The Progressive Christian.

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

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NO.35

POETRY.

HAPPINESS.

See! there she is; down there, down there; That's Happiness, ''gries Hope; ''for see! that crowds rush on, her smiles to share, From kings to men of low degree. ''Gries Hope; ''Beyond a doubt' its she. But quick! for we've not lime to spare; She's waiting for us there, down there, Down there, down there.

Seel there she is; down there, down there; Beneath the spreading boughs reclined— Dreaming of beauty ever fair And love that's always true and kind. How happy they such dreams who find! But quick! for we've no time to spare;" etc.

See! there she is; down there, down there;
Mid country seems so bright and calm—
Children and corn sheaves everywhere;
Rough courtships, too but where's the harm?
How happy he who caras a kepa!
But quick! for we've no time to spare;

'ctc

"See there she is; down there, down there; Her Keee Signum—L. S. D. What pride in youder millionaire! Who wins so much respect as he? How happy must a banker be! But quick! for we've no time to spare;" etc,

"See! there she is; down there down there; She marches to the dram and fife, And hears the cannon's voice declare. The fame that waits on mortal strife. How happy is a soldler's life! But quick! for we've no time to spare;" etc.

See! there she is; down there, down there; Where Jolly tars the anchor weigh. Smooth is the sea, the wind blows fair; With rainbow tints the heavens are gay How happy in that ship are they! But quick! for we've no time to spare;" etc.

See! there she is; down there, down there; Where clouds receive the setting sun. "I swear ha!" said the tired man, "I swear hat useless journeys ! Il have done. Indeed, I'm now too old to run. But, children, you who've time to spare. For you she's waiting there, down there."

Down there, down there!"

—Behangen.

Essays and Selections.

For the Progressive Christiau. Church Unity. No. 3.

ON THE IMPORTANCE OF THE HISTOR-ICAL TESTIMONY OF THE EARLY CHRISTIANS IN DETERMINING THE MEANING OF THE NEW TESTAMENT.

We come now to THE GENUINE TES-TIMONIES BETWEEN THOSE CALLED THE APOSTOLIC FATHERS AND THE DEATH OF THE MARTYR BISHOP CY-PRIAN IN A. D. 258. They are as fol-

First, JUSTIN THE MARTYR. He is thought to have become a Christian about A. D. 119 or 133.

I quote his First Apology for the Christians, chapters 79 and 80, or, according to another numbering, chapter 61. The work was written according to one opinion about A. D. 138, or 139, according to another about A. D. 150, therefore at the latest only about 50 years after the apostle John's death. The exact year is a matter of dispute, though I have given the earliest, and a later date. See column 133 of tome 6 of Migne's Patrologia Graeca, and after for a statement on that topic.

Justin the Martyr in this his First Accology for his Christian brethren, addresses the pagan magistrates as fol-

We will state in what manner we have been created anew by Christ, and have dedicated ourselves to God; that we may not, by omitting this, appear to any thing wrong in our explanation. As many as are persuaded and believe that the things which we teach and declare are true, and promise that they can live accordingly, are taught to pray and to be eech God with fasting to grant them remission of their past sins, while we also pray and fast with them. They are then led by us to a place where there is WATER AND THERE THEY ARE REBORN, IN THAT WAY OF REBIRTH, IN WHICH WE ALSO OURSELVES WERE REBORN. For they then do the bath IN THE WATER in the then do the bath in the water in the in the name of the Father of all and Lord God, and of our Savior Jesus Christ, and of the Holy Spirit. For the Christ has said, "If ye be not reborn, ye can not enter into the kingdom of the heavens," [John 3, 5, loosely an enter as was common in all are when quoted, as was common in an age when a writer did not always have the manuscript copy of the Scriptures with him, or preferred to cite its substance from memory rather than go the trouble of unwinding a long roll, or hunting up a passage without any concordance. ome people do not understand why the old writers so often quote the substance of a passage from memory, forgetting that they did not have printed books and concordances, and that man-uscripts of the whole Bible were then very costly and burdensome to carry

with one. Justin continues.]
"But that it is impossible that those who are once born, shall enter the wombs of those who have brought them forth, is clear to all * * *

And, moreover, WE HAVE LEARNED FROM THE APOSTLES THE FOLLOWING REASON FOR THIS THING: since at our first birth we were both without our knowledge or consent [literally, "since not knowing our first birth we were born by necessity"] of humid seed, by the mingling of our parents with each other, and were brought up in bad habits and evil conduct, in order that we may not remain the children of necessity or of ignorance, but may become the children of free-choice and knowledge, and may obtain IN THE WATER remission of the sins which we have before committed, the name of the Father of all and Lord God is pronounced over him who is willing to be reborn, and hath repented of his sins; those who lead him to the bath to be washed, theives, Envy, Party-spirit, Policy, saying this only over him," etc. Below Justin says that the candidate is

This is the first genuine passage definitive of mode after the death of definitive of mode after the death of Next, one, Defamer, (the scribe,) the apostles. As to the mode here ruthlessly stripped him of the numermeant, let Professor Stuart, a Congre- ous commended good deeds he had ungationalist, speak, (Biblical Repos.) tiringly performed. Ah! oppressor. Jan.—Apr. 1833, page 356). He there

a whole, most naturally refers to in- Because sentence against an evil work say: "I (we) endorse you, Favoritism MERSION; for why, on any other ground, should the convert who is to be initiated go out to the place where there is water? There could be no there is water? There could be no the convert who is to be initiated from the place where there is water? There could be no the convert who is to be initiated from the place where there is water? There could be no the convert who is to be initiated from the place where there is water? There could be no the convert who is to be initiated from the place where there is water? There could be no the convert who is to be initiated from the place where the place where

"Jesus answered, Verily, verily, I say unto thee, If any one be not born out of water and [of] the Spirit, he cannot enter into the Kingdom of God." And with this agrees the Latin Vulgate even, which has renatus ex aqua," that is "reborn out of water." And as man is born at his first birth out of the womb into the family of his earthly fawomb into the family of his earthly father, so at his second birth he is born Father. And with this accords the New Testament use of "regeneration" that is "born again," that is "rebirth" in the only two places, where it occurs that in Matthew 19, 28, and Titus

3, 5. In Matthew 19, 28, Christ says to his

apostles, "Verily I say unto you, that ye who have followed me, in the regeneration [that is "REBIRTH" as the Greek word here means] when the Son of Man shall bowed to the beast, the doctrine is that

all, or nearly all, the righteous have their part in the first resurrection, that is their rebirth out of the earth.

The only other instance where "regeneration," that is "rebirth" occurs, is in Titus 3, 5, where Paul writes, "Not by works of righteousness which we have done, but according to his mercy he saved us, by A BATH OF REBIRETH and a renewing of the Holy Ghost:" the "bath of rebirth" being the metaphorical birth out of the wonds of the water, an external and visible act, as external and visible act, as external and visible act, as external and visible of the work, even his renewing influence on work, even his renewing influence on the feath of very served as a part of the work, even his renewing influence on the flow sevant, even as I had judy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother trespasses;" St. Matt. 18, Did got lave "compassion?"

Mercy, amazedly, said: "They are as a ravening and a roaring lion; the metaphorical birth out of the wonds of the water, an external and visible as the first birth, and the "renewing of the Holy Ghost," by a foward action in baptism, have you?"

Well, sir, you baptize with one action, in the name of the Father, Son, and Holy Ghost, and that by a back ward action, and into the name of the long of the Watt. 18, Did got lave "compassion?"

Well, sir, you baptize with one action, in the names of the Father, Son, and Holy Ghost, and that by a back ward action, and into the name of the long of the Son, and into the name of the Pather, and into the name of the Son, and that by a back ward action, and Holy Ghost, by a foward action, in the name of the Father, son, in the name of the Father, son, and Holy Ghost, by a foward action in baptism, ward action, in the name of the Father, son, in the name of the Son, and Holy Ghost, by a foward action in baptism?

Well, six the "Well, six (Well, six the heart, or according to another view renewal by the Holy Ghost,", given daily before baptism and daily after renewal by the Holy Ghost, and daily after renewal by the Holy Ghost renewal by baptism, in his ordinary renewing in-fluences to make a man better and ho-lier, so making him in a daily full: like to be shot by pitiless archers?" er sense a new creature in Christ Je-

Or, if we leave our common version ing, the meaning will be a little different. The passage will then read,

Ghost, that is a bath in which a man is made a new creature in the sense of having all sin remitted by it, and be- Saviour's injunction, too, yet Evil Iming put into the covenant of the saved agination and Phariseeism looked awry by it, and of havingthen ceforth a coveif not that, then, better, the reference and spirit, at a more remote office, is to that renewing influence of the were, Everybody listen to ME! 1 brand Spirit on the heart, which by stirring his repentings and quickening his faith, and imparting new and holy desires ways! Ah! persecutors and oppressors, and imparting new and holy desires and purposes has by them brought him to the "bath of rebirth." And in that Micah 6:8. God will defend the sense, therefore, Baptism may well be right! called "a bath of rebirth and of renewing of the Holy Ghost" or "by the Holy Ghost." For "the help that is done upon earth" in sanctifying, "he doeth it nimself.'

To sum up; Immersion is the only mode of Baptism witnessed to by Justin. Not a solitary word does he say of sprinkling or pouring.

But he does not specify whether the dipping was single or trine. His con-temporary Tertullian is more definite on that point, We will give his testimony in our next.

Justin teaches moreover, that baptism is "for the remission of sins," and that it is a "rebirth," that is, he means, the emersion out of the water.

JAMES CHRYSTAL. Rahway, N. J.

For the PROGRESSIVE. A Similitude.-Luke 10:30-37.

JULIA A. WOOD.

One, Valiant-for-Truth, most dili gently and sacrificingly agitated and organized a sadly-needed and long-desired, glorious work-the cause of Christ. Afterwards he fell among the Self-Righteonsness. Then such wirepulling and secret sessions as ensued!

"know thyself!" God says, "There is "I am persuaded that this passage, as other to his own nurt

With a sympathetic heart and pityther, so at his second birth he is born out of the figurative womb of the water into the family of God his heavenly Father. And with this accords the New Testament use of "regeneration". priest." He evidently fired some explosive and terrific shots at Defamer; and also, apparently at his kith. Suddenly and remarkably the firing was silenced. After an interval he reversed his firearms.—Pliant! Little Faith! "He passed by on the other side!"

