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

BERLIN, PA., FRIDAY, JULY 4, 1879.

NO. 26.

POETRY.

HAVE FAITH IN ONE AN OTHER. Have faith in one another, When you meet in friendship's name, For a true friend is a brother, And his heart should be the same; Though your paths in life may differ, Since the hour when first you met, But have faith in one another, You may need that friendship yet.

Have faith in one another,
When you whisper love's fond vow.
For 'twill not be always summer, Nor always bright as now; And when winter time comes o'er you. If some kindred heart you share, Then have faith in one another. You shall never know despair,

Have faith in one another. For should doubt alone incline, It would make this world a desert, Where the sun would never shine We have all some transient sorrow. Which o'ershadows us to day, But have faith in one another, Have faith in one another,

And let honor be your guide, Let the truth alone be spoken, Whatever may bet'de. The false may reign a season, And doubt not but they will. But have faith in one another, And the truth shall triumph still.

Sesays and Selections.

The Guilt and Evil of Covetousness.

BY J. L. FRY. Continued.

The magnitude of this evil is further apparent in the fact, that it has not only threatened to frustrate the design of the Christian church, as the instrument of the world's conversion; but has done more than any other sin tow-ard the fulfilment of the threat. That our blessed Lord consecrated his church the high office of converting the world, is evident from the final command which he gave it, to go and to preach his gospel to every creature. That the execution of this sacred trust would be endangered principally by a spirit of covetousness, was possibly presignified by the sin of Judas. But a more emphatic intimation of the same danger had been given in the history of the Jewish church: for the first sin of that church in Canaan, as we have remarked already, was in the accursed thing, when Israel fied before the men of Ai. And was there not a still more signifi-cant intimation anorded, in the carliest of the christian church, of danger keeping back part of his property through covetousness. Whether or not these intimations were necessary, we will leave to the history of the subsequent corruptions of Christianity to testify.

But even since the church ceased to

be the vortex of the world's wealth, since the period ceased when it gloried to repeat the Laodicean boast, "I am rich, and increased in goods, have need of nothing;" has benevolence been one of its characteristics? The unrepealed command of Christ has been known to its members; they bave had the means of carrying it extensively into effect; millions of their fellowcreatures have been passing into eter-nity, age after age, unsaved; but their talent, meanwhile, if not hid in a napkin, has been multiplied chiefly for their acquit you of all ingratitude to your own use. Their worldly prosperity has so completely engrossed them, that pulse does not beat less truly to its they have thought it quite sufficient to attend to their own salvation, while the world around them has been left to

If this be innocence, what is guilt? If this be venial negligence, what is aggravated criminality? It is a sin whose guilt exceeds all computation. Let it be supposed that at some past period in the history of this country, ing, all are approaching the point of to the cause of your new adoption, how starvation. Besides which a powerful can they be otherwise than confirmed enemy is gathering on their frontiers, in their opinion that your profession is and threatening to hasten the work of hypocricy, and all religion only a and pours relief through a thousand arms of the world. channels. A fleet is freighted with the precious means of life, and dispatched to the scene of suffering, wafted by the sighs and prayers of the nation. For a time it steers direct for its object. But, having lost sight of land the ardor of those employed abate. Though engaged in a commission which angels might convoy, their impressions of its importance fade from their minds. A group of islands lies in their course. and, though far short of their destinabeen intrusted are used and bartered

world, was arrested, and lost myriads by Jesus Christ our Lord." Rom. 5. by a spirit of worldly gain. For, if, at Now, it matters not, so far as the presany given period after the first age of the christian church, the professed agents of mercy had been sent, for, how would the great majority of them than a remedy, is found in Christ. As

the evil which covetousness inflicts on the cause of human happiness. It has not only rendered the majority of professed believers unless to the church, and the church, for ages, useless to the world, but through these, it has belied the world in firmer bends of alleging the evil at the name of Jesus every knee should bow of things in heaven and things in earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." These passages indicate the continued reign of Christ after his evaluation. giance to sin, than would otherwise of Christ, after his exaltation. We do have existed.

Your devotedness to the world-we their insensibility to the claims of the gospel. That gospel found you, we will suppose, in close worldly alliance with themselves; worshippers together in the temple of mammon; running the same race for the prize of wealth; having no aims or desire but such as wealth could gratify; and, consequently, bending all your endeavors after it. subsequently, however, you profess to have undergone a change; and, when from the same quarter? Its very first they hear you describe the nature of sin consisted in one of its members that change, or hear it described for you, they hear it said that you have at length found the pearl of great price; that you have been put in possession of a good which renders you independent of all inferior things, and which enables you to look down with scorn on those objects about which you have been so eager and selfish, abandoning them to such as know no higher good; that henceforth your treasure is in heaven, and there will be your heart also.

They hear this, and are amazed! They have not been able to detect the slightest abatement in the ardor of your worldly pursuits. They find you still among their keenest competitors in the race of wealth. What new object of affection you may have adopted, they know not; but they will readily first love; for they can testify that your smiles and its frowns than it did when you knew no other object of regard. Whatever object you may trust more, they know not; but this they can witness, that, judging from your conduct you do not trust money less; and were it not that you say so, they would not have known that your eye was fixed on any invisible dependence. And when, besides this, they hear you admonished news had arrived of an awful visitation | for your worldliness, and reproached of nature, by which one of her distant | with the tenacity of your grasp on territories is in a state of famine. Mul- | wealth, and denounced for your devotitudes have died, and numbers are dy- tion to self, and your want of devotion death. The government at home opens | name ? And the effect is, to deepen the its stores; public charity bursts forth, sleep into which they have sunk in the

> Philadelphia. Continued Next Weck.

> > For the Procuessive. The Mission of Christ. BY ANDREW MORLER.

But let us go again to the apostles tion, they decide to call. Prospects of mercantile advantage here present taken the mercantile advantage here present taken the mercantile advantage here present taken the mercantile and decisions and decisions taken the mercantile and the mercantile an and inquire what they taught as to the themselves; the spirit of gain takes attention to the remarkable and decispossession of them; they are inclined, solicited, prevailed on to remain. Their when God made promise to Abraham, since he could swear by no one greater, the stores of life with which they had been intrusted are used and bartered blessing I will bless thee and multiple.

attention to the remarkable and decistive language in Hebrewa 6th: "For when God made promise to Abraham, since he could swear by no one greater, he sware by himself, saying: Surely blessing I will bless thee and multiple."

I will get even with you. I will do that. Just wait and ven; and Paul says that "the creature shall be delivered from the bondage of currently like stores of life with which they had blessing I will bless thee and decistic possible with the creature shall be delivered from the bondage of currently like stores of life with which they had blessing I will bless thee and decistic possible with the creature shall be delivered from the bondage of currently like stores of life with which they had been intrusted are used and bartered blessing I will bless thee and decistic possible with the creature shall be delivered from the bondage of currently like stores of life with which they had been intrusted are used and bartered blessing I will bless thee and decistors of our Savior, who said that in the responsible to the angels in hear we are as the ang as if intended only for themselves; and thus an enterprise of beneficence on which God had smiled sinks into a promise. For men verily swear by the promise. The confirmation dences many which rest the fulfilment made you about as miserable as he can. "But the supposition is impossible; is to them an end of all strife, or con- and accomplishment of the mission of He has caused you to do something if anything in the least resembling it tradiction; therefore, God willing more had ever transpired, humanity would abundantly to show to the heirs of man and woman. In all ages and you to your fate. At this period you have wept at it; religion would have promise the immutability of his pur- among all nations the vision which it turned from the tale with horror; it pose, confirmed it by an oath; that by lifts before us is that of a redeemed your assistance. They may suggest would have been viewed as an inef- two immutable things, in which it was and rejoicing world. All men from all faceable stain on our national charac- impossible for God to lie, we might ages and from all climes, made clean in calls for charity, and if you are not ob-

how would the great majority of them have been found occupied and engrossed but in "buying, and selling, and getting gain?" "Each one," says Cyprian, as early as the middle of the third century, "Each one studies how to increase his patrimony, and forgetting what the faithful did in apostolic times, or what they ought always to do, their great passion is an insatiable desire of enlarging their fortunes."

This, however, is not the extent of the evil which covetousness inflicts on the cause of human happiness. It has not yet see all things subdued unto Your devotedness to the world—we would say to the Christian mammonist—tends, more than any of the arguments of infidelity, to confirm men in when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet. * * and when his feet, * * * and when ail things shall be subdued unto him, then shall the Son himself be subject

> 1 Cor. 15: 24, 28. the assured consummation of the mis- Hate and Revenge. sion of Christ. It will be an hour, not of defeat, not of partial triumph, but nor will they be, until the angel who of complete and glorious victory. I sult could be strengthened; for the testimony given us, as you have seen is direct, explicit and abundant. It does tures, regarding the mission of Christ from Genesis to Revelation.

unto him, that God may be all in all.'

and foes of Christ; of sheep and goats, and of condemnation? Most certainly we do. I cannot go into an examination of these passages at this time, but will say that all these things, condemnations, divisions, etc., transpire in the progress of Christ's reign, and not at the end of it. They are tributary to the accomplishment of his mission, and not subversive of it. These judgments are executed not to destroy tongue shall confess that Jesus Christ er;" and the great day of u niversal ally, Hate, leaves the field to him. righteousness and peace will then be-

and that briefly, to what is taught regarding the resurrection. It is a fact, er has done towards you, feasting your that in every instance in the Bible in mind on the supposed bitter wrongs which a literal resurrection of the dead is clearly meant, it is declared to be an entrance into a better estate. It is never set forth as an entrance or condition of wretchedness, nor is any senit. For a full discussion of this subject read 1 Cor. 15 chap. It is there described as a change from the natural to the spiritual, from the corruptible ly are overcome-led captive. But to the incorruptible, from weakness now hate has done his work. He has to power, from the earthly to the hea- prepared the field for his successor. venly, from mortality to immortality, from dishoner to glory. The apostle is not long in finding just how matters not describing the resurrection of a stand. He soon has arranged some class, but the resurrection of man, and plan by which you can get even with this is but a confermation of the words your brother. He enables you to say: this is but a confermation of the words of our Savior, who said that in the res-

compassion of God was moved; the means of salvation were provided—and O! at how costly a price! The church was charged to convey them without delay to her dying fellow-men, and to pause not in her office of mercy iil the last sinner had enjoyed the means of mercy iil the last sinner had enjoyed the means of recovery. For a time the godlike trust was faithfully executed. "An angellying through the midst of the confirmation of the directness and speed with which the church prossan apt representation of the directness and speed with which the church prossan apt representation of the directness and speed with which the church prossan apt representation of the directness and speed with which the church prossan apt representation of the directness and speed with which the church prossan shaled as brands from the burning. But a change came over her conduct. The spirit of the world returned, and continual, like the mightly and time saints of these gid not embrace Christ—they to the mightly and time saints of the saints of the mightly and time saints of the mightly and time saints of the mightly and time saints of the mightly and time saints of the saints of the mightly and time saints of the mightly and time saints of the wery age. sweel the mightly and time saints of the saints of the might and continual, plant throng. All will be there. Some these did not embrace Christ—they we fall into the hands of these giants. Faul, says in one place, "Anger and the confin and cherist all our hopes of happiness in heaven.

