The Progressive Christian.

BY H.R. HOLSINGER.

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

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NO. 10.

POETRY.

THE GOLDEN SIDE. There is many a rest on the road of life, If we only would stop to take it; And many a tone from the better land, If the querulous beart would wake it. To the sunny soul that is full of hope, And whose beautiful trust never faileth, The grass is green, and the flowers are bright, Though the Wintry storm prevaileth.

Better to hope, though the clouds hang low, And to keep the eyes still lifted; For the deep blue sky will soon peep through, When the ominous clouds are rifted. There was never a night without a day, Nor an evening without a morning , And the darkest hour, the proverb goes, Is just before the dawning.

There is many a gem in the path of life, Which we pass in our idle pleasure, That is richer far than the jewelled crown-Or the miser's hoarded treasure; It may be the love of a little child, Or a mother's prayer to heaven, Or only a beggar's grateful thanks For a cup of water given.

Better to weave in the web of life A bright and golden filling, And to do God's will with a ready heart, And the hands that are swift and willing, Than to snap the delicate silver threads Of our curious lives asunder, And then blame heaven for the tangled ends, And sit to grieve and wonder,

For the PROGRESSIVE. THE NEW JERSEY CHURCH AND ITS TROUBLES.

BY J. P. HETRIC.

About the year 1733 four families removed from Germantown, Pennsylvania, to the state of New Jersey, and settled in Amwell Town- been proven by evidence, and the church de- Here the matter, from its origin, the nature of we are saved by faith, and although he was

they continued to worship, till it became to who never could be prevailed upon to descend ed themselves a different body. And as we de- to the unprejudiced here, but I will not give to sit with them in the sanctuary. They then partisan spirit, or uphold any tradition which church relations and affiliations of organiza- the Progressive to think for themselves. built the present commodious, though unpre- they might have aided in establishing. It tion, so it should be in this case, and anything tentious house in which they still continue to was under the careful management of these short of that, does not meet the necessities of on the congregation by what may be called worth and deep Christian integrity was Isra- former action of the church was fully confirm- Said committee, consisting of Saylor, of Md., el Poulson, Sr., a minister for upwards of sixty ed by this investigation. By this action of Miller of Indiana, Miller of Pennsylvania, Har- law, and that he could save whom he would. years, and its elder for many years. He was these elders the former action of the church ley and Bucher also of Pa., Saylor being chairlooked upon as a man of sainted memory, was stamped as being legal both in principle man. whose praise was in all the churches. A man and detail. At the close of the council, Moore Brother Israel Poulson, Jr., who was orhaving a good report from those without. was exhorted to return to his allegiance to the dained an elder in May 1876, received the fol-During the ministry of I. Poulson, Sr., and church. The exhortation of John Price on lowing letter relative to the meeting of said Brother Bashor maintained his dignity and about the year 1840 or '45, John Moore was this occasion was so marked in pathos and committee: chosen to the ministry. He was inductime for- sentiment that the very words in which it was warded to the second degree in the ministry. couched still linger in the memory of some of Near this time Dalrumple died, and the church | those who heard him. Sitting in an armchair felt the necessity of adding to their ministeri- which he occupied during the public hearing number of persons petitioned Annual Meeting known, as is usual on such occasions, a countion of former decision of the church by these justice. Fraternally, cil of the church was called to ascertain the elders, Moore and his coadjutors set up for urgency of the desire. When the matter was themselves, and organized into a separate presented in due form, discussed by the church church, under the title of "United Christians." from the chairman of the committee the New and a vote taken, it was decided by an over- This can yet be shown by public records. But Jersey church did not know what was to be whelming majority in favor of an election. I suppose they would not deny the facts here-done, what was asked to be done, or whether But one of the ministers, John Moore, was in stated. They also immediately built a they were in any way related to what was to opposed to the measure. When the time set church a short distance from the one where be done, or whether any more of them than authorities and presented the arguments that for the election arrived, Elder Poulson, Sr., they formerly worshiped with the brethren.

chosen to the ministry. We may thus see, at toned spirit of humble, Christian piety. Let the outset, how cautiously this church pro- those who read as well as those who are acceeded in this important step.

and the making of it unanimous, by the recep- have gone out from us. tion of the chosen minister, as is customary and disunion in the church, until it assumed Annual Meeting for a committee. such proportions that it became necessary for A committee was granted by Annual the church to call him to account for his con- Meeting, of which committee Andrew Spano-

thus to obtain entire unanimity. When the corruptions, either of which when they can vestigation was had, simply one side heard. church voted, not a dissenting member was not be corrected may require a desperate Also it may be stated, that the action of the unanimonsly proceeded with the election, was neither any lording nor corruption. But beginning. which resulted in Israel Poulson, Jr. being the kindly spirit of leniency, and the deep quainted with the facts in the case, judge, But now after participation in the election, whether if they were of us, they would thus

Things progressed in this way until after the on such occasions, John Moore went right death of Israel Poulson, Sr., in Feb. 1856, out of the house and said, "The election is one when Moore and his party made another efsided, and I won't stand it." From that time fort to gain control of the church, which they forward he began to sow the seeds of discord had forsaken and betrayed, by applying to

duct. There were also other matters at this gle, deceased, Wine and Miller, I think, both time against him. At this investigation rel- from Virginia, were members, Spanogle beative to his conduct, there were no elders from ing chairman. This committee accordingly was precided over by elder I. Poulson, Sr. proceeded to business, but when it was shown whose uprightness and sound judgment was that they, (the Moore party) had organized never called in question by any proper think- themselves into a separate body under the ti-

ing person who was acquainted with him. the of "United Christians" and thus placed There are yet many living witnesses of his high themselves beyond the reach of the commoral standard, purity of motive, integrity mittee, beyond all jurisdiction of the same, noble character presided over the council. man, but the statement has no foundation, as alone, &c. When at the close of the investigation, it had the chairman was present and did his duty. Men who stood head and shoulders above humbling of wounded pride. When they or- spirit of truth. In this first humble home, built for God, many of our modern committeemen. Men ganized under a different title, they constitut-