Not in order came and Not Biglit

Next in order came one, Not-Right, who aimed a deadly and entilading shot at this selfsame unscripturally-dealt-with, cruelly-assailed, Valiant-for-Truth.—Despotic treatment! Then sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." That was never fulfilled on earth. But it will be when, at the final resurrection, as an old writer well explains it, their bodies are so to speak figuratively born out. ent kinds of sharpshooters, with sinister scoffs, and exultations along the extended and imposing lines. Wounds when, at the final resurrection, as an old writer well explains it, their bodies are, so to speak, figuratively born out of the outh of the court of of the earth again. John describes that in Rev. xx; 1-5, where if we follow Tischendorf's latest lection in the fourth verse, "And whosoever had not be obtained by the board to the board him, O thou wicked servant, I forgave thee all that debt. * * * shouldst all, or nearly all, the righteous have not thou also have have had compassion

Remembering that Jesus said: "Blessed are the merciful," "go and do thou likewise ;" having witnessed oft-repeated. and some other modern translations and take the old Latin Vulgate rendertice, nor any pleadeth for Truth," (Isaiah 59), after a sufficient force mov-"Not by works of right cousness which ed by Faith, Judgment and Justice, we have done, but according to his in the hottest of the battle, with God's mercy he saved us, BY A BATH OF RE-truth for her shield and buckler, Mer-BIRTH and of renewing of the Holy cy went to him, (Valiant-for-Truth) Ghost," the meaning is that Baptism is not only "a bath of rebirth," that is a oil and wine. "Take heed that ye defigurative rebirth out of the water, but spise not one of these little ones;" St. also a bath of renewing of the Holy Matth. 18. How did you act about it? Echo-answers : "How ?"

Although the work of Mercy, and our at it, and felt constrained to cry aloud: nant claim to the aids of the Spirit; or, "Peccavi!" The invidious expressions that and them with MY rcto!" Ponder

ADMONITION

"Take heed therefore, that the light which is in thee be not darkness * *

* Blessed are they that hear the
word of God and keep it it;" St. Luke
11. "To him that knoweth to do good, and doeth it not, to him it is sin;"
James 4:17. "Not a forgetful hearer,
but a doer of the work this man shall
be blessed in his deed." James 1:22be blessed in his deed. James 1. 22.
25. "That servant which knew his bour, &c.
Lord's will, and prepared not himself, Well, I only intended to get your Luke 12: 47-49. "A sword is sharp-ened, and also furbished * Great, the mighty God; great in counsel, and mighty in work: Thine eyes are suppers. often upon all the ways of the sons of often upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings! * * Is there anything to hard for Man. doings! * * * * Is there anything too hard for Me?" Jer. 32;18, 19, 27. Therefore behold, I will this once time. cause them to know Mine hand and Said he, you do not baptize right; My might!" Jer. 16:21. "He that is Paul in the 6th chapter of his letter to first in his own cause secmeth just, but the Romans says, We are buried with his neighbor cometh and searcheth him him by baptism into death, therefore "by the hand of him whom Thou (He) wilt send." Ex. 4:13. God's "thoughts are not your thoughts." Isaiah 55.

Baptish ought to be administered by a backward action.

My friend, you do not appear to understand Paul on this subject. Paul To everything there is a season. Eccl. is speaking of the necessary prepara-Lay this to heart.

A SIGNIFICANT FACT.

whose spirit, manner, time and place not in the grave.

Matt. 10:28. Cease ye from man whose breath is in his nostrils; Isaiah 2:22. "Confidence is an unfaithful man in Ken.

At a depot in a large town, while wasting for a Southern bound train. I met two Methodist ministers, and also a Baptist minister. After a short interview, I saw by the turning of their eyes that it fell on the Baptist minister to ask me questions. He then said:

"How are you getting along at Ross-

I said, "Not as well as we would desire in spiritual matters?"
"Well, by what name does the government recognize you as a church?"
I answered him as best I could.

"Well, we are all Baptists, at any-rate. What is the difference between

"Paul in his first letter to Corinth, 10th chapter; Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were baptized into Moses in the cloud and in the sea,' &c. I suppose you will admit that, that baptism was a type of the christian baptism."

'O yes;" said he, "I beleive it was." "Well, then, if it was, in that baptism Moses commanded Israel to go forward.

"Yes,' said he, 'they went forward."
"It don't agree with your baptism,
for you go backward." Well Little not intend to argue the question; I only wanted to get your

mind on the subject." "Do we differ on any other ordiance in the New Testament?" "Yes, sir; we cat the Lord's supper

and you do not." "Well, sir, it strikes me forcibly that the supper the Lord ate with his disciples the night in which he was betrayed was the Jewish pasover." "It was??

"Yes. sir." said he, "it was; you have no scripture to the contrary, have

Yes, sir. Turn to St. John's testimony (13: 1) Now before the feast of the passover, &c. Is that all?

No: turn to the 18th chapter 28th verse, then led they Jesus from Caiaphas unto the hall of judgment, and it was early, and they themselves went notinto the judgment hall, lest they should be defiled, but that they might cat the passover. Is that all? said he.

No, in the 19th chapter of Luke and 14th verse, And it was the preparation of the passover, and about the sixth

neither did according to His will, shall mind on the subject. Then, said he, be beaten with many stripes;" St. you cat two suppers?

No, sir. Then we take the bread and wine that it may glitter: should we then and we call that the Lord's supper, make mirth?" Ezek. 31:9—10. "The and you take a supper and also the

I will not argue the question at this

Prov. 18:17. God sends a thing baptism ought to be administered by a

tion that every one must make while in this life in order to meet death Therefore, haptized or planted togeth-When the sturdy forms of Pliable er in tuh likeness of His death, not the one by one, stalk forward, and loving- likeness as to the manner in which peo-"know thyself!" God says, "There is by one, stank forward, and forward, and forward, and forward, and forward, and forward, and with a mark, ple are laid into the grave to await the other to be some into the grave to await the compliment, but it is not the grave to await the compliment, but it is not the grave to await the compliment.

Very well, I wanted to know how you understood Paul on this subject. Those standing by were quite amus-

Confidence is an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint;" Proy. 25:19.
"He that winketh-with his eye causeth sorrow;" Prov. 28:21. "If thou faint in the day of adversity thy strength is small;" Prov. 24:10. "The race is not to the swift, nor battle to the strong;" Eccl. 9:11. "God is Judge: the pulleth down one, and setteth up another;" Psalm 75:5-4.

For the Progressive.

For the Progressive.

For the Progressive.

The Difference.

BY JOHN NICHOLSON.

At a denot, in a large town, while and money and neglect of business no less than \$3.000 in the last nineteen years, all to serve the church. What is your proof that it is dishonest for the needy to ask help? Were you never needy? Did you never ask for aid? I rather think I have heard you beg, and that, too, on your knees. Where is your proof that if the church would pay her preachers, even a salary, that the candidates for the office would be plenty? Are you not aware of the fact that the churches who pay their preachers have fewer of them in proportion to the number of membership and extent of territory than the Brethren have? Consider, for a moment, and I think you will feel to take that assertion (for that is all there is of it)

Do you really think the minister is the Do you really think the minister is the only one who should feel interested in the conversion of souls? About the close of your article you insinuate just that very thing. I am glad to notice that you are no respector of persons; I know, too, that you are not stingy; in fact, I have evidence of your liberality; changed my mind on this subject, and I believe you will, by discarding human authority and prejudice and permitting reason and the Bible to dictate. At no very distant time I expect to write an article for our free rostrum and endeavor to set formation or prejudice. I have foot in the street-car or places where it will trouble others when passing by.

Never write to another formation of a gentle-more related or engaged to her.

Never cross the leg or put out one foot in the street-car or places where it will trouble others when passing by. and endeavor to set forth a number of reasons why ministers should be paid.

For the present I bid you good night. W. J. H. BAUMAN. Nora Springs, Iowa.

For the Progressive Critics and Criticism.

BY LANDON WEST.

There is a habit now quite prevalent both in church and in state, which could with advantage be dispensed with. It is the silly habit of criticising everything we hear and see, and that, too, with no other motive, apparently than to make each object thus used, appear as ridiculous as possible. The appeal is not, in anywise, made to the consciousness of merit, but rather to that of ridicule; and seems to show forth, most unmistakably, that public opinion has gone crazy on style.

A man may preach the word with the power of an Apollos, but nothing more is seemingly thought of it, than the style of its delivery. The message itself is little thought of. And should the speaker not obtain the approbation of his congregation of critics, which is common, nothing is noticed and condemned so much as the style of his address; whilst, on the other hand, if the style of a speaker be approved, all al lowance is made both in doctrine and its application. Charity has, in this, a short rein for style, but an endless one for everything else. The truth is wholly over looked. And so it is in society. Honesty and purity may be unspotted in the character of young men or women, but because they have not yet learned to put on style, they are not wanted; whilst style is allowed to recommend many others into favor with the public, when they have no more to advance them thus than a fine suit of clothes and a sleek tongue.

The fault of looking so much on style appears to be a general one, and has its grasp of iron upon editors, preachers, doctors, lawyers, farmers, mechanics and all; and the one who is curious and bold enough to look through the outside shell, to see what principle is encased within, is an exception.

Kind reader, please to look a little farther than the style you may see, or the sound you may hear; for the one is mercly a covering for the casket of a mind and soul within, if it indeed holds so much; and words are, at best, only the signs of ideas. It is not the sign which gives wisdom, but it is the thought which instructs. If words nite. give not this, they are but as sounding brass and tinkling cymbals. Sinking Springs, Ohio.

Never neglect to perform the comyou. You must not forget.

be initiated go out to the place where there is water? There could be need of this, if mere sprinkling or partial affusion only was customary in the time of Justin. On this passage see and Reeves in his Apologies, on this place.

But lest any kind and candid reader may have been misinstructed by preachers ignorant as to the New Testing preachers ignorant as to the New Testing preachers ignorant as to the New Testing. The properties of terms without further examination, let terms without further examination, let experiment on the province, marked by that the literal Greek rendering of John 3, 5 is,

Jesus answered, Verlly, verlly, I say unto thee, If any one be not born that one controlled the special sections are the controlled to the pression sumpt the holy place of Relig.

Merey attracted by this public hear and the sum of John 3, 5 is,

Jesus answered, Verlly, verlly, I say unto thee, If any one be not born that one controlled the special section is in the sum of John 3, 5 is,

Jesus answered, Verlly, verlly, I say unto thee, If any one be not born the properties of the spirit is in his nostrils; "I sainh 2,5 case ge from man whose pression and bodd in his public hear and particle and particl Rum means ruin. The rum-devil is of our New England Protestant churches stand clear in this matter, can he warn his flock to keep clear of these breathing-holes of Satan? That is a fearful beginning for a pastor, who is called to preach a gospel that teach es to avoid the very appearance of evil.

—Zion's Herald.

Seeds for Thought.

Stability out of the pulpit often speaks more eloquently than ability in the pulpit.

Those are the best Christians who are more careful to reform themselves than to censure others.—Fuller.

