

The Progressive Christian.

BRETHREN'S P. P. CO.

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

\$ 1.00 per Annum, in Advance.

VOL. I.

BERLIN, PA., FRIDAY MARCH 21, 1879.

NO. 11.

POETRY.

IF?

BY H. S. LEIGH.

If skies were blue,
And fogs were fewer,
And fever, the storm on land and sea;
Where shaly summers
Perpetrate some
What a Utopia this would be!
If life were longer,
And faith were stronger,
If pleasure would abide, if care would flee;
If the sound of love's requital,
The attitude of bliss,
Our hearts respond to this far rather
Than to soldier's clank,
How good it is to save our Father
And hallow him by name.

OUR FATHER.

SELECTED BY A. P. MILLER.

No other name no other title
Hath greater claims than this,
It is the sound of love's requital,
The attitude of bliss,
Our hearts respond to this far rather
Than to soldier's clank,
How good it is to save our Father
And hallow him by name.

Essays and Selections.

FOR THE PROGRESSIVE CHRISTIAN.
The Crucifixion.

BY HOWARD MILLER.

It was probably about nine o'clock in the morning that the sentence for the crucifixion of Christ was carried into effect. The soldiers had carried Jesus in his own garments and the miserable procession formed. He carried the cross, not the massive structure of pictures, but in all probability a very indifferent piece of workmanship, of but sufficient weight to hold up the body. Crucifixions were exceedingly common with the authorities, and the probabilities are that no time was wasted on the construction of a cross. The mental agony of the garden, his three trials and three sentences, his terrible scourging at the hands of the Roman soldiers had all enfeebled him. It is not likely that the accompanying soldiers felt any compassion, but doubtless they objected to the delay and complained and swore at Jesus stumbling and falling under the load they had imposed on him. They may have received a hint from the rabble, that Simon sympathized with Jesus, and they at once impressed him into the service of carrying the cross.

Luke tells us many sympathetic women were in the procession, and to them Christ speaks words of prophetic import, for many of them lived to see the day when rivers of bloodshed ran through the land, and agony, such as history has never recorded, was the people's. With this sole interruption they came to the place called Golgotha, not to simply a place.

Overhead, perhaps the wondrously clear skies of Palestine were flecked with white clouds, far above. Around the place of death the rabble gathered; the Roman soldier, the Jewish throng of idle, curious, men and boys. Fifteen hundred years ago we abandoned crucifixion. Then they gave the criminal a blow under the arm to hasten death but for some cause the man of Galilee was not so smitten.

They gave, or offered to give, a wine with a powerful opiate, but Jesus refused, and met the king of terrors face to face. His cross was laid on the ground and he was stripped naked and laid upon the implement of torture. His arms were stretched out, and in the palm of that right hand was placed the point of an iron nail, and it was driven home with a blow of a mallet. Through the feet, crosed for the purpose, another huge nail tore the quivering, sensitive flesh. Perhaps no scream of agony pierced the air, more consistently with the character of this King of Men, we may look for him to have uttered his prayer for them, who knew not what they were doing.

Then the cross was slowly raised and fell with a dull thud into the hole dug in the earth to receive it, giving the Savior of mankind a terrible jar as he rested on the cruel iron that penetrated his flesh. The feet of the crucified hung but a few feet from the earth. They hung there, the butt of ridicule and the mark for the insult and blow from the passer by, and the coarse crowd that kept coming and going in the ebb and flow of a great city. The faint, the jeer, the coarse insult were heaped on him, who, as the board over his head proclaimed, was the King of the Jews. This was written in the official Latin of the Empire, the current Greek of the populace, and the vernacular Aramaic and every one in the crowd who could read at all could read in his own language the insult of Pilate.

There hung Jesus Christ of Nazareth, racked with pain from the enlarged and untended wounds in his hands and feet. Thirst and dizziness, sleeplessness and fever, torment and maddening agony were his. The crucified welcomed death, as the weary traveler welcomes the calm repose on downy beds, after the hard road and the burning sun. Death, at whose approach the world grows pale, was an exquisite relief.

The soldiery cast their dice for his clothing and watched lest some friend took them down. They held up their cups of wine and pledged him on the cross, in mock allegiance to the Jewish King.

All the voices of him rang with spite and the uproar grew as they

mocked his helplessness. He spoke not. Beside him was a thief, from the ruined life of whom sprang the thought that perhaps this fellow sufferer might come into his kingdom, and he asks remembrance as a gloom grew overhead and the tremor of the earth betrayed unusually great natural disturbances. And the name of the thief on the cross was written in the book of life.

As the hours advanced the cluster of women drew nearer the cross, and to John whose head had leaned upon his breast at the last supper he gives his mother as a sacred charge. It is now high noon, and ordinarily the heavens should be aglow as they are with us in mid-summer, but they grew strangely black. Jesus spoke not till he uttered that cry that mortal man has never fathomed and may never know: *Eli, Eli, Lama Sabachthani!*

The crowd was hushed, and catching but the first audible word ran from one to another that he spoke of Elijah, the great prophet of the old covenant. Supreme thirst mastered his speech, and one, we know not if a friend or an enemy, ran to the jar where the ordinary drink of the Roman soldiers was kept, and taking the sponge dipped it in the liquid. Low as the cross was the man could not quite reach Jesus' head and he put it on the hyssop stalk—just about a foot in length—and Jesus' parched lips were touched, while the multitude called out to hold while Elias might help him.

In the language of the royal singer of Israel, Christ commended his Spirit into the Father's hands, and then death was swallowed up in victory, and with a great cry of victory "It is finished," came from his lips, and life, as we know it, fled.

The veil of the temple was rent from top to bottom. The quaking earth shook away the stones from the caverns where the Jewish dead were laid, and ghastly visitants walked the streets of the city. Even the centurion felt the influence and pronounced him the Son of God. Let others write the lengthy moral or fill out the application. It remains but for me to say that when the victory of life eternal over life here on the earth has come to you and me, if we have kept the words and precepts of the King of the world in our hearts and lives, when our eyes glow in death and we stand with one foot in the hereafter and one on the brink of the shore of time, we may see by the eye of faith the beacon light of that cross, as the tempest tossed mariner sees his lighthouse, shining bright and clear over the surmounts of heaven.

