

The Progressive Christian.

BRETHREN'S P. P. CO.

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

1.00 per Annum, in Advance

VOL. I.

BERLIN, PA., FRIDAY, APRIL 18, 1879.

NO. 15.

Essays and Selections.

For the PROGRESSIVE CHRISTIAN.
Prevalence of Covetousness.

BY J. L. FRY.

Concluded.

But to specify all the forms of covetousness, and to trace it in all its modifications, is impossible. Capable of combining with all motives, and penetrating all actions, in its symptoms or its practice, it is everywhere to be found. It is the great enemy of the soul, but the grace of God, and owns no limit but that of the world. The great epic poet, with equal sublimity and propriety, gives to it an existence even beyond this world. Recording the history of Mammon—the scripture personification of cupiditas—he describes him as:

"The least erected spirit that fell from heaven: for even in heaven his looks and thoughts were always down ward bent; admiring more the riches of heaven's pavement, trodden gold, than aught of glory above his clay, enjoy'd in vision beatific."

The moral of which is, that covetousness is one of the eldest-born of sin, and a prime leader in the Satanic empire of evil; that no nature is too lofty, no place too sacred, for its presence; that, being a universal passion, no enterprise is too daring for it to attempt, no sphere too extended for its range. One of the great objects of the personal ministry of our Lord himself, appears to have been to make us aware of the universality of this passion, and to save us from it. Sin having expelled the love of God from the heart, he saw that the love of the world had rushed in to fill up the vacuum; that the desire of riches, as an abstract of all other worldly desires, has become a universal passion, in which all other appetites and passions concur, since it is the radical means to gratify them all. To the eye of an ordinary observer, the generation of that day appeared to be only laudably employed in their respective vocations; but, penetrating the thin disguises of custom, he beheld the world converted into a mart in which everything was exposed for sale. To a common observer, the confused pursuits and complicated passions of mankind might have presented an aspect of ever-shifting forms; as incapable of classification as the waves of the sea; but to his comprehensive view there appeared but two great classes, in which all minor distinctions were merged—the servants of God, and the servants of Mammon. To his unerring and omniscient glance, the whole world appeared to be engrossed in a laborious experiment to effect a compromise between these two claimants; but against such an accommodation he set his divine protest; affirming, with the solemnity and confidence of one who knew that though the experiment had been made and repeated in every form and in every age, it had failed as often as it had been made, and will prove eternally impracticable; "Ye cannot serve God and Mammon." To an ordinary observer, the charge of covetousness could only be alleged against a few individuals; but he tracked it through the most unsuspecting windings, laid open some of its most concealed operations, and showed like the elemental fire, it is not only present where it is grossly visible, but that it is all-pervading, and co-extensive with human depravity.

Entering the mart of the busy world, where nothing is heard but the monotonous hum of the traders in vanity, he lifts up his voice like the trumpet of God, and seeks to break the spell which infatuates them, while he exclaims, "What shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Proceeding to the mansion of Dives, he shows selfishness there, clothed in purple and fine linen, and faring sumptuously every day, a spectacle at which the multitude stands in earnest and admiring gaze, as if it drew in happiness at the sight;—but Lazarus unheeded perishes at the gate. Approaching the house of prosperity, he bids us listen to the soliloquy of its worldly inhabitant: "I will pull down my barns, and will build greater;—a resolution which the world applauds. And I will say to my soul, soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."—A prospect of happiness which the world envies; but God is not in all his thoughts; besides his wealth, he knows no God. Passing into the circle of devotion, he pointed out the principle of covetousness there mingling in the worship of God, choking the word, and rendering it unfruitful. Penetrating the heart, he unveiled its hateful presence there, as the leaven of hypocrisy, and the seed of theft. And can we wonder at the energy and frequency with which he denounced it, when we remember how frequently it came into direct personal contact with himself, defeating his tenderest solitudes, and robbing of souls he yearned to save? It was covetousness which rendered unfruitful so large a proportion of the heavenly seed which he had come to sow. It was this which beguiled him the anointing for his burial. It was this which robbed his kingdom of a subject just when "the young man" appeared to be about to fall into his train; and which drew from him the affecting exclamation, "How hardly shall they that have riches enter into the kingdom of heaven!" This it was which left the gospel feast so thinly attended, and which sent excuses instead of guests. His audience commonly consisted of "the Pharisees who were covetous, and derided him." Wherever he looked, he beheld the principle in active, manifold, ruinous operation, "devouring widows' houses," drinking or-

phans' tears, luxuriating in the spoils of defenseless childhood and innocence. Did he turn from this sickening spectacle, and seek relief in the temple? there he beheld nothing but a den of thieves. Mammon was there enshrined; the solemn passover itself turned into gain; the priests trafficking in the blood of human souls. Like their forefathers, "from the least of them even to the greatest of them, every one was given to covetousness." But the last triumph of covetousness remained yet to be achieved. To have sold the temple for money would have been an act obtaining impunity, and making a place of merchandise was, perhaps, still worse, it was adding sacrilege to impiety. Only one deed more remained to be perpetrated, and covetousness might rest satisfied. There was one greater than the temple. God so loved the world that he had sent his only begotten Son to redeem it—might he not be sold? Covetousness, in the person of Judas, looked on him, eyed him askance, and went to the traffickers in blood, and for the charm of thirty pieces of silver, betrayed him—a type of the manner in which the cause of mercy would be betrayed in every succeeding age. Yes, in the conduct of Judas, the incarnation of cupiditas, toward Jesus Christ, the incarnation of benevolence, we may behold an intimation of the quarter from which, in all succeeding time, the greatest danger would arise to the cause of Christ. The scene of the Savior's betrayal for money was an affecting rehearsal, a prophetic warning of the treatment which his gospel might expect to the end of the world.

And have events falsified the prediction? Let the history of the corruptions of Christianity testify. The spirit of gain deserted the Jewish temple. Having sold the Savior to the cross, it proceeded, in a sense, to sell the victims into the invisible state, covetousness even there created a third world, for the purpose of assessing its tortured inhabitants. Thus the religion whose blessings were intended to be without money and without price, became the tax and burden of the world; a proverb for extortion and rapine, till the wealth which the church had drained from a thousand states, "turned to poison in its bosom," and mankind arose to cast it from them as a bloated corruption and a curse.

The truth is, covetousness is native to our fallen nature; and unless religion vanquish it, its indiscriminate ravages, it will vanquish religion. Other forms of selfishness are partial in their operations, being either confined to a party, or at most, to an order of character; but covetousness is the sin of humanity; it is the name of a disease which knows no distinction of class or party—the epidemic malady of our race.

Gold is the only power which receives universal homage. It is worshiped in all lands without a single temple, and by all classes without a single hypocrite; and often has it been able to boast of having armies for its priesthood, and hordes of human victims for its sacrifices. Where war has slaughtered its thousands, and gain has slaughtered its millions; for while the former operates only with the local and fitful terrors of an earthquake, the destructive influence of the latter is universal and unceasing. Indeed war itself—what has it often been but the art of gain practiced on the largest scale? the covetousness of a nation resolved on gain, impatient of delay, and leading on its subjects to deeds of rapine and blood? Its history is the history of slavery and oppression in all ages. For centuries Africa—one quarter of the globe—has been set apart to supply the monster with victims—thousands at a meal. And, at this moment, what a populous and gigantic empire can it boast! the mine with its unnatural drudgery; the manufactory, with its swarms of squalid misery; the plantation, with its imbruted gangs; and the market and the exchange, with their care-worn countenances—these are only specimens of its more menial offices and subjects. Titles and honors are among its rewards, and thrones at its disposal. Among its counsellors are kings, and many of the great and mighty of the earth enrolled among its subjects.

Where are the waters not ploughed by its navies? what imperial element is not yoked to its car? Philosophy itself has become a mercenary in its pay; and science, a votary at its shrine, brings all its noblest discoveries, as offerings, to its feet. What part of the globe's surface is not rapidly yielding up its last stores as hidden treasure to the spirit of gain? or retains more than a few miles of unexplored and unvanquished territory? Scorning the childish dream of the philosopher's stone, it aspires to turn the globe itself into gold.

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

For the PROGRESSIVE CHRISTIAN.
A Reply to H. Shomber.

BY J. V. PUTEUS.

"I merely wanted to touch upon it." So you say near the close of your reply to my article on "Uniformity in Dress." Well, you did "merely" touch upon it; for you nearly missed it altogether. I will not say that you knowingly and wilfully misrepresented facts; but, I am sorry to say, you made several inexcusable mistakes. I will now offer a few corrections.

The first mistake you make is one that runs through your entire article. I will describe it as a want of courtesy. If I am ignorant, it is unkind in you to tell it so roughly. Do you not think that you could have handled me more gently, and your subject a little more cautiously? Do you not think it would have been better to show the error and danger in my position by scripture or by sound reason? I think so. I am not offended, at all; but I would advise you to be a little milder when you deal with important questions and with your brethren's feelings. For example, you say that my conversation "is not a gospel conversation;" that I am "sowing tares broadcast;" that my "teaching is entirely contrary to the teachings of the Savior;" that I am not willing to let the gospel settle the question; that I am ignorant; that perhaps I was never baptized, at least by the Holy Spirit, &c. That seems to be pretty rough; and I don't know why you say these things. For your sake I am sorry.

