

# The Progressive Christian.

BRETHREN'S P. P. CO.

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

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VOL. I.

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NO. 1.

## POETRY.

### KEEP IN STEP.

"Those who would walk together must keep in step."—Old Proverb.

"Are the world keeps moving forward,  
Like an army marching on,  
That resoundeth to the cry  
Some bold spirits bear the banner—  
Souls of sweetest chime the song—  
Lines of energy and fervor  
Make the timid-hearted strong!  
Like brave soldiers we march forward,  
If you lag or turn back,  
You must look to get a losing track.  
While you stand upon your track,  
Keep in step."

My good old neighbor, Mr. Standstill,  
Gazes on it, as it goes,  
Not quite sure but he is dreaming,  
In his afternoons repose.  
"Nothing good," he says, "can issue  
From such a feeble source."  
Ancient laws and institutions  
Are decaying or are gone.  
We are rushing on to death,  
In our mad new-fangled ways,  
While he speaks, a host of voices,  
As the heart of one man, say—  
"Keep in step."

Gentle neighbor, will you join us,  
Or return to good old ways?  
Take again the banner, and  
Of old Adam's ancient days,  
Or become a hairy brute?  
Hear the lion in his lair,  
And lie down in dainty slumber,  
Wrap'd in skins of slouchy bear?  
Shrink the wave in light canoe?  
Ah, I see, you do not like it,  
Then these "old ways" won't do,  
Keep in step."

Be assured, good master Standstill,  
All-wise Providence design'd  
Aspiration and progression  
For the yearning human mind.  
Generations left their blessings,  
In the relics of their skill;  
Generations yet are longing  
For a greater glory still.  
And the shades of our forefathers  
Are not jealous of our dead—  
We but go where they beckon,  
We follow where they lead.  
Keep in step."

One detachment of our Army  
May encamp upon the hill,  
While another, in the valley,  
May enjoy its own sweet will;  
This, may answer to another word,  
That, may echo to another:  
But in unity and concord,  
They discern that each is brother!  
Breathe to breathe they're marching onward,  
In a good and peaceful way,  
You'll be justified, you hinder,  
So don't offer let or stay,  
Keep in step."

### The Brethren's Work of Evangelism.

This work, so important in nature and object, has never yet been fairly represented to our brotherhood. In the *Primitive Christian* Vol. 2, No. 32, there was a report of its organization published under the heading, "The New Organization of the Church Extension Union." In that report there were several unfortunate errors, making the whole of it ambiguous, and rendering it impossible for any one to understand the plan adopted. For instance, the powers and duties of the Board of Appointments and Disbursements, in that report, were assigned to the Board of Directors. As some of these duties require prompt attention and as the Directors meet annually, it is clear that the plan, as it was published, is inoperative. Believing that a work of such momentous importance to the general brotherhood should be faithfully presented, we now correct the report and republish it, and we advise our brethren to preserve this corrected copy.—J. W. B.

### PRELIMINARY STATEMENTS.

1. Hereafter the name Church Extension Union shall be dropped, and the service shall be called the Brethren's Work of Evangelism.

2. In the Work of Evangelism we will accept the present divisions of the church into Districts as made by the Annual Meeting, and the plan shall conform to any changes made in said district, hereafter.

3. It is the object of this body to have a General Organization, District Organizations, and Local Organizations.

### I. GENERAL ORGANIZATION.

In the General Organization there shall be a Board of Directors, and a Board of Appointments and Disbursements.

#### Board of Directors.

1. The Board of Directors shall consist of a member from each District, who may be a delegate to the Annual Meeting.

2. The Directors shall be elected annually, in the same manner in which the delegates to A. M. are elected, and shall hold their office for one year.

3. The Board of Directors shall meet annually on the Saturday preceding the A. M., at such place as may be agreed upon.

4. The Board of Directors shall have a general supervision of the work, and shall hold the permanent officers responsible for a faithful performance of their duties.

5. The Board of Directors shall make an annual report of the condition of the Work of Evangelism, which report shall come before the A. M. for its approval or disapproval, and it shall be presented through the Standing Committee.

#### Board of Appointments and Disbursements.

1. The Board of Appointments and Disbursements shall consist of five members, appointed by the Directors, but no person can be a member of both Boards at once, except the Moderator.

2. The Board of Appointments and Disbursements shall have power to fill ministerial and other vacancies as it is deemed advisable and resources permit. It shall send out only such men as ministers or evangelists as shall represent the teachings of the gospel and the general order of the Brotherhood. It shall conform to the established usage of the Church in respect to going into the territory of any organized con-

gregation. It shall direct the payment of necessary expenses. It shall have power to send a suitable elder or minister into such districts as have no District Organization, for the purpose of effecting such an organization, if possible. Three members of this Board shall constitute a quorum.

#### Permanent Officers.

1. The Permanent Officers shall be a Moderator, a Treasurer, and a Secretary, to be elected by the Directors, and to serve one year.

2. Moderator.—The Moderator shall when necessary, call meetings of the Board of Appointments and Disbursements; shall preside at all the meetings and attend to the usual duties of the office.

3. Treasurer.—The Treasurer shall receipt for all moneys received, and shall pay out the same on the presentation of orders properly signed by the Moderator and attested by the Secretary; shall at all times have his books open to inspection, and shall report annually to the Board of Directors, and quarterly to the church papers for publication.

4. Secretary.—The Secretary shall keep a record of all business transactions and evangelical work; attend to the correspondence; report to the Board of Appointments and Disbursements the work requiring attention; report quarterly to the church papers for publication, and annually to the Board of Directors.

#### DISTRICT ORGANIZATION.

1. Every district is to have an organization for the Work of Evangelism, and the officers shall be a Moderator, Treasurer and Secretary, who shall constitute a Board of Evangelism within their district.

2. This Board shall be elected by delegates from the several churches in the district who may be delegates to the District Meeting.

3. The Board shall select Evangelists from among ministers nominated by the several churches, appoint their fields of service and provide for their expenses; and calls for Evangelistic work may be made to the Board at any time.

4. The Board shall have power to appoint suitable ministers to visit dormant churches to awaken an interest and encourage them to take hold of the work.

5. Fifty per cent of the funds raised in any state district may be used by the Board of Evangelism in their work within the district; the remaining fifty per cent may be forwarded quarterly to the General Treasury.

6. The district meeting of the Board may be held in conjunction with the regular District Meeting, and the same delegates may be elected to both.

7. Each district shall send one delegate to the A. M. as a Director in the Brethren's Work of Evangelism, who may also be a delegate to the Annual Meeting.

#### LOCAL ORGANIZATIONS.

1. Local organizations are organizations in the several churches of the Brotherhood.

2. Members of the several churches shall have authority to organize and appoint local solicitors, who shall collect and forward contributions to the District Treasurer, after the payment of necessary local expenses.

3. Every church may send one delegate to the annual meeting of the District organization in the interests of the service. The delegate to the regular District Meeting may be this delegate.

JAMES QUINTER, Moderator.

HOWARD MILLER, Secretary.

For the Progressive Christian Progress.

BY S. M. MINNICH.

With what wonder and admiration do we contemplate the march of progress that has swept before us in the score or two of years just past! In the arts and sciences, in agriculture and in commerce, or wherever we look, we see "Progress" enshrined on every banner.

Thirty or forty years ago farming was a toilsome, slavish life; to-day it is a pleasant pastime. What has wrought this change? Progress. We have progressed from the wooden mould-board plow, reaping-hook, flail, and the sheaf-fan, to steel plows, mowers and reapers, separators, &c., &c. Not only has the husbandman been blessed by the hand of progress, but the housewife is made happy also. Possessing all the modern improvements for preparing a savory meal, the cook of to-day knows nothing of the "old times" when "pork and beans" and "Johnny-cakes" were made ready to dish up by the heat of the "smoky old fire-place."

But why attempt to particularize in big things or little things? progress is everywhere. And all men, and women, too—are seeking after the latest and best labor-saving and money-making machinery in the land. No man objects to the latest improvement. It is well, and him to lay up earth's treasures. You may talk to anybody until you are hoarse about ways and means to get wealth, and all is well; but say one word about progressive methods to reach the masses that they may be won to Christ, and somebody flies off in a tangent—"God does not change!" "I am fixed!" "The religion of Jesus is unchangeable," &c.

"God does not change," but man does. The religion of Christ is unchangeable and unprogressive; but no man can possess the religion of Jesus only he who changes and progresses. To be non-progressive in religion is to be non-Christian.

St. Peter's religion was progressive. At one time his religion was for Jews only, but he progressed until he could say "Of a truth I perceive God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

St. Paul's religion was also of this advancing, progressive kind. He made "havoc of the church"—binding and imprisoning with his letters of authority—and thought he did God service. (To-day there are men "making havoc of the church" with their "letters of authority" who know they are serving men and not God.) The Apostle firmly believed that he was "fixed" on the truth, knowing that his nation had the Law and the Prophets, and that he had received his doctrine from the highest authority in the Jewish church; but when the sun of righteousness shone into his heart, the scales of tradition and superstition fell from his eyes, and he saw that "by the deeds of the law shall no man be justified." No believer was ever more firmly fixed in the correctness of his religion than St. Paul was in his; but he changed—he progressed, and says, "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord."

All things change in this changeable world. The church is not an exception. Reader, let us throw our influence for progress—for the light that is the only guide to the truth.

Antioch, Ind.

#### Man's Progressive Nature.

Progression means to advance, and it is a fixed principle in the human mind. It is an essential principle. It is essential to knowledge. To learn means to progress. Christians by virtue of their profession, are learners in the school of Christ; hence to profess Christianity implies to favor progression.

The gospel enjoins progression. Paul says: "I press (progress) toward the mark for the prize of the high calling of God in Christ Jesus." John writes to the "little children," to the "young men," and to "fathers" in Christ,—which implies progression. The unsatisfied state of the human mind implies progression. Men, women, and children favor progression in spite of themselves; it is an inherent principle in their natures. In view of these facts and many others not mentioned in this article, we shall favor the PROGRESSIVE CHRISTIAN as long as it proves true to its title. Onward and upward should be the Christian's motto.

W. J. H. BAUMAN, Nora Springs, Iowa.

#### For the PROGRESSIVE CHRISTIAN.

##### Progression.

The title of your paper suggested the subject for the present article. Certainly it is a very appropriate name, if the character of the paper is to be what its name signifies. All live Christians ought to be friends of Progression; for without it nothing can be accomplished. Progression signifies advancement; pressing forward; an unwillingness to rest satisfied with present attainments; and a zealous effort to attain higher, holier and safer ground.