Faul, says in one place, "Anger and the confin and cherist and cherist all our hopes of the pour saints of these did not embrace Christ—they with the saints, in a larger covenant and fuller love which stretch the mightly and time from the saints of these did not embrace Christ snatched as brands from the burning. But a change came over her conduct. The spirit of the world returned, and cast a spell on her movements. Continents were yet to be visited, and millions to be rescued, when she paused in her onward course. Immortal men for the gift came upon all men for the tall have sinned, even so by the rightcousness of the many were unto justification of life; for as by one man's disobedience the many were man's disobedience the many were made sinners, so by the obedience of one shall the many be made rightcous. Moreover the law entered that the office one intended solely for their own use, they began to live unto themselves. An enterprise of mercy, in which God had embarked his highest glory, and which involved the happiness of the world, was arrested, and lost myriads by a spirit of worldly gain. For, if, at that have passed out of our sight, all will be there; and those who come after us will soon join the innumerable throng. Then the vision of the Revelator will be fulfilled, and the angelic song which have the fulfilled and the angelic sequently deliver, them over to darkness. song which burst forth upon Judea at our Savior's birth will be answered back from a ransomed world, singing the song of Moses the servant of God and the song of the Lamb, saying: "Great and marvelous are thy works Lord God Almighty, just and true are thy ways thou king of nations." Then shall the Mission of Christ be ended, when God shall wipe away their tears from their eyes, and death shall be no more, nor grief, nor crying. shall be no more, nor grief, nor crying, nor shall there be any more pain; for the former things are passed away.

I have by no means noticed all those passages of Scripture that bear directly upon the extent of the mission of Christ, as the Savior, the Redeemer of the world, in whom alone the sinner can have hope. It is in him the true christian trusts for his acceptance and salvation. There is no other name by which we can be saved. "God is love." which we can be saved. "God is love."
"Behold the Lamb of God that taketh
away the sin of the world."
Chandler, lova.

For the Progressiv The Three Giants. J. P. MARTIN.

unto him, that God may be all in all."

1 Cor. 15: 24, 28.

Many other passages might have been quoted bearing directly on this imporqueted bearing directly on the world. I shall only the directly of the world directly on the directly of the world directly on the directly of the world directly of the world directly on the directly of the world directly on the directly of the world di tant and interesting subject. Such is speak of three of them, namely Anger, ed tebel.

shall stand on the sea and land, proknow not how the assurance of this re- claims that there shall be time no longer. These giants do not confine themnot rest upon isolated passages of Scrip- world, neither are they distinguishers of persons. They are just as apt to en-counter the Christain as any other per-But some one may ask, "Do we not son. I frequently have to fight them, read of Christ as a judge of the friends and I verily believe there is not a brothson. I frequently have to fight them, er or sister who does not have the same enemies to contend with. Let us ex-

amine their mode of warfare. Anger generally precedes the others. He is watching his opportunity and attacks us when we least expect him. He is always looking closely and bides his time, and as soon as he finds us vexed with something or somebody, then it is that he girds himself for conflict, and as he sees reason retire from but to make an end of it, and insure his seat of action, pushes on to the con-obedience. These are but the passing lict. Now is the dangerous point; tunnults, the transient phenomena as now is the time to conquer if you in-Christ's kingdom moves forward to tend to, for if you put it off until reavictory against the opposing king-doms of the world. In the end all be overcome. If Anger once has you shall be reconciled to God: "Every prostrate, he has finished his work for the present, and consequently, having is Lord, to the glory of God the Fath- paved the way for his more formidable

Hate having taken possession of you, is not going to be idle; he finds out Other evidences might be presented, who you were angry with, then he if space allowed, but I will only refer makes it his business to present to you all the misdeeds that neighbor or brothyou have received from such person, until he has you glutted with bitterness. This is the stage of the conflict Brethren, when we can say such

things against our fellow-man, we tru-Revenge steps up with alacrity, and is begin to call judgment and reason to other help to fix matters, conscience

Now, brethren, let us pray for one another, that we be strong, that we be endowed with the spirit of forbearance, that we abound in mercy, is my prayer.

May the great Jehovah, the God of
Israel, and the Creator of all that is
created, he who made worlds by a word, he who holds the universe in the day! hollow of his hand, be with us all; may he lead guide and direct us. Amen.

For the Progressive Christian. Self-Exemination.

JULIA A. WOOD.

A deep thinker has remarked, "That t is a peculiar excellency of human naure, and which distinguishes man from the inferior creatures more than bare reason itself, that he can reflect upon all that is done within him can descern the tendencies of his soul, and is acquainted with his own purposes." This distinguishing faculty of self-inspection would not have been conferred on man, if it had not been intended that it should be in habitual operation. We have appetites to control imagina-We have appetites to control, imagina-tions to restrain tempers to regulate, passions to subdue; and how can this It is the general impression that eternal work be effected, if this faculty

We should examine not only our con-These ancient giants are not extinct | duct, but our opinions; not only our faults, but our prejudices; not only our propensities, but our judgments. Our actions will be obvious enough: it is our intentions which require the selves to any particular locality, but scrutiny. And lest we might not know execute their devastation all over the precisely how to examine a thing so wavering and deceitful as the human heart, let us make use of that guiding clue—the word and the Spirit. "What I know not, teach thou me," should be our constant petition in all our re-searches. Self-acquaintance would abate much of the self-complacency with which we receive the flattery of others. If we examined our motives keenly, we should frequently blush at the praise our actions receive.

Self-knowledge makes us more pa-tient, more forbearing and forgiving; it will better endure the harsh judgment of others respecting us, when we perceive that their opinion of us nearly coincides with our own real though unacknowledged sentiments. There is much less injury incurred by others thinking too ill of us, than in our thinking too well of ourselves. That most perfect man, Job, when he examined himself, discerned the natural deceit and mischief of the heart, and ex-claimed: "Behold I am vile." self-acquaintance makes one humble. Job said he repented in sackcloth and ash-

Self examination unmasking our errors; is the likeliest way to make us tender and compassionate to others. It must not be occasional but a regular work; let it be one subject, of our frequent inquiry, whether since we last scrutinized our hearts, our secular affairs or our eternal concerns have had we are in when we are enabled to say: the predominance there? We mean "Oh, how I hate that man. O, I can on which our affections have been most tence of condemnation connected with never forgive him; no, I will have bent; and especially, how we have connothing more to do with him." ducted ourselves when there has arisen a competition between the interests of both. Self-examination by detecting self love, self-denial by weakening its powers, self-government by reducing its despotism, turn the temper of the soul from its natural bias, control the disorderly appetite, and under the influence of Divine grace, in a good measure, restore to the man that dominion over himself which God at first gave him over the inferior creatures.

It may be asked if there is to be no end to this self inspection—this vigilance? Is the matured christian to be curruption into the glorious liberty of the children of God." Romans 8: coming or unchristian-like. But then novice? The true answer is: We may cease to watch when our spiritual enemy ceases to assail. We may be off our guard when there is no longer any temptation without. We may cease our self-denial when there is no more corruption within. We may give reins to our imagination when we are sure its tendencies will be towards heaven. We may dismiss repentance when sin is abolished. We may neglect prayer ter at which every cheek would have blushed and burned. Impossible, in the sense supposed; but in a higher sense supposed; but in a higher sense it has been realized, and far, far exceeding the world was perishing; the cause fixed into the place within the supposed to he might have clean in the blood of the Lamb, shall ascend at when we no longer need the favor of that which has vexed thee most hath

and say I love my God. Then Brethren, let us be prayerful, and continually call on the name of the Lord, lest we fall into the hands of these giants.

Paul, says in one place, "Anger and sin not," and in another "Let not the sun go down on your anger." I think Paul would have us understand, that it would not be accounted to us as sin if this giant, Anger, would attack us, but if we do not strive mightily with say you have some comes us he is sure to send the comes of their master who is Satan.

Then, O, brethren, let us be on our guard. For who has not seen Anger bind the strong man? Who has not seen him bind the Christian? What brother and sister has not seen him stalk into their house and bind one of the members, perhaps the father, perhaps the mother, or a brother or sister? Who of us has not seen this giant stalk into our church meetings, and bind some one or perhaps a number of the brethren and sisters? And O, sometimes, I fear, leads them away and rule of self-examination, "search the Scriptures;"keep the commandments." Examine your own selves." Self-examination and self-knowledge would make Bible Christians—produced heart religion. This being universally secticed, the millennial era would heart religion. This being universally practiced, the millennial era would burst upon us with all its glory. God grant that all professing Christians may with renewed zeal, hourly labor and pray for this blessed, lovely and desirably heart-work. All need it! Then we would watch ourselves more and others less. God speed that glorious

Bremo Bluff, Vat.

For the PROGRESSIVE CHRISTIAN. Social Meetings.

BY HOWARD MILLER.

It is a well established fact in our moral and spiritual economy, that souls either go up or they go down. There either go up or they go down. There is no such thing as a stand still, in any type of moral life. We are either better or worse since the last Progressive went forth on its mission of love, and considering the fact that the days of our life constitute in their aggregate our entire life as a whole, it becomes us from day to day to see that we are better, and nearer God at the close of each day than at its dawn.

No more effective method of securing an increase of spiritually presents itself to us than that embodied in prayer and social meetings, found too seldom

and social meetings, found too seldom amongst us. Nearly every other church has recognized the value of meetings of this character, and they constitute a powerful tie toward kee Take, for illustration, the Methodist prayer and class meetings, than which no higher or better form of personal worship exists. Our social meetings, where prayer and an expression from the various brethren and sisters present are had, combine the excellencies of both, and cannot be too frequently found among our churches.

The genius and the spirit of the Brethren's church are not in the direction of any external display, either physical or moral, and as a consequence meetings where members give utter-ance to their views, or expression to their inner life, have not been considered applicable to all church communities. But we think in this day and hour of progression onward and upward, no more feasible method of securing an improved spirituallity presents itself than that of the social meeting. Where they are carefully managed by discreet leaders, who always have before them the fact that all people are not constituted alike in the matter of public prayer, they can hardly fail to be productive of the best results.

God has promised that where a few were gathered in His name he would be there also, and to the Christain, no matter how humble and timid, this assurance of divine presence should overcome all objections and difficulties that may present themselves, All of us are always anxious to be in the presence of, and enjoy a communion with, those we love, and to the christian no higher earthly pleasure could be found than that of meeting with our fellow pilgrims to a better land, especially when our great Father has promised to be with us in our meetings.

Then let every group of now disorganized progressive christians unite on the usual plan of social meetings, and in humble efforts do what they can to ward helping each other up the great progression of higher life. Elk Lick, Pa.

Man respires, aspires, conspires and expires.

Dickens said: I have known vast quantities of nonsense talked about had men not looking you in the face. Don't trust that conventional idea. Dishonesty will stare you out of countenance any day in the week if there is any thing to be gained by it.

Gratitude is the fairest blossom that springs from the soul; and the heart of man knoweth none more fragrant; while its opposite, ingratitude, is a deadly weed, not only poisonous in itself, but impregnating the very atmosphere in which it grows with fetidvapors.

Thou hast seen many sorrows, travel-stained pilgrim of the world. But

THE PROGRESSIVE CHRISTIAN.

The Progressive Christian. A Religious Weekly.

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

BERLIN, PA., JULY 4, 1879.

BRETHREN'S PROGRESSIVE PUBLISHING CO.

The subscription of the PROGRESSIVE CHRISTIAN The subscription of the Progressive Christian \$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 only till the term of subscription expires, unless otherwise ordered.

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., at Meyersdate Pa.

All letters and communications to be addressed

Brethren's P. P. Co., BERLIN, Somerset Co., PA.

A FEW THOUGHTS ON A. M. On the next page is an article from the pen of Eld. R. H. Miller in the "Brethren at Work," under the above caption. There are a few things in it to which the reader's attention is invited. But before we proceed to notice these, we will call attention to the fact that this article is in direct violation of the position of the paper, as stated by Bro. Miller and endorsed by the editors. That position is that "discussions be confined to Annual Meeting, and not continued or permitted in our papers.' The points on which suggestions in relation to the Standing Committee, are made, have been discussed and decided by the Annual Meeting, and have been observed for several years; yet Bro. Miller discusses them, and that, too, in the paper which he advised not to publish such discussions.

Of course, it might be assumed that this is no discussion-it is only offering suggestions. This, however would not do; for the reasons on which the suggestions are based are also given, and this

is discussion.

produce prejudice and hard feeling at least ? than it will of wisdom and knowledge." Then as he has made his charges or complaints and having God must be sought; and the effort we suggestions and given his reasons them tried at Annual Meeting," such for them, if there are two sides, he as "a public trial of editors and minis side too, and have a "free discus- time, is too expensive, and affords" not offer acceptable prayer to a God or any other similar question, the right, not power. The power it has asfact notwithstanding that the An-

nual Meeting had decided it.

