

Allen Boyer

# The Progressive Christian.

J. W. BEER, Editor and Proprietor.

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

1.00 per Annum, in Advance

VOL. I.

BERLIN, PA., FRIDAY, SEPT. 5, 1879.

NO. 35.

## POETRY.

### HAPPINESS.

"See! there she is! down there, down there:  
That's Happiness," cries Hope, "for see!  
What crowds rush on, for smiles to share,  
From kings to men of low degree."  
"Cries Hope, 'Beyond a doubt' tis she,  
But quick! for we've no time to spare!  
She's waiting for us there, down there,  
Down there, down there!"

"See! there she is! down there, down there:  
Beneath the spreading beech-tree 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:  
Her face shines—L. S. D.  
What pride in your millionnaire!  
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 sun and life,  
And hears the cannon's voice declare  
The fate that waits on mortal strife.  
How happy is a soldier's lot!  
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 waves are fair,  
With rainbow that the heavens to 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,  
'Ah!' said the first man, 'I swear  
With useless journey I'll have done.  
Indeed, I'm now too old to run.  
For you she's waiting there, down there,  
Down there, down there!"  
—BERANGER.

### Essays and Selections.

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

### ON THE IMPORTANCE OF THE HISTORICAL TESTIMONY OF THE EARLY CHRISTIANS IN DETERMINING THE MEANING OF THE NEW TESTAMENT.

WE COME NOW TO THE GENUINE TESTIMONIES BETWEEN THOSE CALLED THE APOSTOLIC FATHERS AND THE DEATH OF THE MARTYR BISHOP CYRIL IN A. D. 255. They are as follows.

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 his First Apology for his Christian brethren, addresses the pagan magistrates as follows:

"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 beseech 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 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 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 to trouble of unwinding a long roll, or hunting up a passage without any concordance. Some 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 manuscripts 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 womb 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, saying this only over him," etc. Below Justin says that the candidate is "washed."

This is the first genuine passage definite of mode after the death of the apostles. As to the mode here meant, let Professor Stuart, a Congregationalist, speak, (Biblical Repos., Jan.—Apr. 1853, page 356). He there says,

"I am persuaded that this passage, as a whole, most naturally refers to immersion; 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 need of this, if mere sprinkling or partial affusion only was customary in the time of Justin." On this passage see also Wall in his History of Infant Baptism under Justin Martyr in the Index, 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 Testament meaning of the synonyms, "rebirth," "born again," and "regeneration," and so condemn Justin's use of terms without further examination, let me say that the literal Greek rendering of John 3:5, is,

"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 father, 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" 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 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, at the final resurrection, as an old writer well explains it, their bodies are, so to speak, figuratively born out of the earth again. John describes that in Rev. xx: 1-5, where if we follow the Fourth's latest, lesson in the fourth verse, "And whosoever had not 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 REBIRTH, and a renewing of the Holy Ghost," the *bath of rebirth* being the metaphorical birth out of the womb of the water, an external and visible act, as external and visible as the first birth, and the "renewing of the Holy Ghost" being, some think, an internal work, even his renewing influence on the heart, or according to another view "renewal by the Holy Ghost," given daily before baptism and daily after baptism, in his ordinary renewing influences to make a man better and holier, so making him in a daily fuller sense a new creature in Christ Jesus.

Or, if we leave our common version and some other modern translations and take the old Latin Vulgate rendering, the meaning will be a little different. The passage will then read,

"Not by works of righteousness which we have done, but according to his mercy he saved us, by a BATH OF REBIRTH, and of renewing of the Holy Ghost," the meaning is that Baptism is not only "a bath of rebirth," that is a figurative rebirth out of the water, but also a bath of renewing of the Holy 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 being put into the covenant of the saved by it, and of having then a covenantal claim to the aids of the Spirit; or, if not that, then, better, the reference is to that renewing influence of the Spirit on the heart, which by stirring his repentings and quickening his faith, and imparting new and holy desires and purposes has by them brought him to the "bath of rebirth." And in that sense, therefore, Baptism may well be 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 himself."