Every Christian, certainly, should desire more zeal, more love, more humility, more self-denial, more piety, more of the Divine nature, more heavenly-mindedness, and more of everything that will increase his spiritual welfare and enjoyment; and a persevering effort to attain these, makes him, in this respect, a progressive Christian.

The progressive Christian feels it to be his duty to earnestly contend in the face of all opposition from any and every source, for the truth, the whole truth and nothing but the truth. In doing this he is fully aware that he must meet opposition; but the truth is mighty and must prevail. If the Lord is for us who can be successfully against us.

The progressive Christian knows that the word of God alone is an all-sufficient rule of faith and practice, and that it needs no additions—no human appendages. His law is "a perfect law," and not only so, but "a perfect law of liberty." He knows, according to the teachings of that "perfect law of liberty," that those who "teach for doctrines the commandments of men" worship God in vain, and therefore he feels that, if he can steer clear of this, he will have made considerable progress in the right direction.

All of God's works are progressive. The work of creation was a progressive work. We believe that if he had seen fit, he could have spoken all things into existence, but he was six days engaged in this work. There was a beginning, a continuation, and an ending; and thus it was progressive.

The work of redemption is a progressive work; it had its beginning—at least in contemplation—before the foundation of the world; a very important part of this work was done when the Savior, on the cross, said, "It is finished; but it will not be ended until he will have conquered every foe—until 'every knee shall bow, and every tongue confess that Jesus is Lord to the glory of God the Father;' hence, this is a progressive work.

God's work, as displayed in the vegetable kingdom is progressive. From the grain of wheat is covered in the earth it germinates, "puts forth the blade, then the ear, then the full ripe corn in the ear"—a progressive growth until it reaches maturity. Jesus says

the kingdom of heaven is like this. The gospel seed is sown in the "good and honest heart;" it quickens and it renews that heart. The persons thus renovated, following the directions of the word, as plants of our heavenly Father's planting, are watered by the dew of divine grace, until they are "born of God," "born of the word of God," "born of water and of the Spirit," and "rise to walk in newness of life." They are now "new creatures in Christ," having received the "renewing of the Holy Ghost." But as yet they are only babes in Christ," desiring to be fed upon the sincere milk of the word that they may grow thereby; and that thus growing, or progressing, they will finally become strong men and women in the Lord Jesus Christ. "By patient continuance in well-doing" they, like the ripe corn in the ear, will be ready for the garner (of God). So we see that the work of God in conversion and salvation is a progressive work.

Our people should all be progressive. It is our duty to "grow in grace and in the knowledge of the truth;" and in order to do this, we must progress. And all our ministers should, especially, be progressive. I say especially, because they are divinely commanded to be so; and that, too, in such a manner that it may be observable to all. In Paul's first letter to Timothy, fourth chapter and fifth verse, we have the following: "Meditate on these things, give thyself wholly to them; that thy progress may be manifest to all" (new translation).

Our churches should all be progressive churches. While some may be said to be such, I am sorry to say others are not, but rather retrograding. The chief cause of the trouble, so far as I have been able to learn, is contention about minor matters—matters of speculation—matters of mere opinion, such as, what should the sisters' head-covering consist of. How should the brethren cut and comb their hair? wear the beard? cut their coats, vests and pants? what kind of collar should they have on the coat, standing, or rolling collar? When the attempt is made to enforce such matters as these, for which there is not a shadow of Gospel authority, we may generally expect trouble and retrogression. Instead of peace and progression. We have been pained to see worthy members of the church expelled, or driven from the fold, because they could not submit to non-essential things. God grant that all our churches may become so thoroughly imbued with the spirit of progression, that they may be able to bear the loss of all traditional and merely human authority, and contend only for the observance of the truth, the whole truth, and NOTHING BUT THE TRUTH.

JAMES A. RIDENOUR, Clifton Mills, W. Va.

#### For the PROGRESSIVE CHRISTIAN.

##### Lost Power.

BY J. P. HETRIC.

The coalitions of Europe were shattered into fragments on many a bloody field, as they met the once invincible Napoleon, face to face. The three emperors felt his power. They realized their weakness and inability to withstand his impetuosity. In defiance of all their efforts, they were compelled to see their shattered, bleeding legions melting away before him, whenever they met. But the fortune which was so often true to him, proved fickle on the fated field of Waterloo, and the man of revolutionary fame lost his power. Banished by tyrannical despotism to the dreary inhospitabilities of St. Helena, he spent an existence rendered miserable by his absence from the empire which by his genius he had created. His power lost, the beggar's dog would not stoop to bark at his dignity. With him in the same course have gone myriads of warriors, statesmen, ministers, and individuals in all the walks of life: their power lost.

Much like these, the followers of Christ often lose power. The disciples of Christ, when they attempted to cast out the evil spirit and restore the sufferer his lost senses, failed; their power was gone. They became the gazing stock and reproach of men. They naturally supposed, from former trials and successes, that the evil spirit should yield to the charm of the name of Jesus. They came crest-fallen and disappointed, feeling the Master with their "why could we not cast him out?" Matt. 17:19. "Have we not been on the mount of beatific vision? Have we not seen thy coming and kingdom? Have we not seen Moses and Elias, fresh from the state of justified, glorified spirits, in their bright array? Have we not been under the cloud, the bright messenger of our God, the pavilion of celestial light? Have we not heard the Father's testimony to thy sonship—'this is my beloved son in whom I am well pleased; hear ye him?' Thus highly favored, thus grandly equipped, thus honored of God to behold and to hear? Why could we not cast him out?"

Why this loss of power to compel the spirits to obey our commanding voice? No doubt it seemed very strange to the disciples to be thus suddenly confronted by, to them an unsurmountable barrier to their hitherto successful career. "Because of your unbelief," says Christ. Hitherto successful, just from the mount of vision, they had neglected the close, confidential faith in the divine Redeemer, and thus met a reproof for their want of trust. Thus it has been in a multitude of cases since that time, and still continues to be.

Christians often spend a day of special grace on the mountain with Christ, then, entering the busy avenues of life, still flushed with their late revival of spirit, in an unguarded moment the

adversary presents a temptation, which they in humble trust, have often overcome, but now, in the consciousness of their past elevation, they scorn their enemy, forget their source of strength, and fall into the snare. Then, humbled and maybe cast down in demeanor the inquiry is, "Why this loss of power?" The answer may well be, "Because of your want of faith and watchfulness."

When a child of God has been living on the very breasts of heaven for months in succession, in the sweet enjoyment of conscious communion with God, drinking deeply at the flowing fountain of divine grace, and at each approach to the Father, through the Son, felt himself drawn further within the veil of the deep, solemn stillness of the "Holy of Holies;" when thus fed on the finest of heaven's garnered wheat, he suddenly finds, instead of the deep shadows of Deity before him, a vacancy which he cannot comprehend—a distance of divinity which feels strange to him—an incompetency to seize and hold on to the promises. When he finally leaves the consecrated ground hallowed by the thrice blessed memories of victories over self, unbelief and sin, he is not satisfied. A strange feeling of discouragement comes over him. He asks "why this loss of power? Jesus Christ, 'the same yesterday, to-day and forever,' and yet my failure—my unsatisfied thirst—still longing for the water-brook?" He asks, "Why this loss of power to prevail?" The answer is, "Unbelief." The remedy is, "This kind goeth not out but by fasting and prayer."

How oft does the devoted servant of God, as he goes to the sanctuary where his heart has been wont to swell with the music of some thrilling hymn of praise, and join with ardent feeling in the prayer, and realize an interest in the truths of the Bible, find himself totally incapacitated to enjoy any of them not able to realize anything that will satisfy his wandering mind! He is restless, disappointed, feels like finding fault with the services; but seeing that others enjoy them, he is persuaded that they must be interesting and good. All the more perplexed, he then asks, "Why this loss of power to be interested?," the answer ever must be, "Divided interest." Ye cannot serve God and Mammon." A too close application to the world, to the exclusion of divine things, is always attended with a backsliding in heart, and brings with it its fearful consequences, a loss of spiritual interest and spiritual power.

The minister of the gospel, too, is often afflicted with this loss of power. He has enjoyed with satisfaction many a successful effort in the promotion of divine truth; he has seen the rebellious heart yield to the influence of the Spirit, under his words of burning truth; he has heard sighs and groans from the hard, flinty heart, as he has successfully smitten it with the hammer of divine truth; he has felt his ministry largely blessed of God to the good of souls; but now, for once, he feels a sudden shock—a chill—his power gone—his best and most esteemed effort a failure. He asks, "Why?" He must find his answer. "In a depravity of aim; in a desire for selfish honors; in a neglect of the sacred oracles; in a want of closet religion, and secret communion with the true source of all spiritual power."

Thus we might enumerate, at still greater length, but for the present let this suffice to arouse the reflective mind into that state of inquiry which will enable all to elicit a true answer to their loss, spiritually.

No 1414, N. 13 st., Phila.

#### El cion de Deacons.

Soon after the calling of Matthias to the office of an apostle, the church at Jerusalem received large accessions to their number from all ranks and classes of the people, male and female, developing a necessity for a new class of officers, or, more properly, servants. Said the inspired twelve "to the multitude of the disciples: it is not reason that we should leave the Word of God and serve tables, wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint to this business." And the saying pleased the whole multitude and they chose Stephen, &c., whom they set before the apostles, &c.—Acts 6: 2, 3, 5, 6. Here again is an illustration of the inherent power of true piety, a divine exhibition of the Local Sovereign form of Church Government. A congregational election of an elder, teacher or deacon, is the exercise of the inherent congregational function, the original, rightful, and indefeasible sovereign prerogative of each and every local church of Jesus Christ on earth. This is the true Dunkard Baptist ground, which was never doubted or disputed seriously until after the death of the late Moderator John Kline, of Virginia. It was he who always said, "Our Annual Council gives advice only." A modern presentation from Virginia will make food for a spicy item in the *Deacon* sometime.—The *Deacon*.

#### Do the Next Best Thing.

If you must and will close the Sunday-school for the winter, then do the next best thing, namely, let each family have its own school at home.

Some families do this now; open with singing and prayer, teach a lesson, give out books or papers, gather the alms, make announcements, and close as at school.

Your children will very much enjoy it, and will learn perhaps as much as at school—if you are a good teacher.

Subscribe for the *Progressive Christian*.

## Seeds for Thought.

That there is danger ahead is not always a reason that we should turn back, as there may also be danger in the rear. Duty should be the guide star.

