

The Progressive Christian.

A Religious Weekly.

J. W. BEER, Editor and Proprietor.

BERLIN, PA., SEPT. 5, 1879.

The subscription of THE PROGRESSIVE CHRISTIAN is for a year, in advance.

ANNOUNCEMENTS.

- 1. All the present subscribers who renew their subscriptions for another year, sending us one dollar each before the first of October next shall have the PROGRESSIVE another year from the time their present subscription expires.

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 consideration.

Of course, it is not to be expected that everything should be intended for them and suited to their wants, 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.

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.

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.

4. Does not A. M. transcend the bounds of giving advice, by assuming the sole object is the conservation of treasure which we are commanded not to lay up here on earth, is not contrary to the Gospel?

years ago, was wrong upon this or any other subject, what is our duty as a church and people to-day? Should we cling to ancient counsel or custom on account 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? If we should, in some things, "disregard 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 principles."

4. It does not, unless, indeed, it is transcending our liberty, according to the principles of the gospel, to have any worldly possessions at all. What says the Word? How does the brother practice?

6. They went to their reward without dreaming of railroads, telegraphs, reapers, separators, and many other things which we see and use. This does not disturb their peaceful slumber. So will we pass away, ignorant of many things that shall be "when a hundred years have rolled."

Wherein would it conflict with any principle of the gospel for the entire church to be a grand Life and Property Insurance Company, all sharing *ad valorem* each other's losses, under certain qualifications, and having under its management some sound Savings Institution?

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

"We humbly commend the following passage of Scripture to the serious consideration of the editors and contributors of our Church papers. We think their truthfulness is being verified, to some extent, in the columns of the PROGRESSIVE: 'Foolish and unlearned questions avoid, knowing that they do gender strifes. Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith. Refuse profane and old wives' fables, and exercise thyself rather unto godliness. Shun profane and vain babblings; for they will increase unto more ungodliness.'"

The gold, before it is fit for the diamond of a monarch, must be purged of its dross, so as to be unobnoxious to the severest test; and the diamond rough from its primeval bed must be polished until it can gather up a sunray and glorify it. But unlike the diamond we are to change worlds, and the intrinsic worth of our souls cultivated to the highest degree, though almost infinite, is not sufficient to raise us to those eternal heights; the transforming and refining influence of Gospel discipline must be crowned with the imputed righteousness of Christ.

Dispel with glorious might

We have seriously considered those Scriptures, and will do so; but we do not know why our Maryland sister should charge us with discussing "foolish and unlearned questions," "fables and endless genealogies," and even "old wives' fables," and "vain babblings." The questions discussed in the PROGRESSIVE are the same that are discussed in our church councils, District Meetings, and our Annual Meeting from year to year.

OUR EXCHANGES.

PRIMITIVE CHRISTIAN, No. 31.

Under the heading, "Whither Are We Drifting?" and on the subject of "Life and Property Insurance," Bro. 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?

2. Why preserve the Minutes of the proceedings of A. M. when we as degenerate sons disregard the counsel of our fathers in days gone by?

3. Will not A. M. be required ere long to modify one of the fundamental principles of the church as it relates to "brother going to law with brother" growing out of the grant for corporate bodies outside of the church?

4. Does not A. M. transcend the bounds of giving advice, by assuming the sole object is the conservation of treasure which we are commanded not to lay up here on earth, is not contrary to the Gospel?

5. Can it be that the faithful servants of Jesus in other years, lived, and died, and went to their reward without ever dreaming of associations, mutual or otherwise for the preservation of this world's goods, and that we of the nineteenth century have so far lost "faith in God" who has so abundantly blessed us with peace and plenty, that associations of the kind are now considered necessary and according to the Gospel?

REMARKS.—We have obeyed directions and answer in order.

1. If the counsel of the Brethren,

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 impure, 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 will howl. Some people are drones; they are willing to eat the honey, but gather none.—M. M. E.

The adopted order of dress is not, as an order, directly of Divine injunction, and cannot be recommended or enforced 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 end and purpose of His 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 principles, but who are only wedded to faction or tradition, often inquire, "To what party do you belong?" Verily, I am not of Paul, nor Apollon, nor of Cephas. Neither of these did 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, separation 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-hearted Bride of the Lamb.