Elk Lick, Pa.

For the Progressive Christian.
Paid Ministry.

BY JULIA A. WOOD.

In the church of the Brethren, it has always been against their custom to pay for preaching the gospel. In imitation of good old Paul they denounce it as conflicting with these words of his: "When I preach the gospel I may make the gospel of Christ without charge."—1 Cor. 9:18. Also: "I have preached to you the gospel of God freely."—2 Cor. 11:7. This, in itself, leads against paid ministry. But, but loved brethren and sisters, we must be aware of "wrestling the Scriptures" to suit our preference in any respect.

In different matters Paul admitted the lawfulness of some things, yet he would not use his power, thus making himself a "servant to all," that he "might gain the more." If you forget not, Paul, in his former career persecuted the true church of God. He was afterwards providentially converted from his blind wickedness, and false zeal. Then to become "all things to all men, that he might hope to gain the more," he practiced the most rigid self-denial to prove his sincere conversion; for he had been a terror to the people and certain things (not by command as he informed them) were adopted to suit his special case. Paul says: "Have we (Paul and Barnabas) not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord?"—1 Cor. 9:5. He did not choose to use this lawful power. Also he says: "I would that all men were even as I myself." As all were not alike, he did not condemn lawful things because he chose not to use his "power" in them. Although not practicing heaven-ordained matrimony, hear his honest commendation of it: "Marriage is honorable in all."—Heb. 13:4. Now listen to his admission of receiving pay for preaching the gospel: "If we (Paul and Barnabas) have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others (the apostles) be partakers of this power over you, are not we rather? Nevertheless we (Paul and Barnabas) have not used this power. I have used none of these things neither have I written these things that it should be so done unto me."—1 Cor. 9:4-23.

When Paul was preaching to the Corinthians, he admitted it was done without charge. But he says: "When I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied, and in all things I have kept myself from being burdensome unto you, (the Corinthians) and so will I keep myself."—2 Cor. 11:9. As they favored false apostles more than Paul, he did everything "freely" for them, that in "all things," his power, as possessing "the truth of Christ," might be thoroughly made manifest by his willingness to suffer—to "spend and be spent" to win them. In the preceding scripture you noticed that Paul "wanted" while he was preaching. And "that

which was lacking, the brethren which came from Macedonia supplied."—Good, large hearted, thoughtful and considerate old Macedonian brethren! Would that we had more of such examples, bringing their free will offerings. Then no stated salary would be necessary for the preachers. Such generous-hearted and thoughtful Christians would supply you before it could be called for. That is the way for lovers of Christ to do.

Paul was a great advocate for liberality. He said to be forward in giving, showed "the sincerity of your love."—2 Cor. 8:7. Also as a mark of "your professed submission unto the gospel of Christ."—2 Cor. 9th chapter. He recommended "liberality to the churches, and unto 'all men.'" Then the preacher of the gospel should not be shut out in the cold. He surely must be included with the "all men."—2 Cor. 9:13. I know he is; for this same old Paul said: "Elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." And in his last verse he said: "For the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward."—1 Tim. 5:17-18. So if you profess to follow good old Paul, you must reward those who labor in the word and doctrine. "A double honor is due from you if he is an exhorter. You must not reward sparingly in either case: for Paul says: 'He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully.'—2 Cor. 9:6.

Paul labored, working with his own hands; he "preached the gospel without charge." But there were several instances where noble-hearted brethren voluntarily attended to his wants. Examples: "He that ministered to my wants." Phil. 2:25; Rom. 16:2; 2 Tim. 1:16-18. And here he commends the liberality of the Philippians: "I rejoiced in the Lord greatly that now at the last your care of me has flourished again." Not that I speak in respect of want, but I desire fruit that may abound to your account. Hear him again acknowledging receipt of gifts: "For even in Thessalonica ye sent once and again unto my necessity." Phil. 4:10-18.

Paul indeed must have meant that it was lawful for preachers to receive pay for their labors. Hear him again in this connection: "For if the Gentiles have been made partakers of their salvation, their duty is also to minister unto them in carnal things." Rom. 15:27. Ministers of the gospel are said to sow spiritual things. Can you then justly shut them out from their reward of reaping their carnal things? Paul undoubtedly approved of this exchange; for he says: "No church communicated with me as concerning giving and receiving, but ye only." Phil. 4:15. Although Paul made no charge for preaching, yet he not only received for their labors, but commended their "free-will offerings," and for the fulfillment of their duty towards such as had sown unto them spiritual things.

The plain teaching of the Scripture is, that the primitive Christians were so large-hearted and liberal that they offered their gifts and rewards to those who labored for them. That was their custom. Not so now. As Holy Writ says: "Custom to whom custom is due," our present alternative is to resort to the "custom" of stating what shall be the amount of the "reward" to laborers in the gospel. A "reward" is their due. They should have it freely and bountifully. Paul was a large-hearted man. He took a wide view of things. He saw the great virtue in being liberal—in "distributing to the necessity of saints." Rom. 12:13. And he recommends doing "good unto all men, especially unto them who are of the household of faith."—Gal. 6:10. Consistency is admirable.

Now let me question you on this point: You say paid ministry is wrong, because Paul did not charge for his services. Neither did he marry. Do you opposers of a paid ministry marry? Following the apostle is one thing you should in another. Paul admitted the lawfulness of reaping "carnal things, and the honorableness of marriage, but he and Barnabas did not choose these things. If you haven't followed Paul in the marrying line, you stand condemned before your own exemplar. Think calmly and seriously upon your practice and you must see your inconsistency, as well as injustice to those laboring for the Master. You print sermons and sell them. Then why not pay the man for preaching them? As Paul says, "the laborer is worthy of his reward," you are considerably in arrears for services received from laboring ministers. So pay up. The same old Paul says: "Owe no man anything, but to love one another."—Romans 13:8.