GLAD of it,-but to show the im- apply to other cases. practicability of the principle of closing the paper against such dis-cussions. The principle is violated in almost every number of the paper, but we select this case, because it is by the one who advised the publishers to put this plank into their platform. If some other Miller had written this article, and if it had appeared in our free rostrum, it would have been both right and consistent; as it is, it is of the benefits of prayer. Such a right in itself, but not consistent prayer must be strained, stiff, formal, with the announced position of its author and his publishers. We suggest that they should take that plank out of their platform before it rots, and, perhaps, some one is child of God should approach him with tude by such considerations, must be hurt. But we must turn to the suggestions.

The first is a proposition to diminish the work of the standing for what it needs. The conditions of committee during the time of the the heart which are essential to the of-Annual Meeting, and to gain time fering of acceptable and effectual pray- be grateful to God? When Addison for general conference work. er are induced by considering God,our- meditated upon these things, he There is room for improvement in selves, and our relationship to God and these respects; and it is well that one another. If our ascriptions of honbrother Miller comes out now with his suggestions. A better by emotions of holy regard, esteem, time could not have been chosen, for the members of the last Stand- tute adoration, but are cold, hollow ing Committee have scarcely recovered from the effects of their too close and vigorous application, and we all remember the short, hurried sessions of our late conference; and there is now nearly a year before us to discuss these matters and to arrive at the best conclusion. The proposition is:

"Let the Standing Committee meet on Friday before the meeting; they can bring with them all the queries that have not been answered by the Districts; they can form the proper answers on Friday and Saturday. On Monday on the subject. they can come to the place of meeting and hear the calls for committees, Thus the work can be prepared before the meeting begins its labors."

This might be a good plan but

tures. It would oblige the Standdays earlier and would make their labor just so many days longer; it would seem to make our Annuthus be offensive to such as think it to be too much so now; and, no doubt it would have the effect of taking up more queries without answers than now. Now the question is in order: Could not the ends desired be accomplished in some other way? We think they could, and offer the following:

1. Let it be decided that all queries that come up to the Annual Meeting without an answer, be respectfully returned; or.

2. Let the delegates who are not members of the Standing Committee. be divided into sub-committees, and unanswered queries be referred to them. These delegates are there to represent their several districts, and why should they not work when they are called and sent? If the delegates would improve Monday in this way, the work could be done; and if not finished, they could have their sessions the same as the Standing committee. If the Standing Committee has too much work, there is no good reason why a part of its present work should not be assigned to delegates. There is still room for more suggestions, but our plan is to get the delegates to work.

The next suggestion has reference to the manner in which business is checked and the meeting held in endeavoring to pass decisions by the popular vote, or unanimous consent. The remedy proposed is to submit such answers to the delegates-which, of course, means all the delegates,-and to pass them by a majority of threefourths or four-fifths. This is a movement in the right direction. This mighty lever by which a child in its nonage, an old man in his dotage, or any person at any ago, may defeat a thousand or ten thousand should be speedily removed. Yet, a large majority should be required.

The next suggestion proposes to give the Standing Committee the privilege "But it is only a discussion of of going outside of its own body to seone side." This is true yet, but it lect the moderator, as well as its other may be more ; for the writer does officers. This we can also endorse ; not believe in one-sided discussions. and we would add that the officers, es-In an article on the subject he said, pecially the clerks and door-keepers, "A discussion of one side only, in need not necessarily be bishops. Why any case, will be more likely to could not any brother be a doorkeeper,

The next has reference to "bringing "B. at W.," its columns are now whole business is out of order. The open for the "free discussion of Annual Meeting has no right to try any this Standing Committee question, one except its own members. We say sumed, but the right it cannot assume. Editors and ministers can be reached We do not refer to this matter and tried by the orderly rules of our to find fault with brother Miller for church polity, the same as other memdiscussing these things, nor with bers. Even committees are unnecesthe publishers of said paper for sary and out of order, unless they be publishing his article, we are appointed according to the rules that

THE ORBINANCES. (PRAYER Continued).

That prayer is a duty none will deny, but, we fear, many do not estcem it as a privilege as they should. Persons should do right, because it is right. and, therefore, we should pray because it is a duty to do so ; but he who prays from a mere consideration of duty, loses much of the pleasure and many of God, excites a lively gratitude spiritless: in fact, if it is not prompted by our feelings and desires, it is not worthy of the name and it must fail to accomplish the end of prayer. The The heart that is not moved to gratifeelings akin to those which lead a grateful, needy child to thank its parents for past favors and to ask them or and praise to God are not prompted. love and reverence, they do not constimockeries. What appellations can we give to ungrateful thanksgiving, unfeeling confession, and supplication without desire? We know of no terms in the nomenclature of religion, natural or revealed, adapted to such nondescripts. Such prayer is like the music of a reedless organ or the light of an opaque body; yet such is the apparent tendency of praying from a consideration of duty only, and of reading or rehearsing prayers. As we are constant ly exposed to this lifeless formalism, we will offer some practical suggestions

1. Endeavor daily to become more inmately acquainted with God.

An acquaintance with God is nocessary to worship him intelligently and selves is necessary to lead us to re-

ing Committee to be there three shiped him ignorantly and supersti- confession would be without contri-"unknown God," that they might become acquainted with him, repent of al Meeting more episcopal, and their sins, seek the Lord, and serve him in the light of truth and the beauty of holiness. He commenced by teaching them that God "made the world and all things therein." He taught them that we are also the offspring; that in him we live and move and have our being; that they should seek the Lord if haply they might feel after him; and that he had appointed a day in which he would judge the world by the man whom he ordained, and whom he raised from the dead Thus he taught them of God's eternal Being, his almighty power, his infinite wisdom, his unlimited goodness, his boundless love; he showed them their true origin and their only dependence, their real condition and their real duty: in short, he taught them in such 2 way as to lead them to love, regard and reverence God. Without an acquaint- | cian. ance with God and these emotions toward him, no man can offer such ascriptions of praise to him as will constitute worshipful and acceptable adoration; and without this adoration of the heart, there is no true prayer. Christ said, "When ye pray, say, Our Father, who art in heaven, hallowed be thy name * * for thine is the kingdom, and the power, and the glory forever. Amen."

> We become acquainted with God by diligently studying his works. The nature the more clearly will we see the wisdom, skill and power of God; and the more carefully we examine the book of revelation, the better we will understand his purposes, his justice and his love. As we learn of God we will be led to love him, to fear, honor and reverence him; but without a knowledge of him, we can do neither. There can be no adoration of God without such a knowledge of him as will induce these emotions in our hearts. Hence to know God is a duty of the first magnitude and highest importance. When Christ shall come, he will take vengeance upon them that knownet God. And these are not such as have no means of becoming acquainted with God; but such as are willingly and negligently ignorant. If a man closes his eyes, he is in darkness, although the light be all around him; so a man may live in ignorance of God, while the light of his word is shining all around. The knowledge of make to obtain it will be the measure

cies and favors of God, which he has bestowed upon you.

This is an exercise of the mind a knowledge of God and of his unspeakable gift, we can see his love and goodour salvation, sanctification and gloridown from the Father of lights, with whom is no variableness, neither shadow of turning." As the Poet says:

"In all his doctrines and commands, His counsels and designs-In ev'ry work his hands have framed,

His love supreigely shines. This contemplation of the goodness which finds vent in hearty thanksgiving. There is no occasion for formality in rendering thanks to God, when innumerable mercies and invaluable gifts have been so freely bestowed. unnatural and hardened by sin. We are thankful for the smallest favors from our fellow men, even for a cup of cold water (which God gives us from unnumbered fountains); why not, then. wrote:

"When all thy mercles, O my God. My rising soul surveys, Transported with the view I'm lost

In wonder, love and praise." Then, as the most suitable return for innumbered comforts and precious

gifts he added: "Through all eternity to thee A grateful song I'll raise ; But oh, eternity's too short, To utter all thy praise."

Frequent meditation upon the goodness of God is a sure cure, -and the only cure,-for ingratitude to him; and so it is the only way by which we can offer acceptable thanksgiving in connection with our prayers. Never forget God's love.

3. Think often of your depravity and sinfuiness.

Although there is no pleasure in beholding our deformity. our sinfulness, yet there is nothing more necessary. sary. Such a knowledge of our-

"the unknown God," but they wor- | sion in the divine life. Without this, | long to your church; I'm only an outtiously. Paul declared to them this tion and without any resolution to amend our ways. Such a confession could not meet the approbation of God nor secure his gracious pardon. Perhaps no duty is more neglected or for the sake of consistency? It would abused than this duty of self-examination. We are likely to overlook it al- part of the professors" to do so, and together; and then, when we do under- consistent with the consistency (?) take it, we are so apt to prosecute it only far enough to make us begin to side Dunkard while inwardly they are feel uncomfortable, and then stop. confirmed Methodists! One sober hour spent in meditating upon his sins, and on their consequences if not forgiven, should be enough to move any sinner so repentance and to an earnest seeking for pardon and salvation. A sense of guilt brings us under a heavy threatening cloud; but if it leads to contrition and confession, we soon immerge into the sunlight of cided that the members shall, in their God's pardoning love. This is God's dress, adopt the "order of the church," design and richly compensates for all and some voluntarily do so, and others the sorrow that is experienced along the way. Only the sick seek a physi-

4. Think often of your weakness and your dependence upon God.

Such thoughts as these are not unpleasant. They bring us to see ourselves in our true relationship to God and his works. When we feel weak, we take our Father's hand; when hungry and thirsty, we seek the bread and water of life; when we feel our dependence and need, and our uttain of all good. It is when we see our own real condition and the condimore diligently we study the book of tion of a world lying in sin, that we come to God with ready hearts and is done from policy or necessity. pour out our earnest, importunate appeals to him in behalf of mankind in general, and ourselves in particular.

Adoration, thanksgiving, confession, supplication-these are the legitimate fruits of a knowledge of God, of his goodness, and of our sinfulness and dependence; and only he who has such an acquaintance with God and himself | their inconsistencies, and we beg of can pray effectually and fervently. He who possesses this knowledge and these emotions will "pray everywhere, lifting up holy hands, without wrath and doubting." He delights to commune with God in private, and he is glad to speak his praise in public. To such an one the house of prayer is a house of feasting upon God's love and kindness. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you.'

(To be Continued.)

CONSISTENCY.

"It is very un- "The proprietors pleasant to meet a of the Mt. Morris would be willing to hear the other ters." He thinks it requires too much ability to worship him aright. We can a hearty shake pass ed that the faculty on and then have are expected, in some one to ask us their dress, to adopt sion for both sides." This being much light to the world." We say a whem we do not know; therefore, ac- why we did not sa-the order of the endorsed by the publishers of the hearty Amen; and we add that the quaint yourselves with him by dili- lute that brother church, and we are gently studying his word and his of course we have informed that sevto apologize, and eral of them, though say we did not Methodist and 2. Think often of the manifold mer- know he was a Episcopalian, have brother, &c. We voluntarily offered feel bad, he feels to do so. This is slighted, and oth-certainly very coners do not feel good, siderate on the part which is calculated to afford us a great all because we did of the Profs., and deal of pleasure. When we once have not know the man perhaps it would be was a brother. But well enough for by the way, is this some of our brethnot a most excel-ren to follow their ness to us everywhere. He gave us lent reason for example in this reour being; he upholds us in our exist-ence; he redeemed us, provided for our salvation, sanctification and clorilent introduction, to accept our order fication. "Every good gift and every and then how hap-in dress, why should perfect gift is from above, and cometh | py we feel when we we not be equally know each other.—consistent in re-Brethren at W ork specting our own order?"-Primitive.