DOUBLE PIPE CREEK, MD. Elder Israel Poulson;

al force, and the result was, Israel Poulson, of the case, he said, "I can't conceive, God has for a committee. A committee was according-Jr. was chosen to the ministry. This election not revealed it to me, wherein John Moore is ly appointed of which I am foreman. As such over which people laugh makes no serious seems to be about the beginning of trouble not the cause of all this disturbance. The I have set Wednesday, the 18th of August to impression. That which goes not through in the church. And as our design is to review only thing I can see to make you happy meet with them in council. Meeting at their the avenues of reason or the avenues of the the troubles of this church, so as to correct in time and in eternity, is to make your con- meeting house in Sand Brook, to see what moral sentiment proves in a short time effectsome false impressions which have gone out cessions to the church, and come humbly back. their wants may be. Not knowing what turn into the world, we may look at the events and Take your seat among the humble, and wait the investigation may take. Hoping that good doings, prior to this election. When the de- till the Master says, 'come up higher'." After may be done and God glorified, I solicit your day noon, having lasted a day and a half. sire for an increase in the ministry was made the investigation of this case and confirma- co-operation in the attainment of truth and

D. P. SAYLOR. called for the voice of the church once more, There are sometimes occasions of lording ent. And as was the result, and was evident observe the ordinance. He was however met relative to the propriety of an election, hoping over God's heritage, also sometimes there from the action of the committee, no full in-

found, though the few, who formerly failed to measure like this which comes out in the broad committee created general astonishment among approve the measures on the first vote were sunlight of God's own approbation, and as- those who have full information of all the cirpresent, but now favored it. Thus the church serts its supremacy. But in this case their cumstances connected with the case from its

(To be Concluded Next Week.)

THE BASHOR-DILLON DEBATE. (Concluded.) THURSDAY, March 3, 10 A. M.

Proposition for discussion: "That baptism as commanded by Christ and practiced by the Apostles is for the Remission of sins." Bro. Bashor affirms, elder Dilon denies.

Brother Bashor founded his arguments on the language of Peter in answer to the trembling inquirers on the day of Pentecost; the commission of Christ to the apostles; Peter's language, "Saved by water;" Ananias' language to Paul: "Arise and be baptized and wash away thy sins"; the Savior's language other congregations present. The council came, and met the New Jersey church, and to Nicodemus : "Born of water and Spirit," etc. Brother Bashor in explaining his position and the position of the church, was careful and explicit in presenting to the audience that we do not affirm that baptism alone is for the remission of sins, or that baptism alone saves us, but that we believe that all else to which of purpose, and impartiality of judgment. To they so decided and went home. Though no- our salvation is ascribed in the New Testathis day it would be, in his own community, tified of the meeting of the committee, time ment, are necessary to our salvation. We beconsidered a slander upon the just fame of the and place, none of the Moore party attended lieve that we are saved by grace, but not by dead to impeach him with anything else. to see what could be or would be done. It grace alone; by the blood of Christ, but not Even around me here in the city, I still meet has since been stated that this committee did by it alone; by faith, but not by faith alone; living witnesses to these facts. This man of not act, because of the absence of the chair- by repentance, but not not by repentance

Elder Dillon on the other hand taught that ship. These families were all members of the cided that Moore was guilty of the charge the case, and the very fair manner in which careful not to say faith alone, or faith only, German Baptist church. Not long after set- brought against him, he refused to make ac- Moore and his party had been treated, the op- yet such was the legitimate conclusion derivtling in their new homes they were organized knowledgment, declared his determination not portunities of impartial investigation, and the from the arguments presented. He dwelt into a church, under the pastoral care of John to do so, saying, "Tumble me out, I'll go home investigations thus had, in justice to the News Jersey church, should have ended for the Holy Ghost was received before baptism. faithfulness of a shepherd of souls, he fell went with him. He at once held separate ever, and have thus continued, were it not for and tried to establish a strong point by askasleep in Jesus, and was laid to rest, in what meetings, manifesting a defiant and exalted the busy bodies in other men's matters. If the busy bodies in other men's matters. If the busy bodies in other men's matters. If the busy bodies in the church or they had any desire to return to the church, in the world when he received the Holy Ghost, burying-ground, near Ringoes, New Jersey. he appeared to humble himself, solicited a let them come, as others of their number have asserting that he must have been in either. For many years this faithful little band of dis- reinvestigation and asked that this should be come, humbly imploring admittance into the Then he said that brother Bashor would not ciples, with those who from time to time, came conducted by and be presided over by elders the church, where all who have come have redare to say that he was in the church, as in with them into the fold of Jesus, worship- John Price and John Umsted. These two ceived a cordial welcome. They too, who are that would be fatal to his position, and he ped in their dwelling houses. Not till some- elders were men of undoubted ability and fair- yet standing without, would have been thus dare not say that he was in the world, as that time near 1800 did they rear for themselves ness. Men whose integrity neither Moore nor received, had they come in the spirit of Chris- would contradict the language of the Savior a house especially dedicated to the worship of any other man ever thought of impeaching. tian humility. But this would have been a who declared that the world cannot receive the

contracted to hold the multitude that desired from their high position of trust to serve any mand of others, that they must break up former his argument, so as to enable the readers of

celebrate the praise of the dear Redeemer, and pious men that the second investigation was the case. After a long lapse of years another the "arousement" argument; to use a word call souls to the only refuge for the perishing. had. This second investigation lasted two or committee was asked from Annual Meeting of his own coining, or in other words by ap-During the time intervening between 1733 three days in all time consumed in seeking of 1880, by the Moore faction. They no pealing to the sympathies of the people, by and 1800, there were others chosen to fill the out evidence and sittings to hear Moore's doubt ere the asking of this last committee picturing to them sick bed scenes, where it sacred calling of ministers of Jesus. Among grievances. These meetings were held at the asked advice and guidance from others, whom was impossible to administer baptism, and of these were William Housell, Nasher Stout, house of elder I. Poulson, Sr., because of his they had imbued with the same spirit of rule men famishing on a desert where no water Lawshe, Israel Poulson, Sr., followed by Dal- feeble condition forbidding his leaving home. or ruin. The committee as asked for was can be found, &c. This was begging the rumple. Very prominent among the ministry As far as was known every one of the Moore granted by Annual Meeting under the title of question, as brother Bashor had not claimed of this church for eminent piety, sterling party was present at the investigation. The committee to Sand Brook church New Jersey. that it was not God's prerogative to save such, but had said that God was above all

The discussion on this question was spirited and interesting. The large congregation was amused by anecdotes, shocked by levity decorum throughout, and our brethren, too, who attended the discussion, manifested the spirit of Christians in their conduct during the discussion.

It is true that Elder Dillon provoked much

This part of the discussion closed on Fri-

It was agreed to have a night session, and at two o'clock P. M. the house was again filled to overflowing, and elder Dillon arose to affirm that feet washing was not a church ordinance. His strong point in his affirmative argument was that feetwashing was no command, because it was not enjoin-

[Continued on Fourth Page.]