If you "love one another" as did the primitive Christians, your purses, strings, larder, dairy, corn-crib, &c., &c., would be opened wide to "distribute to the necessity of the saints," and to amplify "reward" those who "labor in the word and doctrine."—1 Tim. 5:17-18. Just think of your glaring inconsistency!—Professing to imitate Paul in one thing, and openly disregarding him in another. You may say: Paul did not. You refuse to pay laboring ministers. Paul charged nothing; but received and commended the gifts in exchange for his services.—Phil. 4:15.

You opposers to a paid ministry need not charge or receive anything for your services; for there are enough objects of charity to claim it, or you can receive the pay and magnanimously hand it

over the cause of Christ. I know of one minister doing that. A good example for independent ones to imitate. That none should preach for the sake of "filthy lucre" is very true; and no less true than a "laborer is worthy of his reward." There is no more sin in receiving pay for ministerial labor than for any other. As we "sin in all we do," when not guided by God's Will, there is no more danger in a paid ministry than a paid anything else.

Ministers need money like other people. They deserve it if they labor for Christ. For the earth is the Lord's and the fulness thereof. The love of money is the root of all evil, and it will constrain a minister to do anything. "Feed the flock of God."—1 Peter 5:2. The love for the Master should so pervade the hearts of the hearers that their preacher be promptly and bountifully paid—bring it as a free-will offering like those dear old primitive Christians. Love for Christ will decide your acts in this matter. Wait not for the preacher to charge for his labors. Offer it to him as his just reward.

Paul speaks thus of our heavenly Exemplar: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich."—2 Cor. 8:9. Christ became poor that we might become rich in spirituals—redemption—salvation! What a lovely example! In the next verse, 10, faithful Paul gave this act of Christ as worthy of imitation: "This: 'For this is expedient for you'—not only to do, but also to be forward a year ago. Not being 'forward' with their gifts, like the noble-hearted Macedonians, these primitive Christians had to be aroused to their duty.

Fearing such generous-hearted brethren and sisters are not now numerous, it is necessary to inform our members as to their neglect of duty in this line. As a church, you sow so sparingly, is it a wonder you reap so little? Your Master was a Missionary. So imitate Him by going yourself, or aid others liberally in their efforts. Pay your preacher at home and abroad; for the "laborer is worthy of his reward."

For the Progressive Christian.
The Present Predominance of Covetousness in this Country.

This is a subject in which the Christians of this country have more than an ordinary interest. For though no part of the world is exempt from the influence of covetousness, a nation like ours, made up from the four quarters of the globe, is more liable to its debasement than any other. Were it not indigenous to the human heart, here it would surely have been born; for here are assembled all the fermenting elements, favorable to its spontaneous generation; or, were it to be driven from every other land, here it would find sanctuary in a thousand places open to receive it. Not only does it exist among us, it is honored, worshipped, deified. Alas! it has—without a figure—its priests: its appropriate temples—earthly "hells"; its ceremonial; its burning fires, fed with precious things which ought to be offered as incense to God; and, for its sacrifices, immortal souls.

Every nation has its idol; in some countries that idol is pleasure; in others, glory; in others, liberty; but the name of our idol is mammon. The shrines of the others, indeed, are neglected, but it must be conceded that money is the mightiest of all our idols. And not only does this fact distinguish us from most other nations, it distinguishes our present from our former selves—it is the brand-mark of the present age. For, if it be true, that each successive age has its representative; that it beholds itself reflected in leading school, and impresses its image on the philosophy of the day, where shall we look for the image of the existing age but in our systems of political economy? Men who would formerly have devoted their lives to metaphysical and moral research, are now given up to a more material study—to the theory of rents, and the philosophy of the market. Morality itself is allowed to employ no standard but that of utility; to enforce her requirements by no plea but expediency, a consideration of profit and loss. And even the science of metaphysics is wavering, if it has not actually pronounced in favor of a materialism which would subject the great mysteries of humanity to mathematical admeasurement, and chemical analysis. Mammon is marching through the land in triumph; and it is to be feared that a large majority of all classes have devoted and degraded themselves to the office of his train-bearers.

Statements like these may startle the reader who now reflects on the subject for the first time. But let him be assured that, "as the first impression which the foreigner receives on entering this country, is that of the evidence of wealth, so the first thing which strikes an inquirer into our social system, is the absorbing respect in which wealth is held. The root of all our laws is to be found in the sentiment of property; and this sentiment, right in itself, has, by excess, infected with an all-pervading taint, our politics, our systems of education, the distribution of honors, the popular notions—may, it has penetrated our language, and even intruded into the sacred enclosure of religion. This is a truth obvious, not merely to the foreigner to whom it is a comparative novelty, the

taint is acknowledged and deplored even by those who have become acclimated and inured to it. Not merely does the *Divine* protest against it; the man of the world joins him; for it is felt to be a common cause. The legislator complains that governments are getting to be little better than political establishments to furnish facilities for the accumulations of wealth. The philanthropist complains that generous motives are lost sight of in the prevailing desire of gain; so that he who evinces a disposition to disinterested benevolence is either distrusted as a hypocrite, or derided as a fool. The moralist complains that "commerce has kindled in the nation a universal emulation for wealth; and that money receives all the honors which are the proper right of knowledge and virtue." The candidate for worldly advancement which makes promotion a matter of purchase, thus disparaging and discouraging all worth save that of wealth. The poet laments that "the world is too much with us;" that "all things are sold;" that everything is made a marketable commodity, and "labeled with its price." The student of mental and moral philosophy laments that his favorite "sciences are falling into decay, while the physical are engrossing, every day, more respect and attention;" that the "worship of the beautiful and good has given place to a calculation of the profitable;" that "every work which can be made use of to immediate profit, every work which falls in with the desire of acquiring wealth suddenly, is sure of an appropriate circulation;" that we have been led to "estimate the worth of all pursuits and attainments by their marketable value."