Those who accustom their affections and talents to be directed by religion become moral; to become pious must walk by faith.

If ignorance is bliss, there is a amount of happiness in this world is not appreciated.

If you would come near a person, love God, and strive to treat others as you would be treated by them when your desires are right.

Who is powerful? He who can control his passions. Who is rich? He who is contented with what he has. Who is happy? He who knows the will of God and does it.

We read: "There is no man however high, but who is jealous of some one; and there is no one however low, but who is envious of some one." And we mused, "Does this include Christians, and, especially, publishers?"

Satan knows that the way to conquer men is by their passions; and hence, if he can but catch the foible of their hearts, generally their boasted virtues shrink before him.

I know not any crime so great that a man could continue to commit as poisoning the sources of eternal truth.

The heart is like a musical instrument of many strings, all the cords of which require putting in harmony.

The virtue of a man ought to be measured, not by his extraordinary exertions, but by his every day conduct.

It is difficult to say who do you the most mischief—enemies with the worst intentions, or friends with the best.

Many a man saves his life by not fearing to lose it, and many a man loses his life by being over anxious to save it.

Love is of the nature of a burning-glass which kept still in one place, fire, but change often doth nothing.

Never purchase love or friendship lost as soon as you have stopped your efforts.

He that will be a hero will hardly be a man; but he that will be nothing but a doer of his work is sure of manhood.

He who has no taste for order will be often wrong in his judgment and seldom considerate or conscientious in his actions.

A pound of energy with an ounce of talent will achieve greater results than a pound of talent with an ounce of energy.

It is hard for some men to understand the Lord. He calls them to be mechanics, and they straightway stumble into a pulpit.

Among men of the world comfort merely signifies a great consideration for themselves, and a perfect indifference about others.

Woman is content to build happiness on any accidental basis that may be near at hand; man is for making a world to suit his happiness.

Care is the lot of life, and he that aspires to greatness or high positions in the hope of getting rid of it, is like one who throws himself in a furnace to avoid the shivering of an ague.

Liberty is a great word; but so is duty. We must not forget, or allow others to forget, how much of life's happiness, sweetness and usefulness is obtained by bending to our duties, and being like him who came not to be ministered unto, but to minister.

A man is known by his dog, by the smell to his tailor by his coat, to his friend by the smile; each of these know him, but how little or much depends on the dignity of the man himself. That which is truly and indeed characteristic of the man is known only to God.

Love, like the opening of the heavens to the saints, shows for a moment, even to the dullest man, the possibilities of the human race. He has faith, hope, and charity for another being, perhaps, but a creation of his imagination; still, it is a great advance for a man to be profoundly loving even in his imagination.

Men unfold their natures gradually, and their traits and peculiarities are called out by a variety of circumstances. As a feather may show which way the wind blows, and a floating twig the current of a stream, so may a little matter enable you to determine the true character of a man, and to know how far you can trust him, and what are his capabilities.

There is and can be but one true gospel. Just as there is and can be but one true God, who fills immensity and is everywhere, so there is and can be but one true gospel which shows how he is to be worshipped. Just as there is and can be but one true Savior who died for the sins of men, so there is and can be but one true gospel which reveals and makes him known. Anything else that comes in its place and professes to be another gospel, or claims to be the true gospel, is not the gospel.



# THE PROGRESSIVE CHRISTIAN.

Progressive Christian.

Religious Weekly.

W. B. SINGER & J. W. BEE.  
Editors and Business Managers.

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## INTRODUCTORY.

Our pilgrimage through life is a great many turns and windings; and when we look back upon the way we have come, we wonder that we could find so many paths. Moreover, we are astonished that we did not tarry and pitch our tents in some of the beautiful and fertile valleys through which we journeyed; and we wonder why we did not keep the smooth, broad road along the clear, rippling stream, instead of choosing the rough, and narrow way, over rugged hills, through dreary, lonesome forests. In fact, why left we the father's house, our mother's tender care, the home of our youth, and the society of kindred and friends? And Echo alone assumes to answer, "Why?" Neither may a better reply be given. Even those who presume to answer: "If I had it to do again, I would do much better, will find the same occasion for regret a fortnight hence. Then why thus retrospect? Why grieve over the past? Why not accept the truth of the poet:

"God moves in a mysterious way,  
His wonders to perform!"

And with the German poet resolve:

Wenn verfehlt, nicht verfehlt,  
Nur die Treu auf's neu erneht.

Would it not be better to follow the resolution of the apostle: "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus?" Among the things whereto we have already attained? Phil. 3. Among the eventful things in the writer's life is this, that we should now be a party in bringing forth this religious journal. Five years ago we were the proprietor of a respectable religious paper, enjoying a liberal patronage, and having influence among the people with whom we were identified, and who supported it! It afforded us a good living, and we took pleasure in conducting it to the honor of God, and for the welfare of our fellowmen and the prosperity of the cause of truth and righteousness, as we understood these subjects. But it appeared that our views were not acceptable to all. Hence opposition arose, as it always does in the agitation of truth. For the Saviour said of himself: "Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division; for from henceforth there shall be five in one house divided, three against two and two against three." In our valedictory to the last volume of the "Christian Family Companion" we remarked: "We have also had opposition to contend with, combined opposition, and such as came from high places, as all are aware who know our history. However, we were enabled to overcome and endure it all, until within the last few years our courage has been somewhat daunted, not because our opponents were succeeding, but because we were wearing out by their persistent opposition." As some of the oppositions were growing so bitter as to make it unpleasant to us we began to desire and seek relief. There was also an effort to consolidate several of our periodicals, with a view of reducing their number. Several interviews had been had, but nothing could be effected, because nobody wanted to go out of the business. All were too anxious to do good. Under these circumstances we resolved to retire, thinking that perhaps we were "too fast," which was the general complaint against us. We felt that we could make the denial, if our retirement would tend to the peace and prosperity of God's people. And so we disposed of our office and paper to brother James Quinter, going into effect Jan. 1, 1874. We have had much time for

reflection and meditation since that period. We have reviewed our public life, and especially our editorial career. In many minor matters we would try to do better and believe we could. We have also carefully observed the doings of our successors and other publishers, and believe they should have done differently and might have done much better. We are not alone in this latter opinion. We have been repeatedly solicited by brethren again to publish a paper, which would be more liberal and progressive, than those now being published among us. And now, after the organization of the Brethren's Progressive Publishing Company, we have consented to become one of its leading spirits.

We justify ourself in this way: While we may have been in advance of many of our brethren we were nevertheless on the right way, for they have been steadily following in the path which we had blocked out, until nearly every measure for which we earnestly contended has been adopted or sanctioned. For instance: There were but few brethren who approved of our project of publishing a weekly paper in the interests of the Dunkard church. Only about four hundred and eighty believed in it on the first day of January, 1865. But in a few years afterwards there were thousands. Publishing the proceedings of Annual Meeting met with violent opposition, and our reporter was peremptorily ordered to be dismissed from the grounds. In this opposition nearly all the great men of the church participated. Now the reporter is treated with christian courtesy, and invited to sit with the dignitaries of the church. The intelligent reader will remember what a commotion was created in the camp when the Brethren's "Tune and Hymn Book" first appeared. But an edition of five thousand copies has long ago been sold and a second edition was loudly called for, which is now in press. We were severely reprimanded for opposing and allowing others to oppose through our columns that old remnant of popery, known among us as "the avoidance," or "ban," which has now happily become obsolete. The missionary cause scarcely mentioned among us before the debut of the

became the leading topic of nearly all our district and general conferences. The Sabbath schools, Educational Institutions, a more enlightened and better supported ministry, are all among the enterprises for which we claim to have earnestly contended, and in which we are happy to see the church slowly but steadily coming up in the rear.

Now, if we are in the same yoke why not work evenly, as true yoke fellows. If we are traveling in the same way why not keep in step? We know that in the Christian race all may win who run with patience the race that is set before us, but we never could learn that it is a virtue to be in the rear.

On the contrary our Bible tells us that "whatsoever thy hand findeth to do, do it with thy might." And that "it is good to be zealously affected always, in a good thing." There is much to do in life, and only a short time in which to do it. There is much labor to perform in the churches. The harvest is plenteous, but the laborers few. These facts call for enterprise, perseverance, PROGRESSION. We believe there is much room for improvement among us in many things. We are not progressing in anything as we should; and especially not in true holiness, the most essential work of christianity. We desire to be a humble instrument in the hand of God for the advancement of the church—all its members—in the divine life; not only that all may be born again, but that all may grow, grow up into Christ in all things; grow in grace, and in the knowledge of our Lord and Savior Jesus Christ; adding daily to our virtues; being fruitful in every good work, increasing in the knowledge of God; strengthened with all might, according to his glorious power; adding to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity; going on unto holiness, without which no man shall see the Lord.

And as for consolidation, or attempting to limit the number of periodicals to be published among us, it is all a mistaken idea, as has already been proven by our past experience. When the number has been reduced by merging several in one, another is introduced. One paper will not answer our purpose no matter how good it may be deemed by its publishers and admirers. And when we have more papers

than our people are willing to support, the probability will be that some of them will be discontinued. Such matters, as all other business interests, regulate themselves. But in our case it was contrary to the general rule, for the first established weekly, and the most popular and best patronized paper was discontinued, and the principles which gave it thrift and favor have mostly been repudiated.

Believing that there is an open unoccupied field, fertile and tillable, we now enter it to cultivate it, and by copious showers of divine grace, we hope the seed sown may grow, and in due time bear fruit in honor to God and happiness to man. II. R. II.

## OUR GREETING.

In meeting our dear brethren and sisters and friends, courtesy requires us to salute them. We will then, according to the Lord's instruction, say to each of all the families we may enter through our paper, "Peace be to this house." In this way we are now entering your christian homes, and we feel thankful for your kind invitations; and in associating with the members of your families, we will endeavor to demean ourselves as christians. We have a consciousness of being engaged in a noble and responsible work—a work that will have its influence both in time and eternity—and we desire, at least, to do our work well. We will endeavor to bear such messages to you as will be manna to your hungry souls—such tidings as will cause you to rejoice in the Lord. We feel that a higher standard of holiness and a more godly zeal are the great wants of the church; and we will try to afford all the help and encouragement to our readers that we can, to enable them to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

In attending to our important work, we shall need the assistance of our brethren and sisters in various ways. First, we will need your effectual, fervent prayers, and your advice and counsel. Observation has long since taught us that, with our best intentions and efforts, we may fail of the good we would do. It is, therefore, quite possible that we may not be able at all times, to please ourselves, to say nothing of our patrons with their diversified tastes and opinions. We will however, always be ready to receive advice and correction, and be willing to improve whenever and wherever we can.