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 triple. His contemporary 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 H. CRYSTAL.  
Rohwery, N. J.

For the Progressive Christian.  
A Similitude.—Luke 10: 30-37.

JULIA A. WOOD.

One, Valiant-for-Truth, most diligently and sacrificially agitated and organized a sadly-needed and long-desired, glorious work—the cause of Christ. Afterwards he fell among the thieves, Envy, Party-spirit, Policy, Prejudice, Covetousness, Bigotry, and Self-Righteousness. Then such wretched and secret sessions as ensued!

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Next one, Defamer, (the scribe), ruthlessly stripped him of the numerous commendable good deeds he had untiringly performed. Ah! oppressor, "know thyself!" God says, "There is a time when man's ruleth over man."

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Ecc. 8:9, 11. Meditate upon this!

A mole hill was so magnified by prejudice that it grew into a mountain, with such electric speed that it wounded him (Valiant-for-Truth), and they hid themselves, "leaving him half dead," by their unconscionable ingratitude and pitiless persecutions. "Like people, like priest!" Hosea 4: 8, 9. Ah! shame, God says: "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth." Eccl. 5: 8. Take heed!

Mercy attracted by this public hubbub and cry was so shocked to thus unexpectedly see Cruelty, Injustice and Oppression usurp the holy place of Religion that since that hour, (seeing no necessary redress made,—just, both to God and man,) she has not ceased to silently marvel and wonder at it as being iniquitous! Jer. 48: 4 12, 16, 21, 27, 29, 35, 43, 44. Forerunner upon this!

With a sympathetic heart and pitying eye, (spiritually discerning things,) Mercy noted the movements of all passers-by. "There came down a certain pensive and terrific shot at Defamer; and also, apparently at his kith. Suddenly and remarkably the firing was silenced. After an interval he reversed his firearms.—Piant! Little Faith! "He passed by on the other side!"

Next in order came one, Not-Night, who aimed a deadly and enflaming shot at this selfsame unscripturally-dealt-with, cruelly-assailed, Valiant-for-Truth.—Despotic treatment! Then followed rapid firements of different kinds of sharpshooters, with sinister scoffs, and exultations along the extended and imposing lines. Wounds bled afresh; humanity groaned under such unchristianlike tortures. These combatants also passed by on the other side. A cap-a-pie survey proved them to be Obduracy, Blindness and Rashness! "Then his lord said unto him, O thou wicked servant, I forgive thee all that debt." \* \* \* shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wrath, 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 their trespasses." St. Matt. 18. Did you have "compassion?"

Mercy, amazedly, said: "They are as a ravening and a roaring lion; (Psalm 22) which if a kind Providence does not interpose, he (Valiant-for-Truth) will be "swallowed up with overmuch sorrow" (2 Cor. 2:7). "For judgment is turned away backwards; and justice standeth afar off; truth is fallen in the street." (Isaiah 59.) Keep judgment and do justice." (Isaiah 56.) For a wounded spirit who can bear?" Prov. 17: 1. Would you like to be shot by pitiless arrows?"

Remembering that Jesus said: "Blessed are the merciful," "go and do likewise," having witnessed oft-repeated, heartless persecutions and oppression; and seeing that "none calleth for justice, nor any pleadeth for Truth," (Isaiah 59), after a sufficient force moved by Faith, Judgment and Justice, in the hottest of the battle, with God's truth for her shield and buckler, Mercy went to him, (Valiant-for-Truth), and bound up his wounds, pouring in oil and wine. "Take heed that ye despise not one of these little ones;" St. Matt. 18. How did you act about it? Echo-answers: "I did not!"

Although the work of Mercy and our Saviour's injunction, too, yet Evil imagination and Phariseism looked away at it, and felt constrained to cry aloud: "Peccavi!" The invidious expressions and spirit, at a more remote office were, "Everybody listen to ME! I brand that and them with MY veto!" Ponder seriously upon such unjust words and beware! "Do justly, love mercy;" Micah 6: 8. God will defend the right!