To the same unhalloved spirit of gain is to be traced that fierce "competition" of which the laborer, the artisan, the dealer, the manufacturer, and even the members of all the liberal professions alike complain. That competition, under certain limits, is necessary to the activity and healthy condition of the social economy is not to be denied. But when it rises to a struggle in which neither time nor strength is left for higher pursuits; in which every new competitor is looked on in the light of an enemy; in which every personal exertion, and practicable retrenchment, in the mode of conducting business, do but barely leave a subsistence—there must be something essentially wrong in our ruling spirit, or social constitution. True, the fact that evil exists, may palliate the conduct of the Christian, who, in mere self-defense, and without his own seeking, finds himself compelled by circumstances to engage in the rivalry and turmoil. Such a man is an object, not of blame, but of pity. But how small the number of those who are not actually augmenting the evil, either by a sumptuous style of living, which absorbs the entire profits of business as fast as they accrue, and which even anticipates them; or else by a morbid and exorbitant craving after something new, by which the ingenuity and application of men of business are kept constantly taxed, and competition is almost converted into hostility! Our present concern, however is not with the cause, but with the fact. And on all hands it is admitted, that the way in which business is now conducted, involves all the risk, uncertainty, and unnatural excitement of a game of chance.

Nor is the strife of fashion less apparent than the struggle of business. Each class of the community, in succession, is pressing on that which is immediately before it. Many of those engaged in the rivalry are supporting themselves by temporary expedients; concealing their real poverty by occasional extravagance and display. Take the following description of the fact, from an eminent Christian moralist, whose position in society enabled him to judge correctly, and on a large scale:—

"Others, a numerous class in our days, attach themselves to the pomp and vanities of life. Magnificent houses and equipages, numerous retinues, splendid entertainments, high and fashionable connections, appear to constitute, in their estimation, the supreme happiness of life. Persons to whose rank and station these indulgences most properly belong often are the most indifferent to them. Undue solicitude about them is more visible in persons of inferior conditions and smaller fortunes; in whom it is detected by the studious contrivances of a misapplied ingenuity, to reconcile paid with economy, and to glitter at a cheap rate. There is an evident effort and struggle to excel in particulars here in question; a manifest wish to rival superiors, to outstrip equals, and to dazzle inferiors."

The truth of this picture it is to be feared, has been daily increasing ever since it was drawn. A spirit of extravagance and display naturally seeks for resources in daring pecuniary speculations. Industry is too slow and plodding for it. Accordingly, this is the age of reckless adventure. The spirit of the lottery is still upon us. "Sink or swim," is the motto of numbers who are ready to stake their fortune on a speculation; and evil indeed must be that project, and perilous in the extreme, must be that scheme, which they would hesitate to adopt, if it held out the remotest prospect of gain.

The writer is quite aware, and free to admit, that we are, from circumstances—and long may we be—an active, industrious, trading people. Much of our distinctive greatness as a nation is owing to this fact. Nor is he insensible to the numerous claims of the present age to be called the age of benevolence. Both these facts, however,

he regards as quite compatible with his present allegations. For the truth appears to be, that, much as the benevolence of the age has increased, the spirit of trade has increased still more; that it has far outstripped the spirit of benevolence; so that, while the spirit of benevolence has increased absolutely, yet relatively it may be said to have declined, to have lost ground to the spirit of trade, to be tainted and oppressed by its influence. How large a proportion of what is cast into the Christian treasury, must be regarded merely as a kind of quit-rent paid to the cause of benevolence by the spirit of trade, that it might be left free to devote itself to the absorbing claims of the world; how small a proportion of it is subtracted from the vanities and indulgences of life; how very little of it results from a settled plan of benevolence, or from that self-denial, without which, on Christian principles, there is no benevolence. Never, perhaps, was self-denial a rarer virtue than in the present age. Again: what is the testimony of those in our most popular schools who educate our youth?—that "there is a prevailing indifference to that class of sciences, the knowledge of which is not profitable to the possessor in a pecuniary point of view"—that the only learning in request is that which teaches the art of making money. The man of ancestral rank complains, that even respect of birth is yielding to the mercenary claim of riches. Such is the all-transforming power of cupidity, that business the most oppressive is pursued with all the zest of an amusement, while amusement, intended to be a discharge from business, is laboriously calculated by thousands as a soil for profitable speculation and golden fruit. Perhaps the greatest triumph which the lust of lucre has achieved, next to its presence in the temple of God, is the effectual manner in which it has converted the principle amusements of the nation into so vast and complicated a system of gambling, that, to master it, demands all the studious application of a profound science. Looking at the universal influence which wealth has obtained over every institution, and every grade of the social system, what more is wanting to induce the many to believe, as sober truth, the ironical definition of the satirist, that "Worth means wealth—and wisdom the art of acquiring it?"

Continued Next Week.
Philadelphian.

For the Progressive Christian.
The Preacher and His Hearers.
BY A. MUSSELMAN.

Having sympathy for the minister as well as for his congregation, let us turn our attention to this subject a few moments.

First, there is the faithful preacher who came probably quite a distance, and that through disagreeable weather, in order to reach the place of worship. He is pleased to see such a good "turn out," and, of course, being prepared to preach, he feels hopeful that he can edify and encourage his Christian friends, and that through their sympathy and prayers, and the influence of the Spirit, he may even constrain sinners to come to Christ. His heart is in his work, and possessing that love and sympathy for his fellow-men, which should characterize every minister of the Gospel—and, in fact, every Christian believer—and seeing a number of young folks in the congregation, somewhat back, he breathes a fervent prayer, that he may through Jesus Christ, find some wandering soul to the well of Salvation, whose living waters never fail, and whose crystal depths contain life everlasting. And, having himself tasted its nectarine waters, he is concerned that all should come, and partake of its pleasures.