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 the Divine idea of redemption; but I plead for the very life of God in the soul, which employs the body as the exponent of the Divine perfection. The individual indwelling of God does 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 the genus homo preserves from identification with lower animals. It is a burlesque on Christianity to contend that it does not as truly shape a person's dress as his heart.

I do not much pity the dilemma of

all of his host are to be resisted; sin in all of its forms is to be assailed and vanquished. In this war there is no truce. Even the devil would cry, "Peace, peace," if he should see his cause in danger. But let the cry of 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 reformation.

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 whip your neighbors to correct faults in your own family? Or does God wink at and make some allowance for sin in the church? As the Lord is holy, he will have no fellowship with the unfruitful works of darkness; and sin in the church is only sin in an aggravated form. Read the prophecies and see what the Lord saith to and of his people. His most terrible threats were pronounced against Jerusalem and Israel on account of their forgetfulness and idolatry. God is unchangeable. When he speaks we must hear: when he commands we must obey; and where God's perfect law is silent no man can speak with authority.

We love our brethren and sisters, and we love the church of our choice, but above all we love God our Savior and his holy word; and being influenced by this superior love, we will labor on in the cause of grace and truth as we understand it, and we hope our fellow-members may soon see that our opposition is not against them, but in their 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 when we have this submissive spirit, he will be our Shepherd, and then can we appreciate his care for us; and not until we feel that we are nothing, can we comprehend the spirit of the language of David, "The Lord is my Shepherd, I shall not want."—C. G. Lint.

The gold, before it is fit for the diamond of a monarch, must be purged of its dross, so as to be unobnoxious to the severest test; and the diamond rough from its primeval bed must be polished until it can gather up a sunray and glorify it. But unlike the diamond we are to change worlds, and the intrinsic worth of our souls cultivated to the highest degree, though almost infinite, is not sufficient to raise us to those eternal heights; the transforming and refining influence of Gospel discipline must be crowned with the imputed righteousness of Christ. It is quite possible to cultivate a man, taken in childhood from the lowest 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 imputed righteousness of Christ to raise us from the level of mortality to the infinitely higher plane of immortality.—B. C. Moorhead.

Christ is the source of all pardon. But he only communicates pardon to 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 restored to, even so the pardoning power—Christ, first exercises 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. Mohler.

SUNDAY-SCHOOL CONVENTION.

We call the attention of all whom it may concern to the fact that the Sunday-school Convention for the Western District of Pennsylvania will be held 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 committee. 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 expected 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 R. R. Those coming from a distance should come on the 22nd, at anyrate 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 August, Bro. David B. Wolf was elected to the ministry and brethren Simon Bohn, Henry and William Antine to the deaconship. Said church has now four ministers and seven deacons.

those who make a fetish of a capricious ecclesiastical costume, or of anything else of sacred significance; but my whole soul is in arms against the movement that would allow the Christian to select his apparel from the devil's wardrobe.—C. H. Balsbaugh.

Remarks:—As "the adopted order of dress is not, as an order, directly of Divine injunction," no human or ecclesiastical "legislation" 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 different order to express more distinctly the reality of union with Christ in the essential quality of his life, and the mode of its expression we agree. But we offer a challenge to the writer and the whole Christian world to show that we need and ought to have any such contrivance. This order is not to be substituted by another man-made contrivance, but by the principles of the gospel of Christ. We challenge any man and all men to contrive anything as good as these.

As brotherhood in "essentials" constitutes the household of faith," and as the essentials are all found in the gospel, we need no human contrivance.

If "the individual indwelling of God does not of necessity bloom into a round coat, or broad brim, or plain cap," how is it "a burlesque on Christianity to contend that it does not as truly shape a person's dress as his heart"? It is an easy matter to make strong, dogmatic statements; but to establish them by the gospel or sound reason may not be so easy. If it does shape the dress, it shapes the coat. Is the round 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 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, 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 God himself, in the use of the sign, and in this sense baptism is for the remission of sins. No person can prove from 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 has introduced. As the Governor resolves to pardon before the medium through which his pardon reaches the criminal, is restored to, even so the pardoning power—Christ, first exercises 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. Mohler.