Next we need the hearty co-operation of our brethren and sisters. We need good, energetic agents everywhere, to solicit subscribers for us. If each subscriber could secure a few more to take the PROGRESSIVE CHRISTIAN, we would constantly add new names to our list, which would be an advantage to us and the cause in more ways than one. If we can succeed in publishing a good paper—a paper that will interest, please and edify you, we hope to have your assistance in the way indicated.

We must also have contributions from our brethren and sisters for our columns; and hence we give you a free invitation. We need your assistance in this way now, and hope that there will be a ready response to this request. Write for the glory of God and for the prosperity and peace of his church.

In conclusion we hope that the acquaintance we are now forming in our new relationship to each other may grow into a warm attachment, and that we may as fellow-workers, labor together in peace, that when our work and labor of love are ended here we may meet in a brighter and still more peaceful world. Amen. J. W. B.

## PROGRESSIVE CHRISTIANS.

A Christian is one who believes in and follows Jesus Christ, and a progressive christian is a christian who is active and persevering in the discharge of his religious duties. Who can say aught against this? No one, surely, who takes a candid view of facts. Yet since we have sent out our prospectuses for the PROGRESSIVE CHRISTIAN, a few of our good brethren have spoken and written very indiscreetly in allusion to our work. They seem to think that progression in christian experience and christian work, in some way or other, implies an indifference, carelessness and recklessness, that tend to alienation and disunion. We want our brethren and sisters to have a better understanding of the matter. If carelessness and recklessness are christian graces, and if the working of dissensions and divisions is christian progress, then these things are a necessary part of our duty, and we must not be censured for attending to our work most faithfully in sowing, with reckless hand, the seeds of discord and schism. What say you? Are these things ingredients of christianity and christian progress? You say, No. Well, then, accepting your answer, we want it to be distinctly understood that they constitute no part of our work. Progress—an onward movement—in christian experience and work is what we have flung to the breeze, and we glory in our banner.

But how are we going to make an aggressive movement without endan-

gering the peace of the brotherhood? Easily enough. We intend to perform our duties to the best of our ability, and we expect to urge it upon others to do the same. If you are not ready to keep pace, we shall not abuse you for that, but will just move onward; and in return we ask of you not to seize our skirts to keep us back. We will run and if others want to sit at ease in Zion, and will not be persuaded to join us in the race, they may rest. All we ask is that they do not detain or hinder those who are willing to run. In plain words we mean this, that we will encourage Sunday-schools, and social meetings, and the work of evangelism, and educational institutions, and everything that will tend either to promote holiness of life or to carry the truth into every nook and corner of the habitable world. This will we do, if the Lord permit; and we will not fret nor frown if others do not see as we do and will not co-operate. There will be no trouble, unless others should endeavor to hinder us in our good work. We will not be intimidated nor discouraged. All our fellow-workers are asked to be governed by the following principles:

1. Be diligent and persevering in the performance of duty.
2. Admonish others to be faithful in christian work.
3. Do not abuse others for not seeing as you do, or for not readily uniting with you in your efforts to do good.

Let others alone, but work thou on:  
And when they see, they'll with thee be.

J. W. B.

## SUNDAY SCHOOLS.

The utility of well-conducted Sunday-schools is established by both argument and experience. "The Sunday-school is a nursery of the church," is an adage that is generally received; and we are glad that the Brethren are waking up on this subject. But it occurs to us that the importance of Sunday-schools is not yet fully appreciated among us. In many places, where we have good schools, they are closed in the winter. This is done for various reasons, but we think in most cases they are not sufficient to justify the suspension. Our children can attend the public schools during the week, and it does seem that they could equally well attend the Sunday-school. In most cases, we fear, the schools are closed during the winter, through want of interest on the part of parents and officers. By having good fires in good time the houses may be made comfortable, and the schools can be made as enjoyable in the winter as in the summer. We suggest that the schools should not close in the winter, as a general rule, even if the attendance should not be as large or regular; but everything should be done that can be done to make all comfortable and happy. Let our Sunday School workers take this matter into careful consideration.

J. W. B.

## BIBLE CLASSES.

It is not only pleasant but profitable for persons to meet steadily for the purpose of reading and studying the Holy Scriptures. By so doing we make progress in the knowledge of God and in the divine life. We can never become too familiar with the word of God. It is given to us to lead us to holiness and heaven; but we must become acquainted with its teachings and embrace its principles. This we can do by ourselves, but it is often an advantage to meet with others for an interchange of thought. It acts as a spur to urge us to the study of the Scriptures, that we may be ready for duty when we meet the class: it leads us to investigation; and investigation, to knowledge; and knowledge, to duty. We are favorable to Bible classes, wherever they can be had to advantage; but, whether you have classes or not, by all means read and search the Holy Scriptures. The Bible is a revelation from God in everything essential to his own glory, and our faith, life and salvation. It contains our only and all-sufficient rule of faith and practice. Read, understand, believe and obey God's word, and He will save you.

J. W. B.

## SOCIAL MEETINGS.

By Social Meetings we mean meetings for singing, prayer, reading the Scriptures, and mutual instruction, admonition and encouragement. These meetings should be held wherever two or three can come together. From neglect of such meetings, perhaps, more than from any other cause, the church is languishing. "Forsaking the assembling of ourselves together, as the manner of some is," must be injurious to individual members and the church. Many, very many, of our dear brethren and sisters feel the want of such meetings. They desire to have them, but do not know how to proceed to have them established. For the information of all we will say that they are established by the will of God, and all we have to do is to obey. It is not necessary to wait on our elders or minis-

ters to make appointments for us. It is not necessary to bring the matter in to church council. As brethren and sisters, fellow-members of Christ's body, we have a right with which no power may interfere, to meet with each other, to enjoy each other's christian society, to read the Scriptures and to sing and pray. It is our privilege and duty to encourage one another, and to do all we can to help each other along, in spiritual, as well as, in temporal matters. But in the use of this privilege, or, rather, in the discharge of this duty, gospel order must be observed. It is not necessary, nor even best, to be formal, but we must be orderly. We expect to have more to say on this subject in the future.

J. W. B.

## FACTS TO BE REMEMBERED.

1. The Lord Jesus Christ established his church in the world, delivered the law for its government, and appointed or ordained ministers to announce and execute that law. Matt. 16: 18; 18: 17; 28: 19, 20, Mark 3: 14, John 15: 16.

2. Christ delegated subordinate power to his church, which may be used in devising ways and means for the orderly and prompt execution of God's will; and, therefore, the church may prescribe methods of work and forms of service and administration, provided, always, that nothing be ordained in any way to differ from or interfere with Christ's own appointments or with the principles inculcated in the gospel of Christ. Matt. 18: 18—20, Gal. 6: 9; Rev. 22: 18, 19.

3. As all church power is subordinate and declarative, and the word of God is our only standard of faith and duty, no man or conference of men may enact any law to infringe upon the unalienable right of private judgment, or to fetter the conscience of any member; and no member should endeavor to force his own opinions upon the church or his fellow-members, so as to make his conscience the rule of their action. As men of sound mind and good principles differ, there should be mutual forbearance. "In essentials unity, in non-essentials liberty, in all things charity." See Matt. 7: 1, 2, John 8: 3—11; 12: 44—50, Rom. 2: 1, 2, 1 Cor. 8th, chap., also, 10: 29, 2 Cor. 3: 17, Gal. 1: 6—9; 5: 1, James 1: 25; 2: 12, Rev. 22: 18, 19.

4. It is the duty of the church to present to the world, in every expedient way, and in the fullest and clearest manner possible, the doctrines and duties revealed and enjoined in the word of God. Matt. 28: 18—20, Mark 16: 15; Acts 1: 8, 20: 21—27, 28: 29—31, 29: 10—14, Tim. 4: 2.

5. In harmony with the foregoing facts, it is right not only to preach the gospel but to publish religious papers, books and tracts, in which are set forth the doctrines, precepts and principles of the gospel, the terms and manner of admission into the church, the privileges and duties of its members; the election, character, qualifications and functions of its officers; the manner and order of observing the ordinances, conducting important services and administering discipline; and to give such a view of its constitution and workings, as will render them valuable instructors and guides to both members and inquirers.

6. As truth and error, right and wrong holiness and unholiness, stand in immutable antagonism, and as it is necessary to adhere strictly to the truth of the gospel to promote holiness and perform duty, there should be a sound, practical and thorough system of instruction for those who seek a knowledge of God and his will; and, therefore, great care should be exercised so that all teachers in the church, whether ministers or teachers in our schools, Sunday-schools or Bible classes, be sound in the faith, and familiar with the teachings of God's word. 1 Cor. 12: 28, 1 Tim. 1: 3—7, 2 Tim. 4: 3, Tit. 2: 3, Heb. 5: 12, 2 Pet. 2: 1.

7. In the church there should be such complete organization that every member may know his place and duty; and as there are many member in the body (literally speaking,) and all the members have not the same office, so there must be an orderly election and assignment of members to offices in the church, which is the body of Christ to see to its wants, attend to its weighty duties, and to contribute to its harmonious working in all its parts, and to its success in all its holy aims. See 1 Cor. 12: 12—27.

These facts we will try to keep before us in our work, and we hope that this statement may prove to be of service, also, to our fellow-laborers in the Lord's vineyard. Let us all work together, each in his proper sphere, for the promotion and advancement of our holy religion. J. W. B.

## THE WORK OF EVANGELISM.

In another column of this issue will be found a correct report of the plan of the Work of Evangelism, as adopted at the meeting at Ogan's Creek, Ind., on Saturday preceding our last Annual Meeting. Our brotherhood was well represented by brethren and sisters

from a number of the States. The whole plan was read and then re-read, article by article, and, after some amendments were made was unanimously adopted. It is just to conclude that there was a fair representation of the wisdom, piety and zeal of the Church, and it was gratifying to see the harmony that characterized the meeting. It shows that, as a church, we feel the importance and necessity of making a greater and more united effort in the spreading of the truth; and now we do not want the work to stop, but to move steadily and rapidly onward. We are sorry that the A. M. of 1878, on account of a little informality, hesitated to sanction this plan. It may have its imperfections, but it certainly has some advantages over every other plan that has yet been proposed. First, it gives a uniform plan for the HOME MISSION WORK.