Never send your guest who is accustomed to a warm room, off to a cold damp spare bed to sleep. Never enter a room filled with people without a slight bow to the general

company when first entering. Never fail to answer an invitation, either personally or by letter, within a week after the invitation is received.

Never accept of favors or hospitalities without rendering an exchange of civilities when opportunity offers.

Never fall to tell the truth. If truthful, you get your reward. You will get punishment if you deceive.

Never borrow money and neglect to pay. If you do you will soon be known as a person of no business integrity. Never should the lady accept of ex-

you are on this man not related or engaged to her.

formation, or a favor of any kind with-out inclosing a postage stamp for the

Never fail to say kind and encouraging words to those whom you meet in distress. Your kindness may lift them out of their despair.

Never refuse to receive an apology. You may not receive friendship, but courtesy will require, when an apology is offered, that you accept it.

Prayer in the morning is the key that opens to us God's mercies and blessings. Prayer in the evening is the key that shuts us up under his protection and safe-guard.

God makes the earth bloom with roses that we may not be discontented with our sojourn here; he makes it bear thorns that we may learn to look for something better beyond.

A zealous soul without meekness is like a ship in a storm, in danger of wrecks. A meek soul without zeal is like a ship in a calm, that moves not as fast as it ought .- Mason. Never examine the cards in the card-

basket. While they may be exposed in the drawing-room, you are not expected to turn them over unless invited to Never, when walking arm in arm with a young lady, be continually

changing and going to the other side, because of change of corners. It shows too much attention to form. Never insult another by harsh words when applied to for a favor. Kind words do not cost much, and yet they

may carry untold happiness to the one to whom they are spoken. Many a one is worn out in body embarrassed financially, and discouraged in spirit, because he thought he could find another path than that which he felt persuaded the Lord wished him to

As it is not putting on a gown that makes the scholar, but the inward habits of the mind, so it is not putting on an outward walk of profession that makes a Christian, but the inward

grace of the heart. The gospel teaches a communism which is unselfish; it says, "All mine is thine." But the world's communism is the very opposite. It says, "Stand and deliver. All thine is mine." And the difference is infi-

Never attempt to convey the impression that you are a genius, by imitating the faults of distinguished men. Because certain great men were poor penmen, wore long hair, or had other misson which the friend intrusted to come great by imitating their eccentricities you will be.

The Progressive Christian.

A Religious Weekly.

J. W. BEER, Editor and Proprietor

BERLIN, PA., SEPT. 5, 1879.

The subscription of the PROGRESSIVE CHRISTIAN \$1.00 a year, in advance.
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2. All new subscribers who send us one dollar each before the first of October next, shall have the paper one year from the time their subscriptions are activity of their christian service received.

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year, 30 cents; from the first of October t o !Le end of the year, 25 censt.

We would be pleased to have all our arents, and readers take an interest in | to let them see and feel that we apthis matter, and send in as many as preciate the interest they manifest possible at these cheap rates. The in our welfare. If there is anyevenings are lengthening perceptibly, thing in your manuscript that and people will read more than they did for a few months past; and with a faithful effort on the part of our readers, our list may be greatly increased. Some of our agents have done very well; and we are sure that many others, with the same effort, could do equally well.

We expect with God's blessing to continue to send the PROGRESSIVE regularly; but if we are liberally supported, so as to relieve us totally from embarrassment and suspense, we will sleep easier, and, no doubt, give you a better paper. Send right along, and help us in our good work.

WRITING FOR THE PRESS.

It is a very important and responsible matter to write for a religious paper. It is to be feared that many who write for our papers do it without due consider- We should endeavor to write so away like the darkness of night before the imputed righteousness of Christ. ation. What they write, if it gains as to lead them to a knowledge of the light of the sun. Light does not taken in childhood from the lowest and in this sense baptism is for the readmittance, goes into hundreds of duty and impress them with the pels it by its own effulgence. to some extent, a critic, and of right should be; for in this, as in other things, we should prove all things and receive what is good. have a tendency to make an un-Every studious reader will pass judgment upon the sentiments minds; but everything should be which he reads; and according to so ordered as to show the religion that judgment will the writer rise of Christ in its native and signifior fall in the estimation of his cant beauty and attractiveness, so the Progressive are the same that readers. The careful writer, who as to lead others to admire and masters his subject and expresses his thoughts and feelings in good style, is sure to win the attention for our church papers should be in charge made against our conferences? and gain the confidence of his strict accord with this profession. If not, why against us? We have readers; while, on the other hand, if Our writings should exhibit the shown (and no one has attempted to either the sentiments expressed or the language used should be- his holy word, and abiding affec- place to discuss these questions. We they are willing to eat the honey, but terest wanes, confidence weakens and the effort is at least a partial failure. Thus for the writer's own standing, as well as the weal of the readers, he should think profoundly and prayerfully before placing his thoughts on paper for the public eye. Especially should writers tor religious papers be certain that their ideas are in harmony with the gospel. When the matter is sound, the manner can be excused, so long as it is not repulsive to the genius of Christianity. Writers should ever remember that "words fitly spoken are like apples of gold in pictures of silver." Writers will be greatly assisted by keeping before their mind the character of the paper for which they are writing, and the conditions and wants

3. Will not A. M. be required ere fant church membership, and we should say no, it would gender strife; brings forward the questions, Who read our church papers? and what are their conditions and wants?

1. Young members read our PAPERS. Some of these are old in years but young in membership and christian experience, but many are young in both senses. These are but lambs in the fold, and they require special attention and care, ever dreaming of associations, mutual Their hearts are warm with their or otherwise for the preservation of first love, their feelings are tender, their desires pure and their purposes good. Their condition and blessed us with peace and plenty, that wants should be kept in view, associations of the kind are now con-Nothing should be written that would tend to discourage them or hinder the work of grace in their hearts. This is an important rule, tions and answer in order.

Of course, it is not to be expected years ago, was wrong upon this or any all of his host are to be resisted; sin in those who make a fetich of a capapie that everything should be intended for there are others who can endure and who need stronger food, and their wants must be met; but in doing so we must not discourage, alarm, or drive away the tender lambs. When your article is ready to be mailed to the publisher, you will do well to ask yourmembers; and if there is, you should omit that, or so modify it as to make it harmless.

2. AGED MEMBERS READ OUR PAPERS. These have been in the service for a long time. They are the fathers and mothers in Israel. They have borne the brunt of the battle-the heat of the contest, for years; and they must soon lay their armor by and go to their home of everlasting peace and rest. They have endured much, and they are happy to see the army of the Lord screngthened by new recruits and moving forward to greater conquests; but how sad it would be if those who are in the vigor and should treat them with any want of respect or christian courtesy, The aged should not be avoided ed or snubbed. All due honor Insurance Company, all sharing ad val. 4. From No. 35 to the end of the should be given to their gray hairs; and if in any case it should not be thought best to be governed by their counsel, it is still our duty would needlessly annoy or wound sideration of the editors and contributhe feelings of the old cross-bear- tors of our Church papers. We think ers, modify it. There can be nothing gained by giving needless Progressive: "Foolish and unlearnoffence to any one; and certainly ed questions avoid, knowing that they when we have this submissive spirit, it is wrong carelessly, ruthlessly, do gender strifes. Neither give heed he will be our Shepherd, and then can it is wrong carelessly, ruthlessly, to putthorns into the pillows of our minister questions rather than godly until we feel that we are nothing, can fathers and mothers, who must edifying which is in faith. Refuse soon pronounce their benediction profane and old wive's fables, and exand last farewell.

3. "Unconverted persons read our papers." They are away from Christ. Some of these may be unbelievers, some may have had but little opportunity to become acquainted with the way of life, and others may have been instructed in the truths of the gospel by pious parents, but have wandered away into the forbidden paths of vice and folly. We should have should have shomes and may be read by thous- excellency of the knowledge of papers ands of persons. Every reader is, Christ. They need the light of God's word and the salutary influence of good example. Nothing should be written that would tavorable impression upon their embrace it. We make high pre- District Meetings, and our Annual tensions, and our way of writing Meeting from year to year. Is the greatest possible love of God and deny it) that our papers are the better tion to his people. In short, in care not about the opinion or mere ipse gather none.-M. M. E. writing for the press, write for the digit of any one. It is good sense, sound glory of God and the salvation of argument, based upon the gospel of souls, and it will injure no class of Christ, that will influence us in this and cannot be recommended or enforcreaders, and will benefit some.

OUR EXCHANGES.

PRIMITIVE CHRISTIAN, No. 34. Under the heading, "Whither Are We Drifting ?" and on the subject of formity question-"non-conformity to "Life and Property Insurance," Bro. uniformity"—that causes the strife Hays, of Virginia, says:

1. If the counsel of the Old Brethren years ago was right upon this and other innovations creeping in among us, where do we as a church and a people stand to-day?

generate sons disregard the counsel of "brother going to law with brother'

bodies outside of the church? bounds of giving advice, by assuming to decide that an organization whose sole object is the conservation of treasure which we are commanded not to Mast we lay down our pen and close lay up here on earth, is not contrary to

the Gospel? 5. Can it be that the faithful ser vants of Jesus in other years, lived, and died, and went to their reward without this world's goods, and that we of the nineteenth century have so far lost "faith in God" who has so abundantly sidered necessary and according to the

Read Matth. 6: 19-34, and reflect. REMARKS.-We have obeyed direc-

other subject, what is our duty as a all of its forms is to be assailed and ecclesiastical costume, or of anything for them and suited to their wants, church and people to-day? Should we cling to ancient counsel or custom on truce. Even the devil would cry, account of of its age, or should we try to get right.

2. Perhaps the Annual Meeting can answer better than we; but as the Minutes of our Annual Meetings are only advisory and not statutory, why may they not be preserved as history? self whether there is anything in it If we should, in some things, "disre- ation. that would discourage young gard the counsel of our fathers in days gone by," will that .make us degenerate sons?" If so, whose sons?

3. No, not if the decision of Annual Meeting be observed, that "the charter, if there is one, does not require a brother to compromise any of our prin-

4. It does not, unless, indeed, it is er practice?

of many things that shall be "when a hundred years have rolled."

Wherein would it conflict with any orem each other's losses, under certain qualifications, and having under its management some sound Savings In-

In "Sister M's Seed-basket" we find the following seed:

"We humbly commend the following passage of Scripture to the serious contheir truthfulness is being verified, to some extent, in the columns of the ercise thyself rather unto godliness. Shun profane and vain babblings; for they will increase unto more ungodliness." To publicly discuss the question of non-conformity, and many other things, certainly does 'gentler strifes' and may 'increase unto more ungodliness.' It seems to us that it is not the mission of a religious paper to make a purifying the Church, and individuals,

> Dispel with glorious might All our night."