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;" 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: 22-25. "That servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes;" St. Luke 12: 47-49. "A sword is sharpened, and also polished." \* \* \* should we then make mirth?" Ezek. 31: 9-10. "The Great, the mighty God; great in counsel, and mighty in work: Thine eyes are 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!" Ex. 1: 3. Is there anything too hard for Me?" Jer. 32: 18, 19, 27. "Therefore behold, I will this once cause them to know Mine hand and My might!" Jer. 16: 21. "He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him out." Prov. 18: 17. God sends a thine will send." Ex. 4: 13. God's "thoughts are not your thoughts." Isaiah 55. "To everything there is a season. Eccl. 3. Lay this to heart."

A SIGNIFICANT FACT.

When the sturdy forms of Pliable one by one, stalk forward, and lovingly extend the hand; and with a marked ease, utter that compliment, whose spirit, manner, time and place

say: "I (we) endorse you, Favoritism and Injustice," would you wonder that Judgment groans and Mercy perseveringly pleads? Ah, these perilous times!

Such winking at error, smothering truth, creature-worship, prejudice, jealousy, envy, self-righteousness, phariseism and bigotry as have fast developed themselves!!! Their hidden seed are now manifestly yielding fruit in their season. Examples, more than one, unwittingly betray their identity.

ADMONITION.—"Every man's work shall be made manifest: for the day shall declare it. Let every man take heed how he buildeth thereupon."—1 Cor. 3: 10-16. "Many seek the ruler's favor."—Prov. 23: 26. "Fear not them which kill the body \* \* \* but rather fear Him which is able to destroy both soul and body in hell;" St. Matt. 10: 28. Cease ye from man whose breath is in his nostrils;" Isaiah 2: 22. "Confidence is an unfaithful man in time of trouble: he is like a broken tooth, and a foot out of joint." Prov. 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: He pulleth down one, and setteth up another." Psalm 75: 5-7.

For the Progressive Christian.  
The Difference.

BY JOHN NICHOLSON.

At a depot in a large town, while waiting 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 Rossville?"

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 us in baptism?"

"Well, sir, you baptize with one action, in the names of the Father, Son, and Holy Ghost, and that by a backward action, and we baptize into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost, by a forward action."

"Well, said he, 'you have no scripture for a forward action in baptism, have you?'"

"We think so."

"Will you give it?"

"Yes, sir; I suppose you will accept Paul's evidence in this case."

"Oh, yes; he is all right."

"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 believe 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, I did not intend to argue the question; I only wanted to get your mind on the subject."

"Do we differ on any other ordinance in the New Testament?"

"Yes, sir; we eat 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 passover."

"It was?"

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

"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 into the hall of judgment, and not into the judgment hall, lest they should be defiled, but that they might eat 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 hour, &c."

Well, I only intended to get your mind on the subject. Then, said he, you eat two suppers?

No, sir.

Then we take the bread and wine and we call that the Lord's supper, and you take a supper and also the bread and wine, therefore you take two suppers.

My friend, please place your finger on one passage of the Scripture that calls the bread and wine the Lord's supper.

I will not argue the question at this time.

Said he, you do not baptize right; Paul in the 6th chapter of his letter to the Romans says, We are buried with him by baptism into death, therefore baptism ought to be administered by a backward action.

My friend, you do not appear to understand Paul on this subject. Paul is speaking of the necessary preparation that every one must make while in the life in order to meet death. Therefore, baptized or planted together in the likeness of His death, not people are laid into the grave to await the resurrection. Christ died on the cross not in the grave.

Very well, I wanted to know how you understood Paul on this subject. Those standing by were quite amused. The cars came and I went on my way.

For the Progressive Christian.  
To Brother H. Shomber.

Esteemed Brother:

Long shall I remember the happy time I spent with you last winter; the free interchange of thought between us, and the kindness I received at your and your companion's hands. Permit me, therefore, without offense, to talk a little on a very important subject, and one as you say, "considerably agitated through the freepress." May God hasten the time when the spirit characteristic of the Progressive will be universal, and the last link of human bondage broken.