This is a very desirable feature. Some of the districts have already adopted plans for home mission work, and good has been accomplished; but it certainly is desirable to have the same plan in all the districts. The reasons for this are so obvious that we need not state them. Next, this plan provides for GENERAL MISSIONARY WORK

in which all the districts and churches are to be united. It is the privilege of any district, or congregation, or, even, individual member, to send out a missionary, and to support him in his work; but it is the duty of the entire church to see to it that the work is not neglected. Here we have a plan by which we may unite in the most free and equitable manner; there is no compulsion, but there is universal liberty. This is God's plan. Finally, this plan places the whole work under the supervision of our

## ANNUAL MEETING.

Who can object to this? It is the prerogative of our highest court, or conference, to examine and direct the workings of the body. The missionary work has been before our Annual Meeting frequently, and the decisions have been encouraging, and in 1868 a plan was adopted. But ten years of inactivity have demonstrated the defection of that plan. It was all right as far as it extended, but it was like a watch without a mainspring or balance-wheel. The present plan provides what was wanting. The greatest defect in the plan of 1868 was in its not providing for the appointment of brethren to execute it. The A. M. said, "We further recommend to all our preachers to submit the above plan (of 1868) to their congregations, hoping that it will meet with their acceptance." The plan may have been good, and the recommendation may have been good, but while it was recommended "to all our preachers," it was not enjoined upon any to attend to this work. This accounts for the practical failure of that plan. Now we have a plan which provides for the appointment of all the officers necessary to carry it forward, and that at the least possible expense. This plan proposes to bring the whole brotherhood into uniform and harmonious co-operation in this glorious work. At present there is little being done from the fact that we all seem to wait for the sanction of our Annual Meeting. A defective plan with the sanction of the A. M. is inoperative, and so must the most perfect plan be without such sanction.

In conclusion, for the present, we want to impress upon the minds of our brethren, everywhere, the importance of bringing this matter up regularly, to our next A. M. Let the petition go up from every congregation and district to our next Annual Meeting to adopt the proposed plan for the Work of Evangelism, and the prayer will be heard. Do not depend upon other churches or other districts, but send up your petitions to all our district meetings from every church. Believing that this work is from God, we do not want it to fail or lag through indifference or neglect.

J. W. B.

## HOLIDAY MUSINGS.

To-day is Christmas, and it is one of the coldest days of the season. This notwithstanding, our streets exhibit an unusual degree of life and activity; and the frequent ringing of the church bells, since as early as 5 o'clock A. M., indicates that there is something, at least, done there. As this day is held by many as being the anniversary of our Savior's birth, we might reasonably suppose that these bells are used to call the people together to bring their thank-offerings, "to God for his unspeakable gift." This is always right and acceptable unto God, when the offerings are pure and the heart-altars sanctified; but we fear that, in many cases, the joyful festivities and the almost unrestrained hilarity banish all thoughts of that gift. The God-man manger-child is forgotten, and "the lust of the flesh, the lust of the eyes and the pride of life," from which he came to deliver us, are encouraged and gratified. When he was born, a multitude of the heavenly host sang, "Glory to God in the highest;" but now multitudes of human beings, who ought to be doubly thankful, forget



Whatever things are true, just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be

things are true, just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be

things are true, just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be

things are true, just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be

things are true, just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be

things are true, just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be

God, his love and mercy, the gift of his Son, and pamper their sinful propensities by indulging in frivolities, feasting, and even gambling, and that, too, in houses dedicated to the worship of God. We deprecate this, and in the first number of the PROGRESSIVE CHRISTIAN, raise our cry against these profanations of sacred places and things.

We, however, do not wish to be misunderstood in our remarks, and, therefore, will add that it is right to meet together to talk of the goodness of God, and to manifest our appreciation of his inestimable gift, and of our redemption through his own Son. We should bring our children together and instruct them diligently. Frequent lectures to children should be encouraged; and there can be nothing wrong in making presents to children, of such things as are not injurious to them. When children have gifts given them their eyes sparkle and their hearts bound with thankfulness. Then how easy it is to tell them of the gift of God, and to excite their gratitude to God for his mercy and goodness! While some run into sinful extremes, others may sit down in sinful indifference and neglect, and we, brethren, would do well to examine ourselves in relation to these things. Could not our evangelists make it a point to preach more frequently to the children? But soon this Christmas-day will be past, and before another comes, according to the usual fatality, more than thirty-one millions of the human family will be swept into eternity; and who of us may not be among that number? How, then, ought we to live? Soon we will enter

#### A NEW YEAR.

Before this paper reaches most of our readers, we shall have passed the threshold of 1879. The old year (1878) with its wonderful record will be in the tomb of the past. But all will be resurrected and the history of the year will be reviewed in the light of God's word. Our record for the year will soon be closed, and another volume of the history of our lives will be finished. What is the nature of that record? Would we be willing to have this volume of our history read before an assembled world? How stands our account in the ledger of Heaven? Have we secured an interest in the blood of the Lamb so that his meritorious life and atoning sacrifice are placed to our credit? If we are his and Christ is ours, all is well. Let us, then, examine ourselves carefully, and, with the beginning of the new year, amend our lives and be more faithful and zealous in the discharge of our duties as God's children. May we so live that, if we should be spared to see another Christmas and New Year we may be just so much the nearer our home in our Father's house not built with hands; and that if God should call us during the year, we may have "our title clear to mansions in the skies."

J. W. B.

#### SPREADING OF THE GOSPEL.

It is said that the first settlement of Brethren in the State of New Jersey was made about A. D. 1730, at Amwell in Hunterdon County. Now there are only two congregations in that State, and three ministers—brethren Hyde, Poulson, and Hoppock. The membership seems to be slowly and steadily increasing in numbers, and it is to be hoped that there is no loss in true, vital piety. But when we consider that there has not been more progress made there in about a century and a half, we naturally inquire after the cause. After giving the matter some thought, we think that the primary cause lies in our defective system, or rather, in our lack of any effective system for the spreading of the gospel.

The first church in the United States was organized in Germantown, and the churches in Hunterdon co., N. J., are from thirty-five to fifty miles north of this first church, and, as to longitude, a few miles east. When we look at this fact, and then consider how our churches have been spreading westward, in the belt of emigration, we conclude that we can correctly account for it all. It is because of our migratory plan of carrying on this work.

When any of our people became dissatisfied with their old homes, they moved to more desirable places, and generally where they thought they could make more money or get more or better land. After moving away from the fold, they would call on the shepherd to carry food out to them. As these calls were attended to, others in the new vicinity and along the way were gathered in. A moment's observation is enough to convince any one that we have been carried along with the tide of emigration and that we have done almost nothing outside.

The foregoing facts should be suffi-

cient to convince the most incredulous amongst us that we must adopt another plan for the spreading of the gospel. The command is to "go into all the world to preach the gospel to every creature;" and we want a system, or plan of work, by which we can get outside of this current of emigration; we must go eastward, northward and southward, as well as westward.

By the missionary plan we have reached Denmark. A church has been organized there, and is doing well. It took a little money to do this work, but who, of all who gave to this noble cause, is suffering on account of what he gave? Not one. This is the plan that can carry us across the ocean into the different continents and islands of the world, and the only plan that will do it. If this be true—and who dare dispute it?—this must be the gospel plan. The plan for the "Work of Evangelism," on first-page of this issue if adopted and followed up, will do this. Shall it be adopted?

J. W. B.

#### IF, IF, IF—IF, IF, IF.

The *Vindicator* for Dec. 1878, after noticing the PROGRESSIVE CHRISTIAN, says: "The terms 'progress' or 'progressive' are quite significant, and if these brethren propose to progress so as to speed off into the fast, popular, progressive current of the times, the title is appropriate, but the object not a good one."

In the circular sent out we plainly state how we "propose" to progress. We are sorry the *Vindicator* did not say whether or not it considers the "object" good. We know that the title is appropriate. It then continues:

"But we hope better. If their object is to progress in love, lowliness, and humility, and take a noble stand against the various religious (?) corruptions now being introduced, and contend for the humiliating principles of the church, and the fast movements of this corrupted age, we would indeed be glad. This would be the right sort of progression, and we would feel to hail it with a fond embrace."

Now, Bro. *Vindicator*, this is a little too much. It is probable you meant it all right and good, but if so, you did not tell it right. You know that all Christian progress is movement in the

right direction, and that is what we propose. Anything in a wrong direction, religiously, is retrogression, as regards Christianity. But you surely do not mean that we should "take a noble stand against anything of an exalted character." This we can not, will not do. We take a firm stand against everything that is degrading, sinful, and abomination in the sight of God, but there are many things of a very exalted character, and which tend to our highest exaltation, for which we will contend most earnestly. The wise man said, "Righteousness exalteth a nation; but sin is a reproach to any people." It is the nature of righteousness to exalt, but sin degrades. Christ is "by the right hand of God exalted." (Acts 2: 33). "God also hath highly exalted him, and given him a name which is above every name." (Phil. 2: 9). No, no, Brother *Vindicator*, we cannot take a stand against anything that is exalted, high and noble, in the true sense of the terms.

But we will "labor against the various religious (?) corruptions now being introduced," as well as against corruptions that may have been introduced in times gone by. To the extent of our ability we will "cry aloud" and not spare. A part of our mission is to oppose and expose error in its various forms; and we must "wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We must not wink at error, whether it be modern or ancient; we must make it no better. When you add that if our object is to "contend for the humiliating principles of the church, and the fast movements of this corrupted age," you "would indeed be glad," you surely do not mean what you say. We consider this a *lapis lingua*, and suppose you want us to oppose "the fast movements of this corrupted age." If you had so said, we could have understood you. But we will state, right here, that we will say nothing against any movement of this or any other age merely because it is a "fast movement." If we consider the movement wrong, we will oppose it, whether it be "fast" or slow; if right, we will give it our support, if it is as "fast" as an express train. Right and not speed will determine our course.

If "the humiliating principles of the church" are the principles of the gospel, we will contend for them faithfully. The gospel is our standard. "Truth, the whole truth, and nothing but the truth," is a legal adage that

we aim to observe. "Sanctify them through thy truth; thy word is truth." So said Christ, and we are satisfied. We shall contend for humility and every other Christian grace, and for the observance of all the principles and precepts of the gospel.

In conclusion, we thank our brother of the *Vindicator* for his courtesy in giving our enterprise a fraternal notice. Such favors are always received with gratitude, and we will reciprocate. We are also pleased to notice that there is considerable improvement on the *Vindicator*, and we believe it is doing a good work.