The next mistake you make is in misrepresenting my position. You say, "According to your theory it is right for brethren and sisters to wear just what they please, fashionable or not, fashionable, style or no style, costly or not costly; and you say, 'such a garb will please God!'" Again you say, "You claim it will please God, no matter how you dress." Now, my brother, I never claimed or intimated anything of the kind. In my article I said, "What says the gospel on the subject?" On examination I find that it requires modesty plainness and economy. Such a garb will please God; and if it does, it ought to satisfy his children." Do you not see that you represent me as saying the very opposite of what I did say? Is this right? Would you like to be treated in that way? Why did you do that?

When I said, "One sister may have a calico dress, another an alpaca, and a third a silk dress, and each may select the color that suits her own taste best," I simply stated a fact. I have seen members in ten different States, and I know that they may and do dress in that way. You say yourself, "I have seen just such contrasts in dress." I would not encourage our sisters to dress in silk; but you failed to show that the gospel forbids it. In quoting 1 Pet. 3: 3, you made the apostle say "costly apparel." You added the word "costly." You ought not to misrepresent the apostle. Where Paul speaks of "costly array," he did not speak of silk dresses, but of the vain, expensive, utterly useless trappings and superfluities which some women wore. Nothing is said of the fabric, and it cannot be proven that a silk dress is "costly array," as the apostle used those terms.

In reply to my argument to prove that "the gospel of Christ does not require uniformity in dress," you say, "If it does not require it, to a great extent, I do not know what it does require. I think you are mistaken." Brother Shomber, you mustn't slip around in this way. Your thinking that I am mistaken does not prove that I am. Your saying, "If it does not require it, to a great extent, I do not know what it does require," does not prove it. It either requires it or it does not. If it does, you should tell where and to what extent. I shall now hold you right to this point. I want none of your think-so-yourself opinions. Opinions are cheap and plenty, and mine are worth as much to me as anybody's. Don't refer me to scriptures that denounce pride; for none of them teaches uniformity in dress. Don't refer to scriptures that require modest apparel; for there may be modesty without uniformity, and there may be uniformity without modesty. Don't refer to texts that speak against "costly array;" for cheapness is not uniformity, and the might be uniformity in dress and be costly, too. You must not dodge the issue. If the gospel requires uniformity in dress you should tell me where it stands.

Again, you misrepresent me in saying, "If uniformity in dress is essential it ought to be taught;" and then you ask, "Do not the Brethren teach it in the pulpit and out of it?" Why did you not quote my language correctly? I don't allow any man to tamper with my ideas and words in such a way. Now, see here, I said, "If uniformity in dress is essential to salvation, we ought all to know it, and we ought to insist on it as much as we do on faith, or repentance, or baptism, or any other duty that is enjoined in the gospel." I know the brethren teach it. I have heard them preach it from my youth till my hair is grey. But it is essential to salvation, or not. If it is, it must be in the gospel, or the gospel is not perfect; but if the gospel is a perfect law and it does not teach uniformity in dress, then it is not essential. Now, I want you to come with me to the gospel of Christ, and let the gospel settle the question of uniformity. You shall never say that I am not willing to let the gospel decide it.

To my question, "Where is the cut of the coat specified?" you answer, "Nowhere; therefore the church has a right to establish an order." Are you prepared to prove that assertion? I am prepared to deny it, except the "no-

where." In the last issue, in the editorial on "District and General Conferences," you have my views on church right or order exactly. "Where the gospel is silent, the church has no tongue of authority." The gospel nowhere teaches infant baptism; but does that leave it optional with the church to "establish such an order." Logic in one case is logic in every parallel case. I want to state the issue fully, so that you do not wander all around, and "merely touch upon it." I understand that the gospel requires modesty and economy in dress, and you agree; but you assume that the gospel requires uniformity in dress, and I deny it. If you have any gospel arguments, I am ready to hear them; but if not, come not with the opinions of men.

I will yet add that, when I was baptized, I entered into covenant with God to be faithful to Him until death; and I would say in the language of old brother Paul, "And I think also I have the Spirit of God." 1 Cor. 7: 42.

In conclusion, I will ask, if uniformity in dress is essential to salvation, then it is right—the tunic of the apostles or our round skirted coats? It does not evade this question; for if it is essential, then the form is as unchangeable as the form of baptism. With the kindest of feelings I close, in the hope that we may all be faithful on earth and meet in glory.

For the PROGRESSIVE CHRISTIAN.
A Pen Picture.

BY W. J. H. BAUMAN.

Pen pictures being to some extent the order of the day, I have concluded to try my hand at it. I wish I had the grammatical skill that some of our writers have; I would then paint it so much the nicer. But being through force of circumstances deficient in said skill, you'll have to put up with my bungling or throw the picture into the waste basket, if you have one. But here goes for the picture.

Imagine a young brother, but little past his teens, elected to the ministry. His education is limited. He is a poor mechanic. He was brought up under influences and friends opposed to the cause he is now called upon to preach and defend. Though his heart is big in the cause, yet with fear and trembling he goes to work. His zeal, earnestness and devotion to the cause are commendable, at least according to the talk of folks; and from the start there is much expected from him in regard to travel etc. He gets married; his family soon enlarge, and he emigrates to a new country. His territory for preaching is large, times are hard, and it is about all he can do to support his little family. But the calls are numerous; "Come and preach for us," come from every quarter. He obeys at his own expense and time. He often works at night to get along with his work and get around in time to meet appointments. He begins to look around and to plan how he can situate himself a little better, so as to be more foot-loose to preach. He moves again, goes in debt for land and goes to farming, expecting soon to make enough to be so situated as to preach most of his time. But he fails, and instead of the expected prosperity gets still more deeply involved. He moves from place to place trying in a certain way (which was unwise in him) to serve both God and mammon; still no financial prosperity. His family is increasing, sickness enters and by it death. Four corpses inside of four years leave the family. Still he labors almost night and day; fills numerous calls at home and abroad; often lays by his work, even in the midst of harvest, and goes for miles at his own expense to preach funerals. Sometimes amidst all this he gets a little ahead financially; but by one stroke of adversity, such as sickness, failure in crops, getting roped in by sharks, he gets back farther than ever. His labors both physically and mentally are incessant; he becomes exhausted, gets sick and continues so for several years. Other members of his family are borne to the tomb. People say he'll break if he don't stay at home and it end to his farm instead of going and preaching all the time. Crops again fail, and the crash comes. His little property, home and all, goes and leave him with a thousand dollars worse off than nothing. His physical ability for hard work is gone, too. His creditors and securities become clamorous. His comforters approach, largely made up of his own brethren—of men and women who used to flatter him very much. Their faces look awry; their words of comfort are about as follows: "If he had managed better, he would not now be in the strait he is in. He risked too much (which, by the way, is all true) and I don't pity him," &c., &c. These comforters are so thick that he is at times very near disheartened; but still he labors on, thinking that something will yet turn up to help him out of his distress, the greatest of which is caused by the above named comforters.

Largely because of trouble—yet he means to toil on, but manage a little different. His motto now is, "Principle, Not Men." He means from henceforth to profit by the experience on his part in the past, and also by that of Cardinal Wolsey, who, when forsaken and persecuted by his king in his old age, exclaimed, "Oh, that I had served my God as faithfully as I served my king! He would not have thus forsaken me." He is aware that among the passers-by there are still some true and tried friends. Time punishes wrong principles, but justifies correct ones.

For the PROGRESSIVE CHRISTIAN.
Going About Doing Good.

JULIA A. WOOD.

Wherever there is a healthy spiritual life, there will be a spirit for going about doing good. There are, of course, different ways of manifesting this spirit. Some devote themselves to active efforts. They are workers. God has given them strength, opportunity and utterance, and they use their talents as he intends. Others express their devotion by giving money according to what they have. They contribute to the support and extension of the Gospel; and abound in this as in other graces. All this proves their love for going about doing good. When it is providentially out of their power to go in person, they encourage it by aiding others in it.

It is a part of a good Christian experience to wish to make known to others the blessing of the Gospel, and to bring them under its influence. Besides, a soul that really loves the Master, will desire to promote his praise; and how can he so well do this as by a devoted endeavor to secure the ends of his sacrifice? To honor the Savior by helping promote the success and triumph of the Gospel—this is the aim of every soul that has rightly felt the power of the Spirit.

We, as a Church, say we desire the world's conversion; but what say our prayers, our contributions, our efforts, and our conduct? Do we live as if we desired it? Why, if we who love the Lord are heartily in favor of the world's becoming His, are we so divided among ourselves? The enemies of the world's conversion are united. Yes, they forget their private differences when the cause of Jesus is to be attacked, and one heart animates the whole infernal host. But the friends of the great enterprise are divided, and much of their force is spent in skirmishes among themselves, while the common enemy in the meantime is permitted to make an almost unresisted progress. A great pity! It ought not to be so.

Fellow-soldiers of the cross, what are we about? Let us form, and march on to the conquest of the world for Jesus. He "went about doing good." Let us leave all, even our mutual dissensions, suspicions, and jealousies, and follow him, and presently the world shall be converted. Let us put on our complete armor; some of us are not in full panoply. Let us march in one mighty phalanx against the world, to the service to which the Captain of our salvation calls us. When shall we thus move? "Now is the accepted time." Put not off for to-morrow what you can do to-day. The time is short! We must redeem our past delinquency.

For the PROGRESSIVE CHRISTIAN.
Will it Pay?

BY EMMA H. PONTIUS.