The Progressive Christian.

A Religious Weekly.

HENRY R. HOLSINGER, Editor.

BERLIN, PA., MAR. 18, 1881.

The subscription of the Progressive Christian is \$1.25 a year, in New subscriptions may commence at any timeduring the year, but we annot agree to furnish back numbers.

The Progressive Christian will be sent only till the term of subscription expires, nuless otherwise ordered.

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All letters and communications to be addressed.

H. R. HOLSINGER,

BERLIN, Somerset Co., PA.

REEPING PACE WITH THE TIMES.

"Sir: Inasmuch as I do not, as a rule, invest in anything without a thorough understanding of its principles or what it advocates; and as I have failed so far to comprehend some things that your paper advocates, I have not as yet subscribed for it. I have reference to the part where you claim that progress-

ion consists in "keeping pace with the times."

I have interrogated different persons, including Brethren, on the subject and have not yet learned the precise definition. In view of that fact I deemed it appropriate to write to you in order to ascertain. have known persons who claim that feetwashing as a church ordinance is not keeping "pace with the times." If you have reference to times of that kind, I think the sooner the Brotherhood becomes acquainted with it the better. Please inform on the H.E. Morrell. above subject and oblige.

We are thankful to our inquirer for coming to us for the desired information. He should have done so at once.

The reader will notice that we say, "the PROGRESSIVE CHRISTIAN will advocate an onward movement by the use of all lawful and expedient means. We hold it to be our duty to 'keep pace with the times.' And we mean exactly what we say, an onward movement, and not a backward movement. To people who cannot tell backward from forward, up hill or down hill, it will be a little hard to make things clear. We sat by a lady in a railroad coach, when she said: "why we are going backwards !" I answered, "no we are not," but she insisted that we were, and that it "only" confuses the mind of the peotriumphantly pointed out of the window for us to see for ourself. But still she was wrong tioned that "several persons are joining the for it was the train beside us that was moving faster than ours. Let it be understood then that we advocate an onward, a forward movement, in the right direction. To be still a little plainer: a movement by the direction your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you." In our estimation it would be neither lawful nor expedient to advocate that we should not wash one another's feet. That would not be an onward movement, a but downward movement, and the person who will persist in that direction with all God's commands will get to the bottom that has no bottom. Is that a "precise definition" enough for you?

Farther we hold, that it is "keeping pace is a very able man, but in this debate the cluded, by J. P. Hetric; "Love Your Enewith the times" to come a little nearer obeying the ordinance of feet washing, according to the example of Christ, as we learn where we could do so, by our improved facilities for learning and understanding the word of God. Our motto is:

"Go on and seek to know the Lord, And practice what you know."

We advocate that we should wash one another's feet according to the example of Christ. Our brethren have been overlooking keeping the exact word of God, but we may not get farther away from it.

Again; The Savior does not command us to wipe one another's feet except in the exam- are extremely interesting to all who enjoy what is choicest ple, and the expression "do as I have done to in literature. The Library Magazine is unique in both you." Therefore we wash and wipe one another's feet. But the Savior does not say, either larger "History of the English People," reduced from \$10 by precept or example, that we should salute to \$1; Carlyle's "History of the French Revolution," reone another with a kiss immediately after we duced to 40 cents; Carlyle's "Heroes and Hero Worship," have washed one another's feet, therefore it 25 cents, and the "Revised New Testament," which is is not required of us to do so by authority of God's word. And as it was not so done by while for every one who has not already seen it, to send and Christ and the apostles when the ordinance get the illustrated pamphlet, "Book Making, and Type was instituted, we hold that it would be progressing nearer to the word of God by omitting the salutation at the time of feetwashing. We would give honor to God's Word, and also to God's silence.

We have been informed that the enemies of progression have been circulating that progressives would put away feet washing, the Lord's Supper' the Salutation, the anointing, in short the peculiarities of the church of the Brethren. They are revilers and false accusers who circulate such reports willingly. The church has no more able defenders of her gospel ordinances and scriptural peculiarities than are found among the progressives. Not long ago we preached a sermon on the the ordinance of Anointing in an old order church, in the presence of one of its elders, who after- \$1.25 per annum,

wards expressed his approbation, and said it was the first sermon he had ever heard upon the subject. Brother Bashor is devoting his life to the defence of God's ordinances, and is not afraid of all the giants that assail him. Brother Beer has written the ablest defence of the Lord's Supper that is extant among us. It is a malicious slander to say that progressives would do away with the least of God's commands. The truth is we are too tenacious for exact obedience to all the requirements of God's word for the Conservators, and pay too much respect to the "silence of Jehovah," and hence they mock us, not being able to cope with us in argument. Because we will not advocate nor keep the ordinance of clothes, which is NOT in the Gospel, we are accused, falsely (though ignorantly by some) of denying Gospel ordinances.

But we have have not yet come to the most important part of our reply, but must close for the present, as other duties prevent us from pursuing the subject any farther. Next week we will answer fully, and we trust satisfactorily.

THE BASHOR-DILLON DEBATE.

We learn from private sources that the Louisville debate was a grand success, and that the Brethren are clinching it with several old-fashioned apostolic conversions and baptisms this week. On the eighth they baptized two excellent persons, one of them was raised in the United Brethren faith, and with Bible and pencil in hands he attended every session of the debate, and though the United Brethren champion exhausted his wit, sarcasm, abuse and all the gospel he knew, his effort our church, and after being baptized like, the have since been baptized. Our cause will ter. I all the same will ter. lose nothing by discussion, even with a Giant on the other side, and only a "youth" at the helm on our boat. The brethren all appear to be in the best of spirits when you talk about the debate, while some of the United Brethren and other churches seem to think ple to hold discussions, and when it is men-Dunkard's" since the debate, they immediately change the subject, or have business in another portion of the town.

In his last address Mr. Dillon read Numbers 33:3 to prove his position that the Isreof God's Word. Now God's word says, "If lites eat the passover in the beginning of the I then, your Lord and Master have washed 14th of Nisan, instead of the beginning of the 15th, and to prove his point read over a semicolen without making a pause, and made a sentence by stopping where there is not even a comma. He made a powerful impression on the people, and left brother Bashor cleaned out in the estimation of his brethren until the trick was fully exposed, and now the impression is more favorable for us than it possibly could otherwise have been. Men say if it we thank God for so able a defender of our brother Giffin," D. F. Ramsey. faith in brother Bashor.