J. W. B.

#### To Our Agents and Subscribers.

A good many brethren and sisters have written to us for sample copies, saying that persons would like to see our paper before subscribing. This is quite natural and reasonable, and we are printing a number of extra copies for the purpose of supplying such calls. We hope our agents and subscribers will now exert themselves, and get all the subscribers for us they can. We will be pleased to send specimen papers to any who desire them, and also have our readers send in the names and addresses of parties who they think would subscribe. We shall be glad if those who can do so, will subscribe for others. Anything done for us will be appreciated.

#### GLEANINGS.

BROTHER JACOB BERKEY's address for the present is Sherman Grayson Co., Texas, instead of Goshen, Elkhart Co., Ind.

In Nov. 1878, from the 5th to the 20th Bro. D. N. Workman, of Ashland, Ohio, conducted a series of meetings in the Jonathan's Creek church, in that State, with good results. Twenty-seven were baptized, and one more made application. God's blessing always attends the faithful, persevering efforts of his people. Go on Brother David.

Every congregation should have a protracted meeting during the winter, a true revival of the members and an ingathering of souls.

If the year 1879 is to be well spent, now is the time to begin. As failing in one point is a violation of the law entire, so, if only one moment of the year is abused, it is a blot on the pages of its history.

Infidelity will end with mortality there will be no infidels in the eternal world.

In Nov. last, Elders Enoch Eby and J. R. Gish officiated at the organization of a church in Marshall and Putnam counties, Ill. It contains about thirty members. Brother Solomon Darby was elected to the ministry and Bro. Henry G. Breese to the office of deacon. This is encouraging, and we hope the Lord will abundantly bless the good work.

Bro. A. J. HIXON, of Highland, Ohio, has been chosen by the church at that place to take part in a public discussion with Mr. H. H. Witter. We are not yet informed when or where the discussion is to be held, nor what propositions are to be discussed. We are glad that the brethren made choice of brother Hixon, both because we believe him to be a good man and a fearless advocate of the truth, and because his brethren at home declare their confidence in him.

UNDER date of Dec. 20th, Bro. J. A. Ridenour wrote us from Highland Co., Ohio. He sent a good list of subscribers, and said, "I am trying to preach Christ and him crucified. My labor has been rather too much scattered to accomplish much; but at one point I baptized four and left two applicants for baptism. I am now holding meetings at another place. I am waiting on Brother West who will be ready in a few days to accompany me to the Miami Valley. I hope we will be successful in doing some good." We hope so, too, Brother Ridenour, and pray that the Lord may guide you in all your labors and bless you in all your faithful labors.

BROTHER GEORGE BUCHER, Cornwall Pa., says, "Your book having been a great satisfaction to me, I cannot help recommending it to others; and as the time may come when the book is no more to be had, I will provide a copy for each of my children now. Verily, we have the Bible, yet one may read over certain passages in it, again and again, without getting the true sense; but by using helps like the 'PASSOVER AND SUPPER,' the understanding will be readily opened."

SISTER MARGARET DEARDORFF of York Sulphur Springs, Pa., one of our old patrons and an esteemed contributor, after saying her good word for the

PROGRESSIVE CHRISTIAN, said: "Brother James A. Sell is here now (Dec. 22) preaching for us. He was here all last week. Brother William How is also here. To-night they are going to close the meeting for the present." We are glad that our brethren are out in that part of the Lord's vineyard, and hope that their labors may be blessed of the Lord.

BROTHER H. P. BRINKWORTH, of Falls City, Neb., says, "I will try to co-operate with every legal effort to do good. I wish you abundant success. May you be ever the same in practice and principle, and may the onward progress of the gospel be sure and steadfast. May the gospel's joyful news be proclaimed not only in Denmark, but on England's sunny shores, on Ireland's green and picturesque hills, and may not Scotland and Wales be left out, neither Australia or New Zealand. My heart's desire and prayer to God for them all is that they may be saved through a full obedience to the requirements of the gospel of Christ. May God speed the time when the reports of the P. C. may be headed 'News from Abroad—Australia—New Zealand, &c., &c.' My love and best wishes to you all."

BROTHER ARCHY VANDYKE, of the Middle Pa. District, spent some time in the West prospecting for a future home. He is pleased with the country and society, and thinks of locating near Beatrice, Gage Co., Nebraska, or in Jewell Co., Kansas. Both are good places, and brother Archy and his estimable family will be valuable additions to any community.

BROTHER J. H. BAUMAN, of Floyd Co. Iowa, informs us that he intends to labor in the Master's vineyard in Kansas this winter; and that he intends to work and write for the PROGRESSIVE CHRISTIAN.

SISTER L. WRIGHTSMAN, wife of Elder P. R. Wrightsmen, M. D. of South Bend, Ind., informs us that "he has been very low with congestion of the lungs." We understand that he is convalescent, and hope he may soon be fully restored, and meanwhile, we extend to him and his family our prayerful sympathy.

BROTHER JAMES A. RIDENOUR writes to us that he intends to spend several months in Southern Ohio, this winter. He is one of our aggressive and successful evangelists, and one of our agents. We wish him abundant success in all his efforts to do good.

BROTHER S. H. BASTON, "whose praise is in the gospel throughout all the churches," has been laboring successfully in northwestern Ohio. How cheering it is to hear of the progress of the good work!

At a meeting of the Board of Appointments and Disbursements of the Brethren's Work of Evangelism, Nov. 30th, 1878, at Meyersdale, Pa., it was decided that the following notice should be published:

"As Brother Howard Miller has relinquished his claim to remuneration for his services as Corresponding Secretary of the Work of Evangelism, in conjunction with the Board of Appointments and Disbursements, has appointed Bro. P. J. Brown to assist him in the service of correspondence."

Brother Brown's address is Congress, Wayne Co., Ohio. He is fully authorized to attend to any correspondence in relation to the Work of Evangelism, and necessary expenses are to be defrayed.

BRO. JOHN ZUCK, of Cedar Co., Iowa, says, "I hope that the PROGRESSIVE CHRISTIAN may prove to be what its name indicates, in 'holiness to the Lord,' in growth in grace, and in advancement toward perfection; and that it may not assume that progressive form which characterizes the modern popular churches of the world, being so progressive as to lose all their meekness and simplicity. These thoughts have I submitted in full all love; and if all goes well, I may contribute some to your columns."

This is the true idea of progressive Christianity. They who are "so progressive as to lose all their meekness and simplicity" are not progressing in Christianity, but retrograding. The progressive Christian becomes more humble, meek and holy as he advances in age and experience; but with his growth in grace and in a knowledge of the truth he must become more active and devoted. We welcome Brother Zuck, and all other soundly progressive brethren and sisters to our columns.

#### Among the Churches.

The *Evening Post*, the Catholic daily paper of Montreal, which was started a few months ago, has already a circulation of over 13,000 copies.

The Phillips Congregational Church, Boston, gives its new pastor, Mr. Meredith, a hearty welcome by placing in his hands a purse containing a thousand dollars.

As if we had not a sufficient variety of churches a new one arises in New York bearing the somewhat striking title of "The Millennium Mother Church." Its apostle is one Henry Schroeder, of Lexington avenue, who claims to have had direct communications from God himself in reference to the new enterprise. The new organization is to consist of one flock under one shepherd, including all denominations and especially the Jews.

The statistical returns of Methodism for 1878 show that the number of Methodist communicants in the world is 4,489,877, with 104,175 local and traveling preachers. The Methodist population is estimated at 20,000,000. The Methodist Episcopal church 1,688,783 members, 18,500 local and 11,308 itinerant preachers. The gain of members is about 17,000 for the year. Other branches of the denomination bring up the total in the United States to 3,396,999 members, 26,942 local and 22,194 itinerant preachers.

THE statistics of the German Reformed church in the United States are as follows: Synods 6, Classes 45, Ministers 717, congregations 1,380, Members 151,711, unconfirmed members 86,796, Baptisms—infants 12,489, adults 1,006, Confirmations 8,766, by letter 3,513, communicants 124,780, dismissed 1,559, excommunicated 216, erasure of names 950, deaths 4,886, Sunday-schools 1,287, Sunday-school scholars 94,168, benevolent contributions \$55,232.34, for local objects \$508,214.81, Students for ministry 148.

SECULARITIES.

The epidemic of diphtheria at Hesse-Darmstadt, with which the family of Queen Victoria's daughter and son-in-law have been afflicted, seems to have been extremely virulent. Something more than a month ago the disease assailed not only all the children—who were five in number, of ages varying from four to fifteen—but the Grand Duke, the father, a man of forty-one.

THE RAILROAD COMMISSION.—Chicago, Dec. 19.—The Railroad Convention to-day unanimously adopted the report agreed on last night by the joint committee. The report provides that Chicago roads leading east shall pool their business on the same plan as roads out of Cincinnati, Indianapolis, and St. Louis; that the arrangement shall go into effect immediately; that rates shall be reduced to the basis of the tariff of Nov. 29, viz. 30 cents per 100 pounds on grain and 40 cents on fourth-class freight to New York; that all rates from all points east of Chicago shall be reduced to the basis of the tariff of Nov. 29, viz. 30 cents per 100 pounds on grain and 40 cents on fourth-class freight to New York; that all rates from all points west of Chicago shall be reduced to the basis of the tariff of Nov. 29, viz. 30 cents per 100 pounds on grain and 40 cents on fourth-class freight to New York; that all rates from all points east of Chicago shall be reduced to the basis of the tariff of Nov. 29, viz. 30 cents per 100 pounds on grain and 40 cents on fourth-class freight to New York; that all rates from all points west of Chicago shall be reduced to the basis of the tariff of Nov. 29, viz. 30 cents per 100 pounds on grain and 40 cents on fourth-class freight to New York; 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that



## CORRESPONDENCE.

ELK LICK, PA.,  
Dec. 15, 1878.

Dear Brethren:

At the inauguration of your new enterprise I have been requested to be present, in a literary way, and to contribute something to your columns.

I shall look upon your first issue with much the same interest I would on a new born child likely to become an inmate of my family. In these days the only way to reach the people is to go to them, and no more effective method can be secured than that of the silent messenger—the weekly newspaper.

The experience of both of you has been a tolerably extended one, and not all the skies were blue nor were all fields green in your journey so far. Therefore for me to make suggestions as to your course of procedure is no matter how cheap advice is, would be like teaching Arago to handle a telescope.

Most men of good sense would hardly hold the owner of a public hall responsible for the political or ethical teachings of the speakers that in the course of time might occupy the rostrum; yet in defiance of this common sense ruling you will find a good many people calling you father of the literary and other concoctions of your writers. There is something peculiar about this condition of things, and it has caused many a good man into murdering lusty truth and rearing sickly mediocrity.