When we had the above two items arranged as they are now found, we looked first to the one and then to the other. And it was hard for us to tell which was most logical. Both come church papers, and both ought to be something like this:

1. We are to salute the brethren. 2. All men are not brethren.

4. Hence we must have some method of recognizing the brethren from other men who are not brethren.

5. ["A uniform in dress would be other." B. A. W.]

have voluntarily offered to do so."] nal life. Primitive.

7. It would be very unpleasant to go to Mt. Morris School, take "a uniform in dress as an excellent introduction" and salute all who are "in the to work but "work again" breaks them order," "and then have some one to down. If they could be induced to enask us:" Why did you salute that dure hardships for a little while, they Thousand Dollar a-year-Consistent would find labor much easier than it Dunkard Episcopalian Professor?

to a nervous, sensitive progressive, like experience, and experience hope; and "excellent introduction" would pro- this reason, that is by our hope, we are ceed to salute the "considerate con- enabled to glory in tribulations. In sistent Professor," and he would make hope we are enabled to endure the

side brother!"

9. Would it not be well for the proprietors of the Mt. Morris school to decide that the faculty are expected to "certainly be very considerate on the which induced them to put on the out-

10 "Perhaps it would be well enough for some of our brethren to follow their example in this respect."-Primitive Christian.

It occurs to us that "some of our brethren" are following their example in this respect, to the minutest degree. The proprietors of the church have deonly for the sake of consistency, (?) feeling that they would rather wear it than lose their position, (just like the "considerate" professors), though they know there is no virtue in it. We have them in the ministry in all of its grades. They have told us. "We know there is no virtue in the observance of our customs; we know we are not justified by scripture in enforcing any particular form of dress; but we 'want to please the brethren." Others say "we must do it to hold our position in ter helplessness, we flee to the Foun- our congregation." There is not more than one out of three members of those who "conform to uniformity" that does it from choice or principle, but it

> Now we want to say to our readers, that we do not admire so much discussion upon the clothes religion question in our columns, but it is forced upon us. And as long as our worthy contemporaries will continue to publish such absurdities, it will be our duty as faithful journalists to uncover those who do not need nor enjoy so much of it to have patience with us for the sake of the dear brethren and known as the Dorrance church. Brothsisters who are galling under the yoke, and entreating us to continue to labor for their deliverance.

And we repeat now what we have said frequently that the old brethren and sisters, and the younger members, may wear all the old order clothes they wish to, and no progressive will say aught against it, nor dare slight them for it, as long as such remain within bounds of decency and expediency, but whenever an attempt is made to set up old modes or new modes as a form of religion, then we must put our veto

PROGRESSION.

In our article last week, on Christian ery business. progression, we considered the subject by comparing the spiritual life with the physical. Our Savior imparted his instructions almost entirely by similitudes. It is said of Him "Without a ed the grain somewhat, but what the parable spake he not unto them." The heads lack in length they promise to apostle says "That was not first which make up in fullness and weight. is spiritual, but that which is natural. and afterwards that which is spiritual.' So it would appear to be right to use the natural for illustrating the spiritual. Another reason for so doing consists in the fact that the natural can be seen while the spiritual cannot, but must be known by its products or results. As the Savior says of the wind, we hear the sound thereof, and we can see demonstrations of its power, but the thing itself we cannot see, nor tell he declined, saying, "While I have whence it comes or whither it goes. And "so is every one that is born of the great sympathy for the wives and chil-Spirit." It is only by the works which | dren who have been made sufferers by they do that we can tell the real capac- the sale of whiskey to the fathers and ities of a man. Some men appear great from good authority, from leading and powerful, but when tested are sympathy properly directed. found to possess but little strength. In right. But we fell to philosophising, the physical body there is a capacity or reasoning rather, and our ideas ran | called strength. It enables one to bear great and heavy burdens, and to perform wonders by handling and removing objects of great weight. Faith is 3. Therefore we need not salute all the parallel of strength. Abraham was strong in faith, giving glory to God. By faith we stand, walk and live. By faith the walls of Jerico fell. By faith the ancients subdued kingdoms, and stopped the months of lions, and by it an excellent introduction, and then mountains are to be removed. The how happy we feel when we know each person who possesses this grace need have no fear, for no enemy whether 6. But ["the proprietors of the Mt. man or beast will be able to overcome Morris School have decided that the him, for by faith he obtains the power after the spirit. faculty are expected, in their dress, to of the Almighty. He cannot want, adopt the order of the church, and we for faith is the key that unlocks the are informed that several of them, store-house of beaven and earth; he though Methodist and Episcopalian, cannot die for by faith he inherits eter-

time, but they soon give in. They become tired so soon. They are willing was at first. So in religion, "tribula-8. Or it would be rather unpleasant | tion worketh patience, and patience there are some objectionable fea- acceptably. The Athenians worshiped pentance, reformation and progress- nacular) and would say: "I don't be- tations of remuneration in the fu-

ture; for we are saved by hope." We hope for that we see not, and with patience wait for it, knowing "that all things work together for good to them that love God." Believing in the conform also to the Salutation-just promises of the gospel, hope enables us to enjoy a foretaste of the inheritance reserved for us in heaven.

In these graces the christian should increase day by day. "We beseech you brethren that ye increase more and more." The apostles of Christ prayed: 'Increase our faith." Paul says to the Corinthians: "Having hope, when your faith is increased, that we shall be enlarged by you." Peter directs to "add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity. Hence it will be observed that religion is a work of Progression, of enlargement, of growth, of increase in strength and capacity for usefulness.

GLEANINGS.

Brother Howard Miller will give us a iece of his mind on the Dr. s. Question" in our next.

THERE have recently been three added to the Beaver Creek church, Ohio, by baptism.

ANSWER us: How long is a short sermon? and how short is a long ser-

THE church at Eaton, Ind., has a Sunday school under the superintendency of brother Samuel Younce.

AT a meeting near Edna Mill, Indiana, not long since, two young men were baptized and two sisters reclaim-CONTRACTOR TO ACCUMENTATION OF THE PARTY.

THE church in Denmark has three Sunday-schools. Brother Torenson has been called to the ministry and Jens Madsen to the deaconship. THE brethren at Dorrance Kansas,

have lately organized a church to be er John Newcomer is the elder. AT a late meeting the brethren elected brethren S. Seawright, B. Gorden

and A. J. Flory to the ministry. There were also four deacons elected at the same time. ELDER E. &. Buechly, of Waterloo, Iowa, was with us on Monday night, and we had a pleasant interview. He

love-feast next Sunday evening. BROTHER Nathaniel Merrell of Salsbury, this county paid us visit on Tuesday evening last. He was the guest of brother Franklin Forney, with whom he is interested in the nurs-

is expected to be with with us at our

Wheat harvest begins in the Miami Valley about two weeks earlier than last year. Wheat heads are not as long as usual, the early drought having affect-

A CORRESPONDENT writing from Sterling, Kan., says: "The weather here is still very windy. Wheat harvest has commenced. Crops are very light; corn promising but small. Spring grain will be almost a complete failure, unless rain comes very soon; even then it will be very poor."

THE Governor of Iowa, was urged to pardon a convicted rumseller, but great sympathy for Mr. Newton, I have husbands by Mr. Newton." This is

"So much stronger in many hearts is the love of money than the love of Christ, that the market-house has more attractions than the sanctuary, and a plug of pig-tail and a pack of cut-anddry take precedence of the missionary cause in its most evangelic form."-C. H. B, in Preacher.

"About the worst thing that can happen a church is when kindred begin to know each other after the flesh and not after the Spirit." Brethren at Work.

That is so, and about the next bad thing is when members begin to know each other after the clothes instead of

AT a meeting at the Mt. Vernon School-house, in the Warrior's Mark congregation, Pa., which closed on the 18th inst, four were added by baptism. The meeting was conducted by breth-Endurance finds its correspondent in ren J. W. Wilt and S. M. Cox. About Hope. Some men labor well for a short a week afterwards a Sabbath school was organized to help along with the

BROTHER D. F. Ramsey, of Conemaugh, Pa., under date of June 24, says, Eld. Grabill Meyers preached on the Benshoff Hill, Saturday evening, 21st inst., Hendrick Hill, Sunday 10 a. m., and Sunday and Monday evenings, 22 and 23, in Conemaugh, left for ourself, who upon taking this (No. 5) hope maketh not ashamed," and for home to day. The old-brother is weak in the flesh but strong in the faith. May his few remaining days, be days of peace, and he ultimately enter into a stiff arm, (Genuine Brethren's ver- hardships of the present by the expec- the rest prepared for the truly faithful,

THE Brethren of the Summit con- as our foreman, and elders Jonas Lichgregation this county, held their lovefeast on Wednesday a week ago, and had a good time we understand.

BROTHER Silas Hoover, of Somerset, by special arrangement, will preach in the M. E. church, at this place on Sunday the 6th inst., at 10 o'clock A.

A soldier's reunion was held at Somerset on June 28th, which was very largely attended by the people, but the display of soldiery was rather small. The town had been richly decorated, and no pains or means had been spared by the people of Somerset to make the occasion a success.

To-DAY is the great national holliday. and we have put out this issue in time to give the boys an opportunity to participate in its festivities. Our old borough has put on holiday attire, and looks as gay as a young city. No less than fifteen arches span the streets, at the various entrances and crossings. A glorious time is anticipated by young America.

BROTHER J. E. Ockerman, of New Lebanon, Ohio, at a late meeting of the trustees of the Brethren's Normal burg, where I had four appointments and baptized four I hope they may adorn their professions with a godly the Fall Session. Sister Phebe W. Weakley has also returned, after her absence during the erection of the new building. She is pleased with the change, and again stands as a member of the faculty.

WE are in sympathy with the move of Bro, J. T. Meyers to hold a State Sunday School convention, but think it should not be as early as is proposed in the Primitive No. 25. Huntingdon would be a good place, but we think that the latter part of October would be a more suitable time than the first of September.

BROTHER John Wise now lives at Mulberry Grove, Bond Co., Ill., and is clerking in a store. We suppose he is a good clerk, but think he is not the right man for the place, or, rather, it is not the right place for the man. His place is the sacred rostrum, and the brethren should relieve him from selling goods and set him to his proper

THE brethren of the Newton Church, Miami Co., O., held their communion meeting May 26th and 27th. Three were added to the church by baptism. During the month preceding seven were reclaimed and seventeen were baptized. This church has had its cloudy day and now rejoices in the dawn of brighter times. They have an interesting and well attended Sunday-est regardeth." Eccl. 5:8 Interesting and well attended Sunday-

THE lovefeast in the Middle Creek congregation, Somerset county, occurred on last Saturday. A great many people were present. Some enjoyed themselves while others did not. The meeting was prolonged until near one o'cleck at night. The cause of unnecessary delay in the excercises, it is hoped, will not soon again come into our county. Such meetings can easily be closed by half past nine o'clock.

JOHN H. Moore has retired from the Brethren at Work, and S. J. Harrison takes his place. We hope the change will be for the better to the patrons of Psalm 37. Look up tried one.

Julia A. Wood. pursue a more honorable course of jour nalism. We think they should require J. H. M. to retract on the "Mr. Miller" slander before he retreats to private

THE Commencement of the Hunting Normal School, and Brethren's Collegiate Institute will be on the 10th inst. We hope that it may be a success, and that all who shall attend, may find in it something more than mere entertainment. Our esteemed surance of order is in sticking close to old brother Eld. Isaac Price, of Schuylkill, Pa., intends to be there. He feels tially conducting the business. The smooth and speedy disposition of busikill, Pa., intends to be there. He feels this time, partly, no doubt, because his this time, partly, no doubt, because his ness depends very much upon abiding grand-daughter sister Phebe R. Norris by the rules; and we think our brethis a member of the first graduating they determine the matter of who is class of the institution. We are sor- to speak, when to speak, and when not ry that we cannot be present on the oc-

June 3, 1879. H. R. HOLSINGER : I have again and again returned you your paper you send me, and still you persist in sending it. I hope you will have self-respect enough not to send it again. It is not opened nor read by anyone in my

D. P. SAYLER. We give the above as a sample of the spirit of D. P. Sayler. His paper was never returned to us, but we had been ing but a black spot forever, which, D. P. Sayler. .