THE LITERARY REVOLUTION. CHANGE OF BASE.

This very remarkable enterprise continues to make such progress as to astonish its friends and astound its enemies Its greatly increasing proportions have compelled the removal of its head-quarters from the Tribune Building to the very large and beautiful building, No. 764 Broadway, which is in the very midst of the "book district" of New York City, and, therefore, of the publishing enterprise of that part of the command, and now we hold the nation. This building, though six stories in height, 25 progression demands that, having learned bet- feet front and 100 deep, is sufficient only for the offices and ter, we should do better. We may get nearer retail store of the company. The manufacturing is carried on in several large buildings located in other parts of the city, though it is contemplated concentrating them soon in one immense factory to be erected.

Their list of recent and early forthcoming publications form and character and altogether delightful in the richness of its contents. Of the books announced, Green's promised to be manufactured with a rapidity heretofore unheard of will attract special attention. It is worth Setting by Steam," which will be sent free upon application. Address, the American Book Exchange, 764 Broadway, New York.

The Board of Foreign Missions of the Reformed (Dutch) church, having as much other work as it can attend to, and regarding the Indian aborigines rather as natives than as foreigners, has asked the Commissioner of Indian affairs at Washington to transfer all its terian church. The two churches are so similar in their doctrines and practices that the Indians will never know the difference.

Subscribe for the Progressive Christian.

GLEANINGS.

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

Fung Chah, Baptist missionary and teacher, is making a great success of his work among the Chinese in Portland, Oregon.

Thanks to brother E. L. Yoder for timely and interesting correspondence, from the Bashor-Dillon debate.

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

Brother Silas Hoover is still detained at home on account of indisposition of the fami-

Simon Schrock, son of brother John Schrock of near Somerset, has purchased his father's farm and will take pessession this spring.

We are out of all back numbers of this volume up to No. 9, and new subscribers must begin at the time their subscriptions are received.

We are out of the "Seven Thunders," but a new edition is forth coming, which, when ready, will enable us to fill all orders. Price, 10cts per dozen.

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

"Elder - says: 'tell brother Holsinger to add another thunder.' Perhaps he thinks it will take eight thunders to awake some of the seven sleepers."

Send for a specimen copy of the Young Disto annihilate the Dunkard church, she came to ciple, and introduce it into your Sunday schools. It is a beautiful Juvenile paper, and Eunuch, went on her way rejolcing. Others contains much good and useful reading mat-

> Brother Peter M. Bear is steward of Huntingdon Normal. That was a good selection. Sister Baer will keep everything in apple-pie order. We have caten at her table.

> The colored Baptists of Baltimore are reoicing in the dedication of their new church on the corner of Caroline and McElderry streets. It cost \$20,000.

Sister Mary Ann Beachly of Meyersdale spent the greater part of last week in Berlin, ministering to the last wants of her mother with a daughterly care. She returned to her iome last Monday.

Will some one who has it to spare please send a copy of No. 7, present volume, to brother P. II. Beaver, Montandon, Northumberland Co., Pa. We missed him, and he must have a copy.

Sister Susan B. Gitt now writes her name Susan B. LEHMAN, and has gone with her husband, brother Joseph B. Lehman, to his home at Franklin Grove, Lee county, Ill. We hope they will be happy and good.

We have on our Hook for next week "Life." takes such dishenesty to prove a position of by E. E. Roberts; "Hooks and eyes," by P. course the position is incorrect. Mr. Dillon H. Beaver; "The new Jersey Church," confruits are being reaped by our brethren; and mies," C. W. Cober; "An evening with

> J. P. Miller, of Philadelphia, Pa., informs us under date of March 14, that small pox is making sad havoc among the citizens of that city. The death list for the week ending March 4th numbered 49; for week ending March 11th, 45.

> Brother Bashor is expected to have a deduring this year. Brother Bashor is preparing himself for and giving himself to that special work, for which he appears to be specially adapted.

> The Primitive says brother D. Emmert is in Somerset county sugaring, but we have not yet seen anything of him. Hope he will not go by us. The sugar season is just now opening, and last Tuesday was the first fair day for dropping.

> ALMANACS.—We will send "Our Almanac and Annual Register," as published by H. J. Kurtz, of Dayton, Ohio, at 10 cts. each or one dollar a dozen.

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

> Mrs. Mary Koontz, widow of Jacob Koontz, dec'd of Berlin, died on the 10th instant, aged 75 years, 2 months, and 8 days. She was a highly respectable lady, and a member of the German Reformed church from her youth. She was mother-in-law to Dr. Beachly, of Meyersdale.

The brethren of the Stony Creek congregainterest in the Indian schools of Arizona to tion (adjoining us) have decided to pull down the Board of Home Missions of the Presby- the Kimmel meeting house, and enlarge it, and put it up near Jacob G. Kimmel's, so as to answer for holding communion meetings, and be located nearer the center of the mem-We approve of the movement,

Two hundred and ninety-five dollars and fifty-four cents, (\$295.54) has been cast into to the general missionary treasury since last reported, and ninety-nine dollars and ninetyfive cents, (\$99.95) added to the Danish Mission Fund, since last report.

The Wades Branch church, Kansas desires assistance in building a meeting house. Those who wish to assist them can address elder George Meyers, Wades Branch, Miami county, Kansas. We will vouch for George as far as we would for any other fallible man.

It is now boldly intimated by the friends of Ashland College that it is more credit to the institution to have Mr. Willis oppose it than it would be to have him defend it, especially about home where he is best known. That side of the house must look up another

We are afraid the Primitive Christian is getting proud. He really wears city clothes, clean, starchy and white, and looks as neat as a new pin. We like to see it, and as it indicates prosperity, we congratulate our contemporary upon its success. The paper is also much improved in its general make up.

THE VOICE OF THE SEVEN THUNDERS has been put up in the form of an extra, which will be sold at ten cents a dozen. It is one of the best articles that has appeared in our paper on the subject of dress, and should have a wide circulation. Let it be sent out to do missionary work.

Through private sources we have the sad intelligence of the death of elder Jonathan J. Lichty, of Kansas. He died on the 8th instant. Disease, Gravel. Elder Lichty was from Somerset county, where he is well known, and was a prominent minister among the Brethren, and we believe a member of last year's Standing Committee.

We had a clever letter from elder John W. Brumbaugh the other week, from which we learn that the old Clover Creek meeting house is to be torn down and a new one erected the coming summer. In that old house we received our first religious impressions from public service, and, and we feel like saying : Take it down gently, brethren.