Young friends, in imagination take a look into the future. Do you think it will pay you to waste the morning of your life sowing tares? You know as well as others, if you but stop to think—that, if you have a future in this life, that future will call loudly for supplies of different kinds; and if you have not stored your minds with wisdom, who is to pay the bill that you will find accumulating day after day? In business transactions, and others, too, far-seeing persons count the cost before entering into them, to assure themselves that it will be beneficial to them; but you rush on blindly into many excesses, never stopping to ask yourselves or others, will it pay me?

I ask, will it pay you to fritter away your healthiest, happiest days in mere animal enjoyment? Do not think I am opposed to all amusement and healthy enjoyment, and want you to meditate continually upon the grave, and to all cheerful, pleasant conversation respond in doleful accents, "I am to die; I am to die!" This is not natural to bounding, happy youth. They always feel that death is a long way from them. Pure and undefiled religion does not need to wear such a lugubrious expression of countenance; but it is one of the things it will pay you to take along with you on the journey of life. Death is not always so far away, either; and there is happiness to be found in high, pure and holy things, much more satisfying than the mere gaieties of life. Now, while your health is sound, allowing your thinking faculties full play, and your right arms are strong to labor, fill up the granaries of your minds with knowledge that will be useful in days to come; and post yourselves in the laws of health, that you may keep those right arms strong for battle that will inevitably come if you remain upon earth. A great many persons become invalids for life because of breaking the laws of nature, through ignorance; others because they were not brave enough to protect their bodies properly for fear of being laughed at. In the end I do not think it paid them.

Evening after evening, and Sunday after Sunday, we may see the same young ladies sit upon the street; or if it is too dark to see, we need but listen for a moment to know it is the girls by their giggling. We must wonder when it is their time for filling up the space, which is apparently now empty, with the fifty thousand things a woman should know, if she ever keeps her husband's house, or passes through the world successfully. And how many times I have wondered why so few girls can take part in conversation, anywhere, without laughing so much. Witnessing it, sometimes, I have been almost ashamed of my sex. Then, when I look at the men of our country,

and the youths that are coming up to be the future leaders of our great Republic, and see that a good honest upright man, without disgusting habits, is the rare exception; that the most of the young men, view obscene language and profanity in the light of accomplishments, having no aim in life, and no mark set to climb to, I feel glad that I am not a man; I would have still a great deal more reason to be ashamed of my sex.

Now, I suppose, those men I have referred to, would be very much insulted, if they were told that they are not patriotic, and they would not do all in their power for the good of their country. But is it for the good of the nation, to have many such men? I am sure we have found out that it is not, and I deny that you have done your duty to your country, until each one of you who came under the description, has made the number one less by making a good, reliable man of himself, such as his mother country need not be ashamed to own. Yes, I know we have good men, but not nearly enough, and it isn't paying us to harbor any other kind.

But now, coming nearer home, count the costs and see if it will pay you. Is life at best so long that you can afford to spend so many days and nights in idle, silly conversation, with the scum of society? Will it pay you to run the risks you do in hanging about saloons and disreputable street corners, of being thought a part of that "scum," and the danger of speedily becoming so indeed? Do not, I entreat you, any longer spend your money for drink, tobacco, and other fast living, which but tend to weaken your enjoyment of things intellectually and truly enjoyable when most of you need that very money to get books and instructors from which to learn the many things you will find urgently called for in the coming battle of life, which, if you possess, will pay you a hundred fold.

Louisville, Ohio.

For the PROGRESSIVE CHRISTIAN.
Antioch Church History.

S. M. MINNICH.

CHAPTER IV.

At the church council in January, the church withdrew its fellowship from four members. The four were Bro. Heiney, his wife and two daughters. The report of the "visit" was that Bro. Heiney and family wished to withdraw from the church. The reason for this step was said to be on account of the unrighteous treatment he had received at a former council.

There is not a family in this community who are more highly respected than this family. They are honored by their friends, neighbors and all who know them. They were an honor to the church. Theirs is a Christian home, where peace and love reign supreme. Bro. H. was a minister in the second degree. Whenever he published the glad tidings, at home or abroad, he had large audiences and attentive hearers. Warm hands and warm hearts greet him wherever he goes.

The treatment Bro. Heiney complained of occurred at a church meeting in October, I think. There had been a coldness between him and one of the elders for two years, perhaps. Once their friendship and love was unbounded; but it now had flown. Bro. H. made an appeal to the elder in which he asked for ways and means by which this love might again be restored. He said he had gone in private to the elder but had accomplished nothing, hence this public appeal now. Bro. H.'s words were all in kindness and love. The elder stood behind the desk, during Bro. H.'s address, with a copy of the local church law in his hand, looking as cold as an iceberg. He stopped Bro. H. and read from his law, and then asked, "Bro. Heiney will you promise to obey this order of the church?" Bro. H. asked for time to consider; said he saw they would not settle the trouble, and therefore he asked for a committee. The "Communion table," I suppose, arose before the elder's mind, and he said, "We can't settle our troubles, Bro. Heiney, and we will leave them to a committee. Thus we agree and both can go to the Communion table." Everybody. I presume thought the troubles were settled for the time being, and that nothing now could be done, but that all would be left to a committee. "Everybody," did I say? No, not everybody. No, there was one who did not accept the situation. This occurred in the forenoon. Bro. Heiney having to be at home before night, and seeing no signs of the council doing anything, at two or three o'clock p. m., he told the audience that he would have to go home. He said, "If there are any charges or complaints against me, I would like if you can make them now, that I may answer before I leave." The elder said, "There is nothing against you, Bro. Heiney."

After Bro. Heiney had left, this same law and this same question were read and propounded to another speaker, who was in the first degree of the ministry. This speaker said he could not promise to obey a law he thought unjust. The elder told him that the refusal to promise annulled his office. "But," said the elder, "as regards Bro. Heiney's case, we can do nothing with it to-day." These words of the elder caused the "unreconciled" to raise his hand and his tongue to utter these words, "Don't you remember, Bro.—that the 'order' is 'officials must promise to carry out the order' and Bro. Heiney did not promise?" The elder said, "That's so, brethren, that's so." The "raised hand" and that's so" did (See Fourth Page.)

The Progressive Christian.

A Religious Weekly.

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

BERLIN, PA., APRIL 18, 1879.

BRETHREN'S PROGRESSIVE PUBLISHING CO.

The subscription of THE PROGRESSIVE CHRISTIAN is \$1.00 a year, in advance.

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

The PROGRESSIVE CHRISTIAN will be sent 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 should be made payable to BRETHREN'S P. Co., at Meyersdale Pa.

All letters and communications to be addressed

Brethren's P. P. Co.,

BERLIN, Somerset Co., PA.

THOUGHTS ON OLDEN TIMES.

Under the above caption brother D. P. Sayler has published an article in the April No. of *Vindicator*, from which it would appear that in some peculiarities of disposition our venerable brother and we are strikingly similar, and hence we read his essay with much eagerness and satisfaction, and almost felt a little jealous that he did not write it to the *PROGRESSIVE*. It strikes us that in our boyhood we must have been remarkably similar. In fact, most boys are. Brother S. remembers of the old brethren coming to his father's house when he was a small boy. So do we; of course, not the same old brethren, but just as old and just as good. And we believe we were as much interested in them. Among the oldest that we remember was elder George Brumbaugh, of Huntingdon county. We don't remember his clothing, but we do his voice, his clear, musical voice, and the German melodies he used to sing. We remember brother Menela, (or McNeal) of the Coneyaugh congregation, who was the first man we ever saw with a full beard, having a long mustache. Some of our old order brethren of to-day would not own him. He was one of the most pathetic speakers we ever heard. We likewise remember Levi Roberts, also of Coneyaugh. He was uncommonly slow of speech, drawing his words to twice or thrice the length of ordinary speaking. He preached sound doctrine, and had the reputation of a pious and holy life. He was a great walker, and a "mighty hunter," and we used to love to sit by the great blazing chimney fire and hear him tell his experience with wolves and bears, and panthers, and wild cats, and what his faithful dogs used to do for him. We could repeat some of those stories yet, and perhaps they would be as interesting as brother Daniel's stories of leather breeches and blue stockings, but we are not sure but that there is another story that would have more religion in it.

We are not certain about the cut of garments of any of the above old brethren; and with us their worth and their memory is in no way associated with their clothing.

Then we remember our grandfather, who was a faithful minister among the brethren, and an elder. For be it known, that we, too, like brother Sayler, have a pedigree. We are of the regular lineage of Brother Alexander Mack, our father still retains the name. But we have never found our distinguished ancestry to be worth very much to us, morally or financially. We have considerably of the depraved nature to contend with, quite as much as we can hope to overcome.

Brother Sayler's text to the article alluded to is in these words: "For the children of this world are in their generation wiser than the children of light." Luke 16: 8. He makes an application of his text by saying that it is the universal custom of politicians and judges to refer to the decisions and opinions of the ancient and departed jurists." And so he thinks the children of light should refer to the church fathers.

That may appear all very nice to brother Sayler, but we see something in the application that will not hold out so well. Something over a hundred years ago a question was agitated among the children of this world, which was not left to "ancient and departed jurists;" it was decided by the living and that with the sword. Among them such men as George Washington, and John Hancock, with their broad-brimmed hats, and plain breasted coats. Will he commend their wisdom?

But again; they are only pettifoggers and not men skilled and experienced in the laws, who decide their cases by the decisions of the judges. Jurists of ability first inquire into the law and the merits of the case, and then render their decision. If they can then justify their opinion by the verdict of greater men of higher courts, it will add strength to their own decisions. But he is a pettifogger in its meanest sense, who will reverse his own decision, given upon a careful investigation of the case and the law, simply because some "ancient jurist,"—dead or alive, had made a contrary application of the law. We fear we have too many such

petty rulers in the church, who, as Paul states it: "measuring themselves among themselves, and comparing themselves with themselves, are not wise."