THE council meeting of our Berlin congregation occurred on last Monday.

ty, from Summit, and Jonathan Kelso, from Elk Lick were also with us, although not called as a committee. A large amount of business was transacted, and everything that stood in the way of our members communing with each other was disposed of to the apparent satisfaction of all, and there was joy in the camp of the Lord. We have all turned our faces toward each other, and our backs toward the enemy. On Sunday evening next we expect to hold our lovefeast, beginning at 5 o'clock in the evening, and we hope to have a feast of love indeed. Brethren and sisters from adjoining congregations, who love the Savior and his people more than themselves, are heartily invited to participate with us as far as they can be accommodated. But the proud and self-righteous, who would remove the mote from his brother's eye before he casts out the beam from his own eye, it is hoped will give us a wide berth.

PROGRESSIVE SOCIAL MEETING.

SOMERSET, PA., June, 28, 1878.

I returned home from Mechanicswalk and conduct. I return my thanks to the members for their kindness and christian courtesy. SILAS HOOVER.

NORTH MANCHESTER IND. ? June 22, 1879. Our communion is now numbered with the things of the past. It was a meeting long to be rembered. Elders Jesse Calvert, S. Murry, J. Leedy, J. Snowberger, and Amsy Puterbaugh were with us. Four were made willing

to take up the cross and follow the example of their Savior. Your Unworthy Brother,

THOMAS C. LESLIE.

MEYERSDALE, PA., June 21, 1879. "Weak minds are the slaves of old times and of old customs. They need the crutches of antiquity and human authority. But men of vigorous minds ask, what is truth? not, who says it? True, lesser lights must yield to the superior. The moon will not contend with the sun, nor twilight with the risen day. But it is an evidence, to my mind at least, that a man has some intelligence, and some force of intellect, when he has so much mental indepence as to think for himself." Campbell, in Campbell and Rice de-

To the Tired and Oppressed. "If they seest the oppression of the

bate, page 608.

poor, and violent perverting of injustice in a province, marvel not at the matter;

"How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? Psalm 94:4
"False witnesses did rise up, they laid
to my charge things that I knew not."
Psalm 25:11. "They that seek my hurt speak mischievous things, and imagine deceits all the day long * * * They that hate me wrongfully are multiplied."-Psalm 38: 12-19.

"Evil doers shall be cut off * * Their words shall enter into their own hearts, and their bows shall be broken." "Fret not thyself because of evil doers * * For they shall soon be cut down like the grass * * Trust in the Lord and do good *

* Commit thy way unto the Lord, and He shall bring it to pass."-

Bremo Bluff, Va.

CORRESPONDENCE

From Brethren at Work.

A Few Thoughtson A. M.

We suppose the business of Annual Meeting passed off as well as was expected by the brethren generally. Some think we are a little too strict in adhering to the rules of conducting business in the meeting; but when we have difficult business to settle, our only asthe rules that govern our deliberations. They secure the rights of all in impar-

was as laborious as any we have attended, especially on the Standing Committee. Their incessant labor and the short time allotted to them, made it impossible to give the attention to every part of their work that it demand. ed; they were compelled to work till after midnight to get the business family, and will hereafter be burnt on ready for the meeting; under such a

We propose a remedy for this: Let the Standing Committee meet on Fri-liated to their blessed and divine Massilated to the divine Massilat with them all the queries that have not informed that it was not wanted, and intended to stop it. But before we had time to do so we received the above on time to do so we received the above on calls for committees. Thus the work a postal card. We have blotted out can be prepared before the meeting behis name so deeply that it will be noth- gins its labors. Our reason for suggestting this is, that often the Committee with the above postal card, will be two while the meeting waits, near an hour must consume time preparing business black marks for the once illustrious after the appointed time for the business to commence-we have known the morning session to commence near ten o'clock, that gave but one hour for of the church. Some of her members shaken that the church has no authorized the church has no authorized to be shaken that the church ha

half past four; but the business of the Standing Committee-often cuts near consultation of any but the members of the Committee. In this way they can have more time for rest during the meeting. We suggest these thoughts because they will hasten the business. and greatly relieve the Standing Com-

We also thought of the way business obtain unanimous consent to the passage of an answer : it seems difficult to it cannot there should be some way of disposing of the case without detaining the meeting so long. Something like referring it to the delegates, and reor four-fifths; a very large majority should be required to decide any case of importance. And we should not deviate from the established rule of obtaining unanimous consent only in cases of necessity.

Another thing suggested by this meeting: It having so many young members on the Standing Committee, caused mainly, no doubt, by the feeling prevalent in the Brotherhood, that we should have frequent changes in the delegates sent by the Districts. At some time the Standing Committee may be mostly composed of brethren who have not had much experience in managing its business. This changing of delegates is a good plan to give the younger brethren an opportunity to learn the duties and labors of the Standing Committe, so when the older ones are gone, they may be better prepared for the work. But more than that, it will tend to engage the interest and sympathy of the younger, to become acquainted with the duties and labors necessary to the work of A. M. And it will tend, too, to bring the old brethren more in council with the younger, and dispel the feeling that the younger are not properly regarded by the older. It is important that the younger should be trained in all the business of the church, as the good farmer would train his sons to all the business of farming before it is committed into their

hands. But what we wanted to suggest is this: that the Standing Committee have the right, to go outside of its own body, to select its officers; it now has the right to go outside in selecting its Clerks, but we suggest that it may go outside to select its Moderator also; then if the number of young, or inex-perienced members should be very large, they still could have the assistance of the more experienced, by thus elect-ing their Moderator from the brethren present. This would be no uncommon rule of procedure; for even the President is chosen on this principle. This would also avoid the dangers that might arise from frequent changes in the dele-

gates sent by Districts.

Another thing we wis brethren to consider; The matter of bringing charges or complaints and having them tried in A. M. Such a public trial of editors and ministers, is not much light to the world, and requires so much time that should be devoted to other business. Over half a day was spent in that kind of work at our late A. M., and one half day costs near five hundred dollars; that is too expensive; then it is a kind of work that requires more time that can be well given it at A. M.

Thank you for your sisterly response, and also for your frankbusinees could be settled by a committee, and not detain A. M. with it. A committee might be appointed to settle that kind of trouble, as is done to settle other troubles. Such a course would insure more harmony in A. M. and make it a source to the church generally.
R. H. MILLER. and make it a source of greater good

CLIFTON MILLS, W. Va. May 80, 1879. Dear Editors:

I live in what is known as the Sandy Creek congregation. I have, to the best of my ability, fabored in the ministry here, for about 16 years, and in that time we have had a number of ministers as co-laborers. Some of these have removed to other fields of labor; some have gone home to their reward above, and their places have been filled here in the church by others who have moved into the congregation. Within the last four years there have four ministers moved in, viz. Solomon and William Bukalew, Drennen and Meyers; so at present we have a good force of ministers. As for ourself, we may possibly move out of the congregation this coming fall. We have been thinking of doing so for some time, for the reason that we think there is a good supply without us, and that we might be needed worse somewhere else, and or the further reason that we think it is good to change our field of labor oc-casionally. We think it has a good effect both on ministers and the congregations. It would cause some pain to leave our old field for a new one, for we feel that we have many warm and loving friends among the brethren and sisters here, a number of whom we, through the assisting grace of God, have been instrumental in bringing to its arrival. A man certainly must be hard up if he must force his wares into unwilling families.

The meeting is under such a have been instrumental in bringing to burden of labor, during the meeting, the fold of Jesus, and for whom we have felt a deep and anxious concern when the meeting is ended. more heavenly minded and more assim- and aspersions are not arguments, by ter. These twine about my heart as 1 long arguments to prove what no one think of leaving them. But while we denies; neither is there any propriety may separate in person in our affections in asserting and reasserting, invariably never. We had thought that, on account of our long stay here among these brothers and sisters, their affection for without introducing arguments to

us was not so great. But as we have recently had an opportunity of testing it, we feel now, should we separate from them in the fall, it will be more painful than if we did not know their states affection for a which we

Eld. Elias K. Buechly, of Iowa, acted giving two and one-half hours for busmore with him." Some, perhaps, are These questions on which we differ have

iness. The afternoon session should a little to worldly, cold and selfish, and, been so fully canvassed that I think it commence at two o'clock, and run till on that account, see no fault in themselves-they being just right-but always finding something wrong with some one else; and as they have but litan hour off the session. This should some one else; and as they have but lit-be avoided if possible, and the only way we see is for the Committee to ty, their fault-finding is generally meet somewhere in the neighborhood about some little outward matter, perof meeting place on Friday. This may haps some little harmless article of of meeting place on Friday. This may haps some little harmless article of though for ages it should be despised be done with propriety, because their dress,—which, in no way could harm or and persecuted. By and by righteouswork in putting answers to queries delile either an angel of God or a chriswork in putting answers to queries the difference of the putting answers to queries which have none, is a matter in their tian. But the majority seems to be willown hands, and does not require the ing to be guided by the gospel, and peacefully "contend for the faith once de-livered to the saints."

Our old elder and father in Israel, now 84 years of age brother Jacob M. Thomas, seems to be just waiting for the Master to say, "Come up higher." On last Saturday, the 24th, we had a special council meeting to settle some is sometimes checked, when trying to troubles which existed, or seemed to exist, in the church. It was thought necessary to call to our assistance elders get the consent of all. This is the best | S. A. Fike and J. I. Cover, from adrule when it can be attained, but when joining congregations. After a part of a day's investion and deliberation, everything was satisfactorily adjusted in the estimation of all present, so far as I know. We feel thankful to the brethquire a large majority of three-fourths or four-fifths; a very large majority which they discharged their duty. We hope things will now move on more pleasantly. We hope the church will increase in numbers and in piety, and may God's grace attend all his servants everywhere. JAMES A. RIDENOUS.

The Progressive Christian, We wish it success, and hope that its God-fearing contributors, like one of old, will "cry aloud, and spare not, lift up their voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.' Is. 58:1. And remember Paul's solemn charge that he gave to Timothy : 'Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," 2 Tim. 4:1-4. Now, who or what class of people was Paul speaking of? Undoubtedly he was speaking of the church, for none others did endorse sound doctrine. Again he says: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doc-trines of devils; speaking lies in hy-pocrisy; having their conscience seared with a hot iron : forbidding to marry, and commanding to abstain from meats, which God hath created to be received." &c. I Tim. 4:1-3. Now this was in the church, and was of that class that had the power to enforce its laws. But now hear, oh, hear what Paul says to Timothy, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." 1 Tim. 4:6. Now how many Pauls do you suppose we have at present that would call a brother a good minister of Jesus Christ, if he was to expose sin in the church, now as it was then. The same apostle says, Them that sin rebuke before all, that in Christ. hers also may fear," and "I charge thee (Timothy) before God and the Lord Jesus Christ, and the elect angels.

that thou observe these things without partiality." (1 Tim. v. 20,21.) LEAH CRONCE

To Julia A. Wood. YORK SPRINGS, PA. } July 2. 2879. Dear Sister:

ness in bearing testimony against the evils existing among us. Although we are entire strangers to each other and never have had the pleasure of seeing each other's face in the flesh, yet we each other's face in the flesh, yet we the old veteran of eighty-five years of can rejoice that we are sisters in the toil and yet hearty. There were some same family and household of faith, and are members of that body of which Christ is the head, and consequently our Hochstetler to the work in the usual spirits will often be mingled together manner. He not being present was in the faith once delivered to the saints. not installed. The meeting was very Oh, what an important relationship! enjoyable, and we realized showers of Heirs of the relationship which our dear Redeemer has purchased for us with his own precious blood. What a blessing that we poor, unworthy mortals, if we are obedient in doing what less a company of the relationship which our grace divine, while the earth was also refreshed by the gentle rain-fall from heaven. Bro, Josiah Beeghley and wife had returned a few days previous from their extended trip to the great when the grea Jesus commands us to do, can lay West. Our trip and visit among the claim to such an imheritance, incor- Bear Creek brethren was a pleasant uptible, undefiled, and that fadeth not one, and must say that the brethren away, reserved in heaven for us." I am | manifested a christian spirit toward us glad to know that we are of the same and their guests from abroad. May mind concerning the useless things the good Lord reward them abundantthat exist among us. The apostle tells ly for their christian charity.
us to be of the same mind and judgment, and that all speak the same
things. No doubt, he means the things belonging to our salvation; and if all our members could avoid all appearances of pride and vanity, which certainly is evil, there would be very little disputing about the dress order, and I do tope the time will come wifen we will all be of the same mind concerning the things belonging to our soul's sal

with we are called, with all lowliness and meekness forbearing one another in love. From your well-wishing sister in MARGARET DEARDORFF.