We have seriously considered those Scriptures, and will do so; but we do not know why our Maryland sister imputed rightcousness of Christ to should charge us with discussing "fool- raise us from the level of mortality to ish and unlearned questions," "fables and endless genealogies," and even "old wives' fables," and "vain babare discussed in our church councils, matter.

How does our sister know that the question of non-conformity genders strife. If it is a foolish and strife-engendering question, why did Paul say, "Be not conformed to this world?" But perhaps it is the other non-conand trouble. Exactly so. Why then was that question ever originated and forced upon us? If many of our mem- to principles, but who are only wedded bers should be drunkards and we would to faction or tradition, often inquire, undertake to correct them, it might 2. Why preserve the Minutes of the proceedings of A. M. when we as deproceedings of A. M. when we are deproceeding to the A. M. W. W. W. W. M. W. W. M. W. W. M. W. principles of the church as it relates to should we on that account, keep quiet growing out of the grant for corporate and allow the truth to be trodden under foot? If there should be any 4. Does not A. M. transcend the abuse of power in the church and we should speak against it, it would create ed Bride of the Lamb. some confusion and disturb the peace, our lips for the sake of peace ? No; not by any means, Such peace is ofnot to send peace but a sword," This causes such strife that "a man's foes shall be they of his own house." Christ is the altogether lovely and infinitely furbished sword, and is placed in the hands of his disciples, not as a mere dress as his heart. and it should never be overlooked. 1. If the counsel of the Brethren, feint, but for actual battle. Satan and

vanquished. In this war there is no "Peace, peace," if he should see his "Peace, peace," if he should see his to select his apparel from the devil's cause in danger. But let the cry of ward-robe.—C. H. Balsbaugh. peace come whence it will, if it means cessation of war against sin, the answer of God is, "There is no peace." Such peace would have crushed the reformation, and it will crush any reform-

But it is said that "this strife is in the church." Very well ; what of that? How will you reach evils and abuses in the church? Will you go out and the reality of union with Christ in the whip your neighbors to correct faults essential quality of his life, and the in your own family? Or does God wink at and make some allowance for sin in the church? As the Lord is the whole Christian world to show that holy, he will have no fellowship with we need and ought to have any such transcending our liberty, according to the unfruitful works of darkness; and contrivance. This order is not to be the principles of the gospel, to have sin in the church is only sin in an agany worldly possessions at all. What gravated form. Read the prophecies says the Word? How does the broth- and see what the Lord saith to and of his people. His most terrible threats | man and all men to contrive anything 6. They went to their reward with- were pronounced against Jerusalem as good as these. out dreaming of railroads, telegraphs, and Israel on account of their forgetreapers, separators, and many other fulness and idolatry. God is unchangethings which we see and use. This able. When he speaks we must hear: does not disturb their peaceful slum- when he commands we must obey; and gospel, we need no human contrivance. ber. So will we pass away, ignorant where God's perfect law is silent no man can speak with authority.

we love the church of our choice, but is it "a burlesque on Christianity to principle of the gospel for the entire above all we love God our Savior and contend that it does not as truly shape church to be a grand Life and Property his holy word; and being influenced by a person's dress as his heart"? It is this superior love, we will labor on in an easy matter to make strong, dogthe cause of grace and truth as we un- matic statements: but to establishderstand it, and we hope our fellow- them by the gospel or sound reason may members may soon see that our opposi- not be so easy. If it does shape the tion is not against them, but in their dress, it shapes the coat. Is the round behalf and against evil.

THERE is none, or nothing, that has such universal control of life and death as David's Shepherd has; hence we point you to him. But your acceptance of him must be absolute. Worldly aggrandizement must be crucified with Christ; we must learn to put no trust in self, but all in the Lord; and to tables and endless genealogies, which | we appreciate his care for us; and not we comprehend the spirit of the lan-guage of David, "The Lord is my Shepherd, I shall not want."-C. G.

THE gold, before it is fit for the diadem of a monarch, must be purged of its dross, so as to be unobnoxious to the severest test; and the dia-mond rough from its primeval bed must be polished until it can gather up sort of filter of itself for the purpose of a sunray and glorify it. But unlike the diamond we are to change worlds, of all sin and superstition, They should | and the intrinsic worth of our souls vice and folly. We should have the condition of such at heart. In the light of nonness, over-flowing with all Christian graces and forming and refining influence of Gospet the condition of such at heart. quarrel with darkness but simply dispels it by its own effulgence. May our est ranks of society and make him shine in the court of an emperor, but it is not possible by any human means to fit a man for the courts of heaven and the palace of the Eternal one. Divinity alone, may associate with Divinity, and so we need the substituted or the infinitely higher plane of immortality.—B. C. Moomaw.

BRETHREN AT WORK, No. 34.

O what good all may do by being warm" in the Master's cause! To such I would say, work on; be not discouraged. Though your motives may be impugned, and men may make hard speeches against you, do not fail to look for the crown. Envy and jealousy lie at the bottom of all opposition; and the more good you do, the louder Satan

The adopted order of dress is not, as an order, directly of Divine injunction, ed on that ground. And herein lies the error of its advocates. The challenge however may be safely offered to contrive a different order to express more distinctly the reality of union with Christ in the essential quality of His life, and the mode and purpose of its expression. The endeavor to render it obsolete at the expense of harmony and prosperity with a view of substituting another less repugnant to the carnal

mind is ignoble. Those not personally acquainted with me, who imagine they are committed 'To what party do you belong ?" ily, I am not of Paul, nor Apollos, nor of Cephas. Neither of these died for me, nor was I baptized in the name of either. I cling to Christ crucified, and this means death to sin, opposition to the flesh, conflict with the devil, sepa-ration from the world, identification with the Most High and Holy in character and aim as manifest in Jesus of Nazareth. Brotherhood in these essentials constitute the household of faith, the elect of God, the single-heart-

I am not pleading for any particular style of dress, not even for that which as truly expresses christian character as the manger and the Cross express fensive to God. This is shaking hands plead for the very life of God in the with the devil. Christ the Prince of soul, which employs the body as the peace says: "Think not that I am exponent of the Divine perfections, come to send peace on earth; I came not of necessity bloom into a round coat, or a broad brim, or a plain cap, as human vitality produces essential human peculiarities; but it does separate from the unredeemed, even in dress, with as distinct a line of demarcation as loving, but he sends a sword, living the genus homo preserves from identifiand powerful. It is a sharp sword-a cation with lower animals. It is a burlesque on Christianity to contend that

else of sacred significance; but my whole soul is in arms against the movement that would allow the Christian

Remarks :- As "the adopted order of dress is not, as an order, directly of Divine injunction," no human or ecclesiastical "legerdemain" can make it, "as an order," of Divine obligation; therefore it may not be made a condition of membership. Mark'this.

On the challenge to contrive "a diferent order to express more distinctly mode of its expression we agree. But we offer a challenge to the writer and and pierced themselves through with substituted by another man-made contrivance, but by the principles of the gospel of Christ. We challenge any As brotherhood in "essentials con-

stitutes the household of faith," and as the essentials are all found in the If "the individual indwelling of God does not of necessity bloom into a round We love our brethren and sisters, and | coat, or broad brim, or plain cap," how coat the shape? If not, why wear it? But if it is the shape now, why was it not the shape eighteen hundred years ago? Or does it change so as to give one shape then and another now? If so, does it also give a different shape to the heart now? These and similar questions arise in our mind. It is astonishing to see to what lengths frail he will be our Shepherd, and then can humanity will go to bolster up its sinking, crumbling contrivances.

THE GOSPEL PREACHER, No. 30.

Should it so happen, from unavoidable circumstances, that a convert, after exercising repentance and faith 11. But thon, O man of God, five these things; and follow after righteousness, godliness, faith, love, patience, meckness of spirit, 12. Fight the good fight of the faith, lay hold out he eternal life, unto which thou wast called. should die before he could use the sign of pardon or baptism, his essential marriage to Christ by faith and repentance would save him. God would accept the will for the deed; like the thief on the cross. This, however, is only admissible when the sign cannot be used, and comes in only as an exception to the rule.

Then the penitent may be pardoned before baptism, on God's part, but the penitent can only realize this for himself, through the medium ordained by mission of sins. No person can prove from the Gospel that, as a rule, we exfrom the Gospel that, as a rule, we experience pardon before we use the sign. To neglect using the sign would be sin in itself. All true penitents use the sign when it is possible to do so. But some will say, does not the penitent experience pardon as soon as he is pardoned in the Divine mind? This does not necessarily follow. God had put away David's sin, but David did not know this till he was told by the Prophet.

Christ is the source of all pardon. But he only communicates pardon to the penitent through the medium He

the penitent through the medium He has introduced. As the Governor resolves to pardon before the medium through which his pardon reaches the criminal, is resorted to, even so the pardoning power-Christ, first exer-cises pardon, and this reaches the penitent through his use of the sign of remission.

The sign of remission may be called a telegraph that reaches from earth to heaven. Christ stands at the upper end with a telegram of pardon ready. The penitent in using the sign changes the battery; water being a good conductor, and up goes the dispatch and down comes the pardon.-J. S. Moh-

SUNDAY-SCHOOL CONVENTION. We call the attention of all whom it | circumspectly. may concern to the fact that the Sunday-school Convention for the Western District of Pennsylvania will be held 15-29. on the 23rd and 24th insts., at Berlin, Pa. A few weeks ago we published a preparatory programme, and asked the brethren and sisters to whom duties were assigned to report to the commit-

tee. Some have done so, but a number of them have not been heard from yet. It is desirable that they should report at once, that it may be known who may be expecied to be present. A good representation is desired. Those who intend to come by rail

will change cars at Garrett, on the Pittsburgh Washington and Baltimore R. R., at which point they will take the train for Berlin, on the Berlin son of a Greek father and a Jewish R. R. Those coming from a distance should come on the 22nd, at anyrate grandmother, Acts 16: 1-3; 2 Tim. 1: they should come so far that they can reach the place of meeting on the morning of the 23rd for the morning session at 10 o'clock.

Write to Bro. H. R. Holsinger, Berlin, Pa.

AT a church meeting in the Santa

Fe congregation, Ind., on the 14th of Angust, Bro, David B. Wolf was elected to the ministry and brethren Simon Bohn, Henry and William AnSUNDAY-SCHOOL

LESSON XXXVII.—SEPT. 14th, 1879.

THE CHRISTIAN IN THE WORLD. 1 TIM. 6:6-16.

6. But godliness with contentment s great gain. 7. For we brought nothing into this world, and it is certain we can earry nothing ont.

8. And having food and raiment, let us be therewith content.

9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, many sorrows.

11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Ponti-

us Pilate witnessed a good confession; 14. That thou keep this commandment without spot, unrebukable, until the appearance of our Lord Jesus

15. Which in his times he shall show. who is the blessed and only Potentate, the King of kings, and Lord of lords; 16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen.

OTHER TRANSLATIONS.