Then there is another difference in the cases. The children of this world make their own laws, and when an act does not suit them they repeal it; and when an amended Act does not meet their requirements they change it again. Even their constitutions require occasional amendments, and brother Sayler and we have assisted once or twice in amending the Constitution of the United States, which was handed down to us by those "broad-brimmed, plain-breasted" wearing patriots of the Revolution! And it is right so to do, for the law is made for man, and not man for the law, as Jesus said of the Sabbath. And in this the children of this world are wiser than some of our old and young children of light, who seem to think that an old story well stuck to is better than a newly discovered truth.

We, too, love the good, old brethren, and no one can be happier than we when in the society of such. We love to sit at the feet of an old Gamaliel and receive wise counsel, and learn from him the history of the fathers and pioneers of the church. We love to salute the old saints, and to wash their feet, and ministering to their wants gives us the most devout pleasure. But the veneration we have for them is in no way associated with the rags that cover their persons, whether they consist of hum-spun or broadcloth, cotton, wool or silk. It is their moral worth, the beauty of holiness as manifested in their lives, their soberness, gravity, discretion, their soundness in the faith, in love, in patience; it is these coupled with their long lives contemporary with other holy men and women, that awakens our admiration.

HOPEFUL SIGNS.

Soon after we entered the field with the *PROGRESSIVE*, there seemed to be general consternation in the camp. Why this was so we could not tell, but it was. Our editors seemed alarmed; for not one paper, except the *Vindicator* and little *Deacon*, gave us anything like a fraternal greeting or even a courteous notice. The leading papers, the *Primitive Christian* and the *Brethren at Work*, especially the latter, abounded in uncharitable insinuations, it would seem, to place us in the most unfavorable light before the brotherhood. We never before felt, nearly so much, the need of God's sustaining grace to enable us to keep our spirits under control. And we thank God that we have had the needed grace bestowed upon us, and have hope that we shall be sustained unto the end in our good work.

Then some of the elders, through some unfounded fear or suspicion, advised against our movement. Notably among the alarmed elders was our good old Brother Harshy of Missouri. His fears were so great that he would flee to some Zoar for refuge—call a convention and withdraw. In a few weeks the panic reached the remotest part of our Zion, and there was a general shaking among the dry bones. While all this was going on we were in our little sanctuary working for the Lord with good will, and hoping, sometimes almost against hope, for a brighter day. That day has not yet come, but we think we see some hopeful signs—some streaks of light in the east betokening the rising morn. A few of these we wish to notice for the encouragement of our readers.

The first we notice is the unfavorable reception with which Brother Harshy's well-meant movement or proposition is meeting. The thought of a split on account of differences in non-essential matters—things of mere preference—shocks the sense of the brotherhood! It is becoming apparent to our people that we are firmly united in essential doctrine and gospel requirements, and that our differences are about traditional matters. No one is ready for a schism in the body, and there is a free expression against anything of the kind.

The next hopeful sign is seen in those who call themselves conservatives. They manifest a willingness and desire to return to the only standard of religious faith and practice—God's Word. Brother Eby, in an article in the *B. A. W.* of the 10th inst., advises, "That all matter, designed for Annual Conference, be accompanied with a scriptural answer." Again, he says, "That every answer, whether of a local or general character, be accompanied with reference to two or more suitable passages of Scripture as a basis for said decision." Brother Moore in speaking of this says it has "the Bible Ring;" and advises that "where the Bible is as silent as the grave," we should "learn, o be silent too." This is hopeful, and we hope he will continue to stand by it to the end, and that his many readers will receive the admonition.

The greatest trouble now seems to be that those brethren who delight to denigrate themselves the conservatives are so very fearful of our progressive brethren. If they could get over this, and regard us as members of the same

body—with fellow-feeling and aims, there would soon be a great calm. We planted our feet on the gospel of Christ, and on it will we stand. We are willing to submit, with cheerfulness, to its requirements. We admit our liability to err, and announce ourselves willing to be corrected. If we, in our zeal, should run ahead of our knowledge, and commit a public offense, we will make a public acknowledgement as soon as the case is fairly made out. We insist on it that everything shall be done in the church according to the precepts and principles of the gospel. This is all. Now, why should such an announcement cause so much confusion among a people who profess to be governed by the gospel? We hail with gladness every movement that will bring us nearer to Christ and his unchanging word, and we oppose everything that would tend toward an opposite result. Who would not unite with us in these things? This is all we want, but we will not be satisfied with anything else. We challenge our contemporaries, we challenge our elders, we challenge all, to show us wherein we have breathed the utterance of one idea in favor of insubordination to the gospel.

Neither do we encourage insubordination to the brotherhood; but to the contrary we ask all of our brethren and sisters to submit to every ordinance of man for the Lord's sake—to every tradition of the church—rather than to suffer themselves to be disowned. But on the other hand we plead with our rigid disciplinarians to be careful not to exalt any tradition to a level with the gospel—not to make any such tradition a condition of fellowship. We stand with the decision of our Annual Meeting: "The church shall not expel any member without gospel authority." We plead for self-denial and submission on the one hand, and for love, gentleness, brotherly kindness and forbearance on the other. This is our course, and no man that will not unite with us in this may rightly claim to be either a conservative or a progressive Christian.

GO AWAY, BROTHER, GO AWAY!

We do not think that we are naturally suspicious, and yet it sometimes appears to us that some of our dear brethren and sisters treat us as if they desired our destruction. They cast unjust and injurious insinuations upon us, and intimate that we should leave the church and go away. This is so contrary to our views of the nature and spirit of Christ, that we wonder that brethren can do it. The Savior says, "If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh for that which is gone astray?" "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." According to this instruction from the highest authority of the Christian church, it appears to us that if brethren consider us in error, or to being astray, they ought to strive to bring us back. So it seemeth to us, and so we always heard it preached by the old brethren. Are we right in our views upon this matter? If we are then the parties above alluded to are very far wrong. We do not love to cause trouble or to create confusion; but on the contrary we love peace and quietude; but we cannot consent to shirk our duty of warning people of their sins, or to cry peace! peace! when we know there is no peace. And, therefore, it does seem to us that brethren should have more patience with us. What we do we do from a conviction of duty. We love the true cause of Christ, we hope, as much as any of our fellow-members. We try to serve God to the best of our ability. We agree perfectly with the body of the Brotherhood upon all the plainly revealed commands of the gospel of Christ. Our heart throbs in unison with every utterance of Christ, and every institution of his church. We love the brotherhood; but we believe candidly that there is much room for improvement among us. We fear we are growing too formal, and losing in spirituality, and hence we are urging more attention to the latter and less to the former. Is not this right? Is it not in accordance with the teachings of the Bible that we should become more and more spiritually minded. This is what we are laboring to attain for ourselves and our readers.

But what we started out to say was to caution our brethren against their indifference to our salvation. Don't forget brethren, that you are not at liberty to send away any member of the church just because he does not agree with you in all your peculiar views of food and raiment, men and things. If he "walks in the light" he has the promise that the blood of Jesus Christ will cleanse him from all sin, and so has a claim upon the fellowship of all God's people. And do not forget that you have avowed to endeavor to bring your fellow-member back if he should err or go astray, and that even if he should sin or trespass against you, that you will forgive him until seventy times seven.

And you have promised farther. You have promised to hear others, to receive counsel as well as to give it. You must not only receive praise and flattery, but reproof and correction. The Apostle exhorts to reprove. Hence there must be some one to receive the reproof. Or do you think that this is only for us, and for our like?

Please think of these things, brethren. We are weak, and have many troubles to contend with; and the disposition of our fellow-members to drive us away from the church causes us more temptation. It proves to us that they are not what they ought to be and what they profess to be.

In the *Brethren at Work* of April occurs the following:

"If I advocate free press, free speech, freedom in Christ, why should I manifest so much meanness when my brother is doing precisely what I advocate? Some men get so free that you cannot tell where they are going. When I hear a man talk of bondage in America, I wonder whether he is not free to walk over Niagara Falls? Certainly he is; for just that far is freedom extended in this country. Why, a man is free to go out of the one body if he will. He is not forced to stay in and do as he pleases. If people have no respect for themselves they ought to have at least a little respect for the church. I see no use in the whole church being turned upside down just to suit the opinion of one or two men."

DEACONS' COMPROMISE.

We objected to the *Deacon's* "The gospel is our only rule of faith and practice;" and in turn he objects to our "The gospel is our only infallible rule of faith and practice," and proposes to compromise on the following: "The gospel is the only binding rule of faith and practice." Now, be it known, that, as he has avowed his purpose to object to our "phrasology," "forever," and as we do not want to have an endless controversy on this subject, we will accept his wording. Be it known, farther, that we will still express our indefeasible private belief, in this public way, that any rule that is not "binding" is also not "infallible." So we compromise.

But the *Deacon* says: "On the next paragraph we refuse to budge a single iota: 'Our Annual Meeting is a general advisory council to promote uniformity of practice, but has no power to enforce its advice in any case, and needs none.' By this we stand."