We are now holding a series of meetings near Somerset, and could only be at home during parts of Monday and Tuesday, and hence we could not give our paper the attention it should have had, as there is no editor left when we are away. Our meetings are being well attended, and the word preached receives good attention. We cannot yet tell what the Lord will do for us. Brother Silas Hoover preached for us on Monday evening.

Our young brother Alvin A. Cober, lately elected to the ministry in the Berlin congregation, has gone to Huntingdon College, to study the scriptures and otherwise prepare himself for efficient service in the vineyard of the Lord. The church is assisting him in the expense incurred. He is only a youth of nineteen years, but has given himself to the Master's work. The Lord keep him in his pursuit of knowledge.

We are sad to announce the death of sister Harley, of Pottstown, Pa., wife of brother John Harley. We made her acquaintance at the State Sunday school convention, at Huntingdon last November, of which she was an active member. A local paper says of her: "Mrs Harley was a genuine benevolent woman, and was always among the first to visit bate with a Campbellite champion sometime the sick, bringing with her the choisest dainties and words of cheer."

> Prof. Critchfield preached for us at our town meeting house last Sunday evening, and the brethren are much pleased with his discourse, Brother Critchfield occasionally preaches for us, and always gives us sound doctrine-backed up by scriptural authority, and there is no man outside of our fraternity to whom we would as willingly entrust our congregation during a holiday as to Norman B. Critchfield. He is a gentleman and a Christian, and we love him for his nobility of head and heart.

> Rip Van Winkle like one of our old friends and correspondents has again come to light in a newspaper item from the Post, of Burlington Junction, Mo. Some of our readers at least will remember J. S. Lawver, the Post

says of him:

"J. S. Lawver, of the New York Store, accepts the challenge of the Liberal League of Burlington Junction to friendly debate the issue between the believer and unbeliever on the divine authenticity of the Bible. Mr. Lawver believes in the divine authenticity of the Bible and the Christian religion, but does not believe in abusing those of his neighbors who do not believe in it; he believes that they have as good a right to their belief as he has. Mr. Lawver has had experience in debating, having had several public debates in the last few years. He has one of the largest private libraries in the country. He believes that man is mortal, and that the wicked will be destroyed at the second advent of Christ.

Since our announcement, last, week of the says of him:

Since our aunouncement last week of the cheap edition of the New Testament, to be issued immediately upon its publication in England, bership who worship at that house, and with a word has come to us that its issue there will view of accommodating the Sunday school, be delayed until May. There seems to be a popular impression that this announcement of

publishers to gain special advantage over the jor in all things whatsoever he commanded required. market by further manufacture, and that the us. I think when the Savior says ye ought its issue any day. However that may be, them, that no man has a right to say it is not far as it is a christians duty to love, just so vote he got, and tell them not to vote for cer-Bible readers can depend upon the Literary essential that we all do it. Revolution giving them an elegant and cheap edition with almost electric promptness whenever publication is made, and they can depend, also, upon our giving them a fac-simile of the most perfect edition of it which is made in England at a fair price. The photo-engraving process will enable us to reproduce with the accuracy of sunlight the most elaborate and scholarly edition which can possibly be made, within less than a week's time from the arrival of a copy in this country.

We have been amused to learn within the past week that one of the old millionaire publishing houses approached our printer, with whom we had made special arrangements to bring out the Revised Testament with such unprecedented speed, trying to induce him, by the offer of a higher price, to do the work for them. The Revolution laughs and moves on !—American Book Exchange.

CORRESPONDENCE.

UNION ON FEETWASHING.

Vol, 5, I find an article under the above head- kingdom. ing. The author says, "his first purpose is This hydra has shown itself in the church Greek, so that he got away out of reach of he is guilty of the same thing he condemns. many of our brethren and sisters, and the com-The disciples did not know what the Savior sion. was doing. He said so to Peter, "but thou And we still wondered and wondered until every one receive the ordinance, but not that put an end to our wonderings. Upon what authority the author can tell his the gospel is law enough. H. B. LEHMAN. readers that it is not essential that we should all do washing, I know not. When the Savior washed the disciples feet, he first gave the He says, "Ye call me Master and Lord, and look upon us congregational brethren. They ye say well, for so I am. If I, then, your see that we are doing the will of our Father, here is the command) ye also ought to wash ren, sisters, and mother. Matt. 12:50. And done by some one else. "For I have given another as Christ received them. Rom. 15: you an example that you should do as I 7. To us it is no hard question, we salute done to you. Now here he tells them what even those that are not brethren, if they offer he had done, to wit, given them an example to salute us. For "if you salute your breththat they should do as he has done to them. ren only what do ye more than others, do not The Savior in His wisdom knew the trouble even the publicans so?" Matt. 5:47. Therethat feetwashing would cause in some future fore it is no question as to whether Christ did time, therefore to make it doubly binding, He wrong in allowing Judas to kiss him, as says, "Verily, verily I say unto you, the ser-vant is not greater than his Lord, neither he Of course Judas did wrong, but Christ did that is sent greater than He that sent him, not. True, there are some that we should -if ye know these things, happy are ye if ye avoid, but we should be very careful not to do them." He does not say have it done by avoid the wrong ones. Hear what the word and the policy of a change one also. Now the author admits that some one else. Now the author admits that says: "Now I beseech you, brethren, mark and the policy of a change, etc., but the fact the phrase "Ye also ought to wash one anoth- them which cause division and offence coner's feet means one or more. Therefore it is trary to the doctrine which ye have learned, eertain that he means that we all shall wash and avoid them." Rom. 16:7. Two classes one. If we wash more than one some will not are mentioned. First those that cause diviwash at all, and thus not obey the command sion "contrary to the doctrine." Doubtless IVE, nervously and cautiously drops a few in doing what the Savior said we should do; some of the Brethren think that takes us hints and states a few unpleasant facts about

JOSEPH MYERS.

Astoria, Ill.

WEWERE WONDERING.

Dear brethren, by reading No. 5 of the Progressive we saw an article from D. P Saylor. We were wondering for some time who this D. P. S. was. We have read considerable from his pen, but this article set us to wondering. In our estimation that article has done more harm than good. We admit that it is wrong to speak evil of any one.