Your article on Paying Preachers, in No. 32, I regard as very illogical. You should know, dear brother, that insinuations and assertions constitute no basis for the truth. How do you know that the church has been unfortunate by getting such as talk about paying preachers into the ministerial office? Is it, indeed, unfortunate for the church to have men who plead for that which God has ordained, and which both gospel and reason require? And right here, let me satisfy your curiosity by informing you that I know a minister whose family is almost penniless, and who has spent in time 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 tempted to say 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) back.

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 respecter of persons; I know, too, that you are not stingy; in fact, I have evidence of your liberality; but I do believe that you are on this subject, just where I have been, under the influence of prejudice. I have changed my mind on this subject, and I believe you will, by discarding human authority and prejudice and permitting reason and



1. THE WORLD'S TEMPTATIONS, (6.) *eat gain*, for the present life as well for the future one. (8.) *food*, compare the Lord's Prayer, "Give us this



# THE PROGRESSIVE CHRISTIAN.

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 Ephesus. 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; *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; Phil. 3: 13; *hast professed*, at his baptism, ordination, or in some time of special trial. (13.) *who quickeneth*, "en-dueth 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; *unreproachable*, so that it suffers no reproach, blameless; *the appearing*, the visible manifestation of our Lord at his second advent, 2 Tim. 4: 1, 8; Titus 2: 13. See the previous lesson on "The Coming of the Lord" (15.) *which*, appearing, v. 14; or manifestation; *he, God the Father*, (16.) *who only hath immortality*, in himself and undivided. He can give immortality to others, John 17: 2; *no man hath seen*, comp. Ex. 33: 20; Deut. 4: 12; John 1: 18; 1 John 4: 12.

III. 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 Christians now make a "good profession"? How dishonest 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 for it?

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 virtues we should cultivate? 5. The importance of a true Christian profession? 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 Homoeopathy. 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 patronized.

AT a ten days' meeting at Pine Grove, Hamilton Co., Tenn., from July 26th till Aug. 4th, conducted by A. Molsbe assisted by T. Berry, there were nine additions by baptism and two more applicants. One of these was sick and unable to attend the meeting.

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 editress of the *Young Disciple* has gone west, and accepted a position in the office of the *Brethren at Work*. She is a faithful worker in the Master's vineyard, and we hope that she may find her new home a pleasant one.

On the 16th of August, at a harvest meeting in the Hatfield congregation, Montgomery Co., Pa., a sister was baptized, and on the next day, a brother. The latter had lived for three years within three miles from the Brethren's meeting-house and did not know, until recently, that there are such people as the Brethren. How is this? Is the 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 31st 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 abstracted, and about \$65 in money stolen from the safe. Mr. Beachy lost his best clothing, and other articles of value. 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 oversee the missionary work. The following 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 brother in which he resides of such selection. It is the church's duty, if the 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 Tribune* of August 20th:

There was a full turnout of members at the Dunkard Council at the Hendrick Meeting House, Taylor Township, Monday, and considerable church business 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 Tunnel Hill. A third committee was also appointed to meet a committee of the Quakamoning District at the People's Store, on Saturday next, to determine the exact limits of the said district. 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 "Laying the Preacher," and will ask you a few questions.  
1st. Give an explanation of Luke 10: 7, "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. 9: 7; especially the question, "Who goeth a warfare on his own charges?"  
3rd. An explanation of 1 Cor. 9: 14.  
4th. Ask you to prove by Scriptural authority your assertion, "If a preacher don't love souls enough to spend a week or a month or even a year, for the conversion of one soul, without 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 the preacher.

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 present ruling, which is too official. This is the case in many places. I know of one who is appointed treasurer, and is at the same time, an evangelist, and complains or criticizes the plan adopted in some places of appointing visiting brethren as officers to manage the mission. The editor of the *Indicator*, current volume, No. 8, page 249, says:

"Now, with all due respect to our visiting brethren, we would certainly object to a plan of that sort. We do so from the fact that it is a new movement and a contrary way of doing business in the Lord's house. To set the lowest of men in the church over the highest is neither safe nor consistent, and should not be sanctioned."