We once read of a "gemman" who took shelter under a tree during a thunder-storm. The tree was struck by lightning, and he fell, stunned, to the ground. After a while he recovered and resumed his position against the tree, saying, "I will stand up here." So, it seems, our brother has made up his mind not "to budge a single iota." Here is a chance for a contest, but when the *Deacon* sees what we have seen and experienced, he, too, will no longer say that the Annual Meeting "has no power to enforce its advice in any case." If the *Deacon* could "budge" enough to substitute right for "power," we could compromise; but if he does not, we know of no better way to convince him of his "sweeping" error than to let him try it on by butting against the advice of the Annual Meeting. Let him try it by being elected to the State Legislature. When he does this, if he still refuses "to budge," we will give it up.

We believe that "churches have an indefeasible right to send commissioners into council whenever and wherever they think fit." But the Annual Meeting has the power (not right) to say that such commissioners shall not have a vote, and also to enforce its ruling. The *Deacon's* "Anti-tam contrivance," however, respects this right of individuals and churches. There is only one way of evading the power of the Annual Meeting, and that is by setting up congregationalism and having no part nor lot in it.

CONFERENCES.

Our articles on Conferences must be delayed for a while; but we will endeavor to say something farther on the subject before the Annual Meeting. For the present we will say that every local church ought to attend, as far as possible, to its own spiritual and temporal matters. It is possible for our churches to dispose of their exclusively local affairs, that district conferences would not be burdened with them. Of course, every church should make a correct report to its district conference, at least, of its spiritual condition; and it may ask counsel and aid when it is necessary to do so. If the churches were more diligent in attending to their own business, the character and work of our conferences would be greatly modified, more pleasant and profitable.

Then district conferences should give the same diligence to pass nothing to the general conference that can either be attended to or sent back. It is better to send an unimportant question back than forward. With the present system the principal work is to hear and answer queries. When an answer is given, some scripture should be cited on which it is based. If this cannot be done, it would be better to return or defer it, for it can not be of vital im-

portance. District conferences should devote more time to ways and means for carrying on the great work; and so should our general conference. When the time in District and General Conferences shall be taken up in receiving reports, and in the formation of plans for missionary and church work, instead of quibbling over intricate and useless questions, we shall be better, happier, and more prosperous.

Evidence of Holiness.

"Now we have progressive Christians, and progressive papers. They say their progressiveness means progress in holiness, etc. I will only say, if the dandy coat and hat are evidences of holiness they have it, but if not they are without any evidence." D. P. SAYLER in *VINDICATOR* for April.

Brother Sayler could easily be paid back in his own coin, by simply saying that if wearing singular clothing is evidence of holiness then he has it, but if not then there is occasion for serious doubts. The logic is as good in one as in the other. And when it comes down to comparing character, reputation for general good behavior, we are ready for an investigation and a comparison between progressions, and clothes religionists, with D. P. S. as foreman for the latter. There is one thing that is beyond controversy, and that is that the greatest disgrace and foulest stigma that have ever been brought upon the church of the Brethren came from the strictest class of old-orderism. We are sorry it is so, but cannot evade the truth as we find it. It appears to justify the assertion of the poet

"Whom the gods wish to destroy they first make mad."

We are not opposed to any one wearing the style of clothing his grandparents or any other of his predecessors wore, if he wishes to do so, but when he attempts to force any of his eccentricities upon the church as a duty, we oppose him as we would any fanatic. The customs and fashions of the world, whether they be the oldest or the latest, are ignominious, unless sanctified by usefulness, propriety and modesty, and when thus consecrated every creature of God and every invention of man is good, and nothing to be refused, if it be received with thanksgiving.

We regret the occasion that calls forth these remarks, but we cannot suffer the holy cause which we have espoused to be stigmatized. Our progressiveness does mean GROWTH IN GRACE AND IN THE KNOWLEDGE OF THE LORD; PROGRESS IN HOLINESS! And not in the maintenance of any singularity of outward appearance. Our God seeth not as man sees; he looketh upon the heart and judgeth righteous judgment. We have no cut or form to maintain, for our Bible gives none. We believe a man need not have any collar to his coat, nor even any coat to his back, to be a Christian. He need not have any rim to his hat, nor any hat to his head and yet be a child of the living God. Clothing is nothing; and nakedness is nothing; but the keeping of the commandments of God, in honesty of purpose and purity of heart, this is holiness, and this is the progressive Christianity advocated by this paper.

AUTOBIOGRAPHY OF BROTHER BALSBAUGH.

In No. 13, April 4, of this paper, brother A. Pearson addresses brother Balsbaugh, requesting him to write and have published through the *PROGRESSIVE* a brief history of himself. We heartily approve of the motion, and hope brother Balsbaugh will comply with the request, as we feel assured that our readers will be very happy to have the privilege of reading such a paper. Brother B's writings are of such a character as to persuade the reader to the truthfulness and reasonableness of his teachings, as well as to induce love or admiration to himself. Hence a desire to know more about him.

COPY BOOK.

"Give a Helping Hand," Wesley Adams; "Progressive Christianity," J. H. Peck; "The Church in Heaven and upon Earth," Wm. G. Schroek; "To S. M. Minnich," M. Hady; "The Disguises of Covetousness," John L. Fry; "To C. H. Balsbaugh," Julia A. Wood.

The *Preacher* in his issue of last week publishes an uncalled for thrust at the City Mission enterprise. What is the difference if a thing does not just exactly suit us? If thereby the gospel is preached, we ought to rejoice. We are in favor of any and every way consistent with the gospel whereby Christ may be preached, even if we should not have any part or lot in the matter.

GLEANNINGS.

SISTER Cober, wife of one of our elders, John P. Cober, is still lingering, and suffering much by times.

On the 21st ult., the church in Livingston Co., Ill., elected Brother A. Grooms to the ministry and D. Heckman to the office of deacon.

Mr. Samuel Stem, of Juniata Co., Pa., was killed by the cars, at Harrisburg, on the 10th inst. Particulars next week.

BROTHER J. W. Smouse has changed his address from Smicksburg, Pa., to Penn Run, Indiana county, Pa., and remains ours "in eternal hope."

We regret to learn that elder Isaac Myers, of Union Co., Pa., whom we always loved, has been unwell for several months.

THE Brethren of the Philadelphia church expect to hold their Spring love-feast on the first day of May next.

WE have an interesting chapter of church history from brother Silas Keim of the Ellick congregation, this county, which will appear next week.

Mr. John A. Miller, an aged and wealthy citizen of this community, died on Wednesday night last. Disease, paralysis. He was born in the year 1800.

In the Pike Creek Church, Ill., on the 16th ult., Bro. Frederick Shultz was elected to the ministry, and duly installed by Brethren G. W. Gish and D. Mast.

THE address of J. W. Beer, the junior editor of the *PROGRESSIVE*, will be Dayton, Ohio, for the next few weeks. He expects to be in the Miami Valley about one month to preach and work for the *PROGRESSIVE*.

BROTHER Solomon Buckalew, the evangelist, was at home on the 10th inst., reading the *PROGRESSIVE* and enjoying it, at the expense of his wife's uncle, brother Samuel Forney of this place, who has paid for a number of copies and sent them to his friends. Go thou and do likewise.

BROTHER E. Brallier, M. D., of Grant, Pa., and his wife have our sympathies in their sad bereavement. Brother Brallier promises to contribute to our columns occasionally. We hope he will do so. We invite all earnest, intelligent brethren and sisters to write for us.

BROTHER Hope, our Danish Missionary, has commenced the publication of a religious monthly in the Danish language. For some time it will need the support of its friends in the way of donations, which ought to be cheerfully and liberally given. Donations for this purpose are to be sent to Moore and Eschelman, Lanark, Ill.

BROTHER J. C. Ewing, writing from Clover Creek, Pa., April 9, says: Stand to your post and trust in the Lord.

"Be firm, be strong, be bold, be true, And dare to stand alone."

God will speed the right.

Since I wrote you last I have taught at Enterprise, Woodbury, and at this place. I return to Woodbury tomorrow. The Tune Book gives excellent satisfaction.

THIS Berlin congregation held its annual council meeting preparatory to the District Meeting, on last Monday. Several important cases were disposed of by nearly unanimous consent, and it is hoped that the church may increase in love and good works. H. R. Hoisinger and Jacob Musser were elected delegates to District Meeting.

"No thought, no word, no act of man ever dies. They are as immortal as his own soul. He will be sure to find them again somewhere. Somewhere in this world he will meet their fruits in part; somewhere in the future life he will meet their gathered harvests. It may and it may not be a pleasant one to look upon."—*Preacher*. And it may or may not be true.

On the 22nd of March, a portion of the Sugar Creek church, Christian Co., Ill., was formed into a separate congregation, under the title of Clear Creek church. Brother B. B. Whitmer was ordained, and Bro. Thos. Clower elected to the deaconship. The church starts with forty-three members, one minister, and two deacons. May the Lord guide them to prosperity.

A DANE, sometimes calling himself Nels Erickson, and sometimes by other names, has betrayed the confidence of some of our brethren in Iowa and Nebraska, to his own pecuniary advantage. He speaks broken English; is about six feet high; weighs over two hundred pounds; walks erect, and has the first finger of the right hand cut off through the nail, and the second one at the first joint. "Let no man take thy crown."

A BROTHER in Nebraska, writes, "I am much pleased with the *PROGRESSIVE* which I am taking, as it advocates what I have long believed to be right. I had a poor old brother engaged to canvass for the paper and agreed to pay him 25 cents for each subscriber." We are very thankful for this

manifestation of his interest in our paper and for the names he has sent us. With a good corps of such agents, or readers, our effort must succeed.