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SUNDAY-SCHOOL.

LESSON XXXVII.—SEPT. 14th, 1879.

THE CHRISTIAN IN THE WORLD.

1 TIM. 6: 6-16.

6. But godliness with contentment is great gain.

7. For we brought nothing into this world, and it is certain we can carry nothing out.

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, and pierced themselves through with 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 Pontius Pilate witnessed a good confession;

14. That thou keep this commandment without spot, unrebukable, until the appearance of our Lord Jesus Christ.

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.

6. But godliness with contentment is a great gain. 7. For we brought nothing into the world; it is certain we can carry nothing out. 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 evils; which some coveting after, have wandered away from the faith, and pierced themselves through with many sorrows.

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13. I charge thee in the presence of God, who makes alive all things, and before Christ Jesus, who before Pontius Pilate witnessed the good confession; 14. that thou keep the commandment, being spotless, blameless, till the appearance of our Lord Jesus Christ.

15. Which in his own season, shall be shown, 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 see, nor can be seen; to whom be honor and power everlasting. Amen.

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THE PROGRESSIVE CHRISTIAN.

day our daily bread." our necessary food; raiment, covering, clothing and shelter; content, the original word in the future tense, "we shall be sufficiently provided" (Alford). (9.) *snare*, being entangled, as in a net; *thrown 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; *cooled 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; *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; Phil. 3: 13; *hast professed*, at his baptism, ordination, or in some time of special trial. (13.) *who quickeneth*, "endureth 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. Sudler. 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 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 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 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 29th:

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 of the Quenamahoning 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, he ought 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 criticises 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 highest in the church over the lowest 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 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.

Dear Brother: I have written you 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 livey barns, hotels, railroads, and banks, do the principal business. It is situated near the western edge of the plains, and ten to fifteen miles to the 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 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 team and outfit for the mountains by 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 of 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 conical summits, with just room for one team (except at the turn-outs), along which if 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 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 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, and the town is the largest 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 fire, and poor preparation against fire, which is crying shout of drunkenness, profanity and debauchery, are invoking God's judgments upon her.

But back to my history. This grade 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 haul. 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 metal 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 the different metals, and from there sent to the U. S. Mint for coinage.

Leadville, as 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 Ball 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 Scripature 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. To-day, 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 word, "Blessings 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 \$10 to \$14 per ton. Physician's fees: For office prescription, within \$2.00; for visit in city and 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 catfish 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, together with many testimonials, 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.)

ment.) 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 axe (5/8 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, Patentee.

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, Dickenson 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, 2 1/2 miles northeast of Perysville) 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.

Pine Creek, Kosciusko Co., Indiana, Oct. 24th, 10 o'clock—6 1/2 miles south of Piercetown.

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 Lower 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.

SECLARITIES.

The Zulu War.

London, August 29.—An extra edition of the *Daily Telegraph* contains the following dispatch from Pietermaritzburg, dated August 12: "Sir George Colley arrived at Umhlo on August 10, and telegrams from that place 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 is 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 Wolley'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 2, there have been six hundred and fifty deaths. With three exceptions all the cases were in the fourth district. (Later intelligence states that General Hood is dead.)"

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 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 Radgeck, sister-in-law to Theodore Berkson, is recovering. Berkson's residence is almost opposite General Hood's. Since the first case of yellow fever appeared, July 2, there have been six hundred and fifty deaths. With three exceptions all the cases were in the fourth district. (Later intelligence states that General Hood is dead.)"

Buffalo Valley R. R. Trains will leave and arrive as follows.

EASTWARD BOUND TRAIN.
Leave Berlin, 10:30 A. M.
Arrive Garrett, 11:20 "

WESTWARD BOUND TRAIN.
Leave Garrett, 12:40 P. M.
Arrive Berlin, 1:30 "

LEAVES BERLIN, 3:00 P. M.
ARRIVES GARRETT, 3:20 "

LEAVES GARRETT, 4:40 A. M.
ARRIVES BERLIN, 5:10 "

OBITUARIES.

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

MARRIED.