AMERICAN BIBLE UNION. EMPHATIC DIAGLOTT. 6, But godliness with 6. But PILTY with a conteniment is a great means of gain. 7, For we brought nothing in-Competency is grea we brought nothing into the world; it is certain we can also carry
nothing out; 8, and
having food and raime: t
let us be therewith content. 9. But they who
desire to be rich fall in-

which thou wast called,

gain.
7. For we brought
Nothing into the wonder
and it is evident that we
are not able to carry
anything out:
8. And having supplies of Yood and Clothing, with These let us
be satisfied
9. But THOSE WISHING
to be rich fall into a
Temptation and a Snare,
and into many foolish
and injurious Desires,
which sink Men into siuk men into destruc-tion and perdition 10. For the love of money is a root of all evils; which some coveting and injurious Desires, which sink Men into Des ruction and utter Ruin;
10. for a Root of all kinds of Evil is the LOVE.
OF MONEY; which some longing after, wandered from the PATTH, and pierced Themselves around with many Sec. after wandered away from the faith, and pierced themselves through with many sorrows.

11. But THOU, O man of God! flee from these things, and pursue Righteousness, liety, Faith, Patience, Love, Mechaess.

12. Maintain the GOOD Contest of TAITH; lay hold of alonian Life, for which thou wast called out and didst confess the GOOD Confession in the presence of Bany Witnesses.

13. I charge thee in the presence of That and didet make the good profession before many witnesses.

the presence of THAT GOD, who makes alive ALL things, and THAT Christ Jerus who TESTI-13. I charge thee in the sight of God, who preserves all alive, and

Kings, and Lond of Lords—
15 the only one ros-sessing issuorality, in-habiting light inacces-ible; whom no one 15 Men has seen, nor is able to see, to whom be Honor and Might aion-ian. Amen.

BIBLE HFLPS.-6. Ps.37:16: Prov. 15:16: 16:87
Heb.13:5. 7. Job 1:21:Ps. 49:17. 8. Heb.13:5.
9. Prov. 15:27: 20:21:25:20: Matt. 13:22: James 5:1-5. 10. Prov. 1:10-19: Ex. 23:8: Deut. 16:19.
11 2 Tim. 2:22: Man of God, Deat. 33:1:18. m. 2:27: 2 Tim. 3:17: fee: 1 Cor. 6:18: 7 Jlow &c., Heb. 12:14: Jove, &c., Gal. 5:22. 12. Fight, &c., 1 Cor. 9. 25, 28:2 Coriuthians 6:7: 2 Timothy 4:7; Heb. 10:752: called. Rom. 8:28-30. 13. Charr. 1 Tim. 5:21: quickdeneth. John 5: 21. 25: Eph. 2:1; before Pontius &c., Matth. 27:11: John 18:37: witnessed, Rev. 1:5; 3:14. 14 Kc:p. Col. 4:7; John 4:21: commandment, John 12: 44-59: 13:34; 15: 12, 17: without spot, James 1:27: murc bukable, Col. 1:22: antil the appearing &c., Phil. 1:6, 10: 1 Thess. 3:13: 5:23. 15. 1 Tim. 1:11, 17: Rev. 17:44:19:16. 18. Immortal 1 Tim. 1:17: Invisible &c. Ex. 34:20; John 6: 46; Eph. 3:21; Phil. 4:20.

[From the Scholar's Hand-Book,]

COLDEN TEXT.—They are not of the world, even as I am not of the world.—John 17:16.

CENTRAL TRUTH .- Saints must walk

SUB-TOPICS AND DAILY READINGS. M. Contented with his lot, Prov. 15:

T. Shows fruits of the Spirit, Phil. 1: W. Withstands Evil, Heb, 12: 1-11.

T. Confesses Christ, Luke 12:8-10. F. Looks for his Second Coming, Ti-S. Honors him, Rev. 5, 1-14.

S. Honors him, John 5: 21-23.

INTRODUCTION .- Paul wrote his first epistle to Timothy near the close of his life, A. D. 66-68. This is one of the three "Pastoral Epistles" (the second Epistle to Timothy and the Epistle to Titus being the others), and gives special instructions for the teaching and care of the church.

NOTE.—Timothy was in charge of of the church at Ephesus. He was the mother, and was specially taught in 5; 3: 15. The pious family gladly received the Apostle on his missionary tour, Acts 16: 1-3. Timothy was circumcised, and became a very efficient and trusted Evangelist. Tradition says that he was put to death, at Ephesus, by a mob, during the celebration of the heathen festival of Artemis or

EXPLANATIONS AND QUES-

LESSON TOPICS .- (I.) THE WORLD'S TEMPTATIONS. (2.) THE CHRISTIAN'S

I. THE WORLD'S TEMPTATIONS, (6.) it does not as truly shape a person's has now four ministers and seven dealers as his heart. * * * * * * has now four ministers and seven dealers as for the future one. (S.) food, compare the Lord's Prayer, "Give us this

day our daily bread." our necessary food ; raiment, covering, clothing and shelter; content, the original word is in the future tense, "we shall be sufficiently provided" (Alford). (9.) snare, being entangled, as in a net; drown men in, sink, or plunge them into; destruction and perdition, moral ruin in time and in eternity. (10.) root of all evil, every form of evil may spring from covetousness as its root. Greed of gain may cause the violation of every one of the commandments. Notice it is not the money, but the love of it that works the evil; coveted after, literally, "stretched out their hands to take;" erred, wandered away from. . .

I. Questions.—State what you know of Timothy. Of the Church of Ephe-sus. Of Paul's circumstances when he wrote this Epistle. How would greed of gain be likely to manifest itself in a rich city like Ephesus? What is better than riches? Job 28: 12-19. With what should we be content? Name some of the evils that come from the love of money. Show how it may lead to the violation of each of the ten commandments. Mention some of the sorrows it brings.

II. THE CHRISTIAN'S DUTIES. [11.) thou, Timothy ; man of God, a designation of the Old Testament prophets, 1 Sam, 9: 6-10; flee these things, the love of money, and its accompanying evils, see vs. 4, 5; patience, steadfast endurance under afflictions and persecutions. (12.) lay hold, as one running a race does of the prize, comp. 2 Tim. 4:7,8; special trial. (13.) who quickeneth, "endueth all things with life" (Alford); before Pontius Pilate, the Roman Governor before whom Jesus was put on trial, John 18: 29. (14.) commandment, the Gospel rule of living; spotless, so that it receives no stain; unrebukable, so that it suffers no reproach, blame less; the appearing; the visible manithe Lord" (15.) which, appearing, v. 14; or manifestation; he, God the Father. (16.) who only hath immortality, in himself and underived. He can give inimertality to others, John 17: 2; no man hath seen, comp. Ex. 33: 20; Deut. 4: 12; John 1: 18; 1 John 4: 12,

II. Questions.—The force of the title "man of God!" Where elsewhere used? What evils is he to flee? Name the six virtues he is to follow after. Show the meaning of each. What motive for fidelity is drawn from his profession? How many Christains now make a "good pro-fession?" How dishonor their profession? What motive is drawn from the example of Jesus Christ? How is the commandment to be kept? The mean of the words "Potentate," &c., as applied to the Father? Some of his glorious attributes? Upon whom will he bestow immortality ? Rom. 2:7. Are you seeking

How does this lesson teach you-1. The blessings of contentment? 2. The evils growing out of the love of money? 3. The sorrows resulting from that love? 4. The special virimportance of a true Christian pro-6. The way to prepare for Christ's coming?

GLEANINGS.

On the last page of this issue is an interesting article from Bro. J. Sperry Thomas, M. D. on Homeopathy. Read it, and read his advertisement.

DURING the first week in July last. there were six added to the Salem church, in Oregon, by baptism they have a Sunday-school in a prosperous condition.

Special attention is invited to Bro. Lyon's Appeal, in another column. Also read the advertisement carefully. Here is another chance to help a brother without loss to yourself.

THE church at Waynesboro, Pa., has recently been reinforced by the addition of eleven members. This is pleasant, encouraging news; but we would prefer to have all our correspondents to give dates. It adds much to the interest.

THE Teachers' Term of the Brethren's Normal College, closed on last Thursday. On Monday next the Fall Term will commence, and a liberal patronage is anticipated. The school has done good work and is worthy of being patronize 1.

AT a ten days' meeting at Pine Grove, Hamblin Co., Tenn., from July

THE brethren of the Black Run church, Medina Co., Ohio, at a regular quarterly council held on the 2nd ult., elected Brother Henry Homan to the ministry, who was duly installed by elders Geo. Irwin and Wm. Sadler. There was considerable other business before the meeting, which was all satisfactorily disposed of.

SISTER WEALTHY A. CLARKE, for a number of years in the employ of the publishers of the Primitive Christian and Pilgrim, and for a few years existing in the church, very especially to predict, (of my own accord,) that gone west, and accepted a position in the office of the Brethren at crowned with success. Work. She is a faithful worker in the Master's vineyard, and we hope that she may find her new home a pleasant

city no more on a hill, or was he in such a deep sleep?

Our readers will recognize Bro. J. W. Beachy in the Mr. Beachy in the following news item clipped from the Somerset Herald of 3rd inst.:

On last Friday night the dwelling house of John W. Beachy, at Salisbury. was entered by burglars, who thoroughly ransacked the premises. The pantaloons of Mr. Beachy were taken from under his pillow, the safe key abstructed, and about \$65 in money stolen from the safe. Mr. Beachy lost his ue. Although a considerable number of persons were in the house, no one heard the miscreants at work. One of the robbers had the effrontery to swap hats with Mr. B. We hope they will be caught and punished.

THE following is the Missionary plan of Southern Ohio, adopted by a meeting of delegates from the several churches composing said district:

1. To appoint a committee to over-Phil. 3:13; hast professed, at his bap-tism, ordination, or in some time of ing elders constitute said committee: S. Garber, A. Flory, S. Mohler, T. Wenrich and G. V. Siler.

2. It is the duty of this committee to make a fair apportionment of the ministry in Southern Ohio, who are in the general order of the Brotherhood to fill the various calls that may be made.

3. The committee, after selecting a brother to fill any call, shall inform the festation of our Lord at his second advent, 2 Tim. 4:1, 8; Titus 2:13. See lection. It is the church's duty, if the lection. It is the church's duty, if the the previous lesson on "The Coming of minister is poor, to meet his temporal wants.