A SISTER in the east says: "We are glad that there is a 'PROGRESSIVE CHRISTIAN' in our literary field, and do earnestly wish it long life and continuing prosperity. That its mission may be one of great good, and charity be its supreme virtue, we shall ever pray." We hope that her prayer will be answered. It is our wish to accomplish good, and, with the Apostle Paul, we believe that charity is greater than either faith or hope, though all are good and necessary. This well-wisher also sends us a few subscribers. Thanks.

It would be an easy matter for some wealthy person to send us ten dollars, for the purpose of sending the PROGRESSIVE five weeks to one hundred different persons. If you find the money we will find the men. With a hundred dollars our list can be increased by one thousand copies; we could be made happy, and much good would be done. There are a number of brethren who have a hundred dollars that does not add one iota of comfort to them. That we know—but, will they send it for the above purpose? We will wait a little and see.

BROTHER Peter H. Beaver, of Montandon, Pa., is a deacon, and writes deacon talk which he has printed in a little 8x10 paper called the *Deacon*. He has not room for all his thoughts, hence he has sent an "overflow" to the PROGRESSIVE, which will be found elsewhere. Brother Beaver was one of the valued contributors of our old *Companion*, and was considered a progressive brother. He has since become slightly bewildered upon a few subjects, but it is hoped he may soon be "reconstructed."

THE following are the propositions discussed by Brother D. Hays and P. S. Rhodes:

1. "Feet-washing is an ordinance appointed by Jesus Christ, to be observed by all his followers in the public assembly of the church."—Hays affirmed, Rhodes denied.

2. "Feet-washing as enjoined by Jesus Christ upon his disciples, should be practiced only as a private or family duty."

Our brethren were well pleased with the defense made by Brother Hays. The discussion was on the 27th and 28th of March, in Virginia.

On the 15th inst. while in Meyersdale on business, we met Brother D. M. Miller of Lanark, Ill., and had a short but pleasant interview with him. We learned to our regret that he will not get to Berlin, as we had expected. He has been busy in different portions of the Master's vineyard, and was on his way to an appointment when we met him. He was accompanied by Brother Jonas Lichty, who is the elder of the Summit Mills congregation, in this county. From the latter we learned that his father, our aged brother John Lichty, who has been very low for some time past, is somewhat better. We hope he may soon recover. We also learned from Brother Miller that he and his wife intend to start homeward on next Tuesday, the 22nd inst. We wish them a safe trip.

PROGRESSIVE SOCIAL MEETING.

Queries.

Will some of those who oppose discussing vital issues, in the public press, be kind enough to answer the following queries: Is the Bible a public document? Does it discuss vital issues?

I propose that the above queries be made standard in the PROGRESSIVE or any other paper, until answered.

W. J. H. BAUMAN.

MINERAL POINT, W. VA.

Editors PROGRESSIVE: This informs you that we are having a good meeting at the Cross Roads meeting-house, Woodbury church, Blair county, Pa. Five have been added to the church, and the meeting is still in progress. We hope others may yet come out on the Lord's side. Have not had time to do much for the PROGRESSIVE yet. YOUNG STEPH. HILDEBRAND.

CONNELLSVILLE, PA.

Editors PROGRESSIVE: I am glad to tell the readers of your paper that Brethren J. M. Bennett and Amos Christner preached among us for a few days, and on the 28th of March six persons were received into the church by baptism. Thus God blessed their labors among us by increasing our number one fourth, and we have great reason to rejoice. I think if the effort was renewed soon, that others would leave all and follow Christ. We have no minister here.

H. SIRE.

EASTON, W. VA. We need more every day Christians, and more every day religion. There is too much of that kind that goes on and off with the Sunday robe. We need a religion that will carry us through the petty cares and anxieties of the week—that makes women more patient and men less exacting—that makes the eternal treadmill of domestic machinery move with less friction. We need that kind of religion that will banish the cloud from father and mother's brow; that the hand that sometimes falls too heavily on the erring little ones; stops

the hasty word before it goes on its mission of unkindness; anticipates and meets the wish unspoken; a religion whose broad mantle of charity covers a multitude of shortcomings—not your own, but your neighbors.

LAURA H. MILLER.

The solemn negation was uncalled for. My lines were merely suggestive. I wanted to stay proceedings, if possible. I hope Bro. Haysley and company will wait one year longer, and by that time we may all breathe freer and see clearer. In love and hope I am

ISAAC PRICE.

CORRESPONDENCE.

CLIFTON MILLS, W. VA.

April 3rd, 1879. }
HOLSINGER AND BEER,
Dear Brethren:

I last wrote you from Preble county, Ohio. I have not had time to report since. From there we went to Montgomery Co., to the town of New Lebanon, where we had a pressing invitation to come and preach, by both members and outsiders. We held our meetings in a union meeting-house in the village. Brother L. West, my co-laborer, had gone on before and preached three days before I joined him at Lebanon. I was taken there by brother Frank Cotterman; but as we drove into town, we were met by three venerable old Elders, and, before we were out of our vehicle, we were told by them that they desired an interview with brother West and myself, to which we readily assented. So we all repaired to the brother's house in town, where brother West was stopping. While on the way to the house, I tried to think what might be the nature of their visit. My first thought was that they had come to find fault and discourage us in our humble efforts to "preach the word" and save souls; but I quickly repelled the thought, thinking it was irreverent and should not be entertained. I next tried to console myself with the thought that these dear old brethren had come to form our acquaintance, and bid us a hearty God speed. But, alas, to our sorrow and surprise, our first impressions proved to be correct. After looking at us from the crown of the head to the sole of the foot, they soon decided that we were not in the order of the "Miami Valley." I, however, claim that we were in the order of the Gospel. We were soon informed that we were transgressing the traditions of the Elders generally. But the language of the Savior, "Why do you transgress the commandments of God by your traditions," instantly came to my mind, which was quite a relief. They brought out the minutes and read them to us. I told them to lay them aside and take up the Bible, and we would hear that; and if we were doing anything contrary to that, we would readily and most gratefully make any change it required. That is the book we expect to be judged by, and it contains the commission under which we were laboring. But unfortunately it does not read to suit some of the dear old elders. But that was not our fault; it suits us well enough. I think the Savior would edit it to suit himself. But if the commission read, "Go ye into all the world, except the Miami Valley,—and preach the gospel," &c., we would not have been preaching at New Lebanon.

As I had not preached any at this place yet, and as we had promised to do so, we asked the elders what we should do as our meeting was now in progress. They said, "Stop it." But we had not come to stop it, but to continue it; and we did continue two or three days longer, and seven precious souls made application for membership. Although these Elders lived near to the village, and were cordially invited to come to our meetings, yet they did not attend any of them; and when baptism was to be performed, we sent a special invitation to them to come and examine the applicants, and then we would baptize them; but they did not come. So we baptized them by the consent of at least one hundred members present.

I never saw a better attended meeting anywhere than at Lebanon. Every available sitting and standing space in the house was packed, and the people stood crowded at the windows outside; and many carriages drove to the house, and seeing no chance to see or hear they drove home again. Our meetings were to commence at seven in the evening, but as the house was densely packed at least an hour before the time announced we always commenced preaching before the time. We should have continued here two weeks; but we could not—our time was up.

We next went to Trotwood, where we had a few pleasant meetings in the Christian or Newlight meeting-house. We were very kindly treated by the brethren and friends.

From this we went to Covington, Miami county. We had no meetings at Covington.

We next went to Newton. Here we preached a few times, and were asked to stay longer; but our time was up. We had sent on appointments to Carlisle, but as it was Covington, so it was Carlisle. We did not preach; the cause we will not give now.

From Carlisle we went to Dayton, where we expected to preach on the evening of the 27th, after which we expected to take the train enroute for my home in W. Va. But we called at brother Samuel Keihl's for supper, and to our astonishment, here we were met by brother D. D. Wine from Newton, where we a few days before had preached several times, accompanied by the Rev. Harold A. Perseval, late pastor of the Christian or Newlight church at Newton, who, something over a year ago, left the Roman Catholic church. He was seventeen years in the convent at Mount City, Canada; was educated for, and served as a priest four years; but by reading the scriptures was converted to the protestant faith. After escaping the second time from the Catholics, he went forth preaching and lecturing in the different cities, and among the different protestant denominations in search of a people who obeyed the gospel in its purity. He was baptized at Oberlin, Ohio, by a Baptist minister; but he requested and was baptized by the forward action. So far he had not towards the true baptism. When Bro. West and I were at Newton, he attended most of our meetings. We paid him a visit, but prior to this we were introduced to him by brother

Enoch Beer, at his own house, where we spent a few hours in pleasant conversation. This was our first meeting, but at the time of our visit first alluded to, we spent about eight hours in conversation, and were much surprised to find such an agreement as to theology between us. We purposely asked him his views on the different doctrines of the gospel before we would tell him ours, and we agreed in everything. He is twenty-seven years of age; is intelligent, and seems to be very pious and well educated; can read the Scriptures and preach in several different languages; is well versed in vocal and instrumental music; keeps his diary in shorthand and would probably make a good reporter at our Annual Meetings. His object in coming to us in Dayton was to be baptized by true immersion. I baptized him in the Miami river at Dayton, on Friday, March 28th. He was baptized in his priestly robes. After he came up out of the water he addressed the crowd on the shore with a very appropriate and touching speech, which melted the crowd to tears. Old men wept like children; young ladies in their fashionable attire took speed by the hand and wished him God-speed, to which our heart responded, "Amen." Our acquaintance and knowledge of Brother Perseval is quite limited but favorable.