May the Lord bless us all, so that we

can walk worthy of the vocation where-

Dear Brother : It is as discless to attempt to refute a tirade of error as to prove self-evident facts. Misrepresentations any means. It is not necessary to make

To H. Shomber.

their strong affection for us, which we ableness and untruthfulness. All the can assure them is fully reciprocated. bombastic assertions that could be During these 16 years we have witbusiness-while we think the morning have been laid in the cold church-yard; thority to make a test of membership of superfluous to continue their discussion with you; and there are some other considerations that make it desiderable to not pursue it any farther. I am willing to leave what we have written with intelligent and appreciative readers. Truth will prevail in the end alness and peace will kiss each other above the ruins of error and hate. There we shall see things alike. Meanwhile, in the bond of christian fellowship I remain your brother.

J. V. PUTEUS.

To the Bro. at Work.

Some time ago a gross misrepresenta ion respecting an editorial in the N York Independent appeared in the B.

It was claimed that a letter was written to the editor of the Independent who gave Mr. Miller as the author. The editor denies such a statement and it is a question of veracity that must be settled by the Lanark writer. Everybody, as shown by the newspaper extract from the Meyersdale paper, strengthened by my relations to John Harshey, understood Howard Miller to be meant.

Now the B. at W. will explain in a

proper spirit and manner, First. Who wrote to the Independ-

ent and received the editor's answer implicating Mr. Miller? Second. What Mr. Miller did the B. at W. mean? Third. When a public denial was

made, why did not the B, at W. do justice without waiting on compulsion, and what business has any brother to go to the Independent or any other outside paper prowling for scandal? If within a reasonable time this matter is not fully and satisfactorily clear-

ed up it will next turn up before the proper church authorities. HOWARD MILLER.

Elk Lick, Pa.

Meeting,

The brethren and sisters of the Tenmile Congregation held their lovefeast on Saturday, June 15th, according to

arrangements. Brethren Joseph Berkey, Jonathan Kelso and P. J. Brown were with us. The meeting was one of spiritual re-freshment in Christ Jesus. An election was held for speaker which resulted in the calling of brother James Tombaugh to the more responsible work of his Master. He received the Cross meekly and with a seeming realization of the responsibilities of the position. May the good God prosper and support him as he did Peter of Old. and may we all bear part in petitioning the Lord in behalf of all those chosen to declare the glad tidings of Salvation to a lost and ruined world. May blessings attend the brethren who were with us and labored so earnestly for us. May their basket be filled with the rich fruits of heaven and earth, and all the Lord's Zion be blessed in their last

A. J. STERLING.

ELK LIOK. PA., June 30. 1879. The Bear Creek Congregation, Md. is located in Garrett County, and is where Bro. S. H. Bashor was holding a series of meetings last week, prior to their lovefeast, which came off Saturday evening. The meeting continued over Sunday. There was a good attendance from other churches; especially did the ministry turn out, there being twelve of them from the different states, Ohio, W. Va., and Penn. Among them were Bashor, L. West, Glenn. of W. Va., Jacob M. Thomas, added to the church, and the ministry was reinforced by calling Bro. David

Fraternally

SECULARITIES.

Mr. Ruskin has vacated the chair of Fine Artsias

A dispatch from St. Petersburg states that the Governor General of Moscow found it necessary to extend martial laws to five adjacent provinces.

amoa, in the Pacific Ocean, was swept by destructive hurricane during the first week in March which destroyed one hundred houses, and uproofed bread-fruit, orange and bananna trees, but aused no loss of life.

Count Julien Rocheochonart, the French Minister to Hayti, his private secretary, and first secre-tary of legation, have all died of yellow favor at Port an Prince. His second secretary is also attacked by the fever.

Arab fusurgents of the province of Constantine attacked the military post of Redas, in Africa, on June 9th. The position was defended by two compaples of Chasseurs and a squadron of Spahls, who repulsed the attack. The insurgents lost fifty men The receipts of the Sucz Canal for 1878 were \$1,-

ber of vessel which passed through was 1,593, or between four and five per day, and their aggregate tonage 3, 291, 535 tons being an average of about 2,000 A Belgrade dispatch says that Russo-Bulgarian

100,000, and the expenditures \$3,380,000. The num-

authorities, with a body of Russian troops, have taken forcible possession of the frontier districts claimed by Servia, driving out the Servian officials The population are angry and discontented at the actions of the Russians

The June report of the condition of the corn crop of the State of Illinois, published by the State Board of Agriculture, shows an increased average. of about 200,000 acres, and the average condition of the crop shout 12 per cent, more favorable than

her flag to selze Chillian merchandise, even in neu tral ships and when it is, not counterband of war. It is said that Germany will invite the other Powers to take joint action on the subject of the improper, and in some cases the inhuman manner in which the war in South America is carried on.

William Marshall, of Glasgow, Scotland, has left \$200,000 sterling for the erection and suitable endowment of an hospital or industrial training Institution in or near Glasgow, the trustees to determine just where. Boys and girls of the counties of Lanark or Stirling are to be the beneficiarles.

MARRIED.

By the undersigned, June 12th, 1879, Mr. JOHN LAWTON, and Miss LAURA CRISSMAN. June 19th, 1879, Mr. WM. H. MILLER and Miss June 22nd, Mr. FREDERICK JOHN and Miss EL-LEN YALE.

June 23d, Mr. WM McCadden, and Miss Sarail RUFFNER. All of Armstrong Co., Pa. J. B. WAMPLER, Rural Valley, Par By the undersigned, at his residence, on the 22d of June, 1879 brother DAVID FYOCK, and sister CAROLINA BLOUGH. David FYOCK of Indiana Co., Pa. Carolina Blough of Cambria Co., Pa. HIRAM MUSSELMAN.

ADVERTISEMENTS. BATES OF ADVERTISING. inch, one insertion

D. HORNER, Surveyor and Conveyancer. Will attend to all duties of his profession

BUISNESS NOTICES, five cents a line each in-

CENTER STREET, MEYERSDALE, PA.

Dealers in pure Drugs and Chemicals, Patent edicines and Dyestuffs.
FANCY AND TOILET ARTICLES, NOTIONS, LEGAL CAP, CONGRESS CAP, ENVELOPES, BILL & NOTE PAPER, BOX PAPER, PERFUMERY. FINE TOILET SOAPS &o.

WALL PAPER. COAL OIL And in fact every thing usually kept in s 1-11-tf. FIRST-CLASS DRUG STORE

BRETHREN'S Normal School

HUNTINGDON, PA. YEW BUILDING,

NORMAL METHODS, SPRING TERM OPENS APRIL 8th. For catalogue, circulars and further information. address

J. H. BRUMBAUGH, A. M.Sec. HUNTINGDON, PA.

DR. H. GAREY.

Physician and Oculist. Office and residence Northeast Corner, Lower

Berlin, Somerset Co., Pa. Berlin, Somerset Co., Fa.

In addition to his regular practice he will give especial attention to diseases of the eye. Satisfaction given or no charge. Consultation free. All communications from a distance promptly attended to.

Wanted! Wanted!

A man who can come well recommended with his own conveyance to sell sundry articles on the road, and do some bill posting. To the right man \$75 per month and expenses are guaranteed. Apply to

DR. P. FAHRNEY. 432 OAKLEY AVE. CHICAGO, ILL.



BUFFALO VALLEY R. R. Trains will Leave and Arrive as Follows.
(Bultimore Time.) Returning. Leaves Garrett. Arrive Berlin WRSTWARD BOUND TRAIN. Beturntug.

certain injuries and diseases of the eye.

South's Department.

To deliberate on useful things is a prudent delay.

Be a philosopher: but amidst all your philosophy, be still a man.

Poverty is the test of civility and the touchstone of friendship.

Good temper is like a sunny day, shedding brightness on everything.

The pleasure of doing good is the only pleasure that never wears out.

Who is the greatest liar? He who speaks most of himself.-[Chinese

Each separate death is an undisclosed secret between the Creator and the creature.

He travels safe and not unpleasantly, who is guarded by poverty and guided by love.

The chains of habit are generally too mall to be felt till they are too strong

While the world lasts, the sun will gild the mountain tops before it shines on the plains.

The best-society and conversation is that in which the heart has a greater share than the head.

Courage, the commonest of the virtues, obtains more applause than discretion the rar est of them. Never reflect on a past action, which was done with a good motive and best judgment at the time.

The worst tyrant in this world is a woman who is superior to her husband and lets everybody know it.

Since I cannot govern my own tongue gue though within my own teeth, how

times of more avail, as securing do-mestic happiness, than the beautiful in

There is no such a thing as a menial office when you put a true man in it. A menial office is an office with a mean

man in it. Memory and hope are set like stars above the soul—the one shining dimly through the twilight of the past, the other lighting the archway of the fu-

We must not judge a man by a word or a single action. Life is composed of so many inconsistencies, that he would often take the exception for the

A woman's tears are usually more powerful than her words. Wind is not so powerful an element as water, though very essential in rendering the latter

If you would relish your food, labor for it; if you would enjoy your clothes, pay for them; if you would sleep sound-

Talkative persons seldom read. This is among the few truths which appear the more strange the more we relect upon them. For what is reading but silent conversation.

Mind is a jewel brighter than the evening star-the body a leaden weight upon the soul. The one is a spiritual spark in the universe of God; the other a weary weight that binds us to

A neat, clean, fresh-aired, sweet cheerful, well-arranged house exerts a moral influence over its inmates, and makes the members of a family peaceable and considerate of each others feelings.

Temperance puts wood on the fire, meal in the barrel, money in the purse, credit in the country, contentment in the house, clothes on the bairns, vigor in the body, intelligence in the brain, and spirit in the whole constitution.

Conscience is your magnetic needle. Reason is your chart. But I would rather have a crew willing to follow the indications of the needle, and giv-ing themselves no great trouble as to the chart, than a crew that had a good chart and no needle at all.

A Missionary's Influence.

A friend writing from one of the larger cities of Asiatic Turkey says :
"Refugees from European Turkey and Erzroom region are numerous here during and since the war-mostly destitute. In back districts some have taken to seizing and selling them as slaves; women and children fall an easy prey. In Vezir Keopren, over the mountain North, one of these refugees came into the protestant service; at the end he rushed to the pastor and said: 'My sister and her children are seized! We are going to be sold as slaves.' He begged for deliverance, kissing the pastor's hand, who replied: 'You shall be delivered.' He (the pastor) then went and ascertained what parties were carrying on this nefarious trade, and publicly demanded of the local government that said persons should be required to prove: 1st, that slavery is allowable under the present laws of Turkey; 2d, that those detained were their slaves. At this the guilty parties became alarmed and withdrew their hands from the prey."

"It appears that thirty or forty persons (white

sons (whites, not blacks,) were thus de-livered from impending bondage. It costs American Christians one-half of \$144 a year to support this pastor; the people though very poor, raise the other half."