Strengthened in spirit, he rises, lines a hymn, which is then sung by those who happen to have books, in an absent, indifferent manner, and which, unfortunately, is pitched either too high or too low, so that those for whom "music hath charms," will feel quite relieved when they are through with it. The preacher now speaks a few moments of the love and mercy of God, in bringing them together in the sanctuary, and endeavors to stir their hearts with gratitude to Him who always befriends them, through clouds as well as sunshine, and who rightly claims the deepest gratitude of our hearts. He then offers up a fervent prayer, to which he hears no hearty "Amen," but his own. However, he still trusts in the Lord, and rises to preach to the people.

After reading a chapter from the Bible, he enters upon his subject, while the members seat themselves as comfortably as circumstances allow, and prepare for a good—sound—that is—they want to rest. Unfortunately, their position is often such as prevents the minister from seeing them. However, he proceeds with his sermon, feeling though, that there is something wanting. He fails to gain their attention, though he tells them of God and His mighty works, of "Jesus and his love," which should be of the highest importance to us all. But wait! One hearer is gently nodding asleep to what he says, and he tries to "catch his eye," but to his disappointment the good brother's optics are closed. "He is not dead but asleep." It must be very annoying to the minister to see such indifference of the members, to what he says. Why don't they care to hear of the "Old, old story?" Or don't they believe it?

But he must try to go on with the sermon, just as if they were all attentive, and drank in every blessed word. (See Fourth Page.)

The Progressive Christian.

A Religious Weekly.

H. R. HOLSINGER & J. W. BEER,
Editors and Business Managers.

BERLIN, PA., MARCH 21, 1879.

BROTHERS' PROGRESSIVE PUBLISHING CO.

The subscription of the PROGRESSIVE CHRISTIAN is \$1.00 per year, in advance. New subscribers may commence at any time during the year, but we cannot agree to furnish back numbers. The PROGRESSIVE CHRISTIAN will be sent only on the basis of subscription; unless other arrangements are made.

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WHAT PRODUCES CHRISTIAN CHARACTER?

From our investigations upon this subject last week, we have arrived at the conclusion that Christian character is Christian deportment or behavior, and that it is produced by the Spirit of Christ in the soul, and that we receive the Spirit through faith in the word of God. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation; but is passed from death unto life." Our Savior teaches us that "the kingdom of God cometh not with observation," but for behold, the kingdom of God is within you. And the Apostle tells us that the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. And Christ likens the kingdom of God to "leaven which a woman hid in three measures of meal, until the whole was leavened." From these several passages of scripture we may learn much of the nature and workings of the religion of Christ. The beginning, germ or seed, "is the word of God," which is sown into the heart that has been prepared by faith and repentance. In due time, it will spring forth first, the blade, then the ear, after that the full corn in the ear, bearing fruit to the honor of God. The manner of fruit was likened in our introduction last week. There need now be no mistakes in this matter. Unmistakable and undeniable evidences are given us whereby we may know of a truth, both as to ourselves and of others whether we or they are the children of God. These are our evidences: "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. "And hereby we do know that we know him, if we keep his commandments." 1 John 2:3. "Whoso keepeth his word, in him verily is the word of God perfected: hereby know we that we are in him." (5) "And hereby we know that he abideth in us, by the spirit which he hath given us." 3:24. "Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit." 4:13. We are thus not dependent upon the manifestation of any miraculous evidence to give us the assurance that we have passed from death unto life, but if we know that we have kept his word, obeyed his commandments, and love his people, our brethren, we may safely take unto ourselves the hope that we are the children of God.

Then, if we have that light within us we are taught not to hide it under a bushel, but to let it be seen. In this way others will be enabled to see our good works, and also to glorify our Father in Heaven. The Savior says: "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. "Whoso keepeth his word, in him, verily, is the love of God perfected." 1 John 2:5.

Brother Harshey says in his letter to the PROGRESSIVE CHRISTIAN, published in No. 6. "If both views produce Christian character, or the evidences of it, then they are but preferences and should not be called into question. For no system of doctrines whose principles produce the evidences of Christian character, or the life of God in the soul, is opposed to God, or hinders the salvation of a sin-ridden world."

We have shown that faith in, and obedience to the word of God, will give us the evidence of the life of God in the soul. Now, if he can show that holding the views that he holds, without the grace and power to be obtained through the means herein specified, will bring about the same result, then it will appear that both views produce Christian character or the evidences of it. But if he cannot do it, then it is evidence that his views are mere preferences, and he should not be so zealous in inflicting them upon others.

There are many things in which persons of Christian character, having the life of God in the soul, and a sincere love for each other, may yet honestly differ. This is a fact so apparent that it need not be proven. Take the difference of opinion, for instance, that obtained between Paul and Barnabas, in regard to John Mark; or the opinion of certain brethren upon the subject of circumcision, which Paul and Barnabas by their united eloquence could not remove though they had much dis-

putation. Even when the matter was brought before the apostles and elders, at Jerusalem, it created much disputing. Nevertheless, Peter says in regard to the brethren who had caused all this trouble: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God; to put a yoke upon the neck of the disciples; which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they."

This breathes forth the true spirit of Christian liberality. If brother Harshey and his class of old brethren generally, would manifest half as much forbearance toward those who differ with them upon points of mere opinion, we would get along much more pleasantly, and more successfully. The point at issue between the disciples at that early day, was in regard to circumcision. Now circumcision was once a command of the Lord, and instituted by Him. Hence its advocates had some plea to make. Still Peter cuts them sharply, when he says "Why tempt ye God, to put a yoke upon the necks of the disciples?"