It does seem to me that it is not necessary to become alarmed over plans adopted for the extension of the Master's cause. As the church has a right to elect its ministry, it has just as much right to say who should act as officers in the mission. I am sorry there seems to be so much prejudice existing in the church, very especially among the officials of the church, so many being fearful that if this matter is not wholly left to them it will not be crowned with success.

I have long seen the great necessity of coming to some kind of a plan that we might all become more efficient workers in the cause; and I will say to all the elders and officers in the church,

give the laity a little more liberty in this work. Let us organize and go to work with plans and suggestions; and let us say who we want to come and visit and revive the church and awaken and stir up those dormant churches. I will assure you from what I saw last winter, from some of our evangelists, and the feeling that was awakened in the minds of some of the friends and 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 solicited contributions, and, if I am 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 in relation to your work here it would not come amiss 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 Laymen'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, COLO.,

August 24th, 1879.

Dear Brother: I have written you 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 Lovell, 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 city is a very healthy climate, but the city needs underground sewerage, and more cleanliness, as do all cities. The grade of intelligence is above the average, though a large per cent of the society 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 Denver, is ten cents per mile. Hotel fare from one to four dollars per day.

After spending near five weeks we were furnished with my brother-in-law John A. Witter. With his family on our own, we started, on the 30th of July, for Leadville, 140 miles West. We wended and wriggled our way through the deep mountain gorges and over the lofty peaks, chief of which was the Musquitto range. This range we had to ascend up a very steep slope, for three miles, and on its summit we encountered a very severe snow and hail storm on the 5th day of August. This summit is thirteen thousand eight hundred feet above the level of the sea, or two miles, perpendicular, higher than our home in South Bend, Ind. Here we passed over the highest wagon road in the United States, and some thirty miles east of this we passed the highest R. R. depot in the world.

One thing interesting to our party was, on this range lie eternal drifts of snow, from five to 100 feet deep, some of which is said to be as old as the mountains themselves. It was a novel idea for us to step up to a deep snow bank in August and have a good, old-fashioned snow balling. On the summit we rested, took lunch, and fed our team, while we could look down below us, and find ourselves above some of the clouds; in fact we passed through one cloud coming up. We now felt that the worst was over, but soon learned better. We started down the western slope, and soon it seemed as if we were descending at an angle of 45 degrees, over very stony rough, sunbaked, with just room for one team (except at the turn-outs), along which we missed the track but a few inches, we would have gone over the precipice below, 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 dug-out in the bank. Here we were overtaken by a terrible hail and snow storm; the wagon 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 western foot of the range, and through the rain we made our way on to Leadville, 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 inhabitants; and it has fifteen thousand more floating population, and the town is not yet two years old. This is the most extensive mining camp in the known world. It is about 125 miles up in the mountains from the eastern foot hills, and is located, as it were, in a large bowl or basin, of two or three thousand feet depression, with a high mountain rim or girdle. These ranges around the city give it much a similar landscape view to ancient Sodom, which was destroyed by fire and afterwards became the Dead Sea. So I feel safe to predict, (of my own accord) that Leadville will yet all burn up, as it is built mostly of pine, and poor protection against fire, while its crying debauchery, and profanity and judgments upon her.

But back to my history. This girdle of mountains around Leadville is one continuous mining camp as well as the inexhaustible table lands in and around the immediate city. Carbonate hill, in the city limits, is said to be one endless bed of carbonate ore, consisting of lodes or leads, pockets, large banks of rich ore; in kind consisting of lead, silver and gold; in quantity, ranging from forty to eleven hundred ounces, to the ton, yielding to their owners, from five dollars to five hundred dollars per day to the hand. These, of course, are the lucky ones, or fortunate ones.

Thousands of men, having dug down many holes, spending hundreds of dollars in sinking pits and tunnels, from ten to two hundred feet deep and finding nothing, they (at least some of them) have grown discouraged and become desperately wicked. While there have millions on top of millions 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 metals from the ore. We can smell the arsenious fumes, every day which are very unhealthy. The metals are here separated from the ore, 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 espoused.