4. This arrangement is to stand until next District Meeting.

THE following news item is clipped from the Johnstown Tribunc of August

There was a full turnout of members at the Dunkard Council at the Headrick Meeting House, Taylor Township. Monday, and considerable church bus iness was transacted. Action was taken on the proposed new church building in the Fifth Ward of Johnstown, and it was resolved to erect a brick structure, two stories high, and in size 45x75 feet. A committee was appointed to take charge of the work. and it is understood that the building will be completed before winter sets in. Another committee was appointed to make an accurate survey of the dividing line which is to separate Cambria County into two church districts, beginning at the Cooper farm in Taylor Township and running north to Tunnelhill. A third committee was also appointed to meet a committee of tle Quemahoning District at the People's Store, on Saturday next, to determine the exact limits of the said district. tues we should cultivate? 5. The Considerable other business was also transacted, but it was not of general interest.

CORRESPONDENCE.

To H. Shomber.

Dear Brother

I have read your article in the Progressive of Aug. 15, No. 32, on the subject of "Paying the Preacher," and will ask you a few mestions. 1st. Give an explanation of Luke 10:

The laborer is worthy of his hire." Also compare it with the German translation. Who is to pay them? 2nd. Give an explanation, or an answer to the questions found in 1 Cor.): 7; especially the question, "Who goeth a warfare on his own charges ?"

3rd. An explanation of 1 Cor. 9:14. ral authority your assertion, 'If a one cloud coming up. We now felt preacher don't love souls enough to that the worst was over, but soon learnspend a week or a month or even a ed better. We started down the westwithout thinking that the church owed him the dollar for it, he is certainly mistaken in his calling."

Also tell us where and wherein the Scripture does not approve of paying FRANKLIN ANGLEMYER.

Locke, Ind., Aug. 25, 1879.

More Missionary Talk. DAYTON, OHIO, Aug. 10, 1879.

Dear Brother; The workings of the mission are slow in many places. There has not been anything done here yet; and I do not think there will be under the present ruling, which is too official. This is the case in many places. I 26th till Aug. 4th, conducted by A. er, and is at the same time, an evan-Molsbee assisted by T. Berry, there were gelist, and complains or criticises the nine additions by baptism and two plan adopted in some places of appoint-

visiting brethren, we would certainly object to a plan of that sort. We do so from the fact that it is a new move- habitants; and it has fifteen thousand ment and a contrary way of doing bus- more floating population, and the town iness in the Lord's house. To set the not yet two years old. This is the most lowest officer in the church over the extensive mining camp in the known highest is neither safe nor consistent, and should not be sanctioned."

It does seem to me that it is not necadopted for the extension of the Mas- feet depression, with a high mountain ter's cause. As the church has a right rim or girdle. These ranges around there seems to be so much prejudice became the Dead Sca. So I feel safe

I have long seen the great necessity of coming to some kind of a plan that judgments upon her. we might all become more efficient

On the 16th of August, at a harvest give the laity a little more liberty in meeting in the Hatfield congregation, this work. Let us organize and go to around the immediate city. Carbonate holls in the city limits is will take a little more liberty in the inexhaustible table lands in and around the immediate city. Carbonate holls in the city limits is will take a little more liberty in the inexhaustible table lands in and around the immediate city. Carbonate holls in the city limits is will take a little more liberty in the inexhaustible table lands in and around the immediate city. Carbonate holls in the city limits is will take a little more liberty in the inexhaustible table lands in and around the immediate city. Carbonate holls in the city limits is will be a little more liberty in the inexhaustible table lands in and around the immediate city. Montgomery Co., Pa., a sister was bap- work with plans and suggestions; and tized, and on the next day, a brother. let us say who we want to come and visit and revive the church and awaken The latter had lived for three years and stir up those dormant churches. within three miles from the Brethren's I will assure you from what I saw last meeting-house and did not know, until winter, from some of our evangelists, recently, that there are such people the minds of some of the friends and as the Brethren. How is this? Is the brethren, that there could be a very large and free contribution raised. For example, last winter there were several evangelists laboring in some of the churches in the Miami valley, and some of the friends went to work and correctly informed, there was pretty well up to two thousand dollars subscribed for the purpose of buying one of those brethren a home, or a little property. And many are inquiring of the Progressive wishing it to move to Dayton. A friend said to me, "You could get all the money you needed to carry on your enterprise, in the way of stock," And as there is much inquiry And as there is much inquiry best clothing, and other articles of val- in relation to your work here it would not come amis to let your readers hear

from you in this matter.
There seems to be a liberal feeling here among the brethren and friends, and I am sure that if we could strike some good plan for the mission you would see them roll up liberally. In our last we had a plan called the Lay-member's Mission. I would like to hear from others in reference to that plan.

JOHN R. DENLINGER. Dayton, Ohio.

From the Rocky Mountains.

SODA SPRINGS, COL., ?

August 24th, 1879. Dearly Beloved in the Master's Cause: When I last wrote you I was at Morrison, Col. At this writing, am at the Soda Springs, in the Rocky Mountains. From Lowell, Neb., I came on direct to Denver, Col.; there met with my family, where my wife has three brothers. This is a great business place, and a lively city of about twenty-five to thirty thousand inhabitants. This is the capital of Colorado, and is supported mainly by the mining interest, and the traveling public who resort here for health and money speculation. The livery barns, hotels, railroads, and banks, do the principal business. It is situated near the western edge of the age, though a large per cent of the sover, is ten cents per mile. Hotel fare from one to four dollars per day. After spending near five weeks we

were furnished with team and outfit for the mountains by my brother-in-law John A. Witter. With his family and our own, we started, on the 30th of hausted, and remained here but a few July, for Leadville, 140 miles West. days, after which we came, to Soda We wended and wriggled our way through the deep mountain gorges and | ting. over the lofty peaks, chief of which was the Musquito range. This range we had to ascend up a very steep slope, for truly we feel better, at this writing. hree miles, and on its summit we enstorm on the 5th day of August. This summit is thirteen thousand eight week ago we had three quarters inch of hundred feet above the level of the sea, ice at our tent. This we thought pretor two miles, perpendicular, higher ty low temperature for Aug.17. Around than our home in South Bend, Ind. here the mountain side is full of min-Here we passed over the highest wag- ers, and still fuller of dug holes, some on road in the United States, and some finding rich fissure veins; others dig thirty miles east of this we passed the in vain.

of which is said to be as old as the idea for us to step up to a deep snow bank in August and have a good, oldfashioned snow balling. On the sumus, and find ourselves above some of 4th. I ask you to prove by Scriptu- the clouds; in fact we passed through were descending at an angle of 45 degrees, over very stony rough surface, sed the track but a few inches, we low, for many thousands of feet like a whirlwind. One wagon before us slipped off the bank, and it went whirling to the foot of the mountains where it was reduced to splinters, and not a whole stick or iron to be found. On this narrow pass, we met a stalled team, which had to be lifted into a ding-out in the bank. Here we were overtaken by a terrific hail and snow storm; the women and children walking on a head of the team, and were fully introduced to a mountain storm. To increase our anxiety, our mule team came well nigh running away, from the effects of the pelting hail, which were very large; but the Lord was with us, and we finally arrived at the more applicants. One of these was sick and unable to attend the meeting.

In a sick and unable to attend the meeting of the was sick and unable to attend the meeting. The editor of the ville, by sunset, on the 5th of Aug., to the house of my wife's only sister, and the man we made our way on to Leader ville, by sunset, on the 5th of Aug., to the house of my wife's only sister, There we were kindly cared for while we remained.

Leadville is a wonderful mountain city of fifteen thousand permanent inworld. It is about 128 miles up in the mountains from the eastern foot hills, essary to become alarmed over plans bowl or basin, of two or three thousand and is located, as it were, in a large to elect its ministry, it has just as much right to say who should act as officers in the mission. I am sorry was destroyed by fire and afterwards among the officials of the church, so many being fearful that if this matter built mostly all of pine, and poor prois not wholly left to them it will not be tection against fire, while its crying sins of drankenness, profanity and debauchery, are invoking God's just

But back to my history. This gir-

hill, in the city limits, is said to be one ly crippled and dependent entirely upendless bed of carbonate ore, consisting of lodes or leads, pockets. large banks the 11th day of June, last, he had the of rich our; in kind consisting of lead, misfortune to cut his left foot from the to the ton, yielding to their owners, the axe $(\delta_2^1$ inches) through the foot from five dollars to five hundred dol- to the skin in the bottom of his foot, lars per day to the hand. These, of thus crippling him, we fear, for life

Thousands of men, having dug down many holes, spending hundreds of dollars in sinking pits and tunnels, from solicited contributions, and, if I am ten to two hundred feet deep and, findthem) have grown disheartened and become desperately wicked. While the brethren take this matter in hand, there have millions on top of millions each one buy a family right, (which of dollars been taken out of these mines, as many more millions, have been lost by others searching in vain for the rich treasure. Mining here is really a game of chance, in many places. The smelters, somewhere in thirty.

are busily engaged day and night, Sundays and week-days separating the metal from the oar. We can smell the arsenious fumes, every day which are very unhealthy. The metals are here separated from the oar, formed into bars of 181 pounds each, which is called bullion, which is shipped to Pa. and N. J. for refinement and separation of the different metals, and from there sent to the U.S. Mint for coinage.

Leadville, as to intelligence, the masses are generally well informed There are some good, christian people in Leadville, but they are greatly in the minority. Pass out on the street any hour on the sabbath, and you can hear the blacksmith's hammer, the carpenter, brick mason, stores, groceries, saloons, trains of freight wagons loading and unloading, and in fact every kind of business is open and in full blast on the sabbath day; not every house but many houses of every department of business are running their trade or business; yet amidst all the wickedness of the miners and others of Leadville, I find them kind and free hearted. Some of them are honorable gentlemen. There are four churches in Leadville Baptist, Methodist, Presbyterian, and Catholics, who seem zealous for the

cause they have esponsed. From Leadville we went to the Twin Lakes, to camp in our tent. There we foot hills of the Rocky mountains. It has a very healthy climate, but the city needs underground sewerage, and more cleanliness, as do all cities. The grade of intelligence is above the aver grade of intelligence is above the aver- donkey to be the best animal of burden, or means of conveyance, along ciety might be of a much higher moral grade. This city may properly be called a city of Transit, there being a continual coming and going. Traveler's expenses are very high. Railroad fare on local trains, or surrounding Denature speaks. They are about half as lrge as our common rabbit, very kind and gentle. They live in the rocky clefts of the mountain. We here saw some very fine outcroppings of mineral, but we did "not strike it," We returned in the evening to our tent much exhausted, and remained here but a few Springs the place of my present wri-

We are using these waters in hopes The altitude here is about the same as countered a very severe snow and hail Leadville, 10,500 feet above sea level.

highest R. R. depot in the world.