"Query—do these refugees think it pays for Americans to spend that amount of money in this way?"

Give a reward that will pecuniarily benefit a poor man for every good turn he may do you, if you are able; even when he gives you but good advice, or useful information.

To Boys

A common school education. with common sense, is better than

a college education without it. One good, honest trade well mastered, is worth a dozen beggarly "professions."

"Honesty is the best policy"-'tis better to be poor than to be rich on the profits of whiskey, etc. Respect your elders and yourselves. As you expect to be men some

protect the weak and helpless. To wear patched clothes is no disgrace, but to wear a "black eve"

God is no respecter of sex, and well as your sisters.

By indulging your depraved appetites in the worst forms of dissipation, you are not fitting yourselves to become the husbands of pure girls,

selves."

Good Manners and Honesty.

I was once visiting a friend, who had around him a large family-so large that every seat at his com-modious table was occupied at meal time. When dinner was served the day I was there, two little wise behavior in a storm commends the wisdom of a pilot. To bear adverboys went back seemingly in a sity with an equal mind is both the sign and glory of a brave spirit. As there can I hope to govern the tongues of their place to others. After we is no worldly gain without some loss, had sat down, and satisfied our appetites and retired from the table, one of the little boys was not preswith the beautiful in place to others. After we had sat down, and satisfied our appetites and retired from the table, wealth, thou hast lost some trouble with it; if thou art degraded of thy ent, and the other sat down and honor, thou art likewise freed from the dish, he referred the matter to his science. sister to see if he had taken more than his share. No one of the family seemed to pay any attention to it. I suppose it was common to

impression upon my mind. And passion, that understanding which the longer I think about it, the more I admire this feature in that manly boy's character.-He had the proper feeling for his little brother. He did not want more than his own right and lawful enemy arms thee against the evil he share, and he was not ashamed to means thee, but he that dissembles carry that principle with him into or them; if you would sleep soundthe dining room. He had good woulds above cure. From the first wounds above cure. From the first wounds above cure. From the first thou mayst deliver thyself, from the manners—more than good manlast the good Lord deliver thee. ners,-it was honesty. He would last the good Lord deliver thee. not take more than his own though he might have done so, and no doubt his appetite craved it. But Temperate diet, moderate and reasonjust as he no doubt would wish others to act toward him. If he carries that principle with him through his riper years, he will be a man worthy the name—and one a man worthy the name—and one selves into weak bodies and light too that can be looked up to. Such purses. men we need in this sinful world 7.for the preservation and well-being of society. The way to get such men is for us, boys, to establish a because tender and comfortable; to a principle just now in our young and tender years, that will recognize the rights of all men with whom the rights of all men with the we have anything to do, irrespec-tive of rank or color. When you have it in your power, young man, to take the best part of anything another has as much right as you have, do not do it .- That is a mean act. Consider yourself too much of a man to do such things. Persons who do so have to tell lies to cover their actions, and when they tell one lie, they often have to tell more, and in this way they are led

> all respectable society.-We should be honest in all things, both small and great. It will cost MUST govern our passions; if we can in adversity fortell deliverance. lack of honesty disqualifies us for Heaven-that blessed home of the poor.

yours, my boys, and I shall have places, kind masters, and the prospects of a useful life before you.

A dishonest, wicked man does not care much what kind of a boy he gets for an ceal his infirmities; privately reprove apprentice neither does he care much his errors. Commit thy secrets to him, much what kind of a boy he gets for an how he uses him; while an honest, welltodoman, looks around for an honest and well behaved boy, and when he gets such an one, he will treat him with kindness.

J. A. SELL in Pious Youth. Newery, Pa.

MISCELLANEOUS.

Eleven Golden Rules. BY BISHOP HALL.

1.-on dress. In thy apparel avoid profuseness, singularity and gaudiness; let it be decent, and suited to the quality and purse. Too much punctuality and too much morosity are the extremes of pride. Be neither too early in the fashion, nor too long out of it, nor too precisely in it. What custom hath civilized hath become decent; until then it was ridiculous. Where the eye is the jury, the apparel is the evidence, the body is the shell, and the husk will often tell you what the kernel is. Seldom does solid wisdom dwell under fantasday, you cannot too soon learn to tic apparel; neither will the pantaloon fancy be inured within the walls of grave habit. The fool is known by his pied coat.

2.—ON CONVERSATION.

Clothe not thy language either with God is no respecter of sex, and obscurity or affectation; in the one when he gave the seventh com- thou discoverest too much darkness, mandment he meant it for you as and in the other too much lightness; he that speaks from the understanding to the understanding doth best. Know when to speak, lest, whilst thou shows est wisdom in not speaking, thou betray thy folly in the too long silence. If thou art a fool, thy silence is wisdom; but if thou art wise, thy long silence is folly. As too many words "God help those who help them- from a fool's mouth give one that is wise no room to speak, so too long silence in one that is wisegives a fool opportunity of speaking, and makes thee in some measure guilty of his folly. To conclude, if thou be not wise enough to speak, be at least so wise as to hold thy peace.

> 3.—ON BEARING ADVERSITY. Hath fortune dealt thee ill cards, let wisdom make thee a good gamester. In a fair gale every fool may sail; but

began to "help himselt," as was the custom of the family, to such things as were kept back for them. When he had taken, as he thought, keepeth the favor of his God, and his share of the contents of one the peace and freedom of his con-

4.-ON ANGER.

Beware of him that is slow to anger. Anger when it is long in coming, is the stronger when it comes and the them. But it did make a lasting fury. When fancy is the ground of composes the fancy qualifies the passion; but when judgment is the ground, the memory is the recorder and this is long retained.

5.-ON SECRET ENEMIES.

He that professeth himself thy open

6.—ON LAW AND PHYSIC. If you study law and physic, endeavhe put down all selfish considera- able labor, rest and recreation with tions, and acted toward his brother God's blessing, will save thee from thy

7.-CHARITY ALLEGORIZED.

Charity is a naked child giving hongivest to other than such thou preservest a drone.

8 .- ON DIET AND REGIMEN.

If thou desirest to take the best advantage of thyself, especially in matters where the fancy is most employed, keep temperate diet, use moderate exercise, observe seasonable and set hours for rest, and let the end of thy first sleep raise thee from thy repose; then hath thy body the best temper; thy soul the least incumbrance; then no noise shall divert thine car; no object shall divert thine eye; then if ever shall they sprightly fancy transport on until they become very wicked, and often miserable outcasts from show the majorim of high, invention. thee beyond the common pitch, and 9 .- now to use property.

So use property that adversity may not abuse thee. If in prosperity thy security admits no fear, in adversity self denial, but will pay in the end, thy despair will afford no hope; he you may depend upon it. We that in prosperity can foretell a danger do not, they will govern us. The 10 .- ON BELIEVING AND COMMUNICA-TING NEWS.

Let the greatest part of the news thou hearest be the least part of what Honesty, frankness, generosity, virtue, blessed traits! Be those yours, my boys, and I shall have no fear for your future. You are lieve it to be so, neither is it expedient watched by your elders. Men at all, times and in all companies to re-who are looking for clerks and peat what thou knowest to be true; sometimes it may avail thee if thou apprentices have their eyes upon you. seem not to know that which thou If you are honest, steady, and industri- knowest. Hast thou any secret, comous, before long you will find good mit it not to many, nor to any unless well known unto thee.

11 .- ON CONDUCT TOWARD A FRIEND. Hast thou a friend, use him friendly; abuse him not in jest or earnest; couyet with caution, lest thy friend become thy enemy and abuse thee.

'Tis better to be an honest man seven days in the week than to be a Christian(?) one day and a villian six days.

ADVERTISEMENTS-

RATES OF ADVERTISING.

inch, one insertion, Each subsequent insertion, Column (4/2 inches) I insertion months, lusertion,

For four or more months, ten per cent from BUISNESS NOTICES, five cents a line each in-

HERALD OF

GOSPEL FREEDOM

The above paper commenses its second volume January 1st, 1879. It is a 5 column folio, printed semi monthly, at the low price of 75 cents a year. The Herald is devoted to the interests of the Northern Eldership of the Church of God, opposed to secret societies.

It contains a department of holiness, Literature, and opposed to secretism in all its forms.

See Send for Specimen Copy.

Address.

L. W. LOWMAN,

Wolcottville, Ind.

J. C. EWING, Teacher of Vocal and Instrumental Music, will instruct classes in the radiments of music, by the week or month, at reasonable rates. He will use the Brethren's Tune and Hymn Book, or any other book that the class may select; round or character Notes.

For particulars address

J. C. EWING, HUNTINGDON, Pa.

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

DR.P.D. FAHRNEY, Uroscopian Physician OF

FREDRICK, FREDRICK Co., MARYLAND.

Informs the afflicted that he has made the treat-ment of Chronic diseases a speciality for the list twelve years, and feels justified in promising a cure in a large majority of pronounced incurable The following is a partial list of the most promi-Dyspepsia, Liver Complaint, Jaundice, Consti-pation, Scrofula, Tetter, Salt Kheum,

Vertigo, Erysipelas, Rheumatism, Sy-philitic Taints, Mercurial Headache, Neuralgia, Heart Affections, Nervous Debility, Bronchitis, First stage of Consumption, Asth-ma, Chills, Kidney and Bladder Affections,

Gravel, Dropsy, 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 clear of medicine, sending it by Express, prepaid, with two postage stamps enclosed. Be particular to give sex, age, &c.

Those for whom it may not be convenient to send Urine by Express, will please write out a full statement of their case, and supposed causes, age, sex, &c.

All Letters are Strictly Private.

PROF. LYON'S

Vegetable

FOR THE SPEEDY AND PERMA NENT CURE OF ALL

SORES, WOUNDS AND BRUISES, ALSO SPINAL AFFECTION, RHEUMA-

The Greatest

AND MOST RELIABLE COMPOUND EVER OFFERED TO THE PUBLIC.

Incredible as it may appear, that one compound should be adapted to the speedy and permanent cure of such a variety of diseases and wounds, which the human body is helr to, it is nevertheless true that it has proced its supercor effect, in affording prompt relief in almost every painful and aggravated case to which it has been applied, its grand mission is to destroy soreness, alteriate pain, expel and forecer ward of fungus-flesh, and speedity arrest gangrene in wounds. It says eachy cure for Rheumalism, White Sucling, Bone Felon, and Calarch. It does not possess one particle of Oplum, which is so extensively used at this day in almost all Patent. Medicines, which only stupifies the system for the time being, then feaves it more languid. Its capacity for doing good is unequaled, and no family that has ever used it, will be without it, as it may be the means of saving life in those sudden visitations of diseases and accidents, which require prompt measures to prevent a fatal termination. It is conceded to be the most valuable Medicine or Compound of its class, on account of its adaptation to a wider range of diseases than any preparation, and therefore more convenient, as an every-day remedy. We will adduce a few reliable testimonials of known men in the State of Ohio, to whom reference can be had at any time of its efficacy and curative qualities. If space would permit we could furnish testimonials from every parchaser of the compound. Incredible as it may appear, that one compound

TESTIMONIALS. MAY HILL, Ohio, Feb. 20th, 1879.

BRETHREN'S, P. P. CO.
We, Brethren of the Brush-Creek Church, Adams
County, Ohio, Recommand to your particular nothe, and also to the general Brotherhood. The
Immediate Intooduction of

May Hill, Ohio. August, 1876. Thereby cerify that I have used and know LY-ON'S SALVE, since its introduction, and I know it to fill its specification. Josiah Swisshelm, P. M.

Other testimonials are in our possession, but we deem these sufficient to satisfy the most increduous.
Those in want of the remedy will apply for Family Right to Manufacture, which will be sold for ONE DOLLAR.
Address all orders to

> BRETHREN'S P. P. CO. Berlin, Somerset Co., Pa.