Now the question was what to do with him. We felt that he needed a better acquaintance with the brethren, and so we concluded to send him to Brother Quinter at Huntingdon. So on the morning of the 31st he and I took the train for Pittsburgh, where we arrived a little after dark. Here we separated, I went to the American house, and Brother Perseval to a friend of his somewhere in the city. I heard him ask the agent what time he could get a train for Huntingdon next morning, and I hope he is now at Huntingdon, where I know he will find such friends as he needs. He proposes to give a sketch of his life through our papers, which will be quite interesting. I hope the PROGRESSIVE CHRISTIAN will have the honor of giving a report of his life.

As above stated I put up at the "American House." I was tired and soon retired. But just as I was thinking of thieves and robbers, and before I had my clothes off, some one rapped at my door. I said, "This room is occupied." I was answered that a friend wished to see me. I felt a little incredulous, perhaps more on account of what I just had been thinking than from any real danger. I inquired where he was from, and the answer was, "From Elklick." I knew I had friends at Elklick, but how they knew I was at the American House in Pittsburgh, at this hour, I could not fully understand. I then asked his name, and the reply was "Howard Miller." I then ventured to open the door, and to my surprise I had been talking to Howard Miller himself all the while. I had never met Brother Miller before, of course, his voice and face were all new and strange to me; but, thank God, his progressive spirit and intellect were not strange, for his articles in the PROGRESSIVE, and other notable and christian acts of his life I had long known and loved. After an hour's pleasant conversation with Brother Miller, and after he ordered me a much better room than the one I was in when he came to my door, he informed me that he was going that night to Columbus, Ohio. So bidding him farewell, I went to my room, and, we hope Brother Miller went on "his way rejoicing;" so I saw him no more.

Next morning I took the train for home, where I in safety arrived. April 2nd, finding my family well, except Quinter, my eldest son, who was just recovering from the measles. We have seven other children that we now expect to take them soon. I had been from home about four months. I hope that Brother West, my travelling companion, reached his home in safety. Truly, we enjoyed his company. As an immediate result of our labors, we baptized about eighty persons; and we hope the Lord will keep them humble and faithful, that we may meet them in Heaven. And to all the brethren and friends who treated us friendly, we return our sincere thanks; and of those brethren and sisters who treated us with disrespect and coolness, we say, "Father, forgive them, for they know not what they do." We freely forgive them, thinking ourselves happy to have escaped as well as we did. Of the editors we ask pardon for the length of this report.

JAMES A. RIDENOUR.

From California.

Brethren Holsinger and Beer:

We feel glad to know there is a paper started in our Brotherhood, that advocates Bible progression, freedom of speech and freedom of the press, according to the liberty we have in Christ Jesus our Lord. As to the law of Christ we know there can be no alteration or improvement, because it is a perfect Law, but the methods we use in putting to practice gospel teachings should be such as are most effectual. For years I have been of the opinion that we should gain knowledge from all around us, and use every lawful means in our profession to glorify God, and benefit man. As to the printing press, it enables a brother to preach to thousands, instead of hundreds. As to institutions of learning they qualify the man or woman to use the ability God has given them, to a greater degree of usefulness. As to the missionary cause, it goes where the sinner is, just as Christ did and commanded. It is seldom the sinner in darkness comes to you. As to protracted meetings, prayer meetings, praise and social meetings, they are Apostolic. As to Sabbath Schools, and gospel readings, they train the young mind for usefulness and Christian piety. For the want of those appliances, in days past and gone, the church has suffered a heavy loss; losing some of the brightest talents that ever graced the households of the sons of men, why has given us these means of grace, why not apply them, until the knowledge of the Lord cover the earth as the waters cover the sea? It is true the first part of this prophecy is fulfilled in California. We can sit under our own vine and fig tree, and there is none to molest or make afraid. This day of light and liberty that is now dawning on the church, has been looked to and pray-

ed for, years, with the fondest of anticipations by the writer. Brethren Holsinger and Beer, go on in the strength of the Lord. Stand on his word, and give place by subjection, not for one hour, when the truth is assailed by customs and error. The Bible, the word of God is the only sure foundation to build our hopes of Heaven upon.

GEO. WOLFE.

The following article should have appeared last week.

Abstracts.

On last Lord's day we had two sermons by Eld. Daniel M. Miller from Lanark, Ill. He preaches good, sound doctrine, and with that firmness of which he is characteristic. I indeed think his sermon in the evening was the very thing we so much need (encouragement, showing how careless and backward any of us are from the pulpit down to the laity, in coming promptly to the house of worship, and discharging our several duties. Some fear they may be called on to discharge a duty, and for fear they can't preach as fluently, or pray as eloquently, as some others, they will even absent themselves from worship, "or sit back and appear backward in service, which is not the mark of a brave valiant soldier of the cross." They should come up to the work, and this lack he attributes to pride, giving his own experience in the case, stating that it will lead us to have a fear which does not work godliness, and is therefore not a good thing, but a fear of man which we all should labor to overcome, so we can all shoulder our whole duty to God, fearless of man, and be content to deliver and perform our Christian duties with the ability that God has given us.

Mrs. Duhurst of the Evangelical church, having preached the Sabbath evening before, dropped a remark which I hope was only a slip of the tongue, that John did not baptize our Savior, but he was baptized with the Spirit of God. This remark was replied to with the power of the gospel, by Bro. Miller, in the close of his sermon.

Our Sabbath School under the supervision of our Supt., Bro. Merrill, is in a very healthy and prosperous condition for a winter school, and the attendance is far in excess of our expectation. Our Wednesday evening meeting is not so well attended as it should be by our members, who are parents, but our young members attend promptly, and we take a part in the services, from which we take courage and praise God.

There were about sixty ministers present at the Pittsburgh Evangelical Conference, held at this place, which closed last week. They seem to be zealous workers, and did some excellent preaching in our church. On Sunday Rev. Carmany preached, and in the evening Rev. Rohland assisted by Mrs. Duhurst. Our large house was full, which was a surprise, as there were three appointments in the village, the same evening.

Bro. Ewing closed his singing last evening. He had with him the new Tune book. It is well gotten up, and we hope it will be the means of teaching us to sing more systematically, with this spirit and understanding.

S. C. KEIM.

Elklick, Pa.,

"DEACON" OVERFLOW.

The PROGRESSIVE objects to our way of putting the declaration: "The gospel is our only rule of faith and practice," and we object when he puts it in the following form: "The gospel is our only infallible rule of faith and practice." This implies that there is a fallible and an infallible rule, and that both are binding and may be made tests of fellowship.

The gospel, the infallible rule to which no one objects, and consolidated church legislation the fallible rule, also binding, as church rules, and its acknowledgment as such to be made a test of membership upon the local church, and individual members. This is the "hole" that we object to in his phraseology, and will object to it forever. We are willing to compromise on the point at issue, and propose to put it in this form: "The gospel is our only binding rule of faith and practice." What have you to say to this way of putting it down?

Now, Bro. PROGRESSIVE, on the next paragraph we refuse to budge a single iota: "Our Annual Meeting is a general advisory council to promote uniformity of practice and doctrine, but has no power to enforce its advice in any case, and needs none." By this we stand. We shall defend every word and every line of it. To the following paragraph, in opposition to our above, we must say, that there is not a single sentence in it that we can agree to. We wish not to be offensive or caustic, but we must be plain enough in our remarks to be understood. Here is the paragraph, read it: "This is too sweeping. By substituting within any local church for 'in any case' we will accept of it." But certainly the A. M. or any other conference has "power to enforce its advice in any case" that pertains exclusively to its own constitution and management. For instance, the A. M. has decided that local churches shall send no delegates, and it has the power to enforce this decision; neither has the *Deacon* or his local church any right to complain.

This is so entirely wrong that we must believe that it was indited, as well as written, with the editor's hand. We have heard of men who could write on with their hands while they carried on a conversation with a second person. The PROGRESSIVE says, "By substituting within any local church for 'in any case' we will accept of it." This concedes the whole ground. All the rest is the plainest badinage. All the power or authority that A. M. has outside a local church is simply to offer good sound sensible advice to the local churches; and it is such, it will be received with respect, and, if not, it will be ignored. The churches have an indefeasible right to send commissioners into Council whenever or wherever they think fit.

Again: "But certainly the A. M. has power to enforce its advice in any case that pertains exclusively to its own constitution and management." We reply: certainly it has not. Our Bro. PROGRESSIVE seems not to know from whence he is begotten.

Again, he says: "For instance, the local church has decided that local churches shall send no delegates, and it has power to enforce this decision." It does not have. Partial opacity must have run into utter darkness here.

And once more: "And the *Deacon* has no right to complain." This is the clerical fox tail at the latter end of this helly logic. Oh, but those clerical absorptionists love to grasp power and wield authority! The Antichristian contrivance was devised to consolidate clerical power, and form a quasi hierarchy, but it failed and will hereafter still more decidedly fail in this respect. Some simple minded veridical people seem to be impressed with a notion that the A. M. can just pick up and carry off and enforce anywhere, just as much power and authority as they may think needful to their purposes. A. M. supremacy is dead. Does the PROGRESSIVE believe it?

The house that Daniel built, Daniel of Macoupin we mean, suits its first rate nearly all the way through. It has only one "large upper room" more than was ordered, or contracted for. That taken out, then we are ready to take it for "our house." We doubt whether we can agree to take supper in that room. Can you take it out?