Now why cannot we get along in this way upon the questions that obtain among us? They are all mere opinions, and have nothing to do with the vital part or work of religion. There is no people upon earth that are more strongly united in the doctrine of Christ than are the Brethren. We have no written creed or discipline except the Bible, and yet it is remarkable how perfectly our ministers tell the same story when they preach Jesus Christ and his commandments. Even their rank and ability are swallowed up by their zeal and power of the gospel they preach. We have but little trouble with our members in regard to faith, repentance, baptism, the Communion, Lord's Supper, feet-washing, salutation, anointing, or any of the commands of the Lord, or his apostles. The bone of contention becomes the bloodiest when we go to devising ways and means, or when discussing the merits of our own opinions. And we have always said, and we still believe it, that if ever our church will be divided it will be upon some minor point. The present threatnings of disruption by brother Harshey and others, confirms our conviction. There is not a vital issue between Bro. Harshey and ourselves, and we perhaps represent pretty fairly the two extremes. We accord to Bro. H., with all his eccentricities which (in our opinion) closely approximate superstition, the most ardent Christian fellowship. We believe him to be mistaken, but it is a mistake of the head and not of the heart. In heart there is no difference between him and us (we hope) our hearts having been purified by faith. Take the missionary subject, for instance. Our brother does not think it wrong to preach the Gospel, nor to go away from home into other countries and States to declare the glad tidings, but he takes offence at the manner in which some of us are doing it, and trying to do it more so. So in the clothing matter. Brother Harshey wears clothing as well as we; and both of us, it is said, wear very plain clothing. We are quite satisfied with brother Harshey's attire for himself, and also quite contented with our own, so far as form is concerned. So also upon the educational question. We do not believe that education will give a man Christian character. In fact, we know it will not, for many well educated men are wicked characters. But we know also that ignorance does not produce Christian character or the evidences thereof, for ignorant persons are often very bad characters. Neither of these matters has anything to do in the formation of Christian character, except so far as education enables one to receive the knowledge of divine revelation. We do not complain of the lack of culture in our old brethren, nor of their want of conformity to modern modes or customs, although we honestly believe much is in our favor. But it is on their part that the dissatisfaction and trouble arises. They seem to think that their customs and habits should be a law to their descendants; that because they did so it was right. So it was for them, but it may be very wrong for us. They may have chewed and smoked their tobacco, and some of them may even have drank their dram, not knowing the danger and evil thereof, but we, having better light, should walk therein, avoiding even the appearance of evil.

But further; the peculiarities enumerated by Brother Harshey, are not only insufficient to produce Christian character, but they can also not be said to be produced by the life of God in the soul. A man may be a good man without them, and he may be a bad man with them. He may be a good man and never have helped to build a college, or he may be a child of God, and build colleges; a man may have the life of God in the soul and never even have aided in building a church, and he may give all his goods to the poor, if

he lack charity it will profit him nothing. A man may possess a very good Christian character and never attain to the office of a bishop, or he may reach the very pinnacle of fame in the church, and be devoid of the grace of God.

Let us, therefore, examine our own selves, whether we be in the faith, if we know that Jesus Christ is in us, unless we be reprobates.

THE DRESS QUESTION.

When the reader has read brother Daniel P. Saylor's views found in another part of to-day's paper, he will be prepared to go with us into these remarks.

We are right glad that we have succeeded in settling the beard question; the satisfaction of our ancient brethren. But the coat collar is the great matter with Brother Daniel, as a claim to have the true traditional succession. And no doubt he has. At least, we will gladly accord him the honor.

But why is it that our logic is sound in this one particular, and so fallacious when applied to other matters? If the argument is good in one case it must be in all if properly applied. And Brother Saylor acknowledges the force of our argument for he confesses that he can give no reason why a standing collar is plainness than a turn down collar; but he yet thinks that "society has made it so." Now we know that society has not made it so, and we emphatically declare that it is not so.

The standing coat collar is the most fashionable to-day, among the most corrupt classes of the age: the priest and clergy, and the military.

And the most dandified man we ever saw, wore a cutaway coat and a broad brimmed hat. He was said to be just fresh from Boston. And we have no doubt he would have been welcomed into the most fashionable society of Washington. We assert without fear of successful contradiction, that there is nothing plain about a round skirted coat; and farther, that there is nothing reasonable or comfortable in it. It all comes from tradition, and not a commendable tradition at that. There is too much style about it. It requires some skill to cut away the skirts of a coat according to the "old order." You will be required to have a pattern. Christ and his apostles have left none. Hence it would be a human tradition. Away with such human impositions: such yokes which neither our fathers nor we are able or willing to bear. The Savior's coat was woven from the top throughout, with a seam from top to bottom.

Brother Saylor says: "The plain, unassuming man adopted the cut-away standing collar coat, and broad brimmed hat, as their costume." We again deny. Some people pretending to plainness have adopted such a costume. But unassuming never. For a set of men to go to work to prescribe a particular cut and form of dress for others, and then lay claims to being an unassuming people is the greatest farce of the age. Hark! hear brother Saylor: "Brethren you must wear the same kind of a coat as I wear, for I'm an unassuming man!"

Again, "If the square breasted turned down collar coat, and the narrow-rimmed stove pipe hat, did not originate in the fashions of the world, I will yield my point." Well, we will agree that they did originate with the fashions of the world. But what of that? So did brother Saylor's round skirted standing collar coat, and broad brimmed hat, or I will yield to the point. It is a good while longer since this style was popular, but about its origin there can be no doubt. Go to Continental Hall, and see the styles of 1776, and you will find your absurd theory of humility in cutaway coats and broad brimmed hats, illustrated to your heart's satisfaction, on the persons of George Washington, Benjamin Franklin and other leading men of the nation and society. And in that same style did our ancient brethren worship, among whom were the ancestors of brother Saylor, not because it was the old order of their ancestors, but because it was the common costume of the day; but which is now being idolized by traditional zealots.

Brother Saylor thanks God that members who from choice wear his preferred garb of plainness are never found attending county and state fairs, celebrations, festivals, pic-nics, &c. We fail to see any occasion for thanksgiving in such fact, even if it be a fact, for we have known numbers of members who from choice wore his prescribed costume, and who were still guilty of gross crimes, compared with which the attendance of county and state fairs and national celebrations are shining virtues. There is no virtue in clothing of any kind, and those who put their trust in such things will learn their error when it is too late.