BLOUGH-HOCHSTETLER.—By the undersigned, at his residence, on the 24th of August, 1879. Jacob B. Blough, and Miss Anna Hochstetler, all of Somerset County, Pa.
HIRAN MUESSELMAN.

ADVERTISEMENTS.

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1 Inch, one insertion,	\$.50
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1 Column (9 1/2 Inches) 1 insertion,	2.00
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(22-23.)

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Dyspepsia, Liver Complaint, Jaundice, Constipation, Scrophulous, Uterine, 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, by the week or month, at reasonable rates. He will use the Brethren's *Uroscopic Book*, or any other book that the class may select, and of course Notes. For sale at all offices of their class, 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 *Uroscopic Book*, or any other book that the class may select, and of course Notes. For sale at all offices of their class, and supposed causes, age, sex, &c.

For particulars address J. C. EWING, HUNTINGDON, Pa.

DR. H. GAREY.

Physician and oculist.

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

"NEVERMORE"

A beautiful song set to music by Miss Anna Muesseleman, of Somerset, Pa., and published in sheet form. The music is very good, and is admired by lovers of song wherever it has been introduced. Price 25 cents. For sale at all offices of their class, and supposed causes, age, sex, &c.

Youth's Department.

THE GRUMBLER. HIS YOUTH. His coat was too thick and his cap too thin...

WOODEN SWEARING. The Sabbath School in Rockville was assembled for their monthly concert...

Children's Laughter. How it ripples across the fields and echoes along the hill side, as musical as distant church bells...

How to make Yourself Unhappy. In the first place, if you want to make yourself miserable, be selfish...

MISCELLANEOUS.

FROM MY ARM-CHAIR. BY HENRY W. LONGFELLOW. The following poem, printed in the Cambridge Tribune...

THE LAW OF CURE-SIMILIA SIMILIBUS CURANTUR; OR, THAT IS HOMOEOPATHY.

BY J. SPERRY THOMAS, M. D. In order that the reader may more fully comprehend the true signification of the term homoeopathy...

covered the great truth that the true method of performing permanent cures must be the exact counterpart of such antipathic treatment...

Every drug, like every other influence affecting vitality, alters the harmony of the vital force more or less, and produces a certain change in the status of health of the body...

It is a matter of regret that we are still obliged to count among chronic diseases very common affections which are to be regarded as the result of wrong treatment, and the continual use of violent, heroic medicines...

It has been falsely and malignantly asserted, that homoeopaths do not deem it necessary to possess a knowledge of anatomy, physiology, surgery, pathology, chemistry, etc...

ADVERTISEMENTS.

RATES OF ADVERTISING. 1 inch, one insertion, \$2.00. 2 inches, one insertion, \$3.00.

PROF. LYON'S VEGETABLE SALVE, FOR THE SPEEDY AND PERMANENT CURE OF ALL CUTS, BRUISES, WOUNDS AND BRUISES, ALSO SPINAL AFFECTION, RHEUMATISM, AND PROLAPSIS ANI.

The Greatest AND MOST RELIABLE COMPOUND EVER OFFERED TO THE PUBLIC. Incredible as it may appear, that one compound should be adapted to the speedy and permanent cure of such a variety of diseases and wounds...

TESTIMONIALS. MAY HILL, Ohio, 29th, 1879. BRETHERN'S, P. P. CO. My brother, the French-Creek Church, Adams County, Ohio, recommends to your particular notice...

JOAN THE MAID. By Mrs. CHARLES, author of "Chronicles of the Schomberg-Gotta Family." We send you the NEW YORK OBSERVER...

THE 5TH VOLUME. Will contain all the important news that can interest and instruct; so that any one who reads it will do harm to himself or his family...

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J. SPERRY THOMAS, M. D. HOMOEOPATHIC PHYSICIAN. 302 NORTH 22ND STREET, PHILADELPHIA, PA.

JOS. SHEETZ & SON, UNDERTAKERS. We have just received a new lot of COFFINS and TRIMMED AND UNTRIMMED COFFINS.

HERALD OF GOSPEL FREEDOM. The above paper commences its second volume January 1st, 1879. It is a 3 column folio, printed at the low price of 25 cents a year.

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