Chicago sent a "Pen Picture and Question," to compare with the Elklick "Pen Picture and Question," by the side of which Elklick will very seriously to our mind. How does it strike you Br. W. E. Hism?

We expect to hold our semi-annual love-feast in the Buffalo Valley church, as near as now ascertained, on the 5th of June, and Sugar Valley love-feast on the 10th of June.

Elder Isaac Myers has been so ill for a few weeks as to be unable to attend our regular meetings. This is something quite unusual with him in a ministerial career for over forty years.

P. H. BEAVER.

Montandon, Pa.

AMONG THE CHURCHES.

The China Conference of the Southern Methodist church reports a gain of 33 per cent. in membership. The missionary money contributed is more than one dollar per member. The Baptists of this country contribute about twenty-five cents per member.

They have family prayers at Lorne's on an extensive scale. The Marquis and Louise devote an hour to the devotions each evening, half an hour in the morning, and a quarter of an hour at noon. The Marquis reads from the Church of England service and the Princess responds.

The British Evangelical Magazine thus speaks of "Bishop" Sheldon Jackson: "The records of missions abound with thrilling episodes, but we do not remember anything more pathetic and soul-teaching than an incident related by Dr. Sheldon Jackson, commonly known as the Apostle of the Rocky Mountains." The good Bishop's extensive field, embracing all Colorado and New Mexico, has been pretty thoroughly explored by him, and as a recreation after long and arduous toil he has made a flying visit to Alaska, telling all along the way, in each hut and cabin of the savages in those icy wilds, the story of God's boundless love, and how "Christ Jesus came into the world to save sinners."

The Russian Synod, acting under instructions from Imperial Government, is preparing to send a large party of missionaries to Japan. Permission has been accorded by the Mikado for the erection of a missionary college at Yeddo, and here will be trained the eighty converts that were baptized last autumn in the Japanese capital. The party will proceed overland to Vladivostok. The expenses will be borne by the Orthodox Church, not by the government; the synod is now sending priests to the leading Russian towns to collect alms for the mission. At Moscow, Father Valdimir, a brilliant Japanese scholar, has thrown himself heartily into the work, and it is understood that he will be appointed to the head of the church in Japan.

The condition of affairs in the Fourth Baptist Church of Elizabeth, New Jersey, is almost as stormy as that prevailing in the Presbytery of Brooklyn. These Elizabethan Baptists are colored people and have for a brief season been sitting under the ministrations of the Rev. Mr. Brooks. Some of the brethren were not satisfied with the way in which Pastor Brooks expounded the Bible and said that they wanted a man who could "ramble through the Scriptures" in more eloquent style, and that the object of their desire was a pastor who could open the Bible at random, find his text with unpremeditated alacrity, and then "preach right straight up to it." Indeed they decided that a man who was unable thus to preach was also unable to "improve their talents." The friends of Mr. Brooks contended that his preaching was as good as could be had for twelve dollars a month and that it was adding insult to injury to ask him to preach better for that price.

SECTARIANITIES.

The fourth trial of Samuel A. Clark for the murder of Jack Cash, alias Lee, at Washington, D. C. Christmas day, 1877, was called April 11, by a verdict of "not guilty." On a first trial, Clark was found guilty and sentenced to be hung, but obtained a new trial, in which the jury disagreed; a later trial, produced a similar result, and the fourth jury acquits him.

General Mite and Miss Lucie Zarate, the mid-gets, were married in New York on the 11th. The General, whose real name is Francis J. Flynn, weighs nine pounds and is fourteen years old. Miss Zarate weighs five pounds and is fifteen years old. There was a little hitch in the engagement, because Mrs. Zarate belongs to the Episcopal Church and the General's family are Roman Catholics, but the trouble has been smoothed over.

While J. T. Mullen and C. Cochran were inside an upright boiler at Youngstown, Ohio, on Thursday, repaired it hot water, condensed from steam which entered through the connecting pipe near the top, burst over them, and, before they could be dragged out through the small hole at the bottom, they were terribly scalded, the skin coming off with their clothing.

The managers of the trunk lines have decided no longer to participate in any lower than tariff rates

on east-bound business; that is, on the basis of 20 cents per 100 pounds for grain and 25 cents for fourth-class from Chicago to New York, unless on property in transit. The managers have ratified the proposed organization of a joint executive committee, with Albert Fink as chairman, to adopt and enforce rules about freight rates.

The Senate select committee appointed to investigate and report the best means of preventing the introduction and spread of epidemic disease considered and adopted yesterday an elaborate bill, which is the joint work of these chairman, Senator Harris, and the recently-erected "National Board of Health," and embodies the conclusions reached by the board during its sessions in Washington last week. The bill provides stringent regulations for the examination of all "vessels entering" this country from foreign ports and for the detection and eradication of all epidemic diseases, and appropriates \$50,000 for the purpose.

OBITUARIES.

Died on the 2nd of April, 1879, AMANDA MAG-GILL, twin daughter of Dr. E. and L. M. BRALL, 1121 of Cherry Tree, Pa.; aged seven months and ten days.

"Under the shades a grave is made,
Under the daisies' feet our treasure is laid,
Under the daisies' feet it cannot be this;
We are sure that in heaven she waits for us."

ADVERTISEMENTS.

RATES OF ADVERTISING.

1 inch, one insertion,	\$.50
Each subsequent insertion,	.25
3 months,	2.00
Column (4 1/2 inches) 1 insertion,	2.50
" 3 months,	7.50
" 1 insertion,	3.00
" 3 months,	9.00
" 1 insertion,	4.00
" 3 months,	12.00
" 1 insertion,	5.00
" 3 months,	15.00

For four or more months, ten per cent from above rates. For all Notices, five cents a line each insertion.

J. D. HORNER, Surveyor and Conveyancer. Will attend to all duties of his profession when called upon. Address Berlin, Penn'a. (1-16-3 M. P.)

H. CLAY MCKINLEY. W. H. LANDIS.

Dr. McKinley & Co.

DRUGGISTS,
CENTER STREET, MEYERSDALE, PA.

Dealers in pure Drugs and Chemicals, Patent Medicines and Dyes, etc.
FANCY AND TOILET ARTICLES,
NOTIONS, LEGAL CAPS,
CONGRESS CAPS, GENTLEMAN'S
BILLS & NOTE PAPER, BOX PAPER,
PREFORMED,
FINE TOILET SOAPS &c.,
WALL PAPER,
COAL OIL,
And in fact every thing usually kept in a FIRST-CLASS DRUG STORE.
1-11-17.

BRETHREN'S Normal School.

HUNTINGDON, PA.

NEW BUILDING.
LIVE TEACHERS.
NORMAL METHODS.

SPRING TERM OPENS APRIL 5th.

For catalogue, circulars and further information, address,
J. M. ZUCK, A. M. principal,
1-11-17.
HUNTINGDON, PA.

DR. W. R. KRISINGER.

has permanently located in Berlin for the practice of Medicine, and tenders his professional services to the citizens of Berlin and vicinity. Office in the basement corner of Krisinger's block, Main Street, where he can be found at all times, unless professionally engaged. Night calls promptly attended to.

HERALD OF GOSPEL FREEDOM

The above paper commences 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, or contains a department of orthodoxy, literature, and opposed to sectarianism in all its forms. Send for Specimen Copy.
Address: I. W. LOWMAN,
Waco, Tex., Ind.

J. C. EWING, Teacher of Vocal and Instrumental Music, will instruct classes in the rudiments 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; or of character Notes.
For particulars address J. C. EWING, HUNTINGDON, PA.

DR. H. GAREY.

Physician and Oculist.
Office and residence North-east Corner, Lower Diamond.
Berlin, Somerset Co., Pa.

FEE BILL.

For visit in town	50
Country, 1st mile	1.00
Additional mile	.25

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

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

DR. P. D. FAHRNEY.

Uroscopian Physician
OF
KEEDYSVILLE, WASHINGTON CO., MARYLAND.

Has made the treatment of Chronic diseases a specialty for the last twenty years, and feels justified in promising a cure in a large majority of pronounced incurable cases.

The following is a partial list of the most prominent Diseases:
Dyspepsia, Liver Complaint, Jaundice, Constipation, Scrofula, Tetis, Salt Rheum, Vertigo, Erysipelas, Rheumatism, Syphilis, Taints, Mercurial Headache, Neuralgia, Heart Affections, Nervous Debility, Bronchitis, First stage of Consumption, Asthma, 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 specimen clear of medicine, sealing 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.

BUFFALO VALLEY R. R.

Trains will Leave and Arrive as Follows.
(Hickmore Time.)

EASTWARD BOUND TRAIN.
Leave Berlin 10:20 A. M.
Arrive Garrett 11:30</

For the Progressive Christian.

ere are grave and important ques-
now before the church, on which
nds the salvation of many millions

The Vice of Treating

ing, illustrating an ingenious
n of a puzzling problem:
ertain merchant left in his

THE NATURE OF THE HUMAN VOICE. Containing Anatomy, Physiology, Pathology, Therapeutics and Training. Transl. 50 cents.

THE FABLES ILLUSTRATED. The People's Edition. With seventy splendid illustrations on colored paper, hexveled boards, \$1.50.

ed by lovers of song wherever it has been
ed. Price 25 cents. For sale at this office.
Home March "an instrumental piece by
author, is also pronounced very fine. We
charming, and believe it will be so re-
the best judges. For sale at this office.