Information, upon all conceivable topics, not inharmonious with decency and order, is always a good thing. I repeat that the dissemination of the results of thoughtful research, and the free and untrammelled discussion of any policy, or in other words, information, is always, *always*, a good thing, even if it leaves us immediately the worse for it.

There was a remarkable discussion once in the British parliament concerning railroads. Every conceivable argument was adduced to show that the projectors were half-brained incendiaries; and thus it has come to pass that every progressive christian of our faith has been marked down as a sort of communistic fellow who only wants a good chance to tear things to pieces.

I believe it is a prominent feature in our church that we do not admit infants, and if this be true there can be no harm in the presentation of moral ideas, forcibly put, no matter how hard they impact against error. And if in the presentation nonsense and folly are occasionally found, he who can not distinguish between them and truth cannot be injured much.

It is well understood by all that you intend to make your living by your paper, and I wish you abundant success, but if in the pursuit of that living you sacrifice truth as others see it and as generations dead and gone have proved it to be, you will not be a power for good in the world. Naturally you have your ideas while your readers have theirs, and should it occur to any of them to present thoughts dressed in the language common to gentlemen and as keen as a Damascus blade, no matter how much you may differ and conflict, a hearing as theirs by all right.

The name of your paper is the PROGRESSIVE CHRISTIAN and I give it as my humble opinion that you cannot be too progressive as long as you stick to the doctrine of the church, and unless you are wiser than all the rest of the church put together you will hardly place yourselves in the position of conservators of public thought. It always struck me as strange that no man could preach in any of our churches, or teach any people without authority. No man dare get up in the Brethren's pulpit and teach without having been placed there, yet any man may arise and if he has money enough to start a paper, teach thousands till by a gross error of public sentiment he becomes to be regarded as the Church. As long as a paper is really a newspaper, giving not only the editor's thoughts and those others which run in the same groove as his, but also those diametrically opposite, it is all right. This I understand you propose to do, and I wish you success. I will help you all I can by writing, and I shall differ from every other brother and sister I ever met in that I shall sometimes be all wrong.

I respectfully submit the following to writers, and that is to always sign your names and address in full to your articles, and to respect private character. Cut policy and politeness to the bone, but none of us have any reason or right to go to personalism outside of public acts.

There are plenty of men who would take you by the hand and give you the kiss of love and charity while they would hang you as high as Haman if they could get hold of you. Here will lie your danger. You will feel like spearing such monstrosities and holding them up to the public gaze, but don't do it. If you meet the fate common to leaders you will be shot down, but if you are leaders die with your face to the enemy; and I here emphatically declare that if you depart one jot from your published prospectus, I will let you die in the ditch so far as my help is concerned. And on the other hand I will share my last crust with you and die beside you if you stand by your colors.

I expect to write for your paper and I here explicitly state that when in error I will be first to make retraction and amends upon evidence—not authority—but evidence, and I will be glad to hear from any or all of my friends upon the living topics to be discussed.

When you or any other progressive christian is worried, think how "others were tortured, not accepting deliverance; that they might obtain a better resurrection, and others had trials of mockings and scourges, yea, more, of bonds and imprisonment; they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy."

And finally, Brethren, in everything progressive not in conflict with Dunkard doctrine, I am your brother in Christ.

HOWARD MILLER

Subscribe for the *Progressive Christian*.

From Brother J. B. Wampler.

Dear Brethren:

The brethren of Glade Run District, Armstrong Co., Pa., organized their Sabbath-school on the 10th day of March, 1878, and closed on the 6th day of Oct. The average attendance during the term was 47. Bro. Adam Wampler was elected superintendent and Emanuel French assistant. Bro. Wampler was afflicted so that he could not be present very much during the summer in person, yet we feel that he was often present in spirit, and that his prayers went up to God for the success of the school. The Church here is in a prosperous condition. At a meeting held a short time ago seventeen were added to the number of God's children. May the blessing of God rest upon all those that love the Lord, and upon every lawful effort put forth in a church capacity. Sabbath-school or missionary work, that the great name of God may be glorified in the salvation of the human family.

A MEETING IN CLEARFIELD COUNTY.

Having been called to assist our beloved brethren to hold a series of meetings in the "Rockton district," Clearfield County, Pa., I left home on the 6th of Nov. and commenced the meeting in Rockton, in the Lutheran meeting house, on the evening of the 8th. We met stately for the worship of God until the 19th, when three became willing to unite with God's children. One was formerly a member of the Methodist church, one a member of the Lutheran church, and one the son of a Mennonite minister, who had never made a profession before. May God bless them and all his children, and keep us faithful so that when the great family meeting in heaven shall be, we may all meet to part no more.

When those above alluded to were "buried" in baptism, the tears shed and the feelings manifested were such as to remind us of a burial of loved ones after death. At the waterside we, for the first time, saw the whole assembly kneel when prayer was offered. While I think upon those things I feel to ask and pray that the rich blessings of God may be bestowed upon our dear brethren and sisters, and upon all that manifested such an interest in our welfare while among them.

May the time soon come when we can all see eye to eye, and as one family worship God in the beauty of holiness. My thanks to all. I ask an interest in your prayers.

J. B. WAMPLER,

Rural Valley, Pa.

## MISCELLANEOUS.

## CUT IT DOWN.

JUSTICE.  
Cut it down! Cut it down!  
Spare not the fruitless tree—  
It spreads a harmful shade around;  
It spoils what else were yet to be seen;  
No fruit for years on it I've found.  
Cut it down! Cut it down!

MERCY.  
One year more! One year more!  
Oh, spare the fruitless tree!  
Behold its branches broad and green;  
Its spreading leaves have hopeful been;  
Some fruit thereon may yet be seen.  
One year more! One year more!

JUSTICE.  
Cut it down! Cut it down!  
And burn the worthless tree!  
For other use the soil prepare;  
Some other tree will flourish there,  
And in my vineyard must fruit bear!  
Cut it down! Cut it down!

MERCY.  
One year more! One year more!  
For Mercy, spare the tree!  
Another year of care bestow;  
On its fair form some fruit may grow;  
If not—then, lay the curb-reef low!  
One year more! One year more!

Still it stands! Still it stands!  
Fair but fruitless tree!  
The Master, seeking fruit thereon,  
Has come, but grief at finding none,  
Now speaks to Justice, Mercy down,  
Cut it down! Cut it down!

## How He Cured them.

Many of the congregation made it a part of their religion to twist their necks out of joint to witness the entrance of every person who passed up the aisle of the church. Being worried one afternoon by this turning practice Mr. Dean stopped in his sermon, and said:

"Now, you listen to me, and I'll tell you who the people are as each of them comes in."

He then went on with his discourse until a gentleman entered, when he bawled out, like an usher:

"Deacon A—, who keeps a shop over the way."

He then went on with his sermon, when presently another man passed in to the aisle and he gave his name, residence, and occupation; so he continued for some time.

At length some one opened the door who was unknown to Mr. Dean, when he cried out:

"A little old man with a drab coat and an old white hat; don't know him—look for yourselves."

The congregation was cured.—*Clearland Leader*.

## Eating too Much.

"Nobody ever repented of eating too little," was the sage remark of an old gentleman on the verge of ninety, next to whom the writer had the pleasure of sitting at dinner the other night. The host was pressing him to take more, and urging him in the usual phrase: "Why you haven't seen scarcely anything!" Now, it is to be assumed that the old gentleman's word indicated one of the by ways to good health, to which he had travelled through his long life, and to which he owed his present remarkably healthy condition; so it was suggested to him interrogatively that he had always been a small feeder. "Yes," he answered, "ever since I was two and twenty; up to that time I was a weakly young fellow enough, and I used to make the great mistake of trying to eat and drink as much as I could, in the hope of becoming strong. All my friends and the doctors backed me in my error, but fortunately I found it out and 'knocked off'—as your modern slang has it—more than half my usual amount of stimulants. I gave up the idea of making myself strong, and merely strove to make myself well, and I was contented with eating just as much as I could digest, and no more. Of course it took time and experience to discover the precise limits; I could not adopt the golden rule of 'always leaving off with an appetite, because I never be-

gan with one, but by persistently erring on the right side, I got hold of one of the greatest secrets of life—the secret of knowing when one has enough, and after a year or two I began to find myself ready to eat a meal at any time, and actually acquired an appetite. Then once found, I never destroyed it, but always determinately rose with the feeling that I could eat more. Naturally temptation grows strongest, but I was firm. I did not believe ungratefully to my stomach and immediately presume upon its increased powers by overloading it. I did not live to eat, but only ate to live; and behold me! I have no need to be very particular as to what I eat, even at my time of life; I have only to be careful not to eat too much." Here, indeed, is the greatest secret of a great deal that is amiss with many of us. We are in the habit of eating too much more than our digestive organs can tackle, and that which is not assimilated more or less poisons. The system becomes overcharged, and gives any latent tendency of disease within us every facility for developing itself. The question is not so much what to eat, as what quantity to eat, and nothing but a sharp lookout kept by ourselves can give us an answer.—*Tinsley's Magazine*.

Subscribe for the *Progressive Christian*.

## HOLIDAY READING.

## THE NEW YEAR.

Through the gloomy November,  
Through sombre December,  
The doting old year,  
So withered and sear,  
Iath worn the gray air,  
Of springtide so fair.

In his russet and brown,  
With the mien of a clown,  
He snickered and he smiled;  
His twinkling eyes  
Over barren and heather,  
Wafted hither and thither,  
Between fitful showers,  
The order of flowers;  
Yet over the hillside and plain,  
But the seed-cups of flowers remain.

The forest a purpling mist  
Where the tendrils are awist.  
The pigmy, the giant of trees  
Alike, on the daily breeze  
Their foliage gently have flown;  
The pathway with acorns well strewn,  
Now the squirrel and rabbit may greet  
With many a toothsome sweet.

But the daffodil year  
Who faint would appear  
Blithe and gay  
Has passed away!  
With his follies and woes  
Bury him deeply ye snows.  
Out of sight  
In the wintry night.

And who cometh here?  
A happy New Year.  
Let the bells chime,  
Rhythm and rhyme,  
Blossoming and tinkling,  
Melody tinkling  
Into song and prayer  
Through the frosty air.

Oh! Father of grace,  
On our upturned face  
Let the light of heaven  
In love be given.  
As the months unfold,  
As the years grow old,  
May a budding spring  
With promise bring  
Glad summer hours  
Of fruits and flowers.  
May autumn yield  
From tree and field  
A harvest grand  
Through all the land.