From Leadville we went to the Twin Lakes to camp in our tent. There we took a trip with some acquaintances, up on Twin and Bull mountain ranges, prospecting, i. e. to see what we could see. This ascent was seven miles up steep grade. Here we found the donkey to be the best animal of burden, or means of conveyance, along rugged mountain trails, over peaks and high cliffs. A way up here above timber line, we had two snow storms but, we were willing to face all the storms to see the Conies of which the Old Scripps speaks. They are about half as large 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 days, after which we came, to Soda Springs the place of my present writing.

We are using these waters in hopes of receiving some medicinal help; and truly we feel better, at this writing. The altitude here is about the same as Leadville, 10,500 feet above sea level. Here we have a frost every night. One week ago we had three quarters inch of ice at our tent. This we thought pretty low temperature for Aug. 17. Around here the mountain side is full of miners, and still fuller of dug holes, some finding rich fissure veins; others dig in vain.

As it is in mining so in christianity, *all dig*; only some find. The reason is all the same, they who miss finding precious treasures do not dig in the right place. Today, the 21st of Aug., 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, instead of this I hear the repeated powder 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, and to love the right and hate the wrong. And since they have gone to meet Jesus, I have learned more and more to love the brotherhood, and to wholly depend on God's word for life and salvation. Now, dear reader, I must close for the present; and though I am 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, and forget not all his benefits!"

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 25 to 50 cents per pound; cabbage, 30 cents a head; chickens, one dollar each; Beefsteak, 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, \$5.00; for visit in city and country, \$2.00; 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 grow here, it looks sad to see nothing growing to eat or feed.

Respectfully,

P. R. W.

Appeal, No. 2.

MAY HILL, OHIO,

August 25th, 1879.

In February last we made a statement of our Medical Compound, and had the matter submitted to the Brotherhood, through the columns of the *PROGRESSIVE*, that it might be introduced throughout the United States. (For particulars and reasons, see advertisement.)

As set forth (in said previous notice) we are in arrears, and are badly crippled and dependent entirely upon our youngest son for support. On the 11th day of June, last, he had the misfortune to cut his left foot from the ankle joint through the main bone, toward the big toe, the entire width, of the axle (5 inches) through the foot to the skin in the bottom of his foot, thus crippling him, we fear, for life; and he will not be able for manual labor 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. Our Compound is our only resource to which we can look for succor. Will the brethren take this matter in hand, 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 authorized agent.

W. S. LYON, Patient.

## ANNOUNCEMENTS.

### LOVEFEASTS.

Ritchie Co., W. Va. Sept. 27th and 28th.

Lower Fall Church, Madison Co. Ind., October 31st.

Peabody, Marion Co., Kansas, Sept. 27th and 28th.

Root River, Fillmore Co., Minn., Oct. 4th.

Gentry, Gentry Co., Mo., Oct. 4th and 5th.

Logan church, Logan Co., Ohio, Oct. 2nd, 2 o'clock.

Pigeon Creek, Marshall Co., Ill., Oct. 4th, 2 o'clock.

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

Abilene, Dickinson Co., Kan., Oct. 11th, 2 o'clock p. m. (12 miles south of Abilene).

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

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 Perryville) Aug. 26th.

Glade Run, Armstrong Co., Pa., at the Glade Run meeting-house, Oct. 7th to commence on Saturday evening previous; at the John meeting-house Oct. 10th, to continue over Lord's day.

Black River, Medina Co., Ohio, Sept. 19th, 6 o'clock.

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

Spring Creek, Kosciusko Co., Indiana, Oct. 24th, 10 o'clock—64 miles south of Ellettsburg.

Arcadia, Hamilton Co., Ind., Sept. 20th, 10 o'clock.

Upper Fall Creek, Henry Co., Ind., Sept. 25th.

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 o'clock.