He says, "There being no agreement between these boasting progressionists and the humble ways of the church." Well there may be members among the Progressionists that don't walk worthy of the vocation wherewith they are called, but are there no such members among the conservatives or the old orderites? Why condemn the progressionists because of the unruly members among them? Take that system you might as well condemn the whole brotherhood, or turn the kingdom of God into oblivion. Such characters we In the Brethren at Work No. 8, 9 and ten, find in the very establishment of the new

to defend Annual Meeting in the course it for several years." How shall we understand has pursued." It appears this is his first and brother D. P. S. here? Does he mean these principal object, to "defend Annual Meeting." revilers that have no love for the truth. If I think it would be safer ground to build upon he means them, then he will be joined by to first defend the Gospel, and then harmon- every true follower of Christ. If he means the ize the course that Annual Meeting has pur- true progressionists, those that live true to sued with the gospel, if we can. In order to the principles of the gospel, and we venture defend Annual Meeting it appears that it re- to say we have no member, that is more proquired a vast amount of writing, enough to gressive than the Favier or the apostles. fill nearly 10 columns in the B. at W. Before If he means those, why does he speak evil he got through he made use of grammar and of them or condemn them? This shows that

"And I brethren, have resolved to walk mon people, trying hard to harmonize the dif- with it no longer." Here we are made to wonferent modes of feetwashing among the Breth- der. Astounding! what a spirit there is ren, which is generally known as single and manifested here. We have been afraid that double mode. And in so doing he tells us the spirit will propagate and cause trouble. If design is a spiritual cleansing which is in the D. P. S. has the right to withdraw from cerreceiving of it, not in the administration of it. tain brethren without the action of the church, In trying to prove his position he refers to the others have the same. If D. P. S. will not Savior when He washed the disciples feet, recognize the ordination of elders when it is and says there they received the blessing lawfully done, even by elders of other States, though none of them did the washing. Now if he only will recognize ordinations after his this I think is not at all a proper application, be- own taste, others have the same privilege. cause feet washing was not then a command. This brethren we claim is worse than progres-

shalt know hereafter." Upon this ground he a few days ago we received a Beverdam deplaces his argument, that it is essential that fence, from Beverdam, Frederick Co., Md., that every one should do the washing, and conduct, brethren, as that is what caused us goes on to compare feetwashing with baptism, to lose confidence in Annual meeting. The and the breaking of bread, and the wine in conduct of-and three other brethren that the communion, and the holy kiss where it on- were preminent in Annual Meeting is what ly takes two to do it. But then when we did it. That is what put us to thinking. come to feetwashing, in what is called the We examined fifteenth chapter of Acts on "general order of the church," a third person the subject, to see whether we have a precemust be called in to do the wiping. Now dent there for holding such a meeting, but this is surely not after the example that the we can't find one. And if it is not there it is Savior gave us. All this work I think is un- nowhere. The brethren sent them to Annual called for, inasmuch as the example and com- Meeting year after year, to give good counsel, mand of feetwashing is so plain that we need supposing they were holy brethren. Shall neither Greek nor grammar to understand it. such men make laws for us? We say no;

MUST WE SALUTE THEM!

The above is a question that is beginning to example and then afterwards the command. arise in the minds of the Brethren, when they Lord and Master, have washed your feet (now and Christ declared that such were his brethone another's feet. He does not say have it Paul admonished the Brethren to receive one have done to you." He does not say have it all the brethren; no matter what name, and

Do not even the publicans so?" Being thus we get a nasal protector. connected it appears plain to me that one

should be governed by the other. We love the brethen of the old church, and think it right to salute them.

We will acknowledge that those of the Old Brethren that do not love us, but rather dispise us, will be doing wrong to salute us, as the external would not agree with the internal, and to act a hypocrite under whatever

form you may, is wrong. But my prayer is, that we may all learn to love each other more and better. And we are glad to know that some of the Old Brethren do love us, and salute us; upon the other hand we are sorry to know that some will not salute, neither do we believe they love us, no not so much as to call us brethren. As good Jews and called them "men and brethren." Rom. 28:17. Yet in the face of all these Gospel facts, we bare with all their weakness, and will, as long as you claim it is your belief. We have scripture to justify us in still holding you as brethren, for christian unity upon the principal of charity admits of brethren entertaining different opinions, and still be brethren. "For one believeth that he may eat all things; another who is weak eateth herbs. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth." Rom. 14:2, 3. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.' But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." 10. "But to him that esteemeth any thing to be unclean to him, it is unclean." 14. "For whatsoever is not of faith is sin." 23. "Let us not therefore judge one another any more." 15. "Let us therefore fol-

Millersburg, Iowa.

THE "VINDICATOR."

low after the things which make for peace." 19.

JOHN A. MYERS.

I do not owe the Vindicator anything. Its editor probably heartily hates the writer, while I am certain that some of his constituency do. I don't believe in its teachings regarding the the policy of the church. Some whose names are on its pages would be glad to get me into During the Meetings held there nine were a corner, or to hear of it. But aside from all added. One was a Winebranarian and one a this I have a word to say for it-that is, concerning it. If there is such a thing as a spirit or genius of a church brought down to us through generations dead and gone, and if that genius or spirit is of any value as a guide in present affairs, then the only publication following the original chart and flying the true colors is the Vindicator.

It may be regarded as proper and politic to ignore the publication, the Vin., as a sort of a blind guide, and to refer to it as a kind of cross grained relic of other days, but don't forget that when you assail it you assail the very bottom charactristics of the century old

In the turmoil of the hour and the prevalence of professions of loyalty to the "way the wise and good old brethren used to manage these things," it is well to consider that while it is perhaps unpleasant to be stopped thus and told of our errors, it is neither honest in a general way nor truthful in detail, while we are experimenting with missions and colleges.

In the long run right triumphs. I believe that colleges and missions are right, now and al- months and 28 days. Servicis by the Brethren ways, but it is only a thin fraud to go into them with professions that we are guided by the ways of the old brethren. If the records aged, 49 years, 4 months, 8 days. of these old people are a guide to-day then the only paper harmonious with the right is remains. Let us move, but not away from honest speech. HOWARD MILLER.

Brother Replogle in No. 8, of the Progresswhereupon the blessing is promised. When he says "the servant is not greater than his Lord," He gives us to understand that he being Lord and Master stooped down and washed his servant's feet; So we must do the same to our Brethren if we would receive the blessing; not only have it done to us by some some one of the Brethren think that that takes us in. O, no my dear brother, we don't think so. The whole matter depends upon whether the docting Lord and Master stooped down and washed his servant's feet; So we must do the same to our Brethren if we would receive the blessing; not only have it done to us by some some one of the Brethren think that takes us in. O, no my dear brother, we don't think so. The whole matter depends upon whether the docting preachers and its results. Now, brother R., don't. I say don't. Under your arrangement his servant's feet; So we must do the same to our Brethren if we would receive the blessing; avoid those that cause divisions and offences not only have it done to us by some some one of the Brethren think that takes us in. O, no my dear brother, we don't think so. The volucial into every home where there are children. It has been lately dressed in a beautiful new suit, and otherwise improved. It contains the Sunday schools in session.

