By the undersigned, at his residence, July 19th, 1879, Mr. John S. Roubahsut and Miss Catherine Custer, both of Summit county, Pa. HIRSH MUSELMAN.

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Returning.
Leave Garrett, 4:30 A. M.
Arrive Berlin, 5:30