"Another noticeable feature in the theory that one coat is no plainer than the other, is that the advocates

of the theory rarely if ever happen to fancy the cutaway standing collar coat, and by no means the maybroad brimmed hat." Suppose the very pinnacle of fame in the church, and be devoid of the grace of God. Because their grand parents and great-grand parents wore such things? If so then brother Saylor ought to wear leather breeches to church, for it is written in the books of the chronicles of the church that his grandfathers wore them. Nobody would wear the cutaway coat on account of its reasonableness for it has none; nor for its comfort, for it has none; nor for its plainness for it is devoid of it. Why cut away the corners of our coats? Why? For comfort? No. For convenience? No. For plainness? No. Then why? Well simply because the UNASSUMING part of our brotherhood has said you must do it. We wear a broad-brimmed hat in summer time, but in winter we have gone to church without any rim on one side of our hat.

In conclusion we would earnestly invoke our aged brother Saylor to come over and help us break up this idolatrous clothes religion among us, and leave a brighter legacy to our admiring descendants. Let us try to revive the old spirit of integrity, charity and holiness, for which our beloved fraternity was once proverbial, but which has been lost by our adherence to modes and forms—mere externals—to the neglect of the weightier matters of the law; judgment, mercy, and faith.

EDITORIAL CORRESPONDENCE.

JONES MILLS, PA.
We left home on Sunday morning, 9th inst. attended the meeting at the Trent meeting-house, where we had a pleasant meeting. In the afternoon we went about eight miles farther, and lodged at Brother Baughman's at Lavansville. Next morning we crossed the Laurel Hill, about fifteen miles, and came to the Indian Creek congregation, where brother Silas Hoover had been conducting a meeting. The meeting was commenced by the home ministers on the first instant, and brother Hoover came to their assistance on the fifth. On the tenth there were seven added by baptism. We continued the meeting till the twelfth, during which time nine more were added. Then brother Hoover left us. The members felt like continuing the meeting, and we consented to stay till now. To-day closes our meeting here. One more has signified his willingness to go with us, who will be baptized to-day. We are expecting a few more. The members feel greatly revived and encouraged, and many who have not yet yielded are counting the cost. May the Lord spare them and lead them to an acceptance of salvation. We are thankful to the brethren and sisters for their kindness, and liberality; and pray that the Lord may keep them in his love, fear and service.
J. W. B.
March 17, 1879.

CHILDREN'S PAPER NO MORE.

The CHILDREN'S PAPER Published at Dayton, Ohio, by brother Henry J. Kurtz, has been purchased by Moore and Eshleman of Lanark, Ill., who will fill contracts for the present year. As the advertisement of the CHILDREN'S PAPER is still on the outside, we take occasion to say that no more orders will be received at this office at the old offer.

Our Copy Book.

"Present Predominance of Covetousness," J. L. Fry; "An Explanation," Howard Miller; "Liberty of Choice," Julia A. Wood; "Antioch Church History," S. M. Minnich; "Astonished," W. J. H. Bauman; "Will it Pay?" D. E. Ramsey; "Two Reasons," John A. Meyers.

POSTAL CARD JOTTINGS.

Please remember our Postal Card Jottings department. This is our progressive social meeting. Brethren and sisters, there is liberty to speak your sentiment. Give us a few of your best thoughts upon our Golden Text this week. Brother Bosserman was the first respondent, and has caught our idea exactly. Come to our social meeting, friends, on your postal cards. Only one cent a meeting.

ADVERTISERS.

In our advertisement department will be seen several new advertisements this week. There is the Brethren's Normal School, at Huntingdon, the Spring term of which is to commence on the 8th of April next. Persons who contemplate attending a Normal Institution should send for circulars, and

acquaint themselves with the advantages of the above school.

Dr. McKinley & Co., of Meyersdale, Pa., Druggists, solicit patronage. We can heartily recommend this firm as competent and strictly honest. Give them a call.

We believe all our advertisers to be honorable and reliable parties.

Our old brother Samuel Meyers is still very low, but gives some indications of returning strength. He has entirely lost his speech, and the use of his right side, but shows by signs that he retains his mind. If it is the will of our heavenly Father we would be happy to announce his recovery.

ANSWER TO CORRESPONDENTS.

H. G. ULLARY. We regard the Children's Paper, published by brother H. J. Kurtz, Dayton, Ohio, as the best Sunday School paper published among us. None of our publishing houses is issuing Lesson Leaves.

E. W. MILLER. The book ordered should reach you about as soon as this No. of PROGRESSIVE.

JULIA A. WOOD, Bremen Bluff, Fluvanna county, Va., would be thankful to receive several copies of No. 6, of PROGRESSIVE CHRISTIAN. Can any one favor her.

Inconsistency.

We see occasionally in the articles from some of our brethren such terms as "artillery," "musketry," "cross-fire," "attack along the line," etc. These are figurative expressions used by the writers to set forth in strong language the efforts made by our evangelists to overcome the agents of Satan and win souls to Christ. While such terms are forcible and easily understood by the readers and used from the best of motive by the authors, yet there is an influence exerted by the use of such language that has a bad tendency upon the young. It emboldens military life and inspires the young with a desire for military glory, and inculcates the very opposite feelings and principles held by our church.—S. Z. S., in Gospel Preacher.

Is not this a pretty severe reflection upon the judgment of the apostle Paul? His writings abound with phrases and terms borrowed from military vocabularies. He directs us to "fight the good fight," and declares that he had fought the good fight; "recommends to put on the whole armor of God," the "shield" of faith, the "helmet" of salvation, and the "sword" of the spirit. We opine there will no bad results obtain from the use of military terms if a proper application is made, showing that our weapons are not carnal, yet mighty through God.

GLEANINGS.

ELDER Henry Koonitz is reported to have returned to Shady Grove, Franklin Co., Pa.

BROTHER J. C. Ewing is still at Berlin, awaiting the arrival of the New Tune and Hymn book.

At the time of closing this paper, (20th) we are having mild winter weather.

Dr. Fahrney, of Chicago, will remove to another part of the city the coming Spring.

THE Maumee church, Defiance county, Ohio, consists of about one hundred members, mostly young people, closely united, and prosperous.