TERMS: Single copy, 50 cents per year; Six months, 25 can be the crookedness of our present system of electing preachers and its results. Now, brother R., don't. I say don't. Under your arrangement him to every home where there are children. It has been lately dressed in a beautiful new suit, and otherwise improved. It contains the Sunday schools ment how could an elder manage to get his some and sons-in-law into the honorable offices of the church, and keep out brethren who would grow troublesome to the aspirations of BAUGH BROS., P. O. Box 50, HUNTINGDON, PA.

delay is a trick on the part of the English else. The design should be to obey the Sav- and for the sake of the truth, would not be the happy family. How about the elder who exhorted his congregation to seek the divine di-We have always looked upon the salution rection as to who should be chosen to the world is likely to be taken by surprise with and ye should, and happy are ye if you do as the outward evidence of love, and just so ministry and then give his son-in-law the only far it is our duty to salute. And we should tain brethren because "they were not in the love not only our brethren but even our eni- order." Don't that mix the Lord and the mies "For if ye love them which love you apostles up with our "order" rather thick? what reward have ye? Do not even the pub- How provoking that St. Paul was not more licans the same?" Matt. . 5:46. And the explicit in his instructions as to the qualificanext verse following is: "If you salute your tion of preachers. But then he did not know brethren only, what do ye more than others? everything. Don't stir too deep, Bro. R. till

D. C. MOOMAW.

MYRTLE POINT, OR. Feb. 24, 1881.

Dear brother;

Oh, how I do hope and pray for the day to come soon when a great mass of human orders cannot stand in the way of sinners. If necessary I stand ready and willing to be "offered up" in defence of the laws of Jesus as our only rule of faith and practice.

More than this is a bold attempt to dishonor. Almighty God-though no doubt it is ignorantly made by very many. May God forgive them, but they surely do the pure gospel much harm. Stand by the good work, bravely, brother Henry, for God will certainly not a man as Paul was, when taken to Rome a let us be lost for contending earnestly for the prisoner, gathered together the chief of the faith once delivered to the saints, and for His honor and glory in preference to that of man. I do feel to say to all our dear brethren and sisters that stand on this blood bought platform, that, for the present to let not the fear of man (or a man fearing spirit) be in your hearts. "PREACH THE WORD," "for the words that I have spoken shall judge you in the last day."—Jesus. Fraternally.

J. H. Roberts.

HOME MISSIONS.

Where does the fault lie that the Home Mission is not a success? Does it lie with the overseers of the church? Who is to blame for it? Who is to encourage the good cause? We think much good might be done if the home mission was more encouraged by our ministers, for we learn that on the outskirts of our districts there are people who never heard the true gospel preached unto them: hence we should not pass the mission by unnoticed, as we have done heretofore, for much good might be done, and many souls might be gathered into the fold of Christ. As prosperity has blessed our land the home mission should be more encouraged. There is a great deal said about foreign mission, but not enough about our Home Mission. STONY CREEK. March, 7th, 1881.

Dear Brother;

Our meeting closed at the Holsinger church, Bedford Co., Pa., March 7th. Methodist, and many more almost persuaded. If we could have stayed a little longer I believe more would have come out. I went home on account of sickness in the family, consequently had to close our meeting in the midst of success. Hope, however, they may still SILAS HOOVER.

March, 9th 1881.

MARRIED.

REARIC-SHAFFER.—By the undersigned, on the 22d, of February 1881, Mr. George Rearic and sister Mary Shaffer; both of Armstrong county, Pa.

OBITUARIES.

SOLLENBERGER.-In Lower Cumberland on the 19th of February, Catharine Elizabeth, daughter of brother Israel and sister Catharine Sollenberger; aged 7 years and 26 days. Funeral discourse on Eccl. 8:8.

ALLISON.—Died in the Johnstown congregation, Cambria Co., Pa., March 3, 1881 WALTER D., son of friend Thomas and Mrs. Allison; aged 6 years 10 months and D. F. RAMSEY. ROYER.-Died in Union Co., Pa., Sister ELIZABETH

ROYER, relict of Adam Royer deceased; aged 73 years 8

Brother George Kitzman died in the Milledgeville congregation, Carrol Co., 1ll., on the 17th of February, 1881;

Brother Hitzman was beloved by all who knew him, as a good citizen, a worthy neighbor and a devoted Christian. His disease was a disorder of the liver, with which he had the Vindicator. It's a fact. You can bring been amicted sometime, but he never ceased his labors, the

> mourn his loss. Thus one by one the dust returns to the earth, and the spirit to God who gave it. Services by the writer and M. Kimmel. Tobias Meyers. Gospel Preacher, please copy.

The Young Disciple is a live and instructive Juvenile

[Continued from First Page.]

fairly and sqarely on all the points brought munication more than twice as boastful as forward, and we do not think that elder Dil- anything "that has ever appeared in any of lon even succeeded in "traducing" any of his our periodicals heretofore" just to show the own brethren who practice feet washing as an animus of the man? We are willing to ordinance, and we recommend him to the drink dregs and to eat dirt if there is any virmercy of his Bishop if called upon to answer tue in it, but if there is not we would rather on the charge of violating his own church dis- have something clean, something that we

cipline, or attempting to do so.

the ordinance.