One thing interesting to our party was, on this range lie eternal drifts of all dig; only some find. The reason is all the same, they who miss finding snow, from five to 100 feet deep, some precious treasures do not dig in the right place. To-day, the 21th of Aug., mountains themselves. It was a novel the Sabbath day, the heavens are clear and cloudless, God's sun smiling down on the earth, and when all human voices and hands should praise God mit we rested, took lunch, and fed our instead of this I hear the repeated powteam, while we could look down below der blasts going on in the mines, regardless of the sacred word, "Remember the Sabbath day to keep it holy. I feel to thank God in my heart, today, that I had christian parents, who taught me to love God and his word. year, for the conversion of one soul, ern slope, and soon it seemed as if we and to love the right and hate the wrong. And since they have gone to sleep in Jesus, I have learned more and with just room for one team (except at more to love the brotherhood, and to the turn-outs,) along which if we mis- | wholly depend on God's word for life and salvation. Now, dear reader, I would have gone over the precipice be- must close for the present; and though Tam isolated here in the Rocky mountains, for the time being, away from Sabbath-school and the dear church which I so much wish I could step into and hear some brother, full of the Holy Ghost, preaching with power the Holy Gospel. Oh, how I could enjoy it and say, "Bless the Lord O my soul,

> It is proper here, for me, to thank brother John A. Witter, sister Dunn, and Mr. George Florer, for their kindness shown us in our mountain travels. May God reward them all for what they have done for his people. More anon. As ever your brother in Christ,

P. R. WRIGHTSMAN. P. S. I forgot to state, in the right place, Leadville prices. Potatoes, five and six dollars per bushel; butter, from 35 to 50 cents per pound; cabbage, 30 cents a head; chickens, one dollar each; Beefstake, good, from 12 to 20 cents; cats, one dollar and thirty cents per bushel; hay \$100 to \$140 per ton. Physician's fees: For office prescription, within, \$2.00; for visit in city, and no medicine, \$3.00, for night visit, \$5.00; for surgery, three double what it is back in "America."

One half of the world does not know how the other half lives. No eatables growing to eat or feed.

or feed. Respectfully. P. R. W.

Appeal. No. 2.

MAY HILL, OHIO. 1 August 25th, 1879. In February last we made a state ment of our Medical Compound, together with many testimonials, and had the matter submitted to the Brotherhood, through the columns of the Proworkers in the cause; and I will say to dle of mountains around Leadville is throughout the United States. (For

on our youngest son for support. On silver and gold; in quantity, ranging ankle joint through the main bone, to-from forty to eleven hundred ounces. ward the big toe, the entire width of course, are the luckey ones, or fortunate and lie will not be able for manual la bor this fall. His previous wages, are now consumed, our liabilities are in the magistrate's hands for collection, and we have all our fare to buy, which places us in a distressed condition. ing nothing, they (at least some of Our Compound is our only resource to which we can look for succor. Will each one buy a family right, (which will make its own return,) and be able to cure all the ills set forth in the previous declaration, and be the means of saving a poor, distressed family from want? We own a four acre lot and good house and orchard, here, but will have to sell it, if not shortly relieved. Fraternally,

W. S. LYON. Witnessed by us at our own instance this 25th day of August, 1879.

JOEL CALVERT, Deacon. J. H. GUTHRIE, Lay-member N. B. Apply for rights, to J. W. Beer, Berlin, Pa., our anthorized agent. W. S. Lyon, Palentee.

ANNOUNCEMENTS.

LOVEFEASTS.

Lower Fall Church, Madison Co.

Ind., October 31st.

Ritchie Co., W. Va. Sept. 27th and

Peabody, Marion Co., Kansas, Sept. 27th and 28th. Root River, Filmore Co., Minn., Oct.

Gentry, Gentry Co., Mo., Oct. 4th

Logan church, Logan Co., Ohio, Oct.

2nd, 2 o'clock. Pigeon Creek, Marshall Co., Ill., Oct.

Lewistown, (Dry Valley meeting-house,) Mifflin Co., Pa., October 8th and 9th.

4th, 2 o'clock.

Abilene, Dickenson Co., Kan., Oct. 11th, 2 o'clock P. M. (12 miles south of

Thornapple, Ionia Co., Mich., seven miles south-east of Lowell, at 10

Warrior's Mark, Huntingdon Co., Pa., Oct. 4th. (Series of meetings one week prior to communion.)

Loudenville, Ashland Co., Ohio, (sister Allenbaugh's, 24 miles northeast of Perrysville) Aug. 26th.

Glade Run, Armstrong Co., Pa., at the Glade Run meeting-house, Oct. 7th to commence on Saturday evening pre-

Black River, Medina Co., Ohio, Sept. 19th, 5 o'clock.

Mahoning, Ohio, Oct. 4th, 10 o'clock, to continue over Lord's day.

pring Creek, Kosciusko Co., Indiana, Oct. 24th, 10 o'clock-61 miles south of Pierceton.

Arcadia, Hamilton Co., Ind., Sept. 26th, 10 o'clock.

Upper Fall Creek, Henry Co,, Ind.,

Falling Spring, Franklin Co., Pa., Sept 30th.

Mississinawa, near Eaton Delaware Co., Ind., Sept. 18th, 10 o'clock. To

continue over Lord's day. Walnut Level, Wells Co., Ind., Oct.

3rd, 2 o'clock. Samuel Myers' six miles south of Iowa Centre, Iowa, Sept. 25th, 26th: will commence on the 25th at 10

Pine Creek, St. Joseph Co., Ind. Oct. 2nd, 4 o'clock

'clock.

Never be guilty of the contemptible meanness of opening a private letter addressed to another.

Never fail to offer the easiest and best seat in the room to an invalid, an elderly person or a lady.

SECULARITIES.

The Zula War. London, August 29. - An extra edition of the

Daily Telegraph contains the following dispatch from Pietermaritzburg, dated August 12: 'Sir Garnet Wolseley arrived at Ulundi on August 10, He telegraphs from that place as follows: 'Colon-Hark's column joined the one here on the 11th instant. The country is quiet. The enemy's army have dispersed to their homes. I am in comnunication with the principle chiefs, who say that they will come in and submit. King Cetywayo is not very fur off, and there 's a prospect o an early peaceable settlement. The health of the troops is excellent." The telegraph's dispatch from Cape Town says that notwithstanding General Wolseley's hopeful tone, it is reported that the Swazies have, at the last moc ment, refused to join in operations for the captur-of Cetywayo. Oha.ux King Cetywayo's brother, has refused to return to his own district, declaring that a large Zulu army was walting to destroy him. Sir Garnet wolsely telegraphs that a cavalry reconnoissance to King Cetywayo's new kraal, to the north of Ulundi, has recovered two cannon grow here, it looks sad to see nothing lost at Isandlana. There have been severe storms and the bridge over the Tugela river has been partially destroyed. Various special dispatches state that the disturbances he l'andoland are no onsidered very serious.

NEW ORLEANS, August 29,- Another daughter of General Hood was taken down to-day with the fever. General Hood is very low and it is feared ic may not live through the night. His constitution is much shatfered, owing to the loss of his wife, also the loss of nearly his cutire for une. Ida Radgeski, sister-in-law os Theodore Berkson, is recovering. Berkson's residence is almost oppo site General Hood's. Since the first case of yellow fever appeared, July 22, there have been seventeen all the elders and officers in the church, one continuous mining camp as well as particulars and reasons, see advertise- telligence states that General Hood Is dead-1 eases and five deaths. With three exceptions all the cases were in the fourth district. (Later in-

OBITUARIES.

MARRIED.

BLOUGH-HOCHSTETLER,—By the under-dgued, at his residence, on the 28th of August, 1879 Mr. Jacob B, Blongh, and Miss Amaria Hochsteller mty, Pa. Hiram Musselman.

ADVERTISEM ENTS-

RATES OF ADVERTISING. bove rates. RUISNESS NOTICES, five cents a linceach in-

STEAM ENGINES! I offer for sale a small engine, suitable for farm or shop. Parties wanting to purchase engines, will please write to me for further information. Ad-dress, II. J. RURTS. 34-46 BAYTON, O.

C. G. MASTERS & Co.

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FURS, NUTS, WOOL, GRAIN, LUMBER, and country Produce Generally.

POULTRY AND EGGS A SPECIALTY. Quotations furnished, when requested, also, reference given.

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

DR. P. D. FAHRNLY, Uroscopian Physician

FREDRICK, FREDRICK CO.,

MARYLAND. Informs the afflicted that he has made the treat-ment of Chronic diseases a speciality for the last twelve years, and feels justified in promising a cure in a large majority of pronounced inentable cases.

The following is a partial list of the most promi-nent Diseases
Dyspepsia, Liver Complaint, Jaundice, Consti-pation, Scrofula, Tetter, Salt Rheum, Vertigo, Erysipelas. Rheumatism, 8y-philitic Taints, Mercurial Headache, Neuralgia, Heart Affections, Nervous Debility,

Bronchitis, First stage of Consumption, Asth-ma, Chills, Kidney and Bladder Affections, Gravel, Dropsy, Bright's Disease and all forms

Re-Any one who is afflicted can consult me on any of the above cases by sending a specimen of Urine, the first made in the morning, and the system clear of medicine, sending it by Express, prepaid, with two postage stamps enclosed. Be particular to give sex, age, &c.

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

All Letters are Strictly Private,

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; round or character Notes.

For particulars address

J. C. EWING, J. C. EWING, HUNTINGDON,

DR. H. GAREY.

Physician and Genlist.

Office and residence Northeast Corner, Lower Berlin, Somerset Co., Pa. In addition to his regular practice he will give especial attention to discuses of the eye. Satisfaction given or no charge. Consultation free. All communications from a distance prompily, attended to.

"NEVERMORE"

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



BUFFALO VALLEY R. R. Trains will Leave and Arrive as Follows, (Baltimore Time,) EASTWARD BOUND TRAIN. Leave Berlin. . Arrive Garrett . Returning.

Leaves Garrett.

Arrive Berlin.

WESTWARD MOUND TRAIN.

Leaves Replin.

Arrives Garrett Returning.

South's Department.

THE GRUMBLER.

HIS YOUTH. His coat was too thick and his cap was loo thin, He couldn't be quiet, he hated a din; He hated to write, and he hated to read, He was certainly very much fujured indeed; He must study and work over books he detested, His parents were strict, and he never was rested; He knew he was wretched as wretched could be. There was no one so wretchedly wretched as he,

HIS MATURITY.

His farm was too small and his taxes too big, He was selfish and lazy, and cross as a pig; His wife was too silly, his children too rude; And just because he was uncommonly good, He never had money, enough or to spare, He had nothing at all fit to eat or to wear; He knew he was wretched as wretched could be There was no one as wretchedly wretched as he,

HIS OLD AGE.

He finds he has sorrows more deep than his fears, He grumbles to think he has grumbled for years; He grumbles to think he has grumbled away. His hone and his fortune, his life's little day. But, alas! 'tis too late—it is no use to say That his eyes are too dim, and his hair is too gray. He knows he is wrethed as wretched can be, There is no one more wretchedly wretched than he.