THE brethren of Iowa county, Michigan, have erected a new house of worship, 40x50, at a cost of about \$650. Brother Geo. Long preached the dedication sermon.

THE Dry Creek congregation, Huntington county, Ind., has had a successful protracted meeting, conducted by brother Jesse Calvert, resulting in about thirty accessions to the church.

BROTHER D. B. Gibson has returned to his home, at Perrin, Mo., after an absence of about six weeks, imparting and receiving Christian comfort.

BROTHER Jacob W. Snouse is doing much evangelistic work in Western Pennsylvania. He has lately been in the Manor congregation, Indiana county.

ONE of our exchanges speaks of a party visiting his aged father for the last time, with the "awful" assurance of meeting him in the haven of eternal rest.

THE church at La Place, Ill., has lately held a protracted meeting and received an addition of several members. Menno Stouffer and others preached for them.

THE Brethren at Work has found it necessary to make an apology for its rashness in nominating certain of its favorites for the city evangelists. We thought at the time it was rather impertinent.

At a meeting in Indiana, held by elder Samuel Murray, after he had preached, one of the resident elders arose and spoke against holding protracted meetings, offending nearly everybody present, destroying the interest of the meeting.

BROTHER J. S. Larue reports rather favorably from Grayson county, Texas. Elders Jacob Barker and Gephart were preaching for them March 1st, and had very orderly meetings. At that time oats and corn were being planted.

BROTHER Daniel M. Miller, of Lanark, Ill., has been preaching at Meyersdale for several evenings past, to full houses. He is now at Salisbury. Hope he will visit Berlin before he returns, as we are personal friends.

CORRESPONDENCE.

Howard Miller to John Harshey.
My Dear Old Brother:

I have read your personal aspersions in response to my challenge to discuss, honestly and honorably, a principle with you. If ever, in all my writing, I have got off anything so personal, so gutter-like, I would like to see it.

You have shown your great weakness in making a personal matter out of a discussion of policy. I would be as bad and as weak as you to reply in kind, and, as it is a cardinal principle of mine to incorporate nothing little, mean or ungentlemanly in my published writings, I cannot answer your piece. It is a great pity for you and the old brethren, and they are not all like you, that some friend, some good angel, had not kept you from exposing yourself to ridicule and contempt as you have done.

A good many progressive Christians will feel like faulting Bro. Harshey, now that he has so exposed himself to attack. Sooner let us draw the mantle of silence over an old man's weakness. Not all the aged brethren are as Bro. H. Most of them are Christians, and, therefore, gentlemen. Bro. Harshey is an old man and if I, in my inexperience, have said and written foolish things, how much more it is for one supposed to be wise and good to utter personalities and pass it current as the gold coin of Christian wisdom.

All men may read that you, Brother Harshey, when asked to discuss a question, fail to abusing persons. I am a learner, am I to infer that when I am asked to debate a question, I am to reply by defaming the questioner. The ethics of progressive Christianity teach a lesson not found in your article—gentlemanly Christian procedure.

Church Extension advocacy has to a large extent familiarized me to up to usage, but it was always attributed to ignorance or childishness. Can it be that an old man upon whose brow the glory of a Christian life ought to sit like a crown shall so be little, slander and defame a brother, be ever so little or weak. Is Brother Harshey the representative of old order men? Is his piece the outcome of one whose life has all the characteristics of a Bishop? If the young are learners is his article a model?

True, the Progressive element does not teach such work, and I ask the old brethren, Quinter, Locher, Price, Brumbaugh, and so on down the roll-call of old men, is this letter of John Harshey's a model? Did I ever write such an article? Did the pen of Howard Miller ever disgrace itself by personal defamation of individuals? Is this the Christianity of the so-called old order? After this letter of Bro. Harshey's, where the progressive element is assailed for writing wildly, let this record of a wise, Christian, forgiving, gentle, old man, come up as rebuttal. It is on record. My motive, Brother Harshey, was to elicit truth, and you have given us a fire-brand to burn you out of house and home, and which, I, in a spirit which seems to me superior to your ken, herewith plunge in the water of forgetfulness; and as you have seen fit to stoop to defamation I would, if I could, completely cover your nakedness by saying that you are not an exponent of your old associates.

If the young are indiscrete it is bad enough, but when an old man has cast gentleness, patience and wisdom to the winds, men and angels might weep at the desecration. No, Bro. Harshey, I am not made to feel bad by your coarseness.—I regret that you put yourself in the hands and at the mercy of every one who feels to hurt you.

Yours is a case, that will do for this generation, to show how that editors sometimes suppress communications which are to the detriment of the authors, and that it is done out of pure kindness to the writer.

HOWARD MILLER.

Elklick, Pa.

Second Effort at Pleasant Hill, Ohio.

Dunkirk is located on the P. F. W. & C. R. R., about sixty miles from Mansfield, Ohio, and is a thriving business village of probably one thousand inhabitants. It is where our indefatigable brother S. T. Bosserman and his kind family reside. Also a number of other brethren with whom it was our happy lot to form a limited acquaintance. Among them are our young ministering brother Teeter and his estimable wife, Callie. Also our young brother Domer, who is engaged as Superintendent of the public school. If there are any warm-hearted Christians in Dunkirk or elsewhere those we have named are of that kind.

Going north eight miles and East two miles you are on Pleasant Ridge, a place that will be pleasantly remembered by your correspondent, and many others as long as memory lives. Pleasant Ridge is a gentle elevation of twenty-five or thirty feet above the general level of the surrounding country, and is underlaid with an inexhaustible ledge of the best quality of white limestone. The earth and soil over the limestone is of sufficient depth to form the best of farming land. On the little summit is a cross road, and the N. W. cor. of land belongs to "Cornelius," and about twenty-five rods north of the cross road is the "House of Cornelius," where we have enjoyed much Christian hospitality.

At the cross road our generous friend Cornelius Fahl offered to donate a lot of ground to any denomination that would build a meeting house on it, and solicited the Brethren of the Eagle Creek church to accept the offer, which they did; and during last summer, being largely aided by generous neighbors