FRIDAY, 9:15 A. M. for brother Bashor on this question also.

ren and sisters, forming new acquaintances, designate false brethren with such epithets and-renewing old ones. A shorthand repor- as "hyena," "tiger," "rebel," or whatever opportunity to exercise hospitality, and as far gift, to beware and have nothing to do with as my observation went they keep the genu- such men. But fortunately that is not in our ine article on hand. Brother Bashor had his line of religious duties either, and in our perhead quarters at brother Josiah Keim's. Sis-sonal remarks it would be well for us to heed ter Bashor, true to her husband was always the admonition of Jude 9. By the remotest on his side of the question, and had no doubt stretch of our reasoning faculties we can not of the result of the issue. J. II. Worst and conceive of any good to come from turning a Dr. Roop also seemed much interested in religious press into a chaldron of contention. brother Bashor, tendering him all the assist- We believe firmly in a one sided ministry, and ance possible. Reporters representing the a one sided press. In contending earnestly on Canton and Cleveland papers were present, the side of the "faith once delivered to the and a synopsis of the discussion will no doubt saints" and laboring for the life of "God manappear in the papers which they represent. ifest in the flesh." But we have lost neither Brother Bashor will preach for the brethren hope nor patience, though we thus write. on Sunday and perhaps continue for a season. We still hope that beneath the rubbish of

form is not yet known; but when it comes push its petals through this ugly earth to Bro. Beer may learn what Elder Dillonthinks | bathe in the purer light of heavenly peace. of his book, "The Passover and the Lord's May God help us to labor to that end. Supper." Elder Hauger (alias the Campbell- Liberty, Ohio. ite killer) of the Christian cr New Light church, with whom Bro. Bashor is to debate at Danville in the latter part of May, was present during this debate, and will no doubt be fully prepared to meet him when the time E. L. YODER.

CUI BONO1 .

I once wrote a budget of criticisms for one of our periodicals, and though I received a lication, they forgot it, and I suppose it went exceedingly small, being cast into the ground, into the waste basket. It is by no means any grew and spread its leaves rank and broad, of the most agreeable of christian duties to so that huge and vile worms found a habgive reproof, and yet it is our duty to give itation thereon. And it came to pass in the sometimes as well as to receive.

In writing this I will try to leave out of ac- upon it, and thought it beautiful to look upcount our personal aversion to the things we on, and much to be desired to make lads look

and not to harm.

which I think does harm, and to this part we it, became weak and unmanly, and said, apply the heading of this article. Our chris- "We are enslaved and cannot cease from chewand words which come from the higher and a violent spitting, and they did spit even in better qualities of our mind, as well as those ladies' parlors and in the house of the Lord which emanate from our carnal nature, each, of hosts, and the saints of the Most High as we scatter them broad-cast over the land, were greatly plagued thereby. And in the bear their own fruits, in the ground made course of time it came also to pass that others ready to receive them. It is a law of the snuffed it, and they were taken suddenly with spiritual, as well as of the material creation, fits, and they did sneeze with a great and that the fruit tree yields "fruit after his kind." mighty sneeze, insomuch that their eyes were nature, as it finds its way into our periodicals, waxed rich by the commerce thereof. And it the greatest harm. The refined, both out of for their little ones, spent their money for it ting its growth, it is worse than idleness.

that we are Christ's disciples, is worse than from chewing, snuffing and puffing; we are none. It just reaches far enough to accom- slaves."

plish much to no purpose. What good can come from publishing and republishing a com-("that we say not ye") need not be ashamed The only thing that brother Bashor could to hand to our neighbors of other persuasions. not successfully gainsay was elder Dillon's If the Spirit's gift of knowledge, as it is imassertion that we did not follow the example parted unto us, were omnipresent, it might of the Savior in washing feet, as the one that not be out of place for correspondents and washed did not also wipe feet. Brother Bash- editors to aid local churches in exposing "spiror had to acknowledge that this was in some itual wickedness in high places," by giving parts of the church, but was happy to know space for local church disorders, with a view that many churches were changing to the to investigate and expose the quality. Woe single mode, and he hoped that the time would to the wolves in sheep's clothing, if such were soon come when the entire church would im- the case. But God has ordained differently, itate the example of Jesus in the practice of and so arranged this work as to leave a part of it in the hands of local churches, with rules of procedure, and the rest He has reserved Brother Bashor arose to affirm our practice for himself to be finished on the day of final in eating the Lord's supper. I was sorry that accounts. As for us, it is good for us to I could not remain until the discussion closed, heed the words of Paul, to reprove, rebuke, but the train on which I wished to go home exhort, with all long suffering and patience, left a 1:55, P. M., and so I had to forego but not to "judge an other man's servant," the pleasure of hearing the discussion through. nor to publish second-class matter or secondbut judging from what had already been ac- hand evidence. If the Spirit's gift of discerning complished I feel assured of an easy victory spirits rendered those in possession of it competent to judge the secrets of men's hearts, it I had the pleasure of meeting many breth- might be proper, by the aid of that gift, to ter is employed and the debate is to be pub- might set their real character in a true light, lished. The brethren living in Louisville had an andwarn those who are less favored with that How soon the debate will appear in book carnal strife, lies the life that is destined to

A LATELY DISCOVERED PARABLE.

SELECTED FOR THE "PROMINENT CHURCH MEMBERS AND CLERGYMEN THAT SMOKE TOBACCO TO THE 'GLORY OF GOD.'"

Then shall the kingdom of Satan be likenpromise of one of the editors to give it pub- ed to a grain of tobacco seed, which, though course of time, that the sons of men looked cannot approve of, and to write only to edify big and manly. So they put forth their hand and did chew thereof. And some it made sick While I find much in our periodicals to and others to vomit most filthily. And it edify and build up, I also find some matter further came to pass that those who chewed tian character is made up of the thoughts we ing it." And the mouths of all that were enthink and harbor in our minds. The thoughts slaved became foul, and they were seized with We might as well sow Canada thistle and filled with tears, and they did look exceedexpect to reap wheat as to sow bitter strife ingly silly. Yet others cunningly wroght and expect to reap the "peaceable fruits of the leaves thereof into rolls, and did set fire righteousness." "Beautiful are the feet of to one end thereof, and did look very grave them that publish peace," but the feet of and calf-like, and the smoke of their torment them that sow strife are not lovely. The ascended up forever and ever. And the cultilow and sensational wit and sentiment, and vation thereof became a great and mighty every form of the manifestation of our carnal business in the earth, and the merchantmen creates in the minds of some already weak came to pass that the saints of the Most High and sickly, a morbid appetite for such food. defiled themselves therewith. Even the poor This is probably the way in which it is doing who could not buy shoes, or bread, or books the church aud in it, loath it, and the unrefined And the Lord was displeased therewith, and are not edified by it. No matter whether the said, "Wherefore this waste, and why do work of the laborer is to plant, to weed, to these little ones lack bread, and shoes, and hill up, or to irrigate, if it is performed in such | books? turn now your fields into corn and away as to injure the plant instead of promo- wheat, and put this evil thing far from you!; and be separate and defile not yourselves any The ministry of journalism (if there be any more; And I will bless you, and cause my such) which cultivates every christian grace face to shine upon you." But with one acbut the one by which all men shall know cord they all exclaimed, "We cannot cease

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