Pine Creek, St. Joseph Co., Ind., Oct. 2nd, 4 o'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 Zulu 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. The telegrams from that place are as follows: 'Colonel Clark's column joined the one here on the 11th inst. The country is quiet. The enemy's army have dispersed to their homes. I am in communication with the principle chiefs, who say that they will come in and submit. King Cetewayo is not very far off, and there's a prospect of 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 moment, refused to join in operations for the capturing of Cetewayo. Since the first case of yellow fever appeared, July 22, there have been six hundred and fifty deaths. With three exceptions all the cases were in the fourth district. (Later intelligence states that General Hlobane is dead.)"

NEW ORLEANS, August 29.—Another daughter of General Hood was taken down today with the fever. General Hood is very low and it is feared he may not live through the night. His constitution is much shattered, owing to the loss of his wife, also the loss of nearly his entire fortune. Ida Ralgecki, sister-in-law to Theodore Beckson, is recovering. Beckson's residence is almost opposite General Hood's. Since the first case of yellow fever appeared, July 22, there have been six hundred and fifty deaths. With three exceptions all the cases were in the fourth district. (Later intelligence states that General Hlobane is dead.)"

## OBITUARIES.

DOMÉ.—Near Collegeville, Montgomery, Co. Pa., July 30, 1879. Brother T. S. Domé, aged 3 years 10 months and 11 days. He leaves a wife and three small children who deeply mourn his loss.

## MARRIED.

BLOUGH-HOCHSTETTER.—By the undersigned, at his residence, on the 24th of August, 1879. Mr. Jacob B. Blough, and Miss Anna Hochstetter, all of Somerset County, Pa.

HIRAN MUSSELMAN.

## ADVERTISEMENTS.

### RATES OF ADVERTISING.

1 inch, one insertion,	\$ .50
1 " Each subsequent insertion,	.25
1 " 3 months,	2.00
1 Column (9 1/2 inches) 1 insertion,	2.00
" " 2 " "	2.00
" " 3 " "	2.00
" " 4 " "	2.00
" " 1 insertion,	2.00
" " 2 " "	2.00
" " 3 " "	2.00
" " 4 " "	2.00
" " 1 insertion,	2.00
" " 2 " "	2.00
" " 3 " "	2.00
" " 4 " "	2.00

For four or more months, ten per cent. from above rates.

BUSINESS NOTICES, five cents a line each insertion.

### 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. Address, H. J. RUTZ, DAYTON, O.

### C. G. MASTERS & Co.

## Commission Merchants

### FOR THE SALE OF

BUTTER, EGGS, POULTRY, LIME STOCK, FURS, DRIED FRUITS, LIVE STOCK, ROOTS, WOOL, GRAIN, LUMBER, and country Produce Generally.

### POULTRY AND EGGS A SPECIALTY.

Quotations furnished, when requested, also, reference given.

344 NORTH WATER STREET, PHILADELPHIA.

(28-29.)

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

### DR. P. D. FAHRNEY,

#### Uroscopian Physician

OF

FREDRICK, FREDRICK CO., MARYLAND.

Inform the afflicted that he has made the treatment of Chronic diseases a specialty for the last twelve years, and feels justified in promising a cure in a large majority of pronounced, hereditary cases.

The following is a partial list of the most prominent diseases:

Dyspepsia, Liver Complaint, Jaundice, Constipation, Scrophulous, Tetis, Salt Rheum,

Vertigo, Erysipelas, Rheumatism, Neuralgia, Philitic Taints, Mercurial Headache, Neuritis, Heart Affections, Nervous Debility,

Bronchitis, First Stage of Consumption, Asthma, Chills, Kidney and Bladder Affections,

Gravel, Dropsy, Bright's Disease and all forms of Female Weakness and Private Diseases.

Any one who is afflicted can consult me on any of the above cases by sending a specimen of urine, the first made in the morning, and the 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 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 *Female and Male*, or any other book that the class may select. For particulars address J. C. EWING, HUNTINGDON, PA.

DR. H. GAREY.

Physician and Chemist.

Office and residence Northeast Corner, Lower Diamond, Berlin, Somerset Co., Pa.