Then may the year grown grey,  
With all the grace of age—  
Fulfilled his pilgrimage—  
Lie down and pass away.

## On Earth Peace.

So sang the angels, as, they gave intelligence to the astonished shepherds of the birth of the Messiah. Whether it meant that his birth, life and death, were the peace tokens between heaven and earth, or that the finishing of his mission will be universal peace and good will, we as yet may not know. The ideal is grand and inspiring. Shall the day come when wars shall cease, embittered struggles end, the toil worn be at rest, and a spirit of contentment, quietude, rest and peace, calmly pervade all hearts and fill all souls? Will strife of men—in society for precedence, in business for wealth, in politics and war for honor, ever yield to a quiet and contented spirit, under the teaching that "Godliness with contentment is great gain?" Do not the artificial wants, engendered by our civilization, necessitate increasing struggles, and perpetual anxieties? Will the world ever be so parcelled out among the nations that jealousy and selfishness shall yield to candor and fairness, and all occasion for war be put away? Shall the human race ever be conquered by those high pure principles that make the Gospel itself an ideal message, full of teachings that seem beyond the possibility of human attainment? Has it made progress toward their recognition and realization? Eighteen centuries have glided into the eternity past,—has the world grown in goodness and moral strength in that time? Is it better now than when the angels sang the birth-song of the Messiah? Can we look into the dim future, and see, with faith's eye, the realization of this grand and noble ideal of universal peace, in earth and heaven, between ransomed men and their God? Are there indications that point to this coming result? Are there active principles, vital and potent, that serve to lift up men to a higher moral plane, and promise the ultimate realization of the angelic ideal? Such are a few of the questions appropriate to this day. They embrace so much that we merely touch a few points. In a condensed and cursory manner. Fully answered they would embrace the philosophy and history of the race.

The progress of the world toward a higher plane of civilization is the evidence of the ultimate triumph of Christian principles. Wars are now based on something else than mere greed. The civilization of the age demands and compels at least a better excuse for war than was considered needful in the olden time. And wars are now invested with more humane appliances, and are conducted with greater regard for certain principles of right than centuries ago. No doubt, so long as a civilized power shall have a semi-barbarous neighbor, wars will continue? It is in the nature of things that they should. Civilization and barbarism are antagonistic. They must be at variance, and will occasionally have wars. But the hope is, that the world will rapidly rise in the scale of intelligence, and that the time is not far distant when a community of interest and feeling will pervade the nations of the earth. We can begin to see the methods whereby this will be brought about. The growth of science has brought the world together. We sit at our breakfast table and scan the events of the world as we look over our morning newspaper. Our interest is cosmopolitan. The telegraph and printing press have done much to inspire the good Samaritan spirit in all Christendom, and so, on the other hand, have the arts and sciences done much to draw the less fortunate nations up to our standard of civilization. What teachers and missionaries but slowly did, or utterly failed to do, among Chinese, Japanese and others, our steamships, locomotives and implements of agriculture, warfare and else have done inspired respect toward us, and induced the inquiry whether the nation that could produce such superior appliances is not superior in itself; and if so, might not its religion be superior? Of course, years must elapse before these suggestions and inquiries grow into beliefs, but the time is coming when their full fruit will be harvested.

There can be no doubt that while Christianity, in precipitating intense antagonism between right and wrong, at first brought a sword; that in its ultimate influence it will produce permanent and universal peace. The events of the ages prove this. The great struggle of humanity, in preparing the world for the coming of His Son, was to lift the world out of its barbarism, up to a plane where truth and moral considerations would be accepted and be influential. Hence the delay in Christ's coming. For long centuries the struggle to lift men above merely brutal instincts, and out of barbaric propensities continued. Moral suasion, Divine leadership, and great wars operated to this general end; but at no time until the Romans had shaken up the nations and brought them under the influence of Roman civilization, which was at least intelligent, if corrupt, were men ready, as a rule, to accept truth for its own sake. At this time Christ came. His Gospel has based on this idea, that once the world, or any considerable portion of it had risen to a plane where it could receive truth for its own sake. His Gospel would succeed. So He warned His disciples against the use of the sword, and directed them to preach His Gospel to every creature. Mohammed, seven years later, put the sword and the Koran in the hands of his followers, and hoped for the speedy conquest of the world. Christ taught that they that take the sword shall perish by the sword, and limited His disciples to the simple proclamation of the Gospel. Mohammedanism is in its decline; Christianity is a heavily rising power, with better prospects for the conquest of the world than ever before. Were the Savior's command strictly carried out, the conquest of the world would be swift and sure. Preaching the Gospel is more than the utterance of its essential truths. It includes the breathing upon the people of that yearning sympathy and love that prompted the Divine Being to such sacrifice to save the world. The essential truths of the Gospel, uttered in this spirit have a charm and power that will speedily conquer the world.

If the rise of civilization and the appreciation of truth for its own sake constitute favorable conditions for the spread of the Gospel, it must be admitted that these exist in a larger measure now than ever before. And if the spread of the Gospel shall carry peace and good will, this, too, more evidently than ever before. We need not, therefore, be so considerate of truth as now. There are it is true, as prominent evidences of personal corruption as ever, but the nations now reemerge against barbarism, showing that charity and humanity are paramount. No power today will be permitted to do the barbarous deeds that were committed in earlier times. By common consent, certain rules exist that mitigate the horrors of war. War itself becoming difficult, if not really impossible, as it is, the destructiveness of modern war machinery operates as preventives; more than else is a developed sentiment that war is wrong. No nation enters upon it without attempting to carefully justify itself before the civilized world. These things prove that the time is not distant when this sentiment will speedily prevent war. Thus a part of the mission of the Messiah will be fulfilled. What will follow will be universal good will, triumph of the Gospel in expelling bitterness and promoting peace. How wonderful the past, how promising the future.

Parents try to restrain and check their children, and you can generally tell by their behavior when children have such wise and faithful parents. But parents cannot do everything. And some children have no parents to care for them. Every boy must have his own *bride*, and every girl must have hers: they must learn to check and govern themselves. Self-government is the most difficult and the most important government in the world. It becomes easier every day, if you practice it with a steady and resolute will. It is the foundation of excellence. It is the cutting and pruning which make the noble and vigorous tree of character. "Keep Thou the door of thy lips."—*Selected*.

When is it Safest to Run.

"Go the other way! go the other way!" cried Mr. Grace, a thoughtful neighbor, as Samuel Hawkes was about to get over the fence into Mr. Benson's orchard. Sad complaints had been made of the boys for pelting the fruit-trees, and Mr. Grace would have felt ashamed of any Sunday-school scholar who would dare to take what belonged to another.

Mr. Grace had a good opinion of Samuel Hawkes, for he was a steady lad; but he thought that the temptation would be too much for him, so he persuaded him to take the other path. "Samuel," said he, "listen to me. I once saw a man running from the door of a public house, while two or three other men were hallooing after him. Ay, thought I, this fellow has been drinking, and is running away without paying for the liquor. Presently after, however, I overtook the man, and asked him what made him run away so fast from the tavern door.

"Why, sir," said he, "not a very long time ago I was a sad drunkard; my wife and children were in rags, and I was about going to jail, when a good friend stepped forward and agreed to save me from prison if I would promise never to drink another glass of spirits as long as I lived. Up to this hour the promise I then made has not been broken. Having walked a long way to-day, I called at the public house yonder for a draught of water; but no sooner had I drank it than an old companion of mine came up and offered to treat me with a glass of gin. Having drunk my glass of good, pure water, and seeing the landlord pouring out the gin, I fairly took to my heels, for I knew too much of my own heart to stop to treat myself. If I were to pause, and stop to talk in a place of temptation, it would be too strong for me; but so long as I can run away from I am safe."

"Well, thought I I must take example from this man, and run away from temptation whenever it approaches me. Now it will be a good thing if you will do just as he did; for a boy is as likely to be tempted by a cherry-cheeked apple as a man is by a glass of gin."—*London Children's Friend*.

## Master Mean-to-do-well.

My young friend Harry was always in trouble. One day he would be throwing at the birds, and by mistake mauling a square of glass. Soon after he would be found swinging on somebody's garden-gate, and breaking it off its hinges. A day or two later he would lose his books over the bridge which crossed the mill-stream. In short a whole week scarcely passed without some mishap or other by which Master Harry felt under censure.

"Your son is always in difficulty, madam," said Harry's teacher to his mother one day. "I scarcely know what to do with him."

"Harry means to do well one hour," replied his mother, "but forgets all about it the next; and that is how he gets into trouble."

That was the best excuse the poor woman could offer for her never-do-well boy. He was a boy of good intentions and wrong actions—a Master Mean-to-do-well who rarely ever did well.

Why did he fail to do well? Because he always forgot his good intentions, his mother said. But why did he forget? Did he ever forget his dinner or his play? No, he always remembered the things he loved, as all children do. Why then did he not remember his good purposes? Had he loved the good he meant to do he would have remembered it, wouldn't he?

Harry's secret is out, then. He did not love the right. His heart was not in the right place, nor set on the right thing. Poor Harry! He needed what you all need—a new heart.

Here is God's message to Harry and all like him: "BEWARE THAT THOU FORGET NOT THE LORD THY GOD!"—*S. S. Advocate*.

## LITTLE FOLKS.

## FOUR YEARS OLD.

"I'm four years old to-day, Papa! I guess you didn't know how very old and big and strong in one night I could grow! For last night when I went to sleep four boys were only three. Just see how tall I am to-day! Papa, do you know me?"

"And now I am almost a man, and I want a candy store. To sell ice-cream and nuts and figs, and lots of good things more. And, Oh, I want a big black dog to keep bad boys away!"

"I'm four years old to-day, Papa! I'm sorry for poor little Ned—just think, he's only two! But the boys, he'll grow a man, and all these things will do. I'll give him all my toys and balls, my dress and my toys. For things like these are very nice to please such little boys!"

## Only One Mother.

"You have only one Mother," said a dear teacher to her class. "You can never love her too much, for what she has done for you."

These words I heard very long ago, and never can I forget them. That teacher is now in heaven, and her aged mother often puts fresh flowers on her grave near the church; but I trust that her words live yet ringing in the ears of her scholars.

Children, dear boys and girls, do you ever think how much mother is daily doing for you?

Try to be kind and good to her, that you may be happy now, and also that in all after life you may know that her love was not lost upon you.—*Child's Treasury*.

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