Dora Goodale, in St. Nicholas.

Wooden Swearing.

The Sabbath School in Rockville was assembled for their monthlyconcert. The lesson was about swearing, and when the children had repeated their verses,

the minister rose to talk to them. "I hope, dear children," he said, that you will never let your lips speak protane words. But now I want to tell you about a kind of swearing which I heard a good woman speak about not long ago. She called it wooden swearing. It's a kind of swearing that many people beside children are given to, when they are angry. Instead of giving vent to their feelings in oaths, they slam the doors, kick The Law of Cure-Similia Similibus oaths, they slam the doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. 'Isn't this just the same as swearing?' said she. 'It's just the same kind of feeling, exactly, only they do not like to say those aw-

Children's Laughter.

How it ripples across the fields and echoes along the hill side, as musical as distant church bells musical as distant church bells pealing over the grassy meadows, where the brown village darlings are gathering buttercups. There are no sounds so sweet to a mother's ear except, perhaps, the first lisping of an infant's prayer. Children's laughter! How dull the home is wherein its music has once joyously echoed, but is now heard no more. How still is the house when the little ones are all house when the little ones are all work examining the archives of medifast asleep, and their pattering feet are silent. How easily the drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history; and thus discovered on the records many cures accomplished by drugs capable of medical history and the records many cures accomplished by drugs capable of medical history and the records many cures accomplished by drugs capable of medical history and the records many cures accomplished by drugs capable of medical history and the records many cures accomplished by drugs capable of medical history and the records many cures accomplished by drugs capable of medical history and the records many cures accomplished by drugs feet are silent. How easily the fun of the child bubbles forth. Take even those prematurely, aged little ones bred in the gutter, cramped in the unhealthy homes, and ill-used, it may be by drurken parents, and you will find the child nature is not all crushed out of them. They are children still, albeit they look so haggard and albeit they look so haggard and call this discovered on the records many cures accomplished by drugs, capable of producing symptoms similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demonstrating the law of "Similar to those which they had cured, plainly demo albeit they look so haggard and development of the great science of wan. Try to excite their mirth-fulness, and ere long a laugh rings out as wild and free as if there were no such thing as sorrow in the world. Let the little ones laugh, then; too soon, alas! they will find cause to weep. Do not try to silence them, but let their how very unscientific for the opponents gleefulness ring out a gladsome peal, reminding us of the days when we, too, could laugh without a sigh.

How to make Yourself Unhappy.

In the first place, if you want to make yourself miserable, be selfish. Think all the time of yourself and your things. . Don't care about anything else: Have no feelings for anyone but yourself. most valuable are known only to the Never think of enjoying the satis- intelligent homeopathic practitioner, faction of seeing others happy, but who must have a correct knowledge of rather if you see a smiling face, be jealous lest another should enjoy what you have not. Envy everyone who is in any respect better than yourself; think unkindly toward them and speak lightly of them. Be constantly afraid lest some one should encroach upon your rights; be watchful against it, and if anyone comes near your things, snap at them like a mad dog. Contend earnestly for us in the selection of a remedy. And everything that is your own, though it may not be worth a pin, for your rights are just as much concerned as if they were a pound of gold. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness in the most serious man- tering the state of health dependent on ner. Be jealous of your friends, feelings and functions of the organism. lest they should not think enough cines must rest alone on their power of

MISCELLANEOUS.

FROM MY ARM-CHAIR. BY HENRY W. LONGFELLOW.

The following poem, printed in the Cambridge Tribune, was written to the children of Cam-bridge by Mr. Longfellow on his seventy-second birthday, Feb. 27 on receiving from them a chair made from a large chestnut tree in the village:

Am I a king, that I should call my own This splendid ebou throne? Or by what regot or by what right divine, Can I proclaim it mine?

Only, perhaps, by right divine of song It may to me belong: Only because the spreading chestnut tree Of old was sung by me.

Well I remember it in all its prime,
When in the summer time
The effuent foliage of its branches made
A cavern of cool shade.

There by the blacksmith's forge, beside the street
its blossoms white and sweet
Enticed the bees, until it seemed a live,
And murmured like a hive,

And when the winds of autumn with a shout.
Tossed its great arms about.
The shining chestnuts, bursting from the sheath,
bropped to the ground beneath.

And now some fragments of its branches bare, Shaped as a stately chair, Have by my hearthstone found a home at last And whisper of the Past. The Danish king could not in all his pride Repel the ocean tide, But seated in this chair, I can in rhyme Roll back the tide of Time,

I see again as one in visions sees,
The blossoms and the bees,
And hear the children's voices shout and call,
And the brown chestnuts fall.

I see the smithy with its fires aglow,
I hear the bellows blow,
And the shrill haumers on the anvil beat
The iron white with heat!

And thus dear children, have you made for me This day a jubilee, And to my more than threescore-years-and-ten Brought back my youth again.

The heart hath its own memory, like the mind,
And in it are enshrined
The precious keepsakes, into which are
wrought
The giver's loving thought. Only your love and your remembrance could
Give life to this dead wood,
And make these branches, leafless now so long,
Blossom again in song.

BY J. SPERRY THOMAS, M. D.

In order that the reader may more fully comprehend, the true signification of the term homeopathy I will briefly define the word. Homeopathy derived from the Greek Omiopatheia, likeness of condition, from, omoios, like or similar, and nathos, affection. In other they do not like to say those awful words; but they force the turniture to make the noise, and so I call it wooden swearing.' I hope dear children, that you will not do any of this kind of swearing either."

of condition, from, omoios, like or similar, and pathos, affection. In other words it is a system of medical practice, which has for its fundamental principle, the treatment of disease by administering such remedies, which when given to the healthy subject, will produce symptoms similar to those from which the patient is suffering. The formula "Similia similibus curantur," (or like cures like) expresses the relation between the drug and the disease tion between the drug and the disease it is capable of curing; not as has the identical disease, but having the property of producing symptons, similar to

the disease. in all his majesty and beauty shines forth upon the world, with his life giving powers, prompting us to thank Jehovah for untold benefits; so homoopathy which is rapidly revealing to the world its power, and its value, will prompt the people to thank God for this noble science. Since the discovery of the law "Similia" nearly two thousand valuable drugs, have been carefully and scientifically proven on the healthy organism, and added to our "Materia Medica;" and the merit of many of the by which diseases could express their

needs of relief. Hence it undeniably follows that the totality of symptoms, observed in each individual case of disclare themselves by symptoms, and by changing this abberration of feeling unless these possess the power of al-In fact, the curative powers of medi-

covered the great truth that the true method of performing permanent cures meater by performing permanent cures must be the exact counterpart of such an-tipathic treatment. They would have perceived that, whenever the opposite, or antipathic administration of medi-cine, produced a brief period of relief, this would subside a plant of the counterpart this would subside, only to be followed by one of aggravation, and that consequently, the process should have been reversed; that is to say, the Homocopathic application of medicines according to their symptom-similitude, would have brought about a lasting and perfect cure, provided that, instead of large quantities of medicine, the most minute doses had been employed. Notminute doses had been employed. Notwithstanding the experience of many centuries, physicians did not recognize this great and salutery truth. They appear to have ignored entirely the results of treatment above described, as well as the other fact, that no physician ever effected a per-manent cure of an inveterate disease,

unless some drug of predominant hom-copathic effect had been by chance embodied in his prescription Every drug, like every other influ-ence affecting vitality, alters the har-mony of the vital force more or less, and produces a certain change in the state of health of the body for a langer state of health of the body for a longer or shorter space of time. This is called primary effect. Although a product of drug and vital force, it is probably due chiefly to the action of the drug. Our vital force, by means of its energy endeavors to oppose this effect; the resulting conservative reaction is an au-tomatic activity of the vital force, and is called after effect, or counter-effect. A hand bathed in hot water is at first much warmer than the other unbathed hand (primary effect); but removed from the hot water and having been well dried, it will after awhile grow cold, and at last much colder than the other hand (after effect). A person other hand (after effect). A person heated by violent bodily exercise (primary effect) will afterwards feel chills and rigors (after effect). To a person heated by drinking too much wine (primary effect) every breath of air will seem too cold next day (counter effect of the organism, after effect). An arm immersed for a length of time in very cold water, is at first much paler and colder (primary effect) than the and colder (primary effect) than the other, but withdrawn from the water and dried, it will become not only warmer than the other, but very hot, red and inflamed (after-effect, counter-effect of the the vital force). The heavy soporific sleep produced by opium (primary effect), will be followed next night by greater sleeplessness (counter effect) greater sleeplessness (counter effect, after-effect.) After constipation produced by opium (primary effect) follows diarrhœea (after-effect), and after purging (primary-effect) excited by drugs which stimulate the bowels, constipation and costiveness (after-effect),

may be observed for several days. Kee Incontrovertible truths like the preceding, spontaneously offered by nature and experience, explain to us the salutary process of homeopathic cures, and expose at the same time, the objec-

The science of homocopathy owes its tions to palliative treatment of the sick,

it produces hypertrophy or atrophy; softening or induration in certain organs, resulting eventually in destruction, or, at least in organic lesions (deformities) of external or internal parts. Instances of ruined health, resulting from such treatment, are very common in modern times. They constitute the the most pitiable, and incurable of chronic diseases, and it is to be feared that remedies will probably never be found, or invented for the cure of such conditions, when they have reached a certain degree of severity. It is only through homocopathy that Providence has vouchsafed to us the means of guring natural diseases; but not those chronic external and internal lesions and deformities, wantonly forced upon the human organism by unskilful treatment, and pernicious medi-

cines. Nevertheless if proper measures are directed against the chronic miasm, perhaps lurking in the system, the vital force might still be made to undo much of the mischief, provided it had not been weakened by treatment to such an extent as to prevent it from being un-disturbed for a sufficient number of years, required for the accomplishment of the enormous task.'

It has been falsely and malignantly asserted, that homeopathists do not deem it necessary, to possess a knowledge of anatomy, physiology, surgery, pathology, chemistry &c.; but on the contrary they do most positively insist, that the student must first be educated in all these, and other requirements of medicine, and that the study of home-opathy be added, which enables him to become a competent judge of both systems. I hope to correct the mistaken idea, that homeopathy is a home-made system of medicine, neither does the true signification of the word imply such, as you will perceive by defining the term. It is a system of medicine acquired only by a thorough and deep study of all the various branches of since a cure also becomes possible only medicine belonging to the science of the art of healing, and must include a seiback into the healthy state, we may readily understand how imposible it would be to cure the diseases by medicines, the healthy body; the physician adopting as his motto, "Similia similibus carantar" which is the only law of cure. Homotopathy is founded on science alone, and science is truth; and the thrusts of its enemies, may they

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May Hill, Ohio. August, 1876.

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