THE BRETHREN'S

This company has been organized for the purpose of publishing a liberal and progressive weekly religious paper, books, pamphleis, tracts, etc., and to make a more vigorous and aggressive effort than has heretofore been made by the Brethren to extend the borders of Zion, and to carry the faith thatwas once delivered to the saints, into all parts of our country and throughout the world. The business of the Brethren's Progressive Publishing Company is to be under the management of Elders H. R. Holsinger and J. W. Beer, The paper indicative of its character is called

singer and J. W. Beer. The paper Indicative of its character is called THE PROGRESSIVE CHRISTIAN.

The PROGRESSIVE CHRISTIAN.

The PROGRESSIVE CHRISTIAN.

The PROGRESSIVE CHRISTIAN shall be an uncompromising advocate of the "faith once delivered to the saints," holding that the doctrines, commandments, ordinances, and principles of the gospel of Christ must be received and observed as they were delivered by the great Head of the Church, and that the Holy Scriptures must be the atandard of appeal and evidence in the determination of religious truth.

The PROGRESSIVE CHRISTIAN will advocate progress—an onward movement—by the use of all sawful and expedient means. We hold it to be our duty to keep pace with the times.

The PROGRESSIVE CHRISTIAN will allow and encourage everyone to express his views on any religious subject. We believe in free speech and a free press. The truth cannot suffer, and error 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

slous.

The paper shall respect the opinions of all, but wink at the errors of none; and shall conform to the sound adage, "In essentials unit c, in non-essentials liberty, and in all things charity."

The Progressive Cincistrian will contain religious and moral essays; news of general interest, especially religious news; church news or correspondence; notices of meetings, marriages, and deaths; and it will devote a few columns to useful advertisements. It will be our constant aim to keep our readers well-posted in everything that will be of interest to them, and will have a tendency to advance holiness and the interests of the church. Especial attention will be given to the neglected virtues and daties.

TERMS: ONE DOLLAR A YEAR IN ADVANCE. Send stampfor specimen copy.

Direct all lettersand communications to

BRETHREN'S P. P. CO., BERLIN, Somerset Co., PA.

JOB PRINTING.

Direct all lettersand communications to

We are prepared to execute all kinds of Printing, rom a Druggist's Label to a Full Sheet Poster, in he best style of the craft, and at prices suited to he times. For the benefit of ourselves and our trie times. For the beneat of ourselves and on friends who may wish to patronize us, we ben publish a schedule of the prices of the most com-monly used work.

Price List of Job Printing. SALE BILLS OR POSTERS. % sheet, (% the size of this paper.)
For 20 to 30 copies, sent pos
50 60 ...
100 ...
200 ...
500 ... copies, sent postpaid,

% short ()4 the size of this paper.)
For 20 to 30 copies, sent postpaid,
50 60
100
200
660

COMMUNCIAL BLANKS. Bill Heads, M sheet (7 x 8 5)
6th (7 x 5 5)
8th (7 x 4 4)
Letter Heads,
Note Heads,
Monthly statements, common
Printing cards on envelopes,
Price of envelopes, common,
Problems Cards.

PROGRESSIVE PUBLISHING COMPANY, Berlin, a.

BOOKS FOR SALE AT THIS OFFICE. A Debate on Immersion between Eld. James printer and Rev. J. S. Snyder. This work ought to have a wider circulation than it has attained. It was formerly sold at \$1.00, but we now offer it at 50

The Passover and Lord's Suppor. By J. W. Beer. A book of 258 pages, that should not only be read but earefully studied. It ought to be found in every library. Single copy, by mail

A Summary of Religious Faith and Practice, or Doctrines and Duties. By J. W. Beer. A pamphiet for the millions. It should be sent everywhere to acquaint people with the faith and practice of the brotherhood. Single copy 15 cents; eight copies \$1.00. WORKS FOR HOME IMPROVEMENT

TESTIMONIALS.

MAY HILL, Ohio,
BRETHRENS, P. P. CO.
Ph. Joh, Joh.
W., Brethren of the Breish-Greek Church, Adams
Lee, and also to the general Brotherhood. The
machine introduction of
TESTIMONIALS.

MAY HILL, Ohio,
BRETHRENS, P. P. CO.
Ph. Joh, Joh.
WORKS FOR HOME IMTROVEMENT
The Chlowler Library of the Breish-Greek Church, Adams
Lee, and John to the general Brotherhood. The
machine introduction of
THOMES EGATCHAN UNGETABLE
SALVE OR COMPOUND.

As we well know it as effected, and beatty
entity of the Charles of the Composition of the Composi

GEMS OF GOLDSMITH. The Traveler, The Deserted village, and the Hermit. With notes and Hustrations. Cloth, full gilt, \$1.00.

POPE'S ESSAY ON MAN. With Notes. Beantfelly lilustrated. Cloth, gilt, \$1.00.

The Rime of the Ancient Maniner. In Seven Parts. By Sammel T. Coleridge. With new Hullstrations by Chapman. Gilt, \$1.00.

How to Raise Fruits. A Guide to the Cultivation and Management of Fruit Trees, and of Grapes and Small Fruits. By Thos, Greeg. \$1.00.

Model Forato, and its Proper Cultivation. Paper, 30 cents.

Saving and Wasting: or, Domestic Economy Himstrated in a tale of Real Life, \$1.25.

FOOTPHINTS OF LIFE: or, Faith and Nature Reconciled. A Poem in Three Parts. \$1.25.

A Self-Made Woman: or, Mary Idy's Trials and Triumphs. By Buckingham, \$1.50.

Home for All: or, The Gravel Wall showing the Superiority of Concrete over Brick, Stope or Frame Houses, with Octagon Plans, \$1.25.

MAN AND WOMAN CONSIDERED IN THEIR RELA-tions to Each Other and to the World. \$1.00.

TROUGHTS FOR THE YOUNG MEN AND YOUNG Women of America. By Reavis, lifeal Men and Ideal Women. By Greeley. 75 cents.

The Chimstian Household. Embracing the Husband, Wife, Father, Mother, Child, Brother, and Sister. By Weaver. 75 cents.

TEMPERANCE IN CONGRESS. Ten Minute' Speeches by Distinguished Members. Bc.

CAPITAL PUNISHMENT: or, The Proper Treatment of Criminals. 10 cents. Father Matthew, the Temperance Apostle. 10 cents. Good Man's Legracy. By Rev. Dr. Osgood. 10 cents. Good Man's Legracy. By Rev. Dr. Osgood. 10 cents. Good Man's Legracy. By Rev. Dr. Osgood. 10 cents. Good Man's Legracy. By Rev. Dr. Osgood. 10 cents. Alphabet for Dreaf and Dumb. 10 cents. The Planchette Mystery-how to werk it. 20 cents. Alphabet for Dreaf and Dumb. 10 cents. Father Matthew, the Time Thure Temperance Planched Members. Bc.

CAPITAL PUNISHMENT: Greats. The Planchette Mystery-how to werk it. 20 cents. Alphabet for Dreaf and Dream. 10 cents. Sood Man's Legracy. By Rev. Dr. Osgood. 10 cents. Good Man's Legracy. By Rev. Dr. Osgood. 10 cents. Sood Man's Legracy. B All orders to be sent to the

Brethren's P. P. Co., BERLIN, Somerset Co., PA.

"NEVERMORE"

A beautiful song set to music by Mise Amanda Musselman, of Somerset, Pa., and published in sheet form. The music is very good, and is admired by lovers of song wherever it has been introduced. Price 25 cents. For sale at this office. "Sweet Home March" an instrumental piece by the same auther, is also pronounced very line. We esteem it charming, and believe it will be so received by the best judges. For sale at this office Price 25 cts,

TOS. SHEETZ & SON.

UNDERTAKERS. BERLIN, PA.

We have just received a new lot of COFFINS and RIMMINGS. We have constantly on hand, at Wholesale and Betail,

TRIMMED AND UNTERMED COPPINS. at LOWER PRICES than ever. A fine HEARME and TEAM in attendance when wanted, FLOWERS

furnished at short notice. Orders by MAIL or TELEGRAPH will receive prompt attention. We have also a fine lot of ROBES (SHROUDS, as they are sometimes called) that we can sell at a lower figuer than they can be made for here. JOS. SHEETZ & SOM

1979. 1879. A SPLENDID PREMIUM

TO EVERY NEW SUBSCRIBER TO THE PHILADELPHIA WEEKLY TIMES.

The Annals of the War Written by the principal participants in the late Civil War, North and South, A ROYAL OCTAVO VOLUME OF SO PACES, BRAS-TIFULLY ILLUSTRATED
And bound in colored and Gold Cloth, with illu-minated Cover Linings (Price 54).
Will be given to every subscriber to THE WEEK-LY TIMES for 1879, upon the following terms, in all cases the postage paid by us:

For \$4 we will send one copy of THE WEEKLY one year and one copy of the "ANNALS." For \$40 we will send three copies of THE WEEK-LY one year and three copies of the "ANNALS." CLUB TERMS OF THE WEEKLY TIMES. Copy. One Year . . . \$2.00 10 Copies, one year \$15 Copies, one year . . . 8.00 20 Copies, one year 11

THE "ANNALS AS A PREMIUM. A copy of the "Annals" will be given as a Premi-um to any one sending us \$15 for a club of ten, or \$25 for a club of twenty.

This is a grand opportunity, without cost and but little trouble, to get a copy of a splendid work that should be read by everyone. THE WEEKLY TIMES

FOR 1879 Will be kept fully up to the high standard of the past, and improvements added from time to time as they may be suggested by experience and the wants of our readers.

The grand and distinctive features of THE WEEK-LY TIMES, that has proved so popular in the past will be continued throughout the year of 1879, vist a series of chapters of the

UNWEITTEN HISTORY OF THE LATE CIVIL WAR From Leading Actors in the Cabinet in the Field, in the forum, North and South.

This feature of the PHILADELHHIA WEEKLY TIMES has become very popular, and increases in interest with every week's issue of the paper. While these contributions will be free from all sectional partisan tone, they will be written from the various standpoints of the respective authors and over their proper names. The array of distinguished contributors to this department exceeds in brilliancy any, ever presented by an American periodical.

THE PHILADELPHIA WEEKLY TIMES. It will be sent to you without cost. Examine well and we believe you will pronounce it the Largest, the cheapest and the best of Weeklies.

Try the Times.

By uniting with a few friends, and making up a lith of twenty, you can each get THE WEEERLY TMUS for one year, postage paid by us, for the COV PRICE of \$1.25. If at any time during the ear you are dissatished with the paper, send to us and we will return your money. ADDRESS

THE TIMES; Phiadelphia,

THEY ALL WANT IT. Because it is a family newspaper of pure, sound reading for old and young, and it contains a reli-able and comprehensive summary of all the impor-portant News.

THIE

THE BEST FAMILY NEWSPAPER,
Publishes both the religious and secular news that
is desired in any family, while all that is likely to
do harm is shut out. It devotes four pages to religious news, and four to secular.

The NEW YORK OBSEREVE was first published in
1823; and it is believed to be the only instance of a
Religious Newspaper continuing its even course
for fifty-six years, without a change of name; doctrine, intent, purpose, or pledge from the date of its
birth.

The 57th Volume

will contain all the important news that can interest and instruct: so that any one who reads it will be thoroughly posted.

We do not run a benevolent institution, and we do not ask for the support of charily. We propose to make the Best Newspaper that is published, and we propose to sell it as cheaply as it can be afforded. Let those who want pure, sound, sensible, traitful reading, subscribe torat and let them induce others to do the same. We are now publishing in the OBERVER the Story of

JOAN THE MAID by Mrs. CHARLES, author of "Chronicles of the Schonberg-Cotta Family."

We send no Premiums. We will send you the

NEW YORK OBSERVER one year, post-paid, for \$3.15. Any one sending with his own subscription the names of New subscribers, shall have commission allowed in proportion to the number sent. For particulars see terms in the OBSERVER.
SAMPLE COPIES FREE.

Address NEW YORK OBSERVER. 37 PARK BOW, NEW